

# A study on the Impact of Buddhist cultural tourism for Chinese Inbound Tourism Promotion in Sri Lanka

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## Abstract

Buddhist culture is often attractive because of its beautiful temples, serene monks and meditation possibilities. Many major tourism destinations including Sri Lanka have developed largely as a result of their connections to sacred people, places and events. And South-east Asia has been one of the fastest growing regions of the world in recent years. Countries like Thailand, Vietnam and Sri Lanka becoming increasingly popular among the Chinese tourists. Considering the rich resources of Buddhist culture in Sri Lanka and its advantages in tourism industry, I selected the topic “A study on the Impact of Buddhist cultural tourism for Chinese Inbound Tourism Promotion in Sri Lanka”.

First of all, the paper introduces the Buddhism culture and explain the Buddhist culture tourism and tourism attraction. Then, it analyses the development of Buddhist culture tourism in China and the Buddhist cultural tourism resources of Sri Lanka by collecting data from internet and literatures, as well as to confirm the exploitative values and advantages of Sri Lanka. Next, through the research on the quantity of the tourists and investigation on Sri Lanka Buddhist cultural sites with the tourists, the thesis analyses the profile of the visitors from China.

At last, it shows the present situation of Sri Lanka in terms of Buddhist cultural tourism utilization and points out its problems as well as puts forward some strategies for Buddhist cultural tourism development in Sri Lanka. At the same time, it raises some measures that can be taken to attract Chinese tourists.

**Key Words:** Buddhist culture, beautiful temples, serene monks, meditation

## 1.1 Introduction

Tourism is an increasingly important component of the economies of many countries. For some countries including Sri Lanka, it is one of the major sources of income and overseas investment. As a cultural phenomenon, religion has close relationship with tourism, and is a special tourist attraction based on distinctive traditions and cultural backgrounds, resulting in different forms of religious tourism. Tracing back this route of religious history or the history of tourism of the world, major religions globally have stimulated forms of ‘tourism’ as a foundation for spreading their own religious beliefs.

Indeed in historical process of development of all the countries in the world, religious pilgrimages have always been one of the major factors for motivating people to travel. A great number of pilgrims have travelled to their particular sacred places to pay their tributes and missionaries have accomplished their religious missions through travelling.

Buddhism, as one of the main religions in the world, is often attractive because of its beautiful temples, serene monks and meditation possibilities. South-east Asia has been one of the fastest growing regions of the world in recent years. Many major tourism destinations including Sri Lanka have developed largely as a result of their connections to sacred people, places and events.

## 1.2 Literature Review

### 1.2.1 The Definition of Religious Tourism

Traditionally and historically, pilgrimage has been defined as a physical journey in search of truth, in search of

what is sacred or holy (Vukonić 1996: 80). It is where people are drawn to sacred places “where divine power has suddenly burst forth” (Sallnow 1987: 3) as a result of their spiritual magnetism (Preston 1992). Kosti (1998: 5) observes, however, that pilgrimage is increasing at a rapid rate rather than diminishing. The popularity of religious travel can be seen not only in the increase of religiously motivated travel to sacred sites but also in the combining of New Age spirituality with pilgrimage travel (Rountree 2002). As Heelas (1998: 5) notes, “people have what they take to be ‘spiritual’ experiences without having to hold religious beliefs.” In other words, spirituality is an individual experience that is outside “reconstituted discourse[s] of meaning” (Hervieu-Léger 1999 quoted in Voyé 2002: 124), where experimenting with the mixing of various religious traditions – both traditional and alternative – is seen as both accepted and encouraged; thus making “real” religion identifiable with personal faith outside of religious institutions (Tilley 1994: 185). Thus, many people who consider themselves spiritual would not see themselves as religious. In fact, atheists and agnostics may also have deep spiritual experiences in relation to nature and their own self-consciousness without believing in god or any organized religious affiliation.

### **1.2.2 Buddhist Culture Tourism**

During the first two thousand years of Buddhism, it had focused on the meaning of the pilgrimages and had believed that the dying pilgrim direct entrance into heavenly Nirvana. “The pilgrimage sites are predominantly associated with the life of Buddha, his activities, religions, and legends” (Rinschede, 1992). Referred in descriptions of various articles and journals, pilgrims were the major travelers during the early years of Buddhist tourism. However, with the reform and evolution taken place in society, the subject of Buddhist tourism has grown into a wider range in many East Asia countries. Which means religious tourism refers not only to the form of tourism with strong or single-minded religious motivation of pilgrimage, but also to those non-pilgrimage tourist activities, such as travelling to the religious sites for sightseeing, cultivation and recreation. Therefore, I regard these activities as Buddhist culture tourism.

### **1.2.3 Brief Introduction of Buddhism in China**

In China, Buddhism have spread very widely, from the coastal areas in the east to the north-western inland areas and, even to the barren and deserted Gobi. Buddhist followers are from all walks of life and from different classes, ethnic groups and regions. From ancient days to now, there are continually tourism activities motivated by Buddhism and related reasons.

### **1.2.4 Buddhist Culture Tourism in History**

In the mid-Donghan dynasty, China and Indian Buddhism factions began to make contact with each other. The spreading eastward of Buddhism led to a large-scale development of folk tourist activities. Such high-level monks like Fa Xian, Xuan Zang and Yi Jing brought back with them the exotic, colorful arts of different cultures. They wrote travel books such as *Notes on the Land of Buddhism*, *Account of Travelling West in Tang Dynasty* and *The Internal Doctrines of the South Sea Return*, which are still important historical reference books for the study of ancient Indian and Southeast Asian history, geography, culture and religion (Bao and Chen, 1996)

Initially, people involved in this gradual process of development were professional religious followers, but in later times lay religious followers also participated. Regarding this trend, a Chinese tourist geographer, Chen Chuangkang, pointed out that: “Traditionally, religious tourism refers to how to develop religious tourist sites to attract religious followers for pilgrimage, so that non-religious followers can also be attracted for sightseeing and business, trade and the economy can be indirectly promoted” (Chen, 2003)

### **1.2.5 The Revival, Innovation and Secularization of Buddhism in China**

Political attitudes and cultural compositions have largely influenced the secularization of Buddhism and the transition of religious tourism to mass tourism in China. Zhe (2009) described in his article the changes of Buddhism in China during the second half of the twentieth century. These changes of Buddhism encouraged a lot of tourists who pursue culture experience to visit Buddhists temples. At the end of 1970s, when the policy of “Reform and Open up” was carried out in China, Buddhism began to recover from three decades of suppression.

Buddhism has progressively regained favor among people and has become the largest institutionalized religion in China with at least 100 million practitioners according to the record. The Fourth Congress of the Buddhist Association of China (BAC) held in Beijing in 1980 marked the formal beginning of the institutional

reconstruction of Chinese Buddhism. During the process, a lot of literary compositions and movies helped the reconstruction.

For example, the film “Shao Lin Temple” produced in 1981 described the legend story of the martial monks in Shao Lin Temple, Henan Province. This film attracted millions of viewers and inspired a popular interest. According to Zhe (2009), from September 1974 to the end of 1978, there were only 200,000 visits to Shao Lin Temple in total, but in 1982 one year alone, the number of visitors jumped to 700,000 and then was trebled again by 1984.

Among the visitors, many of them were non-believers. Buddhists leaders quickly became aware that they could spread Buddhism more effectively if they promoted many of its teachings and institutions under the name of “culture” rather than solely “religion”. This “Buddhism as culture” strategy was first announced in April 1986 and had been identified not only in theory but also in practice. “Buddhist tourism” was developed as an industry catering mass population.

### **1.2.6 Buddhist Culture Tourism Nowadays**

Statistics show that, in China, there are 100 million believers in various kinds of religion, 85,000 sites for religious activities, 300,000 religious workers and more than 3000 religious groups (Ren and Yang, 1989; Ma, 1997). And now even the number of Buddhist is almost 200 million. Many religious tourist centers are not only religious or sacred places, but also cultural destinations. Throughout China, there are more than 13,000 monasteries and temples, with more than 200,000 monks and nuns. The study of tourists’ psychology shows that the main elements affecting a person’s touristic behavior are psychological and social elements. People are members of a society and their psychological elements tend to be confined and affected by social factors (political, economic, ideological, cultural, educational, ethnic, etc.).

In China, the famous religious tourist sites are often the popular tourist destinations for both tourists at home and abroad as well as those whose charm derives not only from religion itself. As many scholars have pointed out: “Tourists nowadays are less pious, but more sensible. They are more interested in the wonderful, charming Chinese religious and cultural heritage” (Zhang, 2002). Besides, there are Lamaism believed by Tibet’s pilgrims in China. It is a special form of Buddhism that the pilgrims sought out natural sites such as caves, springs, lakes, and mountains. Pilgrimage journeys to these sites were frequently associated with the special festivals, at which more than 10,000 pilgrims gathered. Furthermore, it attracts non-believers in China as well.

### **1.3 Problem Statement**

Buddhist cultural tourism was a hot topic in recent years. In China, there are lots of Buddhist culture sites that attract thousands of tourists every day. All the believers and non-believers would like to have a visit to those sacred sites, showing their wishes and asking the blessing from the lord Buddha. As for Sri Lanka, it also has a rich Buddhist culture as well as it has attractive recourses which will attract tourists. There is not only Sri Dalada Maligawa, but also so many other meaningful and distinctive temples, Buddhist sites like Mihintale temple, Abayagiriya Viharaya are some of them. These sites could have attracted a considerable amount of Chinese tourists to visit if proper awareness was given to them before.

However, there are not many tourists from China visiting those Buddhist culture sites except Sri Dalada Maligawa and some other famous destinations. This happens because their itinerary was decided by the tour company before they arrive to Sri Lanka and take only a few selected sites. If Chinese tourists were given more information about other Buddhist sites they are more than happy to visit those locations. It is a problem that whether these Buddhist sites really have attraction to Chinese tourists and how to attract Chinese tourists.

### **1.4 Objectives of Study**

This research intended to find out whether the Chinese tourists are interested in Buddhist culture tourism and the most important factors that influence the Chinese tourists to choose their destinations. Through the study, to find the literatures and documents about the Buddhism culture and Buddhist culture tourism all around the world, especially in China and Sri Lanka.

Next, through the research on the quantity of the tourists and investigation on Sri Lanka Buddhist cultural sites with the tourists, the thesis analyses the profile of the visitors from China. Besides, it points out the current

problems of Sri Lanka on Buddhist cultural tourism utilization. At last, it shows the present situation of Sri Lanka in terms of Buddhist cultural tourism utilization and points out its problems as well as puts forward some strategies for Buddhist cultural tourism development in Sri Lanka. At the same time, it raises some measures that can be taken to attract Chinese tourists. Through the above researches, more people can understand the Buddhist culture of Sri Lanka and make use of the Buddhism cultural resources to develop the tourism industry as well as the society.

## **1.5 METHODOLOGY**

### **1.5.1 Secondary Research Method**

The secondary research method is used to find the development of Buddhist culture tourism in China and Sri Lanka. All the data are collected from the related references.

### **1.5.2 Questionnaire Survey**

Considering the time and the will of tourists, structured questionnaire was used including eight questions. The questionnaires are distributed to the Chinese tourists who are visiting or have visited Sri Lanka. There are 50 questionnaires carried out through face to face meeting at big shopping malls in Colombo (the ODEL and Majestic City). And the other 43 questionnaires were done through the Internet survey.

## **1.6 DATA ANALYSIS AND RESULT INTERPRETATION**

### **1.6.1 Religious Tourism Worldwide**

Along with the spread of religions, more traveling was involved in practices of missionaries and practitioners. Buddhism, as well as other whole religions, has long been an essential motivation for carrying out journeys and is usually considered as one of the oldest forms of non-economic travel. This number of pilgrims increased to 240 million estimated by Jackowski (2000). In 2010, religious tourism has become an industry that generates over \$18 billion annual revenue and more than 300 million visitors' yearly around the world, reported by Laura Bly (2010) in USA today.

Rinschede (1992) defined Religious Tourism as "a type of tourism whose participants are motivated either in part or exclusively for religious reasons". Today, it is a worldwide phenomenon which includes every major religion and numerous smaller religious groups. Among the religious, statistic shows that there are about 450 to 480 million Buddhists across the world. They practice different branches of Buddhism:

- Mahayana Buddhism, including East Asian Buddhism, with 185 million followers. This is the predominant form of Buddhism practiced in China, South Korea, Japan, Taiwan, Singapore, and Vietnam.
- Theravada Buddhism, with over 125 million followers, is the form of Buddhism predominantly practiced in Cambodia, Thailand, Laos P.D.R., Sri Lanka, Myanmar and India.
- Vajrayana Buddhism has approximately 20 million followers. This form is practiced in the greater Tibetan and Mongolian regions, the Himalayas, Bhutan, parts of western China, the Russian Federation, and Nepal.

Besides religious reasons, cultural elements have evolved to be another important motivation of religious tourism. Rinschede (1992) mentioned that religious tourism today is closely related with holiday and cultural tourism, especially where the religious sites are simultaneously significant cultural sites or with cultural event taking place. Buddhist tourism, similar to many other religions, is one of examples combining religious and cultural factors. It had gradually changed its image of pure pilgrimage to a culture blended experience in its history.

### **1.6.2 Buddhist Culture Sites and Activities**

There are large number of temples, stupas etc. in Sri Lanka. Besides, the activities like perahera held every month also give a unique experience to the tourists. For example, the Festival of the Tooth celebrated in the Sri Lankan town of Kandy every year in the month of Asala (July) is dedicated to the sacred tooth relic which was brought from India and is now housed in the Sri DaladaMaligawa or the Temple of the Sacred Tooth Relic of the town. The festival is the time for great rejoice for the native people and even foreigners. They come from far and near to be a part of this festival which has now become one of the most famous events of not only the town but also the Buddhist world.

Also, there are places like the Adam's Peak, a 2,243 m (7,359 ft.) tall conical mountain which is revered as a holy site by Buddhists, Hindus, Muslims and Christians. It has specific qualities that cause it to stand out and be noticed; including its dominant and outstanding profile, and the boulder at the peak that contains an indentation resembling a footprint.

### **1.6.3 Buddhist Culture Tourism in Sri Lanka**

The culture, architecture and traditional event preserved in Sri Lanka has attracted many regular tourists to make a visit. Today, mass tourism is a common phenomenon in Sri Lanka. Pfaffenberger (1983) mentioned in his paper as early as 1983 that in a survey, only 6 percent of survey participants were going to "fulfill a vow". In contrast, 18 percent went there to "see the place" and 23 percent went there to "attend the festival". He wrote that "the authentic pilgrimages of yore have given way, in Sri Lanka, to tourism".

Buddhist monasteries, stupas, statues and monks have often featured as part of the tourist attractions of Sri Lanka and have been actively promoted in official imagery of the country as a distinctive element of the country and its heritage. It is showed that a significant number of visitors include various kinds of religious elements into their trips; they travel to temples and other sacred sites, patronize religious specialists, make donations to religious institutions, support the building of statues, temples and other religious constructions, purchase sacred objects, and participate in religious rites.

## **1.7 The Analysis of Tourists from China and Their Opinion to Buddhist Culture Tourism**

This part is the analysis of Chinese tourists according to the questionnaire survey, besides, it present the comments of some tourists during the face to face survey.

### **1.7.1 The Age Structure of the Tourists Visiting Sri Lanka**

Among the total tourists that took part in the survey, only 8 tourists are below 18 years old, which consists of 9% of the total. Tourists whose age are above 36 years old are only 13, which is 14% of the total. Most of the tourists are between 19 years old and 35 years old. It is showed that there are 30 tourists that are between 19 years old and 25 years old. In the meanwhile, 42 tourists are between 26 years old and 35 years old.

### **1.7.2 The Knowledge of Tourists about Buddhism in Sri Lanka before Their Visit**

In the survey, only 15% of the tourists know well about the Buddhism in Sri Lanka before they came. And 84% of them know it after they search the information through internet or some magazines etc. Besides, only one of them shows that he knows nothing about the Buddhism in Sri Lanka and doesn't care about it. It is showed that the most of the Chinese tourists don't know much about Sri Lanka on the aspect of Buddhist culture while they know clearly that some countries like Thailand is a Buddhist nation. Nevertheless, they have the interest to obtain the information about Sri Lanka. According to the survey, among the total, 70 tourists got the information of Buddhist culture in Sri Lanka before they come. It is obviously that there are not enough promotion about Buddhist culture in Sri Lanka that most Chinese even never know about it.

### **1.7.3 The Reasons That Choose Sri Lanka as Their Destination**

According to the survey, most of them choose two or three as their reasons. The beautiful nature scenery is the most common reason for the tourists. 77.42% of them which is equal to 72 tourists choose it. The second reason is historic sites which is chosen 55 times and make up for 59.14% of all. Buddhist culture is the third reason chosen by tourists 49 times which means more than half of the tourists take the Buddhist culture into the consideration and decided coming Sri Lanka. Still, there are others reasons not showing in the survey like meet friends and do business.

The outcome shows that Sri Lanka is a country that has attraction for different need of tourists. There are not only beautiful scenery, but also unique culture which can satisfy tourists. Also, most Chinese tourists come here have two or three aims, which means it is practical to combine the Buddhist culture sites with the natural landscape and cultural heritages.



#### **1.7.4 The Buddhist Culture Sites That Tourists Have Been**

The Sri DaladaMaligawa in Kandy is the most popular Buddhist site among the tourists which is visited by 2/3 of the tourists who took part in this survey. The second popular one is Polonnaruwa, 40 tourists have visited the Buddhist relics there. The third one is Anuradhapura visited 28 times by respondents. According to the tourists, many of them choose the route from Kandy to Polonnaruwa and sometimes even to Anuradhapura. Besides the three sites, Gangaramaya temple in Colombo is also a choice for tourists considering the convenient location. Only two visited other sites and 14 tourists haven't come to the Buddhist culture sites.

This part shows the monotone itinerary of the tourists. Because of some reasons like the limit knowledge of Buddhist culture destination in Sri Lanka, the long distance from sites to sites, the pre-prepared largely identical itinerary from the travel agency etc. most Chinese tourists choose Sri Dalada Maligawa and Polonnaruwa as their destination. If they are aware of the other sites like Kelaniya temple, Adam' peak etc. and if the transport is much more convenient they may visit those as well rather than only the traditional sites.

#### **1.7.5 The Opinion of Tourists towards Buddhist Culture Sites in Sri Lanka**

39 tourists think there are distinguishing features in the Buddhist culture sites and they are quite interested in it and 27 of them think it's good and worth taking time to visit. These two groups sum up to 71% of the total. Only 19% of tourists said they don't mind even not visiting the sites and think there are nothing special. Besides, 10 percent which is 9 person express the idea that they won't recommend the sites to their friends.

It shows that part of Chinese tourists are fascinated by the Buddhist culture sites in Sri Lanka and most of them think highly of it. As a result, it is worthy to promote the Buddhist culture as well as Buddhist culture sites in Chinese to attract more Chinese tourists. Besides, some of the Chinese tourists are not very satisfied about the sites, the reasons are given below according to the 8<sup>th</sup> question in the questionnaire.

#### **1.7.6 The Buddhist Culture Items in Sri Lanka That Chinese Tourists Prefer**

This chart shows the preference of tourists towards different kind of Buddhist culture items. Except 7 of them who are not interested in Buddhism, others are all curious about the above. 46 tourists state that they are interested in stupa, 39 tourists are interested in the Buddhist events, 26 tourists like the Bodhi tree, and 22 tourists like sculpture of Buddha. According to it, the stupas, different Buddhist events, Bodhi tree, sculptures etc. are welcomed by all kind of Chinese tourists. Therefore it is important to improve and market those landscapes and features to appeal them to Sri Lanka.

#### **1.7.7 Influence of Buddhist Culture on Chinese Tourists**

In China, though many people say it is a country without religious, there are still religious as well as believers and lay people. According to the sample, there were 13 Buddhists to among the tourists, which is 14 percent. A quarter of them give a respond that they have been influenced by Buddhism in some way, they may come to the temples and engage in Buddhist events sometimes. And largest part of them which comes up 37 percentage, accept a small part of Buddhism culture like some opinions in Buddhism. The last part, who are completely not influenced by the Buddhism is 22 tourists, is less than a quarter of the tourists being inquired.

It shows the different level of Chinese influenced by the Buddhist culture. To them, there should be diverse promote models and itinerary and activities. For example, to the Buddhist and believers, the activity like listening lectures given by venerable monks will be genuine applauded; to lay people, they may like to take part in the offering ceremonies; to the non-believers, they may be interested in the architectures in Buddhist culture sites, the spiritual and health activities involved in the Buddhist culture.

#### **1.7.8 The Aspects Need To Be Improved According To the Chinese Tourists**

It is obviously that most tourists think the transport in Sri Lanka is unbearable. Out of 93 tourists, 80 of them choose the transport as the one they think need to be improved. It is the 86 percentage of the total. Second is the lack of professional Chinese introduction, to the Chinese tourists, language is a barrier for them while travelling abroad. Though some of them can speak English, to understand the introduction of those sites is a little hard. The third one is the crowded tourists in the sites, which is the one Chinese are very used to. Besides, compared to the

tourists' sites in China, the facilities like washroom, dining places nearby are not well. As a result, 13 tourists choose the facilities as the one need to be improved. Furthermore, 10 tourists think there are some other aspects need to be improved. Besides, during the face to face survey, some tourists telling the other problems they have meet, such as tourism products' singularity, tourist commodities' feature, lacking tourist nightscape. So, it was particularly important to explore the problems in exploitation and give recommendations, which had practical guidance to promote the rational development and utilization planning.

## 1.8 CONCLUSION

When Buddhism began to influence Chinese culture in the first century A.D., it brought with it a vast array of new concepts, doctrines, and beliefs. Since then, Buddhism Buddhist ideas and practices have shaped Chinese culture in a wide variety of areas, including art, politics, literature, philosophy, medicine, and material culture for almost two thousand years. Though there are not many Buddhists in China, Chinese have an indescribable relationship with Buddhism. In the modern society, fast pace of life makes more Chinese take Buddhism religion as a spiritual support. With the longing for release from stress and escape from noise, many people choose to visit Buddhist sites on a temporary trip. Temporary visits made by lay people or regular tourists emerged at the moment and gradually evolved into mass tourism.

In conclusion, despite the raised criticisms against secularization, Buddhist tourism has gradually become an activity not only for worshippers but also for mass tourists. The transition prevails in many countries where Buddhism exists among which China is one typical example among the countries. Today, there are also visits to national or international religious centers, festivals and conferences that do not possess the character of a pilgrimage journey in China. With a large population and great number of Buddhists and lay people, it is a big market for the Buddhist culture tourism in Sri Lanka.

Sri Lanka is country has a very rich cultural heritage of monuments, art, architecture, festivals, pilgrimage sites and places of worship. These features are different from China which is a very special experience for them that most of them like the Buddhist culture in Sri Lanka and express their preference. There are well-preserved Buddhist sites and Buddhist artifacts

- Stupas and temples date back over 2000 years
- High quality relics in Polonnaruwa, Anuradhapura etc.
- World-known tooth relic of Buddha in Kandy
- Foot print of the lord Buddha on the Adam's peak

For Chinese tourists, what they want is very simple but also hard to provide. There are some requirements from the Chinese tourists took part in the survey.

- Visit the different architecture of temples and stupas
- Participate in Distinguish offering ceremony
- Purchase handcrafts and other products that present meaning of health, wealth, happiness etc.
- Have place to rest after the visit
- Enjoy the inner peace in the temple
- Obtain the bless from venerable monks

However, there are some problems during the visit of tourists. For example, weaknesses identified are:

- Limited awareness in the wider global Buddhist community and even less awareness among non-Buddhist tourists and independent travelers to Sri Lanka
- Very limited online marketing
- Low standard of tourist-related services
- Limited tourist-quality restaurants, coffee shops, shopping, and services
- Few amenities such as picnic and recreation areas for day visitors and tourist relaxation
- Lack of evening entertainment: lectures, talks, films on Buddhist related topics
- Lack of Chinese introduction
- Bad traffic situation
- Limited tours and activity packages beyond pilgrimages
- Unsatisfactory public infrastructure and facilities at sites

So, it is particularly important to explore the problems in exploitation and give recommendations, which had practical guidance to promote the rational development and utilization planning. Expanding tourism on Buddhist culture involves occupying, promoting, and developing a market position that appeals to a spectrum of potential visitors and capitalizes on the variety of resources and assets offered in the area.

According to the above, there are some methods can be taken to develop the Buddhist culture tourism in Sri

Lanka among the Chinese tourists.

- Proper segmentation to Chinese market, considering different types of Chinese tourists to meet their need.
- Promotion of various Buddhist culture sites as well as activities among Chinese tourists which is very important considering the unawareness of Chinese about the Buddhist culture in Sri Lanka
- Improve the infrastructures and facilities will contribute to the development of tourism very much.

### 1.9 Limitations of the Study

First, there are limited academic journal articles in English or Chinese (which is the first language of the author) related with this topic. Therefore, information retrieved from formal websites or magazine articles is occasionally used in the paper other than academic paper. Meanwhile, there could be several academic papers existing in Sinhala language that include more accurate and comprehensive information but are hard for the author to understand due to language barrier.

Second, part of the data is collected through questionnaires survey. Considering the limitation of time and place, the data is a simple one with several aspects of the tourists' opinions towards the Buddhist cultures and the Buddhist culture tourism in Sri Lanka.

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