

Heritage Interpretation Techniques and its Epistemology of the World Heritage Site, Lumbini, Birth Place of Lord Buddha

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Abstract

Heritage interpretation, as a systematic approach to non-formal learning centered on communicating important ideas about a place to people, can play a distinct role in fostering effective and inclusive heritage management by assuring alignment with sustainable development values and introducing participatory approaches. Cultural heritage interpretation is one of the strategies used in planning and development management to help visitors better understand and appreciate the heritage. Additionally, cultural heritage can have exceptional tourist potential that is revealed through a well-designed and properly implemented process of interpretation. However, the subject of interpretation can also be one that does not have a significant tourism potential but becomes appealing as a result of it. The examined instances support the importance of interpretation in the modern use of legacy, as well as in the creation of new goods, a positive brand, and places. Examples also highlight the significance of institutional organizational support for interpretation in order to successfully integrate cultural asset conservation and tourist growth.

Keywords: Epistemology, Interpretation, Sacred Landscapes, zoning, circumambulation,

Introduction

Heritage interpretation is an educational activity that uses authentic materials, experiential learning, and illustrative media to discover meanings and interconnections rather than merely communicating factual knowledge. Heritage interpretation is defined within the heritage tourism context as a ‘particular set of professional practices designed to engage heritage visitors with the meanings of their encounter’ (West,2010. P.4). Light and

Prentice (1994) view heritage interpretation as an increasingly common and popular form of product development at heritage sites, including ancient monuments, due to the small impact on the perceived authenticity of such sites. The main roles of heritage interpretation include constructing and enhancing visitor experiences (Moscardo and Ballantyne, 2008). At the same time encouraging preservation through education (Timothy and Boyd,2003) and ensuring the sustainability of tourism (Moscardo,1996). Heritage interpretation aims to enhance the ‘various means of communicating heritage to people’ (Howard, 2003, P.244). It further emphasized that heritage tourism is not just a search for nostalgia or a romantic version of the past but a complex phenomenon (Park, 2014 p. 54). with this reason, unlike heritage interpretation, heritage site experiences cannot be uniform because it depends on the particular site, content and the available resources in it. Given that visitors are seeking a variety of experiences, heritage sites must offer a variety of interpretational methodology and techniques.

It has long been believed that learning and expanding one's knowledge are the primary reasons people visit heritage destinations. As a result, the traditional methods of interpretation were largely concerned with efficiently imparting knowledge and factual information to tourists. However, it is argued that developing interpretational methods to communicate information to tourists in both educational and entertaining ways is of paramount significance in enhancing heritage tourism experiences (Holloway and Taylor, 2006). In addition, it is inevitable in modern heritage scenes to incorporate entertainment with heritage interpretation. It is well acknowledged that entertainment may be used to further the educational goals of heritage. It is erroneous to believe that adding entertainment to cultural interpretation will undermine the authenticity and educational validity of heritage assets.

Numerous definitions of interpretation have emerged throughout 20th and 21st centuries, and the field itself was founded on a variety of conceptual philosophies. interpretation is defined as: an educational activity that attempts to explain relationships and meanings through the utilization of authentic objects, firsthand knowledge, and illustrated media, as opposed to merely conveying factual information. An interpretation plan is a document that outlines the guidelines, techniques, and specific recommendations for interpreting a component of cultural property. Planning the interpretation of a heritage resource promotes its success and authenticity. To create a strong interpretive approach, one should be able to sum up the primary point or idea of the exhibition they are interpreting. It is based on research, planning, and analysis to show the object's importance both during conservation efforts and for the duration of its continued existence. This paper clarifies the epistemology of interpretation in monumental zones that are part of UNESCO World Heritage Sites, or archeological heritage sites i.e., area of Lord Buddha's birth especially spiritual zone of Masterplan of Lumbini. Interpretation is the conceptual and imperial application of

understanding of heritage which has concern in cultural heritage tourism studies. However, it is argued that developing interpretational methods to communicate information to tourists in both educational and entertaining ways is of paramount significance in enhancing heritage tourism experiences (Holloway and Taylor, 2006). This research is conducted on the interdisciplinary approach. The data have been collected from both primary and secondary sources. It mainly relies on site observation, field visit, interview with many stakeholders regularly from January. The secondary information has been collected from books, journals, articles and many internet sources.

Cultural Heritage

Cultural heritage is a collection of tangible and intangible characteristics of a culture that have been passed down through the years and that are recognized by the community as a reflection and expression of ever evolving values, beliefs, knowledge, and customs. It includes every element of the environment that has been shaped over time by the interaction between people and space (Cole, 2008). People who value certain aspects of cultural heritage and attempt to safeguard and transfer them to future generations within the framework of governmental policies and initiatives make up the heritage-based community. (Council of Europe, 2005). In actuality, interpretation is a style of functioning that promotes the display and social use of heritage for the aim of simpler interpretation and its active application, allowing visitors to comprehend the justifications for maintaining and protecting our legacy. Carter et al. (2001) considers that interpretation is all that helps people to feel and understand the significance of heritage, while Colquhoun (2005) implies under interpretation an explanation of the natural, cultural or historical values associated with places. In practice, interpretation is a working method that facilitates the presentation and social use of heritage for the purpose of simpler interpretation and its active use, enabling visitors to understand the reasons for preserving and protecting our heritage. In this sense, cultural heritage interpretation aims to increase public awareness as well as identify and put into legal rights and responsibilities that will enable visitors to view, investigate, learn, observe, analyze, grasp, and genuinely experience the "spirit of the place" of the cultural places that they visit (Magi, 2014).

Heritage is a broad term that refers to the study of human activity not only through the recovery of remains (as in archaeology), but also through tradition, art, and cultural evidences and narratives (Rahaman & Tan, 2011). Therefore, the main value of heritage does not lie in its physical condition, rather in its meaning for society, its ability to transmit the identity of the culture from which it comes and reveal information of the past (Ashworth, 2019; Ashworth, 2007; ICOMOS, 2002). According to Schouten (1995, p. 21), History is reinterpreted via mythology, ideology, nationalism, romanticism, and local pride to create heritage. Therefore, heritage is a use of history, a rescue of elements from the past for the present, at the service of contemporary society, and its conservation is the key to sustaining

it so that it can be transmitted to future generations (Chandini et al., 2015; Lawson & Walker, 2005).

Heritage Interpretation in Tourism arena

The heritage interpretation has always been considered as an effective learning, communication and management tool that increases visitors' awareness of heritage sites or artefacts, and a tool to protect them (Rahaman, 2018; Morales & Ham, 2008; Beck & Cable, 2002). The interpretation is accompanied by a mission-based communication process that creates links on an intellectual and emotional level between the audience's interests and the meanings of the resource itself. There are several categories of visitors that are interested in visiting a variety of tourist locations, including historical towns and cities, UNESCO world heritage sites, wildlife trusts, national parks, museums, and zoos, archaeological areas, historic sites, parks, art galleries, aquariums, botanical gardens. In contrast to merely conveying factual information, heritage interpretation uses authentic items and illustrative media to disclose meanings and linkages to visitors.

The key to the interpretation lies in the fact that often a simple object is incapable of transmitting all its cultural, historical, artistic or scientific meaning and value on its own, especially for an audience that is not familiar with the subject (Cave & Jolliffe, 2012; Lawson & Walker, 2005). The interpretation therefore seeks to communicate that hidden value not perceived by the naked eye, which beyond the physical aspect, becomes the reason and objective for which an element is exposed (Lawson & Walker, 2005). The heritage interpretation design is crucial as it serves as a principal means of connecting the heritage and the audience (Lawson & Walker, 2005). It is true that with good interpretation, one may have one of the most meaningful and first-hand heritage experiences conceivable, but it is also true that with terrible interpretation, one can have one of the most unpleasant first-hand heritage experiences imaginable.

The interpretation captivates attention, connects with its audience, and clarifies the importance of the locations, facilities and tourist activities. Consequently, the interpreter may improve activities like already-presented on-site explanation, site signs and seating, interpretive artworks, interpretive exhibits/media, guided tours, events, and demonstrations, among many others.

Heritage interpretation techniques are currently employed by a range of experts, educators, and interpreters in locations like museums, zoos, botanical gardens, parks, historic sites, reserves, industrial heritage sites, and scenic side streets in order to communicate the history or essence of a site to visitors. Directed walks, dialogues, theatre, manned stations, displays, signs, symbols, maps, singles, labels, artwork, brochures, interactive, audio-guides, and audio-visual media are only a few examples of the great variety of its

modalities. Interpretive planning is the process of developing a planned technique to analyze these narratives, memos recollections, and data. Furthermore, Heritage interpretation communication strategies, techniques, and principles can be drawn from a variety of sources, including journalism, tourism, marketing, teaching and learning principles, public relations, visitor research, media planning, economic development, customer relations, and academic research (Ham, 2013).

Attempting to explain the art of interpretation, Freeman Tilden wrote *Interpreting Our Heritage* in 1957. Heritage interpretation, he claimed, "is an educational activity that seeks to uncover meanings and linkages via the use of original artefacts, through direct experience, and by illustrative media, rather than only to impart factual information." He established six interpretational principles in order to assist interpreters in creating such meanings.

Tilden's six principles of Interpretation

1. Any interpretation that does not somehow relate what is being displayed or described to something within the personality or experience of the visitor will be sterile.
2. Information, as such, is not Interpretation. Interpretation is revelation based on information. But they are entirely different things. However, all interpretation includes information.
3. Interpretation is an art, which combines many arts, whether the materials presented are scientific, historical, or architectural. Any art is to some degree teachable.
4. The chief aim of Interpretation is not instruction, but provocation.
5. Interpretation should aim to present a whole rather than a part, and must address itself to the whole man rather than any phase.
6. Interpretation addressed to children (say, up to the age of twelve) should not be a dilution of the presentation to adults, but should follow a fundamentally different approach. To be at its best it will rIt is true that with good interpretation, one may have one of the most meaningful and first-hand heritage experiences conceivable, but it is also true that with terrible interpretation, one can have one of the most unpleasant first-hand heritage experiences imaginable. Quire a separate program.

Visitor experience: satisfaction, emotions and education

The study of the visitor experience is essential to attract visitors and to generate an overall satisfactory experience, which in turn increases learning and possibilities that visitors will return (Hein, 1998). Even if the visitor does not return, as this is mostly the case of tourists, a satisfactory experience can lead visitors to recommend the visit to others,

or repeat the experience visiting other heritage sites (Kempiak et al., 2017; Mahdzar et al., 2017; Trinh & Ryan, 2013). In the detected studies focusing on interpretation, the underlying assumption is that the main motivation for visiting heritage sites is to gain knowledge (Poria et al., 2009).

Lumbini birth place of Lord Buddha

Siddhartha Gautam, commonly known as Buddha, was born in Lumbini in the year 563 BC, one of history's greatest and most renowned destination for Buddhist devotees. In the 6th century B.C. Lumbini was renowned as the garden and its beauty was compared to Chittalata (mind captivating) groves of Indra's paradise in heaven. At the time of his Mahaparinirvana (death) at Kushalnagara, Buddha recommended that all his faithful followers and devotees should visit his birthplace with devotion. Therefore, it has been holding a special significance as an important destination for pilgrimage and spiritual renewal worldwide. The sacred land of Lumbini is one of the holiest places in the world since it is the birthplace of the Lord Buddha, Asia's apostle of peace and light. Millions of Buddhists throughout the world experience a feeling of holiness when they visit Lumbini, which, like Jerusalem for Christians and Mecca for Muslims, is known as Pashupatinath by the Hindus.

The visit of Ashok, the emperor of Indian Sub-continent during 249 BC has not only contributed to the identification and promotion of Lumbini but also to the development of Buddhism all over the world. He is one who erected the inscribed pillar to mark his visit during his 20th year of coronation. The Lumbini pillar's sole purpose was to mark the holiest of the holy land on earth (Bidari, 2006: 6). He inscribed the sentence in Pali language and Brami script i.e. "Hida Budhejate Sakyamuniti", translating; Here Buddha was born. The term Lumbini itself declared that Lumbini is the exact birthplace of Shakyamuni Buddha (Chattopadhyaya, 1977:118). It is also believed that emperor Ashok consecrated the Mayadevi temple and Puskarini pond and his visit naturally enhanced the practice of pilgrimage to Lumbini. Furthermore, it is believed that he protected the marker stone by a special covering to mark the birthplace of Buddha (Sircar, 1969:69).

Thereafter, other recorded various travel documents of accounts by Chinese travelers have disclosed the history of Lumbini, its location and significance of this area as a whole. Notably, the visit of these Chinese travelers; Seng Tsai during 350-375 AD, Fa-hsein during 409 AD and Hiuen Tange during 636 AD has noted remarkable history that supported to increase pilgrims (Mishra, 1996:4) In 1312 AD, Ripu Malla, the king of Khash kingdom of Western Region of Nepal, visited Lumbini and inscribed on the top part of Ashok pillar about his visit (Rai, 2010:16).

Lumbini, the birth place of Lord Buddha, which was converted into dense forest after 14th century, was reidentified by General Khadga Smasher and A.A. Fuhrer in the

19th century. After rediscovery of Lumbini, many excavation activities were conducted by different institution and organization. As a result, Mayadevi temple with 15 chambers, marker stone, many Stupas and monasteries, traditional settlement and agricultural area were discovered (Bidari, 2004:167).

UNESCO Enlisted Heritage Site

A World Heritage Site is a site or area that has been legally designated as such by an international treaty managed, conserved and promoted by the United Nations Educational, Scientific, and Cultural Organization (UNESCO). UNESCO designates World Heritage Sites for their cultural, historical, scientific, or other value. In this regard, interpretation for the purpose of disseminating knowledge and conservation should be done with sensitivity and security. Sacred Landscapes are geographic areas that have special significance for individuals who have a continuous or historical association and relationship with a territory. Siddhartha Gautama, the Lord Buddha, was born in Lumbini's magnificent gardens in 623 B.C., which subsequently became a place of pilgrimage. The Indian emperor Ashoka was among the pilgrims, and he placed one of his commemorative pillars there. The site is already being developed as a Buddhist pilgrimage site, with the archaeological remnants linked with the Lord Buddha's birth having a significant role.

Lumbini is one of four Buddhist pilgrimage destinations based on significant events in Gautam Buddha's life. One of four Buddhist pilgrimage sites named after crucial moments in Gautam Buddha's life is Lumbini. It is noteworthy from a historical, religious, and archaeological perspective, but it also plays an important role in fostering international understanding (Nyaupane, 2019). For showcasing Lumbini's international value, in 1972 Prof. Kenzo Tange was given the responsibility to prepare the Master Plan. The Master Plan, which was authorized by HMG/Nepal and the United Nations, called for the completion of a 1*1 mile rectangle having three key components extending north to south: the sacred garden, the monastic enclave, and The New Lumbini Village. The Master Plan also provided for a protection zone, buffer zone, and agriculture zone of 25 square miles (Rai, 2007). The sacred zone, in particular, The Shakya Tank, the remains of the Maya Devi Temple, which consist of brick structures in a cross-wall system dating from the third century BC to the present century, and the sandstone Ashoka pillar with its Pali inscription in Brahmi script are among the structures in the archaeological conservation area. Buddhist viharas (monasteries) dating from the third century BC to the fifth century AD, as well as Buddhist stupas (memorial shrines) ranging from the third century BC to the fifteenth century AD, have also been excavated. The site is currently being developed as a Buddhist pilgrimage destination, with archaeological relics associated with the birth of the Lord Buddha playing an important role. Similarly, Lumbini was listed as a World Heritage Site based on criteria 3 and 4 based on similar attributes and integrity.

Criterion (iii): As the birthplace of the Lord Buddha, testified by the inscription on the Asoka pillar, the sacred area in Lumbini is one of the most holy and significant places for one of the world's great religions.

Criterion (vi): The archaeological remains of the Buddhist viharas (monasteries) and stupas (memorial shrines) from the 3rd century BC to the 15th century AD, provide important evidence about the nature of Buddhist pilgrimage centers from a very early period.

Lumbini's integrity has been preserved by maintaining the archaeological remains inside the property boundaries, which give the property its Outstanding Universal Value. The property's most important features and aspects have been preserved. The buffer zone adds another level of safety to the property. Although Lumbini is not still declared as a protected monumental zone due to the proper coordination among the authorities. The property site is protected by the Ancient Monument Preservation Act 1956. The site management is carried out by the Lumbini Development Trust, an autonomous and non-profit making organization. The entire property is owned by the Government of Nepal. It has not been able to place its name in a protected monumental zone due to the various interests of various authorities.

The Cultural Center and New Lumbini Village

The Cultural Center and New Lumbini Village reflect "worldly" activities and serve pilgrims and visitors with information, lodging, and utility services. Hotels, visitor information center, the Lumbini Museum, the Lumbini International Research Institute (LIRI), an administration building, and other facilities may be found here. The World Peace Pagoda of Japan and the Lumbini Crane Sanctuary are two more prominent tourist attractions in New Lumbini Village.

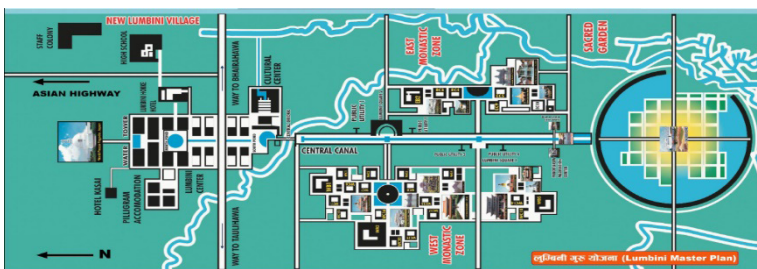


Figure 1: Masterplan of Lumbini

The Monastic Zone

The Monastic Zone, a 1 square mile region in the midst of the Master Plan, has been split into two zones by 1.6 km i.e., long pedestrian walkways and a canal in the center. The East Monastic Zone represents the Theravada (Hinayana) school of Buddhism, with Vihara building. The West Monastic Zone is designated for the construction of Mahayana

monasteries. There are now few meditation centers operating in this zone. The standing Baby Buddha statue, Central Canal and its boating facilities, the Eternal Peace Flame, the Peace Bell, and other attractions in the monastery zone are popular with visitors. It is rich with magnificent monasteries that, through their distinctive architecture and artwork, symbolize many different nationalities. The monastery in Nepal stands sophisticated and inspiring beside other ornate and tranquil monasteries from Germany, Myanmar, and Thailand. Each monastery offers a different perspective on Buddhism, and when considered as a whole, the monasteries offer an insightful overview of Buddhist ideology from around world Buddhism.

The Sacred Garden

The Sacred Garden, which includes Lord Sakaymuni Buddha's sacred birthplace, is the central focus of the Master Plan. The zone lying in the southern part of the design is the holy birthplace of Buddha. The Mayadevi Temple, the Asoka Pillar, the Marker Stone, the Nativity Sculpture, the Sacred Pond (Puskarini), and various structural remnants, including Buddhist Viharas and Stupas, are among the historical monuments and artifacts of outstanding archaeological, religious, and spiritual worth situated in this zone. The scenery of the Sacred Garden is surrounded by a Circular Levee, which represent the purity and simplicity of the mandala, a mystic emblem of the universe. The design of circles enclosing squares embodies the mystic symbol in Buddhism (Rai, 2007). The ultimate objective of the Sacred Garden is to create an atmosphere of tranquility, serenity and spirituality, consistent with the Buddha's message of peace and wisdom (Rai, 2010).



Figure 2: Ancient Monasteries and Stupas in sacred garden.

The above picture shows various ancient Stupas and monasteries that were excavated by the Nepal government, Lumbini Development Trust and other stakeholders. Various interpretation panels lie around these stupas which describes the historical significance of this place. Maya Devi Temple is an ancient Buddhist temple in Lumbini, Nepal, which is a UNESCO World Heritage Site. It is the major temple in Lumbini, which is widely regarded as Gautama Buddha's birthplace. The temple is located beside a sacred pond known

as Puskarni and a sacred garden. The archaeological remains of the site were previously dated to Ashoka's third-century BCE brick constructions. This region contains two historic monasteries as well as 13 distinct types of stupas. These monuments were excavated in commemoration of Lord Buddha by many dynasties, pilgrims, and famous personalities across time. These monuments were excavated by the Nepalese government in collaboration with various national and international stakeholders, and their dates have already been identified. Only a few monuments include an interpretation panel with detailed information, while many other monuments lack the panel and information for visitors.

The Puskarini

The Holy Pond On the southern side, located next to the Asoka pillar, is the holy pond, Puskarini, where Mayadevi bathed immediately before giving birth to prince Siddhartha, and the infant prince is believed to have given the first purification bath. The pond is surrounded by nicely stacked brickwork and has tiered stairs.



Figure 3: Puskarini Pond

Ashoka Pillar

The Ashoka Pillar in Lumbini is one of the stone pillars created during Emperor Ashoka's reign in the 3rd century BC. The Ashoka Pillar is a historically and archaeologically significant artifact with an inscription commemorating Gautam Buddha's birth. The inscription on the pillar proves that Gautam Buddha was born in that location. It is the earliest inscription among the Ashoka Pillars, indicating that it was the first of its kind to be erected. The inscription helped to interpret the birth of Gautam Buddha. The pillar is located within the tranquil Maya Devi Temple complex and is a fascinating structure to see due to its intriguing and compelling history. The pillar stands 30 feet 10 inches tall from the ground. Furthermore, 13 feet and 8 inches of the pillar are submerged beneath. From the perspective of cultural heritage tourism, an interpretation panel, comprising facts and its significance, has been placed in front of Asoka Pillar to give detailed information to visitors. Lighting lamp has also been placed in front of the pillar to remember Buddha along with an open meditation center which has been built in its peripheral for meditation, and also for worshipping. The

historical pillar erected by Emperor Asoka in 249 BC bears the first epigraphic evidence with reference to the birthplace of Lord Buddha. It is the most noteworthy monument and an authentic historic development of birthplace of Lord Buddha in Lumbini. The inscription engraved by Emperor Asoka is still intact and testifies the authenticity of the birthplace. The inscription inscribed in Brahmi script and Pali language is translated as follows: King Piyadasi (Asoka), the beloved of the Gods, in the twentieth year of reign himself made a royal visit. Sakaymuni Buddha was born here, therefore a stone pillar was erected and the (birth location) marker stone was honored. Because the lord was born here, the Lumbini village tax was reduced to the eighth portion. These characteristics that make the pillar a popular tourist destination in the country.



Figure 4: Interpretation panel with Asoka Pillar

Marker stone

This glass case houses a stone from Lumbini, Nepal, where Buddha was born. It is reported that this stone bears the imprint of his feet. Lumbini marks the precise location of Buddha's birth, and the place has naturally become one of the world's most important sacred sites. Emperor Ashok placed this marker stone in Lumbini after his visit to this place marking the exact birthplace of Buddha. The footprint has been strongly encased in a bulletproof glass and can be easily interpreted by the visitors

The Nativity sculptures

Mayadevi, commonly known as the nativity sculpture, dates back to the fourth century CE and represents the nativity scene, Mayadevi, holding a branch of a tree with her right hand for support during delivery. Gautami Prajapati, her younger sister, is standing next to her in a supportive position. Siddhartha, the newly born prince, stands upright on a lotus pedestal, with two celestial figures receiving him. The interpretation panel in this area does not provide visitors with the proper significance and symbolization of Gautam Buddha's birth.



Figure 6: Nativity Buddha

Full of water and Circumambulation path

The sacred garden is encircled on all sides by water and has a walking path built around it. The core region of the Lumbini Masterplan is an important zone of Lumbini that comprises the most precious antiques and monuments from ancient times. Ashok Pillar, Mayadevi temple, Puskarini pond, nativity Buddha (image of symbolism of Buddha's birth), marker stone (Buddha's footprint), and other stupas and monasteries are situated here. It has been scientifically discovered that the artificial water that surrounds the core zone absorbs the water in the core zone and dries it up and conserves and preserves it. This valuable and scientific concept of conservation and beautification of this area is unknown by the visitors due to the lack of the interpretation panel.



Figure 7: Circumambulation path around the Levee surrounding the sacred garden

Pathway leading to core zone

The pathway to the spiritual zone is an excellent illustration of Interpretation. A straight route with nicely paving bricks leads to the spiritual zone, and a Sita-Asoka tree has been planted on both sides, with the beautifying light managed accordingly. There is also interpretation on the ticket counter and in the toilet.

The main entrance gate of Sacred complex, Panchsheel, has been interpreted.

The most important moral guideline for Buddhist lay people is the *Panchsheel* of Buddha (Five Precepts) or Five Rules of Training. They establish the fundamental code of ethics to which lay Buddhists must adhere. The commandments are commitments not to harm living beings, steal, engage in sexual misconduct, lie, or be intoxicated.

- | | |
|-------------------------|------------------------------|
| 1. No killing | Respect for life |
| 2. No stealing | Respect for others' property |
| 3. No sexual misconduct | Respect for our pure nature |
| 4. No lying | Respect for honesty |
| 5. No intoxicants | Respect for a clear mind |

These principles are properly mentioned in front of the gate which can be visualized by all the pilgrims and visitors. These are the fundamental principles of Buddhism. The interpretation of Panchsheel near the main entrance of this sacred garden is intended to ensure that devotees who visit the site adhere to the same principles and ethics.

Conclusion

There are also recognized specialized models for interpreting abstract artifacts that lay an emphasis on the intangible components of authenticity associated to the significance of the location, historical events, tradition, life style, customs, as well as their natural traits and values. In this sense, interpretation is rather a philosophy, a matter of culture or an approach to solving development problems, than a set of ready-made solutions that are applied. Heritage interpretation is an educational activity that uses authentic materials, direct experience, and illustrative media to uncover meanings and connections rather than merely communicating factual knowledge. Heritage interpretation helps to fulfill all of these goals through enriching experiences, stimulating activities, and broadening knowledge. Interpretation is a technique for assisting visitors in understanding the character of a location by describing its meanings, offering experiences, and eliciting emotions. Heritage interpretation employs a range of approaches, including guided tours, speeches, theater, manned stations, exhibitions, signs, labels, artwork, brochures, interactives, audio-guides, and audio-visual media. Interpretive planning refers to the act of developing an organized method to understanding various stories, messages, and information. Rangers, guides, naturalists, museum curators, natural and cultural interpretive experts, interpretation officers, heritage communicators, docents, educators, visitor services employees, interpreters, and a variety of other titles may work in this field. The examined instances support the importance of interpretation in the modern use of legacy, as well as in the creation of new goods, a positive brand, and places. Examples also highlight the significance of institutional organizational support for interpretation in order to successfully integrate cultural asset conservation and tourist growth.

Interpretation for differently abled people have not been managed as Braille is not found in premises of Lumbini. Different Paths for differently abled people have not been arranged in Lumbini as alternative path such as white cane is not found. Further more, only normal individuals can roam Lumbini; senior citizens and differently abled persons have trouble because there is no special management of wheelchairs or transportation for them.

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