

PROSPECTS AND CHALLENGES OF CULTURAL TOURISM AROUND CHANGUNARAYAN TEMPLE AREA

A Thesis

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ABBREVIATIONS

CNAS	Centre for Nepalese and Asian Studies
CBS	Central Bureau of Statistics
DOA	Department of Archaeology
DPR	Detail Project Report
NeCHA	Central Department of Nepalese History, Culture and Archaeology
UNESCO	United Nation Educational, Scientific and Cultural Organization.

Chapter One: Introduction

1.1 Cultural Tourism

Cultural tourism refers to the act of traveling to experience the culture of a region or country. It involves exploring the traditions, history, art, architecture, customs, and lifestyle of the people who live there. Cultural tourists are interested in immersing themselves in the local way of life, visiting museums, historical sites, festivals, and participating in activities that showcase the unique cultural heritage of a destination.

The United Nations World Tourism Organization (UNWTO) defines cultural tourism as a type of tourism activity where the primary motivation of visitors is to learn, discover, experience, and consume the tangible and intangible cultural attractions/products in a tourism destination. These attractions/products represent the distinctive material, intellectual, spiritual, and emotional features of a society, encompassing arts, architecture, historical and cultural heritage, culinary heritage, literature, music, creative industries, and the living cultures with their lifestyles, value systems, beliefs, and traditions

Cultural tourism not only allows travelers to gain a deeper understanding of different cultures but also promotes cross-cultural understanding and appreciation. It often involves interacting with local communities, learning about their traditions firsthand, and supporting local artisans and businesses. Cultural tourism can be a significant economic driver for communities that rely on tourism, contributing to the preservation and promotion of cultural heritage while providing enriching experiences for visitors.

Cultural Tourism in Nepal

The prospects of cultural tourism in Nepal are promising due to the country's rich cultural heritage, diverse traditions, and significant historical landmarks. Here are several key prospects:

Growth in Visitor Numbers

Nepal continues to attract a growing number of international tourists each year. Cultural tourism is a major draw, with visitors eager to explore its ancient temples, festivals, and traditional crafts.

Economic Benefits

Cultural tourism significantly contributes to the local economy. It creates job opportunities and supports local businesses, from guides and artisans to hospitality services . This economic boost helps preserve and promote cultural heritage.

Cultural Preservation

The influx of tourists interested in cultural experiences encourages the preservation of traditional practices, arts, and festivals. Increased awareness and appreciation of these traditions among tourists and locals can lead to greater efforts in conservation.

Community Development

Cultural tourism promotes community involvement and development. Local communities benefit from improved infrastructure, education, and healthcare as tourism revenues are reinvested into these areas. Community-based tourism initiatives also foster a sense of pride and ownership among residents.

International Recognition

Nepal's cultural heritage sites, such as those in the Kathmandu Valley and Lumbini, gain international recognition, attracting global attention and investment. This recognition can further boost tourism and lead to international partnerships and funding for preservation projects.

Diversification of Tourism Products

Developing diverse cultural tourism products can attract different segments of tourists. This includes not only heritage tours but also culinary tours, festivals, and arts and crafts workshops. Diversification ensures a broad appeal and can help distribute tourism benefits more evenly across the country.

Sustainable Tourism Development

Cultural tourism can promote sustainable tourism practices. By focusing on heritage conservation and community benefits, it aligns with global trends towards more responsible and sustainable tourism. This approach can help mitigate negative impacts and ensure long-term benefits for local communities.

Challenges and Considerations

While the prospects are strong, several challenges need to be addressed:

- **Infrastructure Development:** Improving accessibility and infrastructure to support increased tourist numbers.
- **Capacity Building:** Training local communities to effectively manage and benefit from tourism.
- **Balancing Preservation and Tourism:** Ensuring that tourism does not negatively impact cultural heritage sites.

1.2 Background of the study

Changunarayan Temple is one of the oldest Vishnu temple of Nepal. The history of the temple goes back 4th century A.D which is believed to be older than the Lichhavi dynasty of Nepal (Shrestha W. , 2023, p. 4). The temple and the premises have significant importance in the local community of Bhaktapur. Moreover, the temple itself is extraordinary example of Nepalese arts and architecture, which in-house some of the rare stone images of Vishnu in Nepal (Shrestha W. , 2023, p. 4). Due to its exceptional value, Changunarayan Temple and the area is one of the top destination for the visitors and tourists in Nepal. There are various challenges and room for opportunity in tourism regarding the temple and its surrounding. Which is why this report here shows the light as

a comprehensive study on the prospects and challenges in cultural tourism as one of the major cultural tourism destination of Nepal.

In addition to this, Nepal has cultural heritage tourism and adventure tourism as the major products in tourism industries. The tourists find Nepalese culture, arts, crafts, architecture and traditions very unique. But first let me share few words about Tourism and the industry. Tourism plays a significant role in the development of various destinations around the world. According to the United Nation World Tourism Organization “Tourism is a social, cultural and economic phenomenon which entails the movement of people to countries or places outside their usual environment for personal or business/professional purposes. These people are called visitors (which may be either tourists or excursionists; residents or non-residents) and tourism has to do with their activities, some of which involve tourism expenditure” (UNWTO.org, 2008, p. 5).

As we know there are various types of tourism which are determined by UNWTO. Tourists have different motives and requirements for visiting outside of their home town or country. Among them most of the visitors are inclined towards knowing about culture, history and tradition besides themselves. Which is why Nepalese cultural heritage tourism destinations being quite popular around the world has attracted diverse tourists. The three valleys; Kathmandu, Bhaktapur and Lalitpur are one of the major tourist attractions in Nepal. These three are also known as the UNESCO World Heritage sites of the valley.

The temple of Changuarayan is one of the major destination for domestic and international traveler of Bhaktapur district. The temple belongs to God Bishnu who is one of the most loved god in Hinduism and Vaishnavism. The historicity of the temple can be traced back to 4th century AD and is taken as an extraordinary example of Nepalese art and architecture. Thus the temple of Changuarayan is also inscribed as a UNESCO World Heritage site. One of the greatest reason for its importance is the inscription of Lichhavi king Mandev dated sambat 386. This is one of the longest and most descriptive inscription found in the valley which has detailed explanation about the dynasty, the king and temple. From the inscription it is clear to say that the Lichhavi kings took great pride in worshipping and taking care of the temple. As we know king in Nepal are considered as a reflection of god

Vishnu and this could be one of the main reason why the temple and its area has important in history of Nepal (Shrestha W. , 2023, p. 6).

The temple of Changunarayan has larger number of domestic and international tourist throughout the year. Through the year there has been increased in number of domestic and international tourist in the area. The whole site serves as a peaceful gateway giving off road experience for heritage tourists. Likewise, there are religious devotees of God Vishnu who never miss the special occasions of festivals and pay homage by visiting the temple. However, there are various challenges as well regarding cultural tourism in this area. Which is why this report aims to provide a comprehensive study on the challenges and prospects of cultural tourism in Changunarayan temple (Shrestha W. , 2023, p. 7).

1.3 Statement of Problem

The city of Bhaktapur as an ancient capital has great importance in Nepalese society. The same can be said to the religious and archaeological sites like Changunarayan temple and the area. There are various stone images, arts and artifacts in housed in the temple complex and near area which needs detail study and documentation. The area is surrounded by lush green vegetation and is also situated on the height of the hill in the corner of Bhaktapur.

With time there has been various changes occurred in the architecture of the temple. The inscriptions available in the temple complex shows how the leading dynasties of kings have regularly renovated and repaired Changunarayan temple and the area from centuries. After being listed in the World Heritage Site list there has been several research from national and international cultural enthusiast researcher. However, those were published long time ago. The ongoing issues regarding the site is yet to be brought forward. The main reason for this is due to the drastic change in the way of travelers, various promotional factors and knowledge gap.

There are opportunities for archaeological excavation, digital documentation and detailed inventory of the arts and artefacts in the complex. With proper development plan the site could be one of the best historical site for study and visit. The main reason for its less popularity is that most of the tourists who are visiting Bhaktapur sometimes put the site in

less priority and spend most of the time in Durbar square areas. There is also lack of promotion of the temple which is making the area less appealing for visitors.

All the above-mentioned issues related to cultural and tourism perspective of Changunarayan temple, it was crucial to address such research questions and statements of problems in this research. Which is why, following are the list of statement of problems and research question that are going to be presented in this study;

1. The prospects of Changunarayan regarding promotion as a cultural tourism destination.
2. How far cultural tourism products are responsible for the promotion of Cultural tourism in context to Changunarayan area.
3. The major challenges that Changunarayan temple and the area has been facing for the development of the site as a cultural tourism destination.

1.3 Objective of the study

This comprehensive study on Changunarayan Temple aims to fill the knowledge gap about the possibilities of the temple and area as a major destination. We all know that the importance of Vaishnavism, lord Vishnu and the temple of Narayan is major part of Nepalese culture. We also cannot deny the fact that Bhaktapur and Changunarayan temple was the center of the Lichhavi dynasty of Nepal.

The tangible and intangible heritages like festivals, rituals, philosophy, arts and crafts practiced in the temple were from the ancient period of Nepalese history. Some of them are still in the practice and some has been left behind. There are various reasons behind this which will be discussed in the next chapters of this research. Also, this study aims to address and find out the possible solutions for the issues. There has been long discussion regarding the development of the site for tourists however few noticeable changes have been successful. Lack of vision, planning and study are the major reason behind this.

Thus, after the comprehensive study of problems and prospects of cultural tourism in Changunarayan temple, the research is focused on fulfilling the following objectives;

1. To address the prospects of Changunarayan temple and the area for promotion of cultural tourism.
2. To understand how far cultural tourism products are responsible for the promotion of cultural tourism in context to Changunarayan temple and area.
3. To find out the major problems and challenges faced by Changunarayan temple for the development of the site as a cultural tourism destination.

As mentioned in this list, this comprehensive study of problems and prospects of cultural tourism at Changunarayan Temple is focused on the above-mentioned objectives. Besides that, the study aims to point out the issues regarding its development of tourism and infrastructure in the area as well.

1.4 Significance of the study

There are various parts of this study which play major part in the development of the tourism of Changunarayan temple. As we all know Nepal is rich and unique in its cultural diversity and arts. Ever geographical region of Nepal has distinct cultural practices and tradition. Changunarayan temple being in the major religious sire during the ancient period of Nepal clearly denoted that it's preservation, development and promotion is crucial in present day. Here the study throws light in the prospects and challenges that the community and the temple are facing in the path of development.

On the other hand, the temple of Changunarayan has itself been listed as a tentative World Heritage Site by UNESCO, however there has been only handful of detailed research and plans for development been made. Therefore, this study can work as a medium to address the obstacles for further research and development. Thus, following are the list of significance of the study;

1. Helps in highlighting the problems of Changunarayan temple and are for cultural tourism development.
2. This study will also focus on the reason for its development and its necessity.
3. Helps in the knowledge of tangible heritage of Changunarayan temple.
4. It will also add to the knowledge of historicity of the temple and area.

5. This study will also help in providing the basic knowledge for the tourism infrastructure development of the area.

1.5 Limitation of the Study

This comprehensive study of prospects and problems of cultural tourism at Changunarayan temple has its limitation. As we know there are various limitation regarding research, the major limitations with geographical, knowledge and research questions are listed below;

1. The research is limited to the cultural tourism aspects of Changunarayan temple of Bhaktapur district.
2. The study focuses majorly on tangible heritage of the temple and complex.
3. This study only briefly mentions about the intangible heritages prevalent in the temple complex.
4. The secondary sources are only limited to the published articles, inscriptions, published chronicles of the temple.
5. The study is limited to addressing various ideas for development of Cultural tourism of the temple complex.

1.6 Literature review

There are different types of secondary sources of data which were studied during this research. Some of those sources were ancient literature, books, journals, published research papers, articles and previous research reports. Following are the list of those literary sources along their brief review;

Changunarayan

Published in 2006 by UNESCO office of Kathmandu this book is Cultural Portrait Handbooks for all the visitors who wants to know about the historicity, Cultural heritage, arts and architecture of Changunarayan Temple area. This book has detailed and high-resolution photographs of the area which helps in understanding the arts and architecture of the complex in detail. This book is one of the major sources of

information to raise awareness regarding the conservation and development of this one of the significant World Heritage Site.

Images of Changunarayan Temple Complex (Changunarayan Mandir Parisarka Murtihar)

Published by Department of Archaeology of Nepal, this book is catalogue of all the images of gods and goddess housed inside the Changunarayan Temple complex. It gives the valuable information about the dating, properties, style and detailed explanation of the arts and crafts related to the stone images. With this book we can identify the historicity and significance of the entire temple complex and the area.

Inventory of King Mandev at Changunarayan

This is one of the article published in a journal written by Theodore Riccardi Jr. from Columbia University on 2008. Where the writer explains in detail about historical significance and the content that was written in the inscription by king Mandev. The writer is able to identify the social, cultural, historical and political society of Lichhavi era.

Lichhavi kal ka Abhilekh

This book has a significant role in the research and study of the inscriptions from Lichhavi period of Nepal. Written by Dhana Bajra Bajracharya in B.S 2030. The writer has done great work in compiling the stone inscriptions while identifying their location, state and position and then transcribing and translating them to Nepali language for easier understanding. The book contains inscriptions from Lichhavi kings of valley with the significance of the Changunarayan temple and their regular contribution for the development and conservation of the complex.

Revised Resettlement Plan Bhaktapur Changunarayan Sub project

This book/ report was published as a final report on the study of Revised Resettlement Plan Bhaktapur Changunarayan Sub Project by Ministry of Physical Planning and Work, Department of Road. This project focused on the study of Road Connectivity

and network for the development of the Changunarayan Temple area and local communities.

Study on Cultural tourism of Dhulikhel

This is a research thesis submitted to Central department of Nepalese History Culture and Archaeology at Tribhuvan University. This gives insight on research design and methodology for studying the prospects and problems on the perspective of cultural tourism development of Dhulikhel.

1.7 Methodology of the study

This study on problems and prospects of cultural tourism at Changunarayan temple has been completed by following the qualitative and quantitative research method. According to nature and the research questions of the study, the major data are collected from the secondary sources for this study. Besides that, to know about the present status of the temple, surrounding and infrastructures. This comprehensive study was conducted by collecting various data and information from field survey and literary resources.

1.7.1 Primary data collection method

This is one of the important method for data collection in this study. These data are collected at the first stage of the research and taken as the base of the research design. Here for the comprehensive study of problems and prospects of cultural tourism at Changunarayan temple, the data has been categorized in various subheading which are listed below;

- Name of the study area or Temple
- Date of the construction
- Significance
- Function
- Location
- Historical figures related to the site
- Protection/legal status/ownership

- State and condition (present and past)
- Photograph of the temple and monuments
- Brief intangible heritage and practice
- Oral history and legends
- Major tourist attractions
- Major feedbacks after visit
- Major tourism research and plans
- Major developmental activities
- Major issues for tourists and visitors
- Suggestion from the community for the welfare of the temple

1.7.2 Secondary Data Collection

The secondary sources of data have been collected from published literature, interviews and various media.

Exploration of the area

The data of primary research were collected by visiting the Changunarayan Temple and near area. This includes the temple, nearby shops, Changunarayan temple museum and visit to near community of locals.

Interview with the focal person

After the exploration of the Changunarayan temple and area an interview with the member of Changunarayan temple development committee was held for information about the present condition of the temple, operation and functions. Later, another interview was held with the museum officer of present Changunarayan museum. The information about the objects and artifacts found from the archaeological excavation and exploration of the temple was discussed along the historicity, chronology and significance of the temple.

Museum Visit

The visit on the museum took place at the initial phase of this research for the information and collection of data regarding the primary source and information of the temple and area.

1.7.2 Secondary data collection method

The secondary data collection method is one of the next major source of data in this study. This can be also categorized as the desk study in the research. Beside the published books, articles, news and research publications other sources from social media like YouTube, online journals, e-magazines and online articles are also used as the sources for secondary data collection in this study.

- **Books, journal and articles published about the Changunarayan temple**

As mentioned in the literature review section of this chapter various published books are taken as a source for the study of the Changunarayan temple, its historicity, transcribed and translated inscriptions and earliest photographs of the area.

- **Reports from Department of Archaeology Nepal**

Department of Archaeology has been publishing the reports and articles related to archaeological survey that has been conducted in various parts of Nepal. The report of Changunarayan temple published from the department was studied as one of the major secondary sources of this study.

- **MA dissertation/ thesis**

The previous works of the alumni students submitted to the department of Nepalese History, Culture and archaeology has also been another source for the collection and reference of the information related to cultural heritage tourism of the similar tourism destination areas.

- **Social media publications like YouTube videos, interviews and photos**

There were various related to the city of Bhaktapur and Changunarayan temple in social media. Thus, few of the well-researched videos, articles and photos published

in Facebook, Instagram and YouTube were also studied as the secondary sources for data collection.

- **Previous research works.**

Previously done research of international scholar which are also mentioned in literature reviews section of this thesis were considered for international perspective.

- **Newspaper articles**

Newspaper articles relating to the practice and festival of Changuarayan temple and area were studied as valuable sources.

Chapter Two: Background of Changunarayan Temple

2.1 Introduction

The temple of Changunarayan is one of the major five Vishnu temples in the valley of Kathmandu. The temple is one of the best example of talle style architecture which is one of Nepal's authentic architecture. This is one of the major heritage sites of Bhaktapur which also a World Heritage Site around Kathmandu valley. The historicity of temple is dated before 5th century A. D. According to the inscription of Lichhavi king Mandev from the date of the inscription is mentioned 464 A.D. Also, the literary sources of Lichhavi dynasty addressed Changunarayan temple as Doladrishikhar, Garudanarayan, champakaranya, Dola parvat and Changu (Melissa Jenkis, 2005/2006, p. 5) .

The temple and its premises are famous for its stone images of various god and goddess of Vaishnav and Hindu mythology. The stone image of Garuda in front of the main temple, the golden glided images of King Bhupatindra Malla and his queen, image of Shridhara Bishnu, Vishnu Vaikuntha, Vishnu Vishwarup, Vishnu Vikranta, Narasingh are the best example of Stone sculpture and art of Lichhhavi period in Nepal (Department of Archaeology, Nepal, 2016, p. p.4).

From the ancient period till this day the temple of Changunarayan hold great significant to the people of Nepal and Vaishnavism. The temple and the area are considered sacred and is living heritage site. There are various festivals, Jatras, and Pooja which has been in practice since the beginning of the establishment of the temple. On the day of Ashad Sukhla Ekadashi, Krishna janmasthanami, Kartik Shukla Ekadashi and Haribodhani Ekadashi are the days where local people and devoteed pay homage to Changunarayan and Vishnu. Besides, on the day of Shrawan Sukla Duwadasi and Poush Sukhla Poornima there is a tradition of welcoming the God of Changunarayan temple to Hanumandhoka palace (Melissa Jenkis, 2005/2006, p. 31).

Moreover, the temple and the entire area has great potential of cultural tourism. The whole municipality where the temple is located has lush green forest and hills. There have been few developmental activities to attract tourism in recent years.

2.2 Physical and Geographical Background

Changunarayan temple is located in eastern hill of Kathmandu district. It is almost 12 km in distance from the valley. This site is almost 1541 meter above from sea level which makes it even more attractive for visit among Nepalese and international group of tourists. One can clearly see the sites of Bhaktapur, Kathmandu and Nagarkot from Changunarayan temple. After the formation of constitution of Nepal, the administrative division of the site belongs ward number 4 of Changunarayan municipality. From the height of the nearest hill of the complex, one can see the view of Langtang, Dorjay Lakpa and other snowy mountains. Besides that, area is surrounded by community forest, Manahara river and small villages (Centra Beuro of statistics, 2021, p. 12).

The temple is one of the best example of talle style architecture in Nepal. The main temple as four doors and two storied temple architecture along guarded paired lion statues in each entrance of door way. Historian believe that the entire site of the temple has best example of wooden, stone and metal arts and crafts of Lichhavi and Medieval period of Nepal. Though it has been repaired time and again form various dynasties of ruler in Nepal. The kings made sure to maintain its firmer design and essence throughout the ages. There are phalcha (rest houses) which surrounds the temple and form a courtyard. And within the courtyard there are small talle styled temples of Ganesh, Chinnamasta, Kileshwar as well (Centra Beuro of statistics, 2021, p. 21).

Changunarayan temple as a historically significant place in Nepal was listed in the UNESCO World Heritage Site list in 1979 A.D. Since then, the government of Nepal along with various national and international organization is working for the conservation and development of the site. In year 1986 A.D the then His Majesty the King Birendra Bir Bikram Shah facilitate and approved the plan for restoration of the temple. He also added the plan for construction of Bus Park, Sanitation and Sewages, proper compound around the area, road construction and available of drinking water. The major focus of the plan

was to encourage more visits in the area and creating the opportunity of employment within the community (Melissa Jenkis, 2005/2006, p. 17).

Moreover, the community living around the Changunarayan temple site are mostly “Newar” who have been living there since the day of the establishment. However, in the recent days due to migration from the various parts of Nepal. There and people from Chettri, Bhrahman and other caste as well.

Once known as a village near Bhkatapur, Chan (Centra Beuro of statistics, 2021)gunarayan temple now has easily accessible roads and museum for tourist information. The temple and the area were recently repaired due to the earthquake of 2015 A.D earthquake. Thus one can see newly restored painted struts, tympanum and courtyard. Various documentation of the complex including the temples, stone images of Gods and Goddess, wooden strut and intangible culture practice has been done time and again.

2.3 Administrative and Political Background

Bhaktapur city was once the heart of Nepalese politics. We can get insights from various historical books and inscriptions that during the reign of Malla dynasty, the place functioned as the capital of the then Nepal. Many historians also believe that as Kathmandu valley was lake, the hills near Bhaktapur was also habitat for early human. As mentioned in the inscription of Changunarayan temple by Lichhavi king Mandev, the temple has been one of the significant Vishnu temple of Nepal.

The name of the Bhaktapur in local newa language is popular as Khwapa or Khwapo. Apart from being an ancient town the actual development of the city began from the 12th century. As we know Nepal was a transit point for travelers to Tibet, China and India, the roads of Bhaktapur lead the trade to all the mentioned three neighboring countries. Famous historian Dhana Bajra Bajracharya mentioned in his books Lichhavi kal ka Abhilekh and Madhyakal ka Abhilekh there are inscriptions stating how Bhaktapur and near area was a gateway for trade and commerce for the business men in those days. (Centra Beuro of statistics, 2021, p. 41)

Moreover, Changunarayan Municipality is one of the four municipalities in Bhaktapur district known for its historical and archaeological significance. It is situated at an altitude

of 1372 to 2191 m above sea level. The municipality has a total area of 62.98 sq. Km. It is bounded on the east by Kavre, on the west by Kageshwari Manohara Municipality, Kathmandu and Madhyapur Thimi Municipality, Bhaktapur, on the north by Shankharapur Municipality, Kathmandu, and the south by Suryabinayak Municipality and Bhaktapur Municipality. The Changunarayan Municipality has been formed by the Government of Nepal by declaring the local level on 2073-11-27. As per the decision of the Council of Ministers dated 2071-8-16, Changunarayan Municipality including Changunarayan, Jhaukhel, Chaling, Duwakot VDCs, and Mahamanjushree Nagarkot Municipality including Nagarkot Bageshwari, Sudal, and Tathali VDCs was declared. Later, Mahamanjushree Nagarkot Municipality was merged to form Nagarkot Municipality. After Changunarayan Municipality and Nagarkot Municipality merged to become Changunarayan Municipality, 9 wards have been established and the center of the municipality is in Kharipati, Bhaktapur. After the formation of local government, the long-term goal of the municipality is to move towards the development of Agriculture, Tourism, and Infrastructure. The municipality is promoting organic farming along with the modernization and commercialization of local produce. Another focal fiscal year 2077/78 is the conservation of cultural and historical heritages to promote the tourism industry in the municipality. Finally, the infrastructures like transportation, health, education, and drinking water are the basis for economic development. The completion of ongoing and planned infrastructural development works is set as the priority (Centra Beuro of statistics, 2021, p. 41).

On the other hand, historian believe that the hills of the corner of Kathmandu valley may have been home for Kirat people as well. Before the arrival of Lichhavis from Vaishali, there are evidence that ancient people living in the nearest hills of the valley. After the victory over Kirat by Lichhavi, they left the place and some of them moved towards the eastern part of Nepal. While agreeing with this statement the hills around present day Bhaktapur seems to be the place of settlement form ancient time (Melissa Jenkis, 2005/2006, p. 3).

After the death of Yakshya Malla in the capital of Bhaktapur was divided between his sons Raya, Ratna and Rana Malla. With the division between three brothers of the Malla dynasty

the separate kingdoms of Kathmandu, Patan and Bhaktapur were always in competition on political power, administrative function and trade. They also had great deal of competition in arts and culture. During those time the kingdom of Bhaktapur developed in agriculture, bricks and pottery and irrigation. We can see the example of those time in the Durbar square and Changunarayan temple.

2.4 Historical Background

According to ancient classic Nepal Mahatmya there is myth which says that the demon king Mura got a boon and was not able to be killed by any Gods. A rigorous war took place between the demons and God which led the army of the God including Vishnu to flee and take shelter in the hill top of Bhaktapur. However, Mura was able to finally locate Vishnu and beheaded him with the sword. Right in that moment Lakshmi as a female energy of Vishnu emerged from the body and successfully destroyed the demon. And for his destruction God Vishnu took a form of very beautiful goddess and destroyed the demon with his power. This aspect of the story can be clearly seen in the temple's motif, which celebrated the feminine energy and the greatness of God Vishnu in Changunarayan (Lidke, 1995, p. 37).

Besides this the same scriptures mentions another myth about the historicity and formation of the Changunarayan temple. The story says even Vishnu being God could not spare himself from the crime of beheading Brahman priest Sumati accidentally. After that Vishnu rode upon his mount Garuda and travelled the three realms and finally took shelter on the Champaka forest of the hill of Changunarayan. It is said that another Brahman named Sudarshan lived there with his cow. But after the arrival of Vishnu in the forest the cow didn't give any milk. To know the root of the cause, Sudarshana decided to follow his cow during the day and came to know that the cow always visited a specific tree of Champak and gave all his milk to a handsome boy who emerged from the tree. The whole event was happening in front of the eye of Sudarshana which made him furious. He in the frustration took an axe nearby and threw it towards the boy. The boy fell into head and torso, but to the surprise of the Brahman, God Vishnu arose from the body and said that I am freed from the Curse by your help thus I will reside in top of this Doladri hill and you will worship me here from now on. He also added that those people who worship him on

the Wednesday and the twelfth day of the moon will reach heaven after their death (Lidke, 1995, p. 67).

Beside various Hindu mythology, many Buddhist followers visit this place and pay homage to the site. The reason behind this is the popularity of Shakyamuni Buddha as the tenth avatara of Vishnu in purana like Vishnu Puran. In Nepal the worshipping of Buddha and Vishnu is practiced side by side regardless of the originality and the credit goes to the above-mentioned statement as well. However, the significant role in the practice of this tradition can be traced to the dynasty of Lichhavi kings who believed that Shakyamuni Bhuddha was one of the avatara of Vishnu.

One of the best example of this can be seen in the restoration of Swoyambhunath and Boudhanath stupas. There are numbers of Chaityas and Stupa around Kathmandu and Bhaktapur which are scientifically dated back to the era of Lichhavi. Another interesting fact that is connects Buddhist followers to the temple is that they worship Garuda as Hari Hara Bahana Lokeshwor. Which means as iconographic and fascinating image of Garuda mounted on Lion and Garuda is mounted by Vishnu who is mounted by Mahadev and Mahadev is mounted on by Lokeshwora (an avatara Bodhisattva) (Lidke, 1995, p. 83).

Additionally, the exact date of construction of the temple of Changunarayan has not been identified yet. However, archaeologists take reference to the pillar inscription of the temple which states the dates 464 A.D. As it is that Hari Dutta Burma established the four Narayan temples in Kathmandu valley, thus he must be the one for the reason of constructing the temple of Changunarayan in Bhaktapur as well. The inscription here explains about how King Mandev dominated the Samanta of east and west of Nepal. And after this he invited all the Brahman of the country for yagya and provided them with food and offerings to mark his mightiness and success but does not mention about the established date of the temple. This information from the inscription itself plays significant role in informing us that the area and complex of the Changunarayan was sacred and major religious site. This is because there were other major places for the event in the valley for such event but Lichhavi king Mandev choose to perform the Pooja and Dana at this place and we can confidently say that the temple must have historicity which belong further from his regime.

Hence, the construction of the Changunarayan temple is believed to be in the early Lichhavi period of Nepal. It can be concluded that with the introduction of Vaishnavism in Kathmandu valley, there was increase in the number of devotees and Vishnu regardless of their social status. Also, during that period, the temple of Changunarayan played significant role in being the center of faith for the residence of the country.

Caste	Population	Percentage
Newar	138873	45.58
Kshetri	61102	20.06
Brahmin-Hill	43353	14.23
Tamang	27249	8.94
Magar	6839	2.24
Rai	3514	1.15
Sanyasi / Dashnami	2939	0.96
Kami	1993	0.65
Gurung	1671	0.55
Damai/ Dholi	1585	0.52
Tharu	1580	0.52
Musalman	1506	0.49
Saarki	1423	0.47
Thakuri	1338	0.44
Limbu	1101	0.36
Gharti	955	0.31
Bhujel	569	0.19

2.5

Table 1 Ethnic Composition of Bhaktapur

Ethnic Composition

The district of Bhaktapur has diverse ethnic background according to the historical data.

There are indigenous community like Newar, Brahman-hill, Kshetri, Tamang, Magar, Rai, Sanyasi/Dasnami, Kami who are living there from development of ancient settlement. According to the census 2021 total number of households in the municipality is 21588.

while the population is 44394 females and 43690 males and the total population is 88083. It is better to understand the ethnicity of Changunarayan area by population of Bhaktapur district. The total population and ethnic community are listed below;

The above-mentioned number of ethnic populations shows that Bhaktapur has major population of Newar communities. They are followed by Kshetri, Hill Brahman, Tamang, Magar and Rai respectively. Most of Newar community can be found around Bhaktapur Durbar Square area, where as the other ethnic community seem to have been migrated from various part of Nepal and settled themselves in hilly area of Bhaktapur. The moment of migration took place in various stages of Nepalese history form Gopal, Mahishpala, Kirat, Lichhavi, Malla, Shah and Rana dynasties regime.

Moreover, ethnic group of community are categorized as those who have their own facial, racial features, language, culture, lifestyle and practices which are unique in comparison to the world or among the communities of their nation. While talking about Nepal, it has one hundred and forty-two number of ethnic communities and fifty-nine indigenous people. Among them majority of Newar indigenous/ethnic group are found in Kathmandu valley including Bhaktapur, Lalitpur and other parts of Nepal.

We can find deep rooted Newari culture and tradition in the festivals, rituals and crafts of Bhaktapur and Changuarayan temple. This makes the heritage site more unique and authentic where the culture and tradition of a community plays integral part of the continuation of the legacy.

Chapter Three: Components of Tourism in Changunarayan

3.1 Introduction

Changunarayan World Heritage Site has various major source of tourism. The place holds unique Amenities, Accommodation, Attraction and Accessibility for guests. The local government in collaboration with Nepalese government and tourism board is working continuously to promote the area without compromising its authenticity. Various developmental programs related to infrastructural development like transportation, accommodation, facilities and adventure activities for tourists of all background has been developed and some of them are in completed phase and some are still going on (UNWTO.org, 2008, p. 6).

There are various natural and manmade structure which serves as the major attractions for tourist in Changunarayan and near areas. There are multiple components which gives all together a great sense of satisfaction for tourists who seek to add adventure, leisure, culture and wellness to their visit. The community forests around Bhaktapur and Changunarayan area offer more than just a green environment to the locals. They play vital role for the decrease in pollution and providing fuels for the villagers. Though there are some rules and regulations related to utilizations of the natural resources of the forest, it has been playing significant role in the lives around there. Moreover, the major attractions, amenities, accommodation and accessibilities for the tourists are discussed below;

3.2 Attractions

There are mostly two different sources of attractions for tourists who visit Changunarayan. As every other tourism destination of Nepal, this place also has both man-made and natural sites of tourist attractions and they are explained in detail below;

3.2.1 Nature-made attractions

The temple of Changunarayan and the area is situated in the height of 1543 meters from sea level. This advantage of the height gives the temple a landscape of a hill station.

Tourists and visitors can get 360 views of green vegetation from the area. Besides that,

while referring to the history the area of Changunarayan and the forest had large number of Champaka trees which are still present in the area. There are white, yellow or orange flowers of Champaka (*Michelia Champaca*) which give fresh fragrant in the season of blossom.

On the other hand, the hills and surrounding of the Changunarayan temple are full of pine trees which makes the area green but it is leaving the soil dry and vulnerable. As mentioned earlier, the area of Changunarayan gives view of Langtang, Dorjay Lakpa, Bhaktapur, Kathmandu valley, Manohara and Bagmati river when the visibility is clear. The forests also have rhododendron and other wild flowers which also add to the beauty of the environment. In the spring there are numbers of wild berries and flowers which blooms and gives fruits as well. They can be witnessed while going for a hike from Sankhu-Bhaktapur-Changunarayan route (Central Bureau of statistics, 2021, p. 25).

Moreover, the villages on the way to Changunarayan still have large numbers of farmland. They are cultivated seasonally and gives different views of agricultural Bhaktapur to the tourists. For example rice planting on the month of June and July is famous for monsoon here in Nepal. Bhaktapur district having the fertile land and being a hub for vegetable production around the valley celebrate the occasion. All the field becomes green with the plantation which is one of a kind scenario to see and experience in the first hand. Besides that, they also plant mustard, wheat and barley occasionally. All the seasons of cultivation is also major attractions for tourists who wants to experience the agriculture and farming of Nepal.

3.2.2 Man-made attractions

Changunarayan temple is a major cultural heritage tourism destination around Kathmandu Valley. We can see Vaishnav, Shaiva, Shakta, Buddhist temples, and images inside the complex. Besides that, the inscription Mandev with detailed information about the social, cultural, religious, and political background of the Kingdom of Lichhavi dynasty of Nepal is one of the major archaeological evidence as well as a source. While talking about the major attractions of Changunarayan temple, there are man-made and natural resources that have been playing a significant role in the development of tourism in Bhaktapur and Changunarayan. The detailed descriptions of the natural and man-made attractions are below (Department of Archaeology, Nepal, 2016, p. 20);

I. Main temple of Changunarayan

The major attraction for tourists in the area is the temple itself. The temple is one of the finest examples of Newari or Talle style architecture which is a unique and authentic form of design in Nepal. The temple is a two-storied structure that has an ascending plinth. There is a golden image of Garudasana Vishnu inside of the Garba griha of the temple. The main door of the temple is golden which is believed to be a gold glided door. While talking about the tympanum and strut, we can see the image of garudasana Vishnu and ten avatara of Vishnu depicted in the struts of the front. Whereas there are depictions of bodhisattvas at the back. It is believed that the followers of Vajrayana and Buddhism worship the temple as Hariharibahana Lokeshwora.

II. Garuda Stambha

Another major attraction of Changunarayan temple is the Garuda Stambha or Garuda Pillar. Archaeologists believe that the Garuda was on the top of the pillar however due to some natural disasters like earthquakes the pillar broke. Presently, the pillar is preserved inside the complex whereas the Garuda is placed in front of the main temple and slightly to the corner. The main attraction of this Garuda Stambha is that it has the famous inscription of Licchavi king Mandev during his regime. Also, the Garuda of the pillar is life-size seated in the devotee position. The feature of this stone image of Garuda is one of the earliest Garuda images of Nepal. It is said that King Mandev wanted the image of Garuda to be similar to his facial and physical features denoting himself as the devotee of god Vishnu. Moreover, the Garuda of this stone image has a thin mustache and body structure of a handsome human which can be compared to the body of a royal man. The scientific dating of the Garuda is dated between 7th to 8th century A.D.

III. Chinnamasta Temple

In the southern part within the periphery of Changunarayan stands the 17TH-century Chinnamasta Temple. A Hindu goddess is also known as Chinnamastika or Prachanda Chandika considered as one of the Tantrik goddesses in Hinduism. She is that essence that creates, destroys, and sustains all. While studying the sculpture inside the temple of

Chinnamasta, the goddess wears a serpent sacred thread (yajnopavita) around her naked body and her bosom is covered with lotus flowers and strings of pearl beads. But the most appalling aspect of the posture is that she has her self-beheaded head on one hand and the sword on the other hand. The blood gushing out of her head sprouts in three jets with the central jet streaming out of the mouth of her head in her left hand, whereas the other two jets flow into the mouth of other two companions- Dakini and Yagyobabit placed on either side of her body.

The single-story temple has a gilded roof and entrance, and the remaining part of the building is covered by colorful ceramic tiles. The Chinnamasta Temple is also associated with the mother goddess Harati, and it is said to contain 12 images of female deities. Harati and Ajima are very much worshipped throughout the Kathmandu Valley and are believed to protect children. Therefore, this temple is considered as the major attraction of Changunarayan Temple.

IV. Laxminarayan Temple

There is another temple of Laxminarayan to the left of the main temple Changunarayan inside the complex. Currently the temple is being repaired by the Department of Archaeology. The architecture of the temple is Nepali Talley style. The construction of the temple is relatively dated to the Later medieval period. The temple is relatively small in comparison to the main temple. while talking about the god housed inside the garbhagriha of the temple, it has image of Vishnu with laxmi which is also known as laxminarayan. One can see the tymphanum and strut related to Vishnu and Laxmi around the temple

V. Shreedhar Vishnu Image

The Shreedhar Vishnu statue located at the eastern part of Changunarayan temple is flanked by Goddess Laxmi and Garud. Goddess Laxmi is depicted with a tilted body, while Garud is in (Vinaya Mudra). This image of Shreedhar Vishnu, believed to have been built in the 7th century is situated in the eastern part of the temple and dates back to the Middle Ages according to archaeologists. Laxmi and Garud statue is seen on the left and right sides and height up to the waist of the Shreedhar Vishnu Statue. Whereas Vishnu stands on the

Pedestal holding a chakra and a lotus in his right hands, and a small mace club and conch shell in his left hands. It has coil earrings in the ear, a beaded necklace around the neck, a bracelet on the wrist, in head round-shaped, tall, and decorative crown.

VI. Baikuntha Vishnu/ Maha Vishnu/ Laxmi Narayan image

One of the most celebrated reliefs in Nepal is located in the south-west corner of the courtyard. The 19th-century Vishnu Vaikuntha faces east and depicts the god's tantric aspect. Vishnu is shown with 14 arms and 7 heads representing 7 chakras (psychic centers within the body). Goddess Laxmi sits on Vishnu's left lap, providing him with the essential female energy or Shakti. The whole image conveys a sense of Vishnu in his supreme form.

VII. Vishnu Vikranta image

The Vishnu Vikranta sculpture (also known as Tribikram Vishnu) is a rare 8th-century figure of Vamana, the dwarf incarnation of Vishnu, who claimed heaven, hell, and the earth in three gigantic strides. The relief is set into the lower reaches of the Laxmi Narayan Temple. Vishnu's incarnation as a Vamana was a popular symbol of wisdom in ancient Nepal and is shown mid-stride in this dynamic relief. The all-conquering avatar may have been installed at the Changu site to honor a royal victory over surrounding lands -a natural choice for a monarch dedicated to Vishnu.

VIII. Vishworup Vishnu

In its manifest potential, the *para-aspect* of the Lord is His Vishworup or Universal Form. In Chapter XI of the Bhagvad Gita, entitled "Vibhuti-yoga" (The Yoga Manifestation), Lord Krishna reveals His supreme form to the disciple Arjuna, Pleased with Arjuna's devotion the Lord grants him *Vishvarupadarshna*, the vision of His universal form. Arjuna received that which is the ultimate goal of all paths: to see that all this diversity is contained within the single body of GOD.

This amazing vision has been crafted in the temple courtyard leaving us as a stone statue described by Pratyapaditya pal as "...one of the boldest attempts made in sculpture. Isolated like a drop of seawater, this statue is a perfect symbol of the vast, temple ocean;

in its depiction of the manifold within the One, hence it became a perfect replica of Visvarupa Mandir.

The image shows Krishna-Vishnu, like a pillar, stretching from *patala* (hell) to the heavenly realms of *svarga loka*. Like the Vamana sculpture, it shows the Lord encompassing the three worlds (the entire universe). Below Vishnu is His vehicle Ananta, king of the serpents and Lord of the underworld, who incarnated as Balarama. Supporting Vishnu's feet is Bhuvani, the goddess of earth whom the Lord brought up from the depths at the beginning of creation. On her sides are two devotional nagas flanked by two pairs of elephants, the diggajas, which symbolize the four directions. To his left is Garuda, while Laxmi, the Shakti is to His right standing next to the awestruck arjuna. Also shown in the lower portion showing Vishnu reclining on the snake Shesha in the ocean of existence.

IX. Kileshwor Mahadev Temple

Kileshwor Mahadev Temple is dedicated to Shiva as Lord Pashupati. It has some marvelous carved wooden elements, including several erotic images on the lower struts of the two-tiered roof. The Kileshwar Temple houses a Chaturmukha Lingam, a Shiva lingam with humanoid faces looking towards the four cardinal directions and one on the apex. This is the only Shaivite shrine in the Changunarayan temple complex.

X. Chaughera Sattal

The temple complex in Changunarayan is undoubtedly a remarkable historical monument. The Chaughera *Sattal* surrounds the temple in four directions, used for chariots of different deities during Jatra and for various religious purposes such as Bhajan. According to the museum's website, the *sattal* is called the *Amatya sattal*, which was originally a rest house established by an Amatya of Patan for the ritual and feasts for rites of passage and yearly occasions. In 2010, the *sattal* was transformed into a museum with support from the Department of Archaeology and *Guthi Sansthan*.

XI. Changunarayan Museum

The museum of Changunarayan is named as a Changu Museum which is another important attraction for tourists. The museum is housed in three storied traditional styled building his

is designed in Newari architecture. Though it seems simple in the exterior, the museum and its artifacts in the galleries plays significant role in the introduction of the culture of Changunarayan temple and the area. The museum came to an operation from the year 2000, which is one of the privately owned museum of Nepal.

The museum exhibits ethnic musical instruments, paintings, coins, paper bank notes weapons, shield used in a war, Khukuri, teeth of one horned rhinoceros, navel of musk deer, turtle shell and other items from the past. The owner of the museum is Mr. Baishnav Raj Shrestha who is handling the operation and administration of the museum. Moreover, this museum is helping to convey the intangible heritage along the history of Changunarayan to the visitors which one of the commendable and appreciable task for an individual.

XII. Local Tea Shops and Restaurants

The gastronomy industry in Nepal is one of the blooming tourism market. Tourist are showing massive curiosity and interest in the local cuisine and delicacies. The local tea shops and restaurants near the temple of Changunarayan are playing the significant role in introducing the local foods and culinary to the guest visiting from around the world. They normally provide coffee, tea and other beverages for drinks and on the other hand most of the restaurants here have option of Newari, Nepali and Thakali cuisines. Some of the standard restaurants which are operating in high investments also have English breakfast and lunch in their menu. All the visitors visiting the temple and the area can have great meal with a view of greenery around them.

XIII. Homestay and Hotels

Besides good food Changunarayan temple and the area have number of home stay and standard hotels for stay. Having said that the private sector and government of Nepal are yet to invest in a star hotel there. The main reason for this can its proximity from the city of Bhaktapur which is very near and has been providing all kind of accommodation to the guest. On the other hand, the home stays near Changunarayan temple provide simple but authentic stay experience to the guests while showcasing

their unique culture, lifestyle and cuisine. Guest staying here get to experience the actual day to day life of the local people and contribute their economy.

3.2.3 Intangible attractions and culture

UNESCO has categorized cultural heritage in two different categories, one is tangible and intangible heritages. As tangible heritages are discussed in above mentioned topics, the details about the intangible heritage that are practiced in Changunarayan temple are listed below. According to UNESCO convention intangible cultural heritage is the practices, expressions, knowledge and skills that communities, groups and sometimes individuals recognize as part of their cultural heritage. Intangible heritage is normally expressed and experienced in various forms like performing arts, rituals, oral traditions, social practices, festival events and traditional craftsmanship (UNWTO.org, 2008, p. 22).

Similarly, the city of Bhaktapur and the temple of Changunarayan have long history of continuation of intangible cultural heritages. As we know the temple was heart of religious practices in Lichhavi period there are various sources of archaeological evidences which mentions about tula dana, Brahman vojan, yagya and important royal functions that have accorded inside the complex.

All these practices of culture, ritual and festivals have been continuously going on from the period of Lichhavi dynasty in Changunarayan temple. The rulers of Lichhavi and Malla dynasty were generous towards God Vishnu and the temple. They formed a Guthi for the organization and execution of all those celebrations like Jatras. The main reason behind such practice is to bind the people of community together and make every event of the society inclusive. The Guthi not only worked as an inclusive social organization but was also protector of the clan which time and again played role on bestowing their art. Crafts and knowledge to the younger generation with in the clan (Lidke, 1995, p. 155).

Most of the festival and Jatra that are being practiced in Changunarayan are celebration of the various avatar of God Vishnu. However, there are also Jatra which belongs to goddess Chinnamasta, astha Matrika and saptamatrika. The Puja of the temple are

categorized in two categories namely Nitya Puja, Naimittika Puja and Kamyā Puja. Nitya puja is normally the Puja that is performed in daily basis around 9-11 am from the pujari. Whereas, Naimittika puja are performed on the day of Jatra, Ekadashi and Thuliekadashi. Some of the important Jatra and puja of Changuarayan temple are explained in brief below;

1. Narayan, Mahadeva and Chhinnamasta Jatra (Baisakh/ April-May)

The festival occurs on Matatirtha Ausi (Mother's Day) during the 15th day of the waning moon in the month of Baisakh. During this event, the afore mentioned deities are placed on a khat (palanquin) and paraded through various neighborhoods. The festival spans five days. On the second day, idols and figurines made of sticky rice are taken to the Bhairava temple. This is a distinctive aspect of the festival that has been celebrated for many years. Changuarayan area including the Bhadrabas, Dhanchhi, and Indrayani villages.

2. Kalash jatra (Shrawan/ July- Agust)

On the dwadasi day, three days prior to janai Purnima (Full moon) in the month of Shrawan and on the full moon day of Poush, this celebration is observed. At daybreak, a procession carries the Kalash, a carved silver water vase representing Changuarayan, to Hanuman Dhoka Palace in Kathmandu Durbar Square. The procession is accompanied by classical musical instruments and traditional Guruji Platan (traditional army units). The living Goddess Kumari joyfully witnesses the religious ceremonies, which are carried out by the light of flaming torches. Finally, the gate to the Taleju Temple opens, and Changu Narayan is brought inside. Guns are fired in salute and around five in the evening, Kumari is taken back to her residence. All rituals are conducted by authorized priests inside the Hanuman Dhoka courtyard. As per the folklore, Changuarayan intended to travel to Benares, India but decided against it after observing children smashing black earthen pots on the day he was planning to depart. He interpreted this as a bad omen and returned to his temple early in the morning to protect the people of the Kathmandu valley.

3. Kusmanda Nawami (Kartik-October/November)

The kartik month holds special significance as it signifies the reappearance of Vishnu, the savior and protector, following a four-month seclusion. The Changunarayan temple sees a large number of devotees on Kusmanda Nawami (9th day of bright Kartik) who come to perform a special puja. Similar gatherings take place at this temple on the occasions of nagapanchami, Krishnastami, and Teej.

4. Haribodhani Ekadashi (Kartik-October/November)

Haribodhini Ekadashi falls on the 11th day of the waxing phase in the month of Kartik, as per the lunar calendar. It is believed that on this day, Lord Vishnu wakes up after sleeping for four months. The Changunarayan Temple is the oldest among the four Narayan (Vishnu) temples and hosts a large fair on this day. Additionally, this temple has been designated as a World Heritage site by UNESCO.

5. Mahasnan (mangsir- November/ December)

Mahasnan takes place on the 12th day of the waxing moon of Dhannya Purnima in the month of Mangsir. During this celebration, the Changunarayan statue is cleansed with panchamrit (a mixture of honey, ghee, sugar, milk, and yogurt). Following this cleansing, a lavish banquet is arranged, during which nearly 9 varieties tribute to Changunarayan. A large crowd of individuals of all ages assembles to observe the event.

6. Banshagopaljatra (Falgun – February/ March)

The celebrated hero of the Mahabharata, also known as Banshagopal, is commemorated and paraded in a small chariot, which is considered the smallest of the Nepali Rathas. The Bangshagopaljatra takes place on Falgun Purnima (full moon) day. Krishna is honored during this celebration.

3.3 Accessibility

Tourism destination and cultural heritage sites must have facilities of making them physically accessible for visitors in every manner. As we know Nepal has diverse landscape and they are divided into three different geographical features such as Mountains, Hills and Terai. The tourist destination lying on the belt of Terai are more

accessible through transportation in comparison to sites which are situated in Hills and Mountains of Nepal.

While talking about the temple of Changuarayan, the tourist site is now easily accessible through Araniko highway from Kathmandu airport and bus park of Ratnapark. The site is almost 17.8 km from the airport which takes approximately 45-60 minutes to reach. There are more than two sub routes to reach the destination as per the requirement of an individual. However, most travelers like to take route that goes through the ancient city of Thimi and Bhaktapur while the others prefer to travel from Koteswor-Suryabinayak-Changuarayan road. All these routes have wide and pitched roads which are wider in the highway and cities but become narrow as one reaches local settlement and villages.

On the other hand, the Araniko Highway is directly connected to the borders of China which is Lhasa and Raxaul to the side of Northern India. Which is why the tourist travelling with road transportation can easily reach the destination from China and India. One can travel to Changuarayan temple with public, private, tourist vehicle, rented cars.

For the facilities of the international and local tourist, the municipality and city of Bhaktapur with collaboration with Nepal government have constructed tourist friendly bus park, public washrooms with toilets and cafes. They have also added facilities to the physically disabled individual which includes disabled friendly stairs and door as well as buses. However, the site of Changuarayan is yet to add such facilities and is planning on doing the same in near future.

3.4 Accommodation

Changuarayan Temple lies inside of the lush green forest in hills of Bhaktapur. Before the concept of lodged and hotels were introduced the village of Nepal including the village of Changuarayan use to welcome travelers travelling through the road and provide shelter and food for them. However, this tradition has been declined in practice and the locals prefer to know details about the travelers before inviting them to their houses. On the other hand, with the operation of homestay in late 1990 A. D from

Sirubari, Panchamul, there has been development in numbers of Homestays which are operating from all over Nepal.

While talking about the accommodation of tourist in and around Changunarayan temple, we cannot oversee the role of homestay and their impact for community members and tourists. However, Changunarayan municipality has few registered homestays for the

If you're looking for accommodation near the Changunarayan Temple, here are a couple of options that might interest you:

- **Changu Newa Homestay:** For a more local experience, the Changu Newa Homestay offers accommodation right near the Changunarayan Temple. Additionally, one can find a variety of accommodations in Changunarayan to suit different preferences and budgets.
- **EAGLE NEST Hotel:** This is another hotel which provide accommodation for the guest. This hotel provides standard room with local Newari and Nepali cuisine to the guest. The hotel is also famous for its cozy and quite space along the view of Bhaktapur.

Beside these accommodations, most of the tourists visiting Changunarayan temple like to option for accommodation in Bhaktapur as well. There are hotels, home stays, resort and lodge according to the requirement of the guest in the city of Bhaktapur. Some of the example of such accommodation are mentioned below;

- Swastik Guest House
- Hotel Vintage Home
- Taleju Grand Hotel
- Hotel Durbar Side
- Subha Guest House
- Hotel Bhaktapur Inn
- Annapurna Guest House
- Golden Gate Guest House
- Manju Baha Hotel and Resturant

- Tulaja Boutique Hotel
- Mahamanjushree Homestay
- Bhaktapur Guest House
- The Muglan Hotel and Thakali Resturant
- Sweet Inn
- Luniva Resturant and Guest House
- Hotel Garuda
- Siddha LAXmi Guest House and Café
- Laxmi Homestay
- Hotel Empire and Roofrop Resturant
- Sweet Inn
- Cozy Hotel
- Hotel Bhaktapur Inn
- Luniva Restaurant and Guest House
- Siddhi Laxmi Guest House and Café
- Laxmi Homestay
- Hotel Empire and Rooftop Restaurant
- Hotel Garuda

3.5 Amenities

The city of Bhaktapur is growing as a major cultural tourism destination these days. The government of Nepal in collaboration with stakeholders are planning to develop such activities and amenities for the guest so that their stay become memorable and stress free. These are basically added services for the tourists which are considered to provide extra sense of facilities that can be used as per the requirement of the guests. This also helps in increase the level of guest satisfaction and quality of the service provider which can be hotels, travel agency restaurants etc. Thus the list of amenities that has been provided to the tourists of Changuarayan are listed below;

- Information Board
- Regular Sanitation and Cleanliness
- Dust and trash bins

- Tourism Information Center
- Parking space
- Public Wellness Space
- CCTV Surveillance
- Free Wifi zone
- Free Breastfeeding area
- Street lighting
- Recreational Park and Garden
- Public tourist friendly toilets
- View Towers and Decks
- Resting Places with shades and plants
- Seating Chair and benches
- Free hall and open public spaces
- Sports grounds
- Shopping arcades
- Souvenir shops
- Airport pickup and drop
- Laundry services
- Health club and gymnasium
- SPA
- Swimming pools
- Guide services
- Travel information
- Doctor on Call
- Baby Crib and baby sitting
- Yoga instructor
- Secretarial facilities
- Seminar hall
- Meditation Hall
- Emergency support and evacuation facilities

- Physical and online banking
- Mini marts and department stores
- Beauty Salon and unisex salon
- Souvenir and handicraft shops
- Clothing stores
- Vehicle on hire
- Weekend and night market

All the above mentioned amenities and updated as per the need and requirement of tourist with around Bhaktapur. However, there are handful of facilities from the list that are available for the guest in Changunarayan temple area. As we know Changunarayan temple and the site is situated in hill of the Champak forest. There are less number of hotels which has five star facilities for the guests. Thus major number of tourist prefer to stay in the core city area of Bhaktapur. Thus while talking about the amenities for tourists in Changunarayan area we must consider Bhaktapur as a major part as well.

3.6 Activities

The area of Changunarayan temple is comparatively have handful of activities for the visitors. Normally tourist can indulge in nature based, cultural based and religion based activities there. However, the local municipality and government organizations are planning on development of new activities which can be interesting for domestic and international tourists. Eventually the financial compensation earned by such activities can be utilized by the people of community in Changunarayan.

- Trekking, Hiking and Mountain Biking

While talking about the major tourist activities trekking, hiking and mountain biking around the off road of Changunarayan temple are significant. There are different routes for trekker who can start their journey from village of Shakhu-Changunarayan-Nagarkot. Those who are looking for shorter hiking then the path from Byasi Bhaktapur-Changunarayan is the short and refreshing. They can enjoy the view from the top of the hill while passing through the green fields and narrow roads of the community forest. Beside that some of the tourist who are looking for more thrilling

experience go for the mountain bike rode from Bhaktapur-Changunarayan-Nagarkot. All of the above mentioned activities are designed for the national and international tourist under the guidance of professional tourist guide.

- Cultural based activities

Changunarayan temple as one of the Nepal's historical and ancient sites has various cultural activities for domestic and international tourists. The stone sculpture, inscriptions and main temple of Vishnu have always the major example in Nepalese arts and architecture. The temple and the area was the major site for study to historians and archeologist of early twenties of Nepal. Therefore, the local government put emphasis on promoting the heritage site as one of the major sites near Kathmandu valley for cultural activities for tourists. There are two museums near the temple one is Changu Museum and Living tradition museums which are major centers for cultural tours and education for all visitors. The visitors can get knowledge about the tangible and intangible heritage of Changu village in those museum. On the other hand, it is safe to say that Changunarayan temple and the area can be one of the top destination for visitors who want to spent their time in a less crowded but culturally important site of Bhaktapur.

Besides, the other major activities in Changunarayan temple area is the religious tours and pilgrimage. The practice of such activities has been continuously followed by domestic, Indian and other Hindu devotees from thousand years ago. There are major days which are marked as auspicious days for Vishnu and his Pooja. Some of those days are Ekadashi, Laxmi Pooja, Bala Chaturdasi Krishna Asthami etc. People from various part of the Nepal visit the site compulsorily during those occasions. They offer Pooja to the god Vishnu and pray to fulfill their wishes. On the other hand, the temple of goddess Chinnamasta and Matrikas has special Pooja on Saturday and ten days of Dashain. Moreover, the followers of Buddhism visit the temple on the occasion of Buddha Poornima and other auspicious dates related to Padhmasambhav and Buddha. Thus the cultural and religious values of Changunarayan temple as a World Heritage Site and Cultural site is significant all major religion. This created the room for more activities for tourist in the future (Melissa Jenkis, 2005/2006, p. 97)

Chapter Four: Types of Tourism in Changunarayan

4.1 Introduction

The area of Changunarayan temple has been one of the major tourist destination from the ancient period of time. There has always been significant amount of visitors' from Nepal and India who travel to pay homage and get involved in various Jatra that took place in the temple throughout the year. The devotees and followers were one of the major tourists back in the time who regularly participated in such activities. According to UNWTO there are eight major types of tourism that have been in practice around the world. Following are the list of tourism that are in practice;

- Business Tourism
- Leisure Tourism
- Shopping Tourism
- Cultural Tourism
- Sports tourism
- Rural Tourism
- Mountain Tourism
- Urban Tourism

All the above mentioned types of tourism justifies the motives of the guests to travel from one place to another. Thus such tourism that has been in the practice around Bhaktapur and Changunarayan temple are addressed further in detail;

4.2 Nature based Tourism

Changunarayan Temple is situated in the municipality of Changunarayan in Bhaktapur district. The site is mostly located in the hill area of community forest which has fresh and green environment. Those travelers who are seeking a destination close to Kathmandu but want to detox themselves from the stress, they can visit the site and work towards their wellness here. As we have discussed in the section of tourism activities, Changunarayan temple as a World Heritage Site offers nature based tourism activities like trekking, Hiking, mountain biking etc. From the recent years, the tourism board in collaboration with local municipality are working towards the development of wellness tourism in the area as well.

There are various yoga group and institution which include the sites near the Changunarayan temple in their itinerary and organize various yoga and meditational activities for both domestic and international tourists. The tea houses and homestay built in the height of the site work as a luxurious view tower from Changunarayan. They can have panoramic view of Shankhu, Bhaktapur and Kathmandu from the site.

Besides that, while taking the trekking or hiking route tourist can cover 5-6 km distance by foot with less amount of time. On the other hand, for those who are travelling to the site with bike include other towns like Bajrayogini, Salinadi, Telkot and Nagarkot to their itinerary. Moreover, the heritage site of Changunarayan is also promoting the concept of Eco-tourism or Community based tourism which mainly focus on the tourist experience around local community and sustainability. There are number of homestay which provide guest with the food of local farm to fork concept. The visitors also get chance to get involve in agricultural activities like vegetable farming, paddy plantation, community forest walk and bird watching etc.

However, to make the nature based tourism successful in Changunarayan temple area the government of Nepal, tourism stakeholders, policy makers, local government including the local communities should plan unique concepts. All these activities and planning can help in the development of the World Heritage Site of Changunarayan and promote it as sustainable nature based tourism destination.

4.3 Cultural Tourism

After the nature based tourism, cultural tourism industry is next major tourism industry when it comes to Bhaktapur and Changunarayan temple area. As we know the World Heritage Site is one of the most ancient and historically significant destination for visitors, the site usually attracts pilgrims and religious devotees of Vishnu, Goddess and Buddha from all around the world. The village and community near the temple is one of the ancient settlement who are continuously practicing both tangible and intangible culture related to the temple and the area. All the festivals, fairs, Pooja, folklore, songs and dance are itself the major cultural tourism product of Changunarayan temple.

The temple development committee organize fairs on the occasion of Krishna Asthami, Haribodhani Ekadashi, Bala Chaturdashi etc where there are large number of

participants who come there for business purpose. They exhibit and sell their product to the visitors and earn by setting their stall temporarily. They setup their temporary stall and welcome the buyer while preparing and booking for the event from long period of time. These kind of fair attracts large number of visitors and they are on practice from the era of Lichhavi ruler (Lidke, 1995, p. 85).

The monuments, stone arts, wooden arts and architecture of the temple has been discussed in the earlier chapters as well. However, if an individual is looking forward to know the heritage site in detail then they must also participate in every cultural activity related to the temple. While talking about such heritage the Kalash Yatra which takes place on the day of Poush Shukla Purnima and Shrawan Shukla Dwadashi are one of the significant event. The Yatra is also known as Kantidya Jatra in local term which takes place from the temple of Changuarayan where the devotees carry Kalash (water vessel) and walk to Tajelu temple of Kathmandu in Hanumandhoka Durbar area (Lidke, 1995, p. 90).

There is a legend related to this event which state that a king of Kantipur use to start his day by visiting the temple of Changuarayan. However, one day there was a high flood in the river of Manahara and it became impossible to cross the river and go to the temple. The same night he had a dream where god Vishnu told his that he has already earned great deeds in this life and does not require to visit the temple every day. In addition, god Vishnu also said that every year on the day of Shrawan Shukla Dwadashi and Poush Shukla Purnima he will get visit Kantipur and the king will be able to pay respect.

Besides that, there is another Kalash Yatra to the temple of Changuarayan that happens on the day of Bhima Dwadasi where the Kalash is filled with water from the pond of Shanka. The devotees from Shankhu with Madhav take journey to Changuarayan temple and exchange Kisli as symbolism of the never ending bond between two different forms of Vishnu as Madhav and Changu (Lidke, 1995, p. 110).

On the other hand, the area of Changuarayan temple and the village has been in the existence since 5th century A.D. This is one of the ancient settlement of Nepal. There has been cultural and archeological study about the place which made this place more

significant for cultural tours and heritage walk for international tourists. While talking about the tourism in Changunarayan, we should always include the area of Bhaktapur as well. The tourist visiting the area of Bhaktapur and Changunarayan are interested in the lifestyle, cultural events, religious dramas, dances and melodies of different seasons. There are workshops studios like thanka painting studios, pottery making, stone arts, wooden arts and jewelers which attracts large number of tourists interested in learning about these crafts.

Moreover, the ethnic community living in the area are Newar, Bhrahmin, Ksetriya, Tamang, Magar, Rai etc. They have authentic cuisines, lifestyle, culture and rituals. Presently the homestay run by the Newar community of the area mainly focus on selling such culture-based products to the tourist generate income. The visitor shows keen interest in such topics. This can also be taken as one of the best way of promoting and preserving the cultural tourism in the area.

4.4 Tourism Activities and Tourist arrivals at Changunarayan

The primary tourist destination and the initial airport entry point for visitors to Nepal is Kathmandu, the country's capital. The Kathmandu Valley is home to several historical landmarks that draw in visitors from the past. Among these, Changunarayan is regarded as a historically significant location and the birthplace of ancient and medieval architectural works. As the oldest surviving World Heritage Site, it is becoming more and more of an open museum where we may study the uninterrupted history of art and architecture from antiquity to the present. Owing to its international importance, Changu has seen a surge in tourism since the establishment of a tourist information center there a few decades ago. Since then, the center has profitably realized entry fees from visitors from non-SAARC nations, while those from SAARC nations are able to enter the site for a entrance fee of 300Nrs, while non-SAARC nations should pay Rs. 400 to enter Changu Heritage Site. As a result, specific sums have been collected annually. The annual visitor arrival figures and revenue of the municipality are detailed in the following tables.

Tourists arriving statistics and revenue during the fiscal year 2080/81 by month

Table 2 Tourist arrival numbers and revenue

S.N.	Month	No. Tourists	Revenue
1.	Shrawan	1455	567300
2.	Bhadra	1243	470600
3.	Asoj	2428	929100
4.	Kartikl	3634	1422200
5.	Mangshir	2041	787600
6.	Poush	1782	676800
7.	Magh	1164	447700
8.	Falgun	2400	924800
9.	Chaitra	3549	1358000
10.	Baishakh	3445	1292900
11.	Jestha	1847	658200
	Total	24968	9535200

Source: Tourist Information Centre Changu Municipality

The above-mentioned table shows that there are increasing numbers of tourist arrival from around the world at Changunarayan temple area. There has been fluctuation in the number of arrival which lead to increased and decreased revenue this year.

Chapter Five: Prospects and Problems of Cultural Tourism in Changunarayan

5.1 Prospects of Cultural tourism in Changunarayan Temple

Changunarayan temple is one of the most significant Vishnu temple of Nepal. As mentioned in historical scripture the temple is also famous as the Vishworupa. The archaeological evidence like inscription of Mandev and stone images of gods and goddess

inside of the complex supports the statement as well. Moreover, the significance of the temple has been discussed in the previous chapters of this report the World Heritage Site has great potential of cultural tourism.

The travelers these days have preference in visiting the destination which has history and deep-rooted culture. They do not just travel to escape from their daily schedule but to refresh themselves. Any tourist travelling to Changuanarayan and Bhaktapur see that the place is living by the ancient tradition and culture. There are intangible and tangible heritage which are still in practice and the people living in the community respect those traditions. Same thing can be experienced by witnessing the festivals, Kalash yatra and puja of Changuanarayan temple.

Moreover, the stone inscription of Lichhavi king Mandev is not just a mere detail about the socio-political condition of Nepal, the king wanted to live forever in the form of writing in the heart of his people. Besides that, the stone images of Vishwarup Vishnu, Garuda Dasana Vishnu, Vishnu Vikrant and Garuda gives us example that how seriously the ancient people and their ruler follow the teachings of Purana and Veda. They not only portrayed a chapter of the holy books but created extraordinary form of arts through them. To be able to witness, touch and feel the presence of such creation is what mindful tourism called.

On the other hand, the easily accessible information by the internet these days makes the traveler search for deeper meaning to their travel. All the activities of escape and pleasure are in the tip of their hand but they chose to visit the place like Changuanarayan temple and site to experience the living culture of Nepal.

When we count there are numerous prospects that makes the site of Changuanarayan temple for cultural tourism. But the geographical feature and environment of the place also must be kept in mind. The hill of Changu and the community forest plays significant role in the wellbeing of the traveler. The lush green forest with variety of wild flowers and herbs benefits the respiratory system of any hikers and trekkers. Many wellness organizations are taking the area of the Changuanarayan temple the nearest and accessible spot for practice of yoga these days.

Having said that the government of Nepal including tourism and wellness industry stakeholders must plan of developing the site in such manner. They can create a policy to ease and room for opportunity to the private investors for maximum utilization of the space. Also new plans for marketing while keeping the essence of the place as a World Heritage Site must be implemented as soon as possible. With increase in popularity of social media and digitization, the Changunarayan temple must be marketed by creating heritage site marketing policy. For this in-depth research and knowledge from the experts of heritage and culture must be asked.

Adding to the above-mentioned prospects there are few others which are listed below;

Historical and Cultural Significance

Changunarayan Temple is one of the oldest Hindu temples in Nepal, dating back to the Licchavi period. Its rich history and architectural grandeur make it an attractive site for tourists interested in cultural heritage and ancient history.

UNESCO World Heritage Status

Being part of the UNESCO World Heritage Sites in the Kathmandu Valley significantly boosts its appeal. This status ensures global recognition and attracts international tourists who prioritize visiting World Heritage Sites.

Architectural Marvel

The temple is renowned for its intricate wood and stone carvings, including statues and inscriptions that date back centuries. These artistic elements provide a unique draw for tourists interested in art, architecture, and history.

Proximity to Other Tourist Attractions

Located near Bhaktapur, another UNESCO World Heritage Site, Changunarayan Temple benefits from its proximity to other significant cultural landmarks. This creates opportunities for combined tour packages that can attract more visitors.

Cultural and Religious Tourism

As a significant religious site, it attracts Hindu pilgrims, especially during festivals and religious ceremonies. This aspect of religious tourism adds to the overall visitor numbers and provides a steady stream of domestic tourists.

Restoration and Preservation Efforts

Post-2015 earthquake restoration efforts have improved the site's infrastructure and preservation, making it safer and more appealing for tourists. Continuous efforts to maintain and enhance the temple complex will further boost its attractiveness.

Educational and Interpretive Programs

There is potential to develop educational programs and guided tours that can offer in-depth historical and cultural context to visitors. Interactive displays and museum exhibits can enhance the learning experience, making it more engaging for tourists.

- The historicity of Changunarayan needs more study and for this reason a group of highly intellectual and academic tourist can be attracted to the area for longer period of the time.
- The community forest around Changunarayan temple has numbers of flora and fauna which can be one of the attractive points of Cultural tourist.
- To participate in the intangible heritage of the temple which are still in practice from the time of establishment is one-of-a-kind experience for tourists.
- We can develop the site as hub of yoga practice and promote wellness all over the world.
- Besides, the pottery, wood carving and thanka painting craft is one of the strong character of Bhaktapur which is why the area can be developed as the hub for such vocational training.

5.2 Problems of Cultural tourism at Changunarayan temple

The site of Changunarayan temple seems managed from the perspective of the visitor. The local government and management committee of the temple have done their best to preserve this ancient site. However, there are still some obstacle to promote the destination as one of the major cultural tourism destination around the valley of Kathmandu. One of

the major reason behind the obstacle is lack of development plan. The site is not just any other place of Bhaktapur but a World Heritage Site itself but the designated committee has still lot more to do on the part tourist infrastructural development. Moreover, the policy for promotion of the site as heritage tourism destination still seems to be limited as a draft report.

An Individual with analytical and critical eyes can see that there has been a blunder with the colorful painting of the strut of the temple which has been restored after the earthquake of 2015 A. D. The freshly painted wooden arts somehow makes the temple too good to be true and far from its individuality. If only the government of Nepal and Department of Archaeology including the designated restoration team members have paid attention to the previous details about the architecture than this could have been prevented.

On the other hand, everything inside the temple complex seem normal except for the fact that the regular and deep cleaning of the main temple and the courtyard inside the complex has not been paid much attention. There were grass and dry weeds in every brick gaps and building of the temple. This shows the lack of direction and leadership of the committee of temple. There are still more reasons which can be taken as the problems for the development of the site as a cultural tourism destination and they are listed below;

Infrastructure Deficiencies

Access and Transportation: The road leading to Changunarayan Temple can be difficult to navigate, especially during the monsoon season. Poor road conditions and limited public transportation options can deter visitors.

Visitor Facilities

The availability and quality of visitor amenities such as restrooms, information centers, and seating areas are often lacking. This can affect the overall tourist experience and satisfaction.

Conservation and Maintenance

Wear and Tear: The influx of tourists can lead to wear and tear on the ancient structures and carvings. Continuous foot traffic, touching of artifacts, and environmental pollution pose significant risks to the preservation of the temple.

Resource Allocation

Limited financial and human resources for conservation efforts can impede regular maintenance and restoration activities, making it challenging to preserve the site in its original state.

Environmental Impact

Pollution: Increased tourism leads to higher levels of pollution, including littering and noise pollution, which can harm the temple's environment and the surrounding area.

Ecosystem Disruption: The presence of large numbers of tourists can disrupt the local ecosystem, affecting flora and fauna around the temple area.

Cultural Erosion

Commercialization: The commercialization of cultural sites can lead to a loss of authenticity. The presence of numerous shops and vendors around the temple can sometimes overshadow the cultural and religious significance of the site.

Cultural Insensitivity: Tourists who are not aware of or do not respect local customs and traditions can inadvertently offend locals and disrupt cultural practices.

Economic Disparities

Benefit Distribution: The economic benefits of tourism are not always evenly distributed among local communities. Often, a significant portion of the revenue generated from tourism goes to larger businesses and tour operators, with less reaching the local population directly. **Cost of Living:** Increased tourism can drive up the cost of living for locals, making it difficult for them to afford housing and other essentials near popular tourist sites.

Capacity and Overcrowding

Overcrowding: During peak tourist seasons and festivals, the temple can become overcrowded, leading to an uncomfortable experience for visitors and increased strain on the site's infrastructure.

Carrying Capacity: Managing the carrying capacity of the temple is crucial to prevent degradation of the site. There needs to be a balance between accommodating tourists and preserving the temple's integrity.

- Lack of in-depth research and study about the tangible and intangible heritage of the temple and complex.
- Lack of report on the financial transaction, income and expenses of the temple.
- Lack of facilities for tourist like advance toilets, drinking water, cleanliness and activities for detailed experience.
- Lack of standard restaurants and accommodation for luxury tourists.
- Lack of interest in participation of local people in the cleanliness of the area.
- Lack of investment in promotion, marketing and construction of infrastructure.
- Inappropriate method and lack of knowledge of preservation of the heritage site.

5.3 Opportunities for Cultural Tourism in Changunarayan temple

Besides the obstacles there are still room for opportunity to make the World Heritage Site of Changunarayan as one of the major cultural heritage destination. There are list of activities and plans that can be implemented from Ministry of Tourism and Department of Archaeology. Following are the points that can be implemented for the development of tourism on the site;

Promotion of Heritage and History

- **Educational Programs:** Developing educational tours and programs that highlight the temple's historical and cultural significance can attract students, scholars, and history enthusiasts. These programs can include guided tours, workshops, and interactive displays
- **Cultural Festivals and Events:** Organizing festivals and cultural events at the temple can attract tourists and provide them with a deeper understanding of local

traditions and customs. These events can include traditional music and dance performances, religious ceremonies, and artisan fairs.

Economic Development

- **Local Employment:** Cultural tourism can create job opportunities for locals in areas such as guiding, hospitality, and artisanal crafts. This can help alleviate unemployment and improve the standard of living for the community.
- **Local Businesses:** Promoting local businesses such as restaurants, souvenir shops, and handicraft vendors can provide economic benefits to the community. Tourists are often willing to spend on unique local products and experiences.

Infrastructure Improvement

- **Enhanced Facilities:** Increased tourism can lead to improvements in local infrastructure, including better roads, transportation, and visitor facilities. This not only benefits tourists but also improves the quality of life for local residents.
- **Sustainable Practices:** There is an opportunity to implement sustainable tourism practices, such as eco-friendly accommodations and waste management systems, which can help preserve the environment and cultural heritage of the area

Community Engagement and Empowerment

- **Cultural Exchange:** Tourists bring diverse perspectives and experiences, fostering cultural exchange and understanding between visitors and the local community. This can lead to mutual respect and appreciation for different cultures.
- **Community Projects:** Revenue from tourism can be reinvested into community development projects, such as education, healthcare, and public services, enhancing the overall well-being of the local population.

Technological Integration

- **Digital Promotion:** Utilizing digital platforms for the promotion of Changunarayan Temple can reach a global audience. Virtual tours, social media

campaigns, and online ticketing can attract tech-savvy tourists and provide them with convenient access to information

- **Interactive Experiences:** Integrating technology into the visitor experience, such as augmented reality (AR) apps and interactive exhibits, can make the temple's history and cultural significance more engaging and accessible.

Conservation and Preservation

- **Funding for Preservation:** Revenue generated from tourism can be allocated to the conservation and restoration of the temple and its surroundings. This ensures that the cultural heritage is preserved for future generations.
- **Awareness and Education:** Educating tourists about the importance of preserving cultural heritage can encourage responsible tourism practices. This can help in maintaining the integrity of the site while allowing visitors to enjoy its beauty and significance.
- Effective plans and policy
- Integrated and inclusive effort from local community, government and stake holders of tourism
- Effective marketing with digital marketing tools
- Conservation and management of tangible and intangible heritage of the area
- Private and public investment in tourism infrastructure

The opportunities presented by cultural tourism at Changuarayan Temple can lead to significant benefits for both tourists and the local community. By focusing on sustainable development, educational initiatives, and community involvement, Changuarayan Temple can continue to thrive as a major cultural tourism destination.

Chapter Six: Conclusion, Findings and Recommendation

6.1 Conclusion

Cultural heritage tourism is one of the major tourism industry of Nepal. This includes visiting the World Heritage Sites, participating in Indigenous arts and crafts, practicing ethnic crafts, experiencing the dance, festivals and music of the community and enjoying the stay. The city of Bhaktapur including Changuarayan temple has always been the center of attraction for tourist from the early years of 20th century A.D. There have been travelers, researcher and anthropologist who have studied the temple of Changuarayan and its historicity with great value. Therefore, the site is more than Vishnu or Vishworupa temple when it comes to the significant. As one of the oldest temple of Nepal the temple offers exceptional examples of stone arts, wooden arts, intangible heritage and architecture for the visitors.

Having said that, we cannot ignore the fact that there are few efforts which has been made by the government of Nepal for the promotion of the site. Only handful of tourist know about the place and are eager for the visit. The development and management committee of the temple on the other hands seems to be neglecting the simple work of maintenance and cleanliness around the temple. On the other hand, all the detail research about the arts, history and architecture of the temple were done in late 19th of early 20th century, which is why heritage enthusiast are limited to the information form decades ago. Besides that, the intangible heritage like Kalash Yatra, festivals and fairs are limited to the knowledge of closed community of the family if priests only these days. Proper inheritance and hand over to the new generation is yet to be done.

On the other hand, government of Nepal in collaboration with Flying labs has undertaken several other initiatives to promote tourism development at Changuarayan Temple, a UNESCO World Heritage site. These projects aim to preserve the cultural heritage while improving infrastructure to attract more visitors.

High-Resolution Mapping and Digital Inventory:

Nepal Flying Labs, in collaboration with local authorities and supported by Skydio, has initiated a project to create high-resolution 3D maps of the temple. This effort includes

using advanced drone technology to document the temple's architecture and condition in detail. The resulting digital inventory will aid in preservation and restoration efforts, especially important after the 2015 earthquake that caused significant damage.

Reconstruction and Restoration:

Post-earthquake restoration has been a major focus. The government, along with various international and local organizations, has been working on reconstructing damaged structures while preserving their historical and architectural integrity.

Tourism Infrastructure Development: There are continuous efforts to improve the surrounding infrastructure to enhance the visitor experience. This includes better road connectivity, information centers, and visitor facilities to make the site more accessible and informative for tourists. These initiatives highlight the commitment to both preserving the cultural significance of Changuarayan Temple and enhancing its appeal as a major tourist destination.

For the effective management and development of the World Heritage Site of Changuarayan temple, the standard and the protocols for effective conservation must be followed. The local government should put emphasis on generating qualified and trained human resources who are interested in preserving the legacy of the area. The concerned team for the development should equally priorities heritage site which are geographically far from the valley. Also lack of knowledge transfer among the parents and younger generation must be done in the right time. If this opportunity is missed, then the entire history may vanish and once gone it cannot be recovered.

Moreover, this thesis focuses on both prospects and problems of cultural tourism of Changuarayan temple in addition this research has details about the tangible monuments, arts, architecture, legends and intangible practice of Changuarayan temple which is why the report can be aid for case study and understanding about the site in primary stage. However, due to the restricted time frame, the part of intangible heritage has been limited to a brief description only.

In conclusion, the temple of Changunarayan has great potential of attracting sophisticated tourists from all over the world. However, as mentioned in above chapters the place must focus on providing services as per their standard. They should do some addition in the part of accommodation, restaurants, shops and museums. As we know there are far better places to visit but somehow guest chose to be at the Changunarayan temple complex which means they want to learn in detail about the place and have a experience of lifetime. Thus, we should keep this in mind and provide them with service keeping exceptional customer service and satisfaction in mind.

The promotion of the site in traditional manner is no longer working when it comes to Changunarayan temple which is why the government must introduce cultural activities like pottery making, training for indigenous cuisine, Thanka painting, wood carving and sustainable tourism behaviors must be introduce with proper plan. The local body and conservation committee must understand the sensitivity of the site and practice for the conservation with integrity. Though there are few infrastructural development work and digital documentation of the site has been done recently, the projects should be in open discussion with local communities.

6.2 Findings of the Study

This study on prospects and challenges of cultural tourism at Changunarayan area has come up with the conclusion of various findings. The major findings of the research are listed below;

Historicity

This study and the primary sources of data including literature shows that the temple must have been built in early or pre-Lichhavi period. There has been some indication from the information that a monastery for Buddhist may have been established at some stage but later no longer practiced.

Scenic Beauty and prospect of tourism

The temple and the area is almost 12Km North west from Kathmandu. Here guest can have off the road experience without wasting much time and spending their money in luxury.

Oldest practice of cultural tourism

The study brought out the oldest practice of travelling and cultural tourism/ The practices like kalash yatra and puja shows that the place has history. This is one of the popular pilgrimage trail in Nepal.

Government efforts for Cultural Tourism Development

Government organizations like Nepal Tourism Board, Department of Archaeology and private sectors are bring programs like 3D visualization of temple and digital documendation'

6.3 Recommendation for Further Research

I highly recommend fellow researcher and tourism professionals to study further about cultural tourism and historicity of Changunarayan temple. Here, I have made some effort on understanding the area its feasibility regarding the development of cultural tourism. And I strongly believe the site and its surrounding are worth the effort and investment. Thus, there are following reasons for this recommendation;

Historical Significance:

Changunarayan is one of the oldest Hindu temples in Nepal, dating back to the 4th century. It holds immense historical and cultural significance as a UNESCO World Heritage Site. Studying cultural tourism here allows one to explore ancient Nepali architecture, art, and religious practices.

Tourism Potential:

As a UNESCO site, Changunarayan attracts tourists interested in history, culture, and architecture. Researching cultural tourism can provide insights into visitor demographics, preferences, and behaviors, which are crucial for sustainable tourism development and management.

Local Community Impact:

Cultural tourism at Changuarayan involves interactions with local communities, including artisans, guides, and residents. Research can examine how tourism impacts their livelihoods, traditions, and cultural practices, contributing to community-based tourism development strategies.

Conservation and Preservation:

Understanding cultural tourism at Changuarayan involves assessing its impact on the temple complex's conservation and preservation efforts. Research can focus on sustainable tourism practices that ensure the site's protection while promoting visitor experiences.

Educational Value:

Changuarayan offers a rich educational opportunity for researchers, students, and scholars interested in religious studies, anthropology, archaeology, and tourism management. Research findings can contribute to academic knowledge and inform policy-making in cultural heritage management.

In essence, researching cultural tourism at Changuarayan provides a holistic understanding of how tourism can be managed to both benefit the local community and preserve Nepal's rich cultural heritage for future generations.

Annex



Photograph 1 Local souvenir shops on the way to temple, Source: self



Photograph 2 Changu Museum source: self



Photograph 3 Museum of Living tradition on the way to Changunarayan temple source:self



Photograph 4 Temple of Chinnamasta and matrikas source: self



Photograph 5 Laxminarayan/ Baikuntha Vishnu source:self



Photograph 6 Main Temple of Changuarayan and Dabali source; self



Photograph 7 Souvenir shops on the way to temple source: self



Photograph 8 Thangka painting school on the way to temple source: self



Photograph 9 Vishworup Vishnu image inside the temple complex source; self



Photograph 10 Seshnarayan Vishnu/Budhanilakantha Vishnu Source: self



Photograph 11 Natyashwor temple/ Nasa-dhya source: self



Photograph 12 Shreedhara Vishnu inside the temple complex



Photograph 13 Garudaasana Vishnu inside the temple complex Source: self



Photograph 14 Pillar inscription of Lichhavi king Mandev source: self



Photograph 15 Shreedhara Vishnu source: self



Photograph 16 Narshimha avatar Vishnu Source: self



Photograph 17 Garud in front of the main temple source: self



Photograph 18 Garudasana Vishnu source: self



Photograph 19 Main temple of Changunarayan temple Source: self



Photograph 20 Vishnu Vikranta/ Bamana Vishnu image Source: self



Photograph 21 View from the height of the temple



Photograph 22 Jala droni with inscription inside the temple complex



Photograph 23 Dwarapala in main gate Source: self



Photograph 24 Stone tap around the temple complex Source: self



Photograph 25 Vishnu image source: self



Photograph 26 Stone inscription source: self



Photograph 27 Laxmi and Vishnu image

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