

CHAPTER -I

INTRODUCTION

1.1 Background of the Study

Generally, tourism is travel for recreation, leisure or business purposes usually of a limited duration. Tourism is commonly associated with trans-national travel, but may also refer to travel to another location within the same country. The World Tourism Organization defines tourists as people traveling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes. Tourism has become a popular global leisure activity. Tourism can be domestic or international, and international tourism has both incoming and outgoing implications on a country's balance of payments. Today, tourism is major source of income for many countries, and affects the economy of both the source and host countries, in some cases it is of vital importance.

Men are travelers by the beginning of the human civilization. People were travel from one place to another to search their food when they were nomads. By the development of the human civilization, they also develop their, culture, tradition and religion. They also develop their, trend to visit different natural phenomenon. They stated to worship different natural things like; Sun, river, ocean, mountain etc. as their Gods and Goddesses. While talking about tourism around the world, we can't neglect Nepal from this fastest growing industry. Against this background of expanding world tourism there must be seen with regard to the country of our focus (Khanal 2009).

Tourism is developed from Tirtha Yatra in Hindu civilization. Mostly Himalayan Region of Nepal and India is the good destinations for the pilgrimage tourism. People want to visit different natural and cultural places for the purpose of pleasure and to devote them in to the lord. Tourism is arises from the movement of people to various destinations, which involves two basic activities: The journey to the destination and activities at the destination. Therefore tourism is the use of leisure for the purpose of pleasure. The Himalayan Pilgrimages are the oldest organized travel system involved over time by Hindu Sages and embodying the spirit of wonder, adventure and

spirituality. 'Tourism experts indicate towards a very interesting phenomenon that most backward regions abound, more often than not, in tourism and recreation resources, such as land aesthetics wilderness, archaeological ruins, ethnicity, indigenous crafts and folk culture. Tourism in such laggard regions can play a positive role in breaking through inertia and economic morbidity. As a catalyst, it can bring speedy socio-economic transformation of the society' (Kaur, 1985).

The word 'Himalaya' itself is created by the Name of the father of Goddess Parvati. The Himalaya has a particular importance to the followers of Hinduism since time immemorial. The mythological period covering the Satya, Treta and Dwapar Yugas, or ages, also contains numerous references regarding the temple, shrines and holy places of the country. Many reflections and expressed in the ancient Hindu and Buddhist texts about the holiness of Nepal as the land of spiritual blessing and tranquility (Satyal, 2002).

Pilgrimage tourism is related to religious activities. It is a part of tourism. Religious sentiment urged people to go on long pilgrimages to places of religious worship. The Chinese Buddhists traveled long distances to visit Lumbini, the birthplace of Buddha in Nepal and other Buddhist places in India, enduring many hardships. The Greeks and Roman traveled in large groups to Delphi, a town of ancient Greece, to hear the oracle predict the future. Olympia, a district in Greece, where the Olympic, a games in honour of Zesus were organized for almost 1,200 years (from 776 B.C. to 393 A. D) attracted not only Greeks, but Romans and the people of other lands. The Greeks and Romans also made journeys to places renowned for healing, where curative water were found. The Romans were great coach travelers along the fine roads of their vast empire. For people of other lands, was a centre of interest and attached a great number of travelers.

The traveling to distant places was not the privilege of rich merchants and the enormously wealthy in the middle Ages. Even ordinary people traveled on foot, or on horseback under the religious or civil protection. With the development of western Christianity, pilgrimages possessed a special importance in the national and international level. The Buddhist people, despite hardships, continued to make pilgrimages to the shrines of the Buddha, Mecca become a powerful center of religious attraction from the 8th century onwards. The religious reforms

caused radical changes in old style pilgrimages. They were unable to resist the new currents and religious protection was lost. The religious hospices, which provided lodging and shelter to the pilgrims out of charity, were now replaced by the first inns offering services to travelers against payment. (Satyal, 1999).

Nepal has the touristic heritage as the has the combination of elements to attract the attention of tourists and provoke a visit by them. This combination represents the supply of Nepal Tourist Market. Nepal has its source in a temple, stupa a monument, unique landscape, lofty Himalayan peaks having abode of various gods and goddess, living species of animals and vegetations or a piece of handicrafts. Active handicrafts (bronze, wood and brass) idols of gods and goddesses made in Patan, pottery and clay images of different deities in Thimi, wood carving and pointing especially scroll or Thangka paintings in Patan, and Bhaktapur, pashmina wood materials in Jumla, Syangboche and other places testify that the traditional taste is still living(Satyal 2000).

Nepal houses innumerable holy shrine of Hindu and Buddhist deities. The places of Hindu pilgrimage Janakpur, Muktinath, BarahaKshestra, Gosain kunda, Swarga Dwari, Gorkha, Manakamana are very famous and many devotees make a visit or pilgrimages to these places annually. In the same way, Buddhist places of pilgrimages such as Namu Buddha, Kapilvastu, Niglihawa, and other important Buddhist shrines and monasteries are scattered all over the country and many Buddhist devotees pay visit and make homage to Lord Buddha. By going through the details given above, it is clear that Nepali culture is a mixture of two different civilizations of Asia, Mongoloid and Indo-Aryan culture Hinduism and Buddhism are both equally honored in Nepal and the assimilation of the two religious into one entity house created the distinct culture of its own. The fusion of Hinduism and Buddhism has given cementation of the spirit of religious tolerance. Any visitor can see a mixed breed with Buddhist stupa or monasteries and Hindu shrines or temples clustered close to one another in the courtyard of religious places. Nepal is really a Dev Bhomi (the land of gods and goddesses) and religious place has played and important role in moulding the outlook, attitude and custom of the people (Satyal 2002)

Manakamana is the most popular pilgrimage of nepal. This wish fulfilling temple of Manakamana is located in the district of Gorkha in the Gandaki zone. Every year thousands of pilgrims pay homage to goddess Manakamana Mai. Two times in a year big fair takes place here

and pilgrims from all over the country come with all kinds of faith. These fair of Kartik panchami (October- November) and Baisakh panchami (April-May) are participated by thousands of pilgrims from different parts of the country.

1.2 Statement of the Problems

Tourism is an important sector to generate revenue in one hand and employment on the other for the sustainable development in the national economy. Tourism is emerging as the most viable industry of Nepal which has been providing skilled and unskilled jobs to many unemployed people and has helped to reduce rampant poverty in the country. Tourism is one of the important sector of Nepalese economy and also the cause of social and cultural mobilization. Nepal is one of the countries in the world that enriched with hundreds of the natural, cultural, religious, sociological, ecological and biological diversities, which are the central points of attraction for the tourist. Nepal alone can serve verities of attractions for the tourist that hardly any other country in the world can serve. So, it is impossible to find any disagreement about the enormous potentiality of tourism in naturally decorated country like Nepal.

The contribution of tourism sector in the overall national development is quite significant. Especially this sector has helped in importing the balance of payment situation and generating job opportunities in the country. It plays important role in the every field of the nation and contributes to the gross receipts and the balance of payment. In the same way, tourism is helping to bring western civilization and blending it to the eastern civilization. Thus, it can be said that tourism is playing vital role in the process of acculturation. The study area Manakamana is the religious and sacred shrine especially for Hindus. Hindus worship Manakamana devi as the goddess of power and wishes. The religious importance of holy Manakamana devi is spread in the different parts of the country and also in international level too so this shrine is attracting many tourists and pilgrims day by day due to which many local people are getting employment and entrepreneurship opportunities in one hand but in the other hand tourism activities have brought different types of impacts in the Socio-cultural and Environmental Sectors within the study area.

Like other goods and services tourism also a saleable product which needs to marketize in national and international market effectively and efficiently. It is important for devotees due to

historicity, arts, culture, religion and tradition but many Pilgrims are facing various difficulties and problems regarding their visits and stay as well. There are many scholars who are trying to study about the goddess Manakamana Devi and surroundings but previous studies are not sufficient to show the trends, patterns, flow and problems of the pilgrims. So, this study will be useful for the potential pilgrims and also equally beneficial for the researcher of this holy shrine.

So, this study will be find out the different positive and negative impact on the socio-cultural, economic and environmental aspects within the study area and factors contributing those impacts and to provide the recommendation for minimizing the negative impact and maximizing positive impact caused due to the pilgrimage tourism in the study area

1.3 Research Objectives

The general objective of the study is to analyse the importance of Manakamana temple in pilgrimage tourism, identifying the problems and suggest the measures to promote the pilgrimage tourism in Nepal in a sustainable way. The specific objectives of the study are as follows:

- 1) To examine the flow/trends of Pilgrims in Manakamana Devi temple.
- 2) To examine the impact of tourism in socio economic sector of the study area.
- 3) To analyse the role of cable car in promotion of pilgrimage tourism in Manakamana.

1.4 Rationale of the Study:

To earn sufficient amount of foreign currency and providing full employment within the country there are two main problems which least developed country have been facing today. To earn foreign currency and provide full employment there should be export of either goods and services or both to the rest of the world. In other stand in competition with the product of other countries. No doubt, the product of least developed countries will be expensive and low in quality. So the probability of exporting goods from developing countries to the developed

nations is very low. Now the best way to earn foreign currency is the export of tourism services. Tourism is the most well known to export the services.

In Nepal, tourism is important not only because it is an important sources of foreign exchange but also a major employment generator. At present tourism is contributing nearly half of total foreign exchange of country but the earning from tourism is highly uncertain and subject to wide fluctuation as a result of insurgency, economic recession, terrorism and political disturbances around the world. The earning from the tourism is highly dependent on the problems besetting the host country. However for a country like Nepal, which does not have abundant resources, the tourism sector is expected to continue to play an important role but not without negative impacts.

Pilgrimage tourism is an important aspects of fastest growing tourism industry .It is becoming the vital alternative to mass tourism. Pilgrimage tourism can play an important role for the eternal happiness of mankind and eventually helps in the economic development of the nation.

Nepal is regarded as the boon place for the religious tourism. There are many religious shrines for the pilgrims of our country and people from the external world too. The present study is one of the the significant place for the religious tourism,namely Manakamana. As Manaakamana is famous and powerful goddess for Hindu devotees. In this context present study dealing with the pros and cons of the religious tourism of study area and that would be of greater importance. This study will also be helpful for planners, policy makers and potential pilgrims for the development of religious tourism and it may also contribute for future researchers working in this field.

1.5 Limitations of the Study

Every social research is bounded with the limitation. The cultural, historical and natural phenomenon is wider. It is not easy task to cover each and every aspect.

Due to time and financial constraints, this study is mainly concentrated on the behaviour and trend at pilgrims visited to the Manakamana temple only. Tourism is easily affected by different factors like political instability, insurgency, economic recession and terrorism. Therefore, it is hard to make any rigid speculation on tourism. Similarly, in this changeable society guarantee

cannot be given about what aspect of the society is changed of what factor? Tourism sector being one of the most uncertain sectors, the conclusion of the study in one area cannot be generalized to other areas. In other word, the finding of the study of one area cannot represent the whole tourism sector in the country. This study is focused on the Scio-economic activities present during the time of field survey in Manakamana Devi Temple. The study is limited in terms of deeper analysis as only a few variables selected from the numerous tourism impacts affecting the the study area.

Furthermore this study is limited to analyze trend of flow of tourist, find the impact on Socio-economic aspects of the study area and role of cable car in promotion of tourism. Our research being descriptive, we more conveniently use observation, questionnaire and interview. The information provided by different households, Entrepreneurs, and visitors may have limited accuracy that is observed during survey activities. In addition, this did not cover the activities associated with tourism later than the field study.

1.6 Organization of the Study

The first chapter includes the introductory information about study and study objectives i.e. background, statement of the problem, objective of the study, rationale and limitation of the study. The second chapter includes reviews of literature. The third chapter describes the methodology adopted for the study i.e. research design, sampling procedure, data collection techniques and tools. In fourth chapter Collected data has been analyzed and presented in different tables. The final chapter five, major findings, conclusions and suggestions has been mentioned.

CHAPTER-2

LITERATURE REVIEW

The study of tourism has become a subject of considerable interest for many researchers from various disciplines. Many researchers have enriched it much literature for the development of tourism as a discipline contributing to theoretical concepts, empirical investigations and analytical methods employed in analyzing various aspects of tourism. In this chapter, an attempt has been made to provide theoretical foundation of tourism and literature review on tourism in Nepal.

2.1 Conceptual Review

Tourism is an ancient phenomenon and an inherent nomadic urge in man. From the very earliest historical period, travel has remained a fascination to man in ancient time pilgrims, traders, explores, adventurer and some scholars had undertaken journey in order to fulfill their respective requirements and needs. The progress of tourism development is related with human evolution. To search for

basic need of life, food, cloth and shelter, human beings used to move from one place to another. Traveling in those times was difficult because of severe constraint of well equipped transport, lack of safety and comforts. Gradually, when permanent settlement started, different religions and trade emerged which motivated people to travel different places. (Khanal,2009)

Tourism is a white industry. In this modern world, tourism industry has been growing at an outstanding rate and it has appeared as the world's largest and greatest export industry. Following the advanced development of science, information and technology, the world from some years new has been global village. The basic information of the particulars places through Internet and electric medias such as television and Radio and the easy access with the speeding transportation, the human desire of traveling across has been increased more than ever in this century. The ample interference is that tourism has been the fastest growing industry of this world. (Baral, 1998)

Famous Austrian political economist Herman Von Schullard, in the Year Book of National Economy and Statistics in the year 1910, gave one of the earliest definitions of tourism. He defined it as “the sum total of operators mainly of an economic nature which directly relates to the entry, stay, and movement of foreigners inside and outside a certain country, city, or region” (Batra, 1990). This definition emphasizes two aspects of tourism: One, the economic aspect; secondly the difference between domestic and international tourism.

The concept of tourism was defined more technically by the Swiss Professor W. Hunziker and K. Krapf, in 1942, which was accepted by the International Association of Scientific Experts in Tourism (AIEST). According to them “Tourism is the totality of the relationship and phenomena arising from the travel and stay of strangers provided the stay does not employ the establishment of a permanent residence and is not consulted with a remunerated activity”. Some of the authors have given conceptual definition of tourism. According to Burkart and Medlik “tourism denotes the temporary and short term movements of the people to destination outside the place where they normally live and work and their activities at those destination” (Burkart and Medlik, 1974:5). Cohen, (1974:533) extended the sociological perspective of tourism as “voluntary, temporary travelers traveling at the expectation of pleasure for the novelty and change experience on a relatively long and non-recurrent round trip”. Malntosh (1995:10) defined tourism as “The some of the phenomena and relationships arising from interactions of tourist business suppliers, host government and host communities in the process attracting and hosting these tourist and other visitors”.

Broadly, the concept of tourism is characterized and summed by:

A movement of people to various destinations and has two components, journey and stay both of which take place outside the normal area of residence and work. The movement of temporary nature and for a short duration, which distinguishes it from migration. It gives rise to activities at the destination, which are distinct from those of the resident population of the place visited. The main motive for participation in tourism is largely recreation and the visit is made for the purpose other than seeking permanent residence or employment remunerated from within the

place visited, and Tourism in the pure sense is essentially a pleasure activity and involves a dictionary use of freely disposable incomes and free time. Tiwari (1994:16).

Thus, it is clear that temporary movement of people to destination outside their residence and working places is known as tourism. Their activities during the stay would be different from the activities of the residents and spending money that is earned elsewhere. The main motive of participation in tourism is not to seek permanent residence at destination that distinguishes it from migration. The journey and stay of tourist give rise to various demands such as transport, accommodation, safety, medical services, entertainment and other specific services. The destination should be in a position to supply these various services needed by the tourists. These services needed by the tourist have to be created, expanded or even imported, depending upon the availability of supply. Therefore, the place visited or destination is considered as the supplying sector of tourism services and the visitors denote the demand sector in tourism. Tourism is thus, known as 'Service Industry'.

2.2 Pilgrimage Tourism

Pilgrimage is defined as "A journey resulting from religious causes, externally to a holy site and internally for spiritual purposes and internal understanding". This journey has existed as long as religions. The actual one dates back to the Middle Age when pilgrimage was very popular. Journeys, then, were very long and dangerous. They could take several years and were not considered as holidays. Normally, ancient pilgrims used to travel in groups and spend the nights in monasteries. Nowadays this has changed for most of the people.

Pilgrimage is a spiritual tradition found in the history of nearly every major religion. The "Hejj (the trip to the ka'ba in Mecca)" is one of the five pillars of Islam and has always been a central element of the Muslim faith. Sacred journeys have been equally important in the Hindu tradition. Journeys of veneration to Jerusalem, during and after the Diaspora (597 BC,) have also been significant, historically, within the Jewish faith. Buddha prescribed four places of pilgrimages to his followers, representing the stages of enlightenment, making sacred journeys an essential part of their quest for self-knowledge. Though it is sometimes overlooked or underestimated,

pilgrimage has been equally prominent within the Christian tradition for the past two thousand years.

According to James Harpur: "The first pilgrims associated with the Christian faith were arguably the Magi, the "three wise men" who, according to the Gospel of Matthew, journeyed from the east to Bethlehem, guided by a star, to pay homage to 'the one who has been born of the Jews'. Their story conations some of the classic elements of pilgrimage. First and foremost there was a journey. In their case this would have been a long one from Iran, since according to the fifth century Greek historian Heredotus the Magi were in fact a Median tribe who lived within the Persian Empire and who were renowned as soothsayers and astrologers. Like pilgrimage before and after them, the men were anxious to experience a source- for- Christians the source of sacred Awe.

All types of pilgrimage then have at least two elements in common; the journey and the desire and intention to experience a source of awe. And if the story of the Christian pilgrimage begins with the Magi from the east, it certainly does not end there.

Religious Tourism nowadays is considered as a common motivation for travel, estimates that approximately 240 million people travel every year because of the religion, including Christians, Muslims and Hindus. Although religious tourisms one of the most understudies areas in tourism research, increases in spiritually motivated travel have coincided with the growth of tourism in the modern era. Religion has played a key role from their very first days in the development of leisure over the centuries and has influenced how people utilize their leisure time. Most researchers identify religious tourism with the individual's quest for shrines and locales where the visitors seek to experience the sense of identity with sites of historical and cultural meaning.

The development of tourism is relatively recent in Nepal. The rapid growth of tourism in the world started only after the Second World War. In Nepal, the development of tourism started immediately after the fall of the autocratic Rana Regime in 1950. Before that, there had been very few tourists particularly missionaries who came over to Nepal and discovered it as a fascinating country. In that time, Nepal was labeled with romantic names such as 'Shangri La' and 'Garden of The East' (Shakya, 2005). During Rana Period and till the late 1950s, many writers and mountaineers visited Nepal, studied and wrote on such varied subjects as Tibetan Buddhism, Birds, Kathmandu Valley and Himalayas.

Pilgrimage tourism is developed from Tirtha Yatra in Hindu civilization. Mostly Himalayan Region of Nepal and India is the good destinations for the pilgrimage tourism. People want to visit different natural and cultural places for the purpose of pleasure and to devote them in to the lord. The Himalayan Pilgrimages are the oldest organized travel system involved over time by Hindu Sages and embodying the spirit of wonder, adventure and spirituality (Karun, 1985). On the other hand, Himalaya' itself is created by the name of the father of the Hindu Goddess Parvati. The Himalaya has a particular importance to the followers of Hinduism since time immemorial. The mythological period covering the Satya, Treta and Dwapar Yugas, also contains numerous references regarding the temple, shrines and holy places of the country. Many reflections expressed in the ancient Hindu and Buddhist texts talked about the holiness of Nepal as the land of spiritual blessing and tranquillity (Satyal, 2002).

2.3 Pilgrims or Tourists

There is a clear difference between tourism and Pilgrimage. Tourism can be defined as a leisure activity while pilgrimage is more of a sacred journey. However, for the tourism sector, pilgrims are treated as simple tourists, because in their religious trips they have the same needs as non-devoted pilgrims, and moreover, they can visit typical tourist places like museums, cafes or shops, being the only difference the purpose of their visit (Coleman ,2004).

Pilgrims was started from the Malla Period. The Malla period was often considered as “Golden Age”, as there was significant development in arts, architectures and culture and then rulers of Nepal were more or less interested in greeting travelers who entered into the kingdom of Nepal as pilgrims. The foreign tourists those days visiting Nepal were Chinese, Tibetan and Indians with the religious purpose mainly and some for the commercial purpose. Chinese and Tibetan tourists used to visit Lumbini, while Indian tourists visited temples like Pashupatinath and Muktinath, religious places such as Barah Chhetra and Gosaikunda . In the Malla Period, the temples such as Krishna Mandir of Patan, the Naytpol Mandir or a palace of 55 windows, the Pashupatinath temple, the Soyambhu and Stupas of Buddhist were built.

Non Pilgrimage related tourism started to develop in Nepal only after democracy was initiated in 1950. The first visitors, mountaineers and expeditionary were brought to Nepal in 1955 by Thomas Cook (Bhatt, 2006). Nepal’s indigenous people and culture motivated tourism in Nepal

during the 1960s. In the 70's and 80's different conservation areas were established to protect natural habitat of wild animal. The year 1998 was celebrated as "Visit Nepal Year" in the Tenth National Development Plan. Tourism for rural poverty alleviation programs was designed as a model for the implementation of sustainable tourism development to support the economically disadvantaged communities (Nepal Tourism Statistics, 2007).

2.4 History of Religious Tourism

The word tourism is derived from the verb *tour* meaning to "travel". Travelers whether alone or in a group, date back to ancient times-the sign, perhaps, of an innate need in man. In ancient Greece, for example, people would travel to attend the Olympic Games or to worship the gods in particularly important temples. In pre-Christian times, the oracle at Delphi played an especially important role in ancient Greece. The Pan-Hellenic religious feasts held at Olympia every four years and at Delphi led to the two sites becoming famous outside Greece. The oracle at Delphi, in particular exercised a strong attraction, drawing a large number of pilgrims.

Latin literature in its turn often mentions the *otia*, the periods of free time that the upper classes devoted to activities other than work. The *Horace subsicivae* of the Romans, for example, were given over to leisure activities as well-earned rest after work. During their *otia*, the Romans used to visit cities with particular climatic conditions, such as *compel*.

The middle ages are marked by journey and pilgrimage to holy place. This is the period in which "religious tourism" became popular with its interdependent means of transport, accommodation for pilgrims, and *Stupa* along the routes at which peddlers would" relies. The most common destinations of the period were Santiago de Compostela, Czestochowa, and Rome. In the middle age, Pilgrimages were collective phenomenon that was an integral part of the Christian world. Pilgrims were initiated who sought to free themselves from the structure surrounding them and to ascend to a new level of existence. To go on a pilgrimage meant leaving behind the worldly aspects of life so as to concentrate on the purity of one's faith. When they returned home pilgrims were greeted with admiration and were aware of having taken a further step toward spiritually.

In medieval time, the ecclesiastically legitimated pilgrimage represented elements of a very precise nature: the "movement" of the journey, the religious" motivation" and the destination" which had to be a place that was considered holy. In general pilgrimage arose from the search for

salvation, and sometimes the need to be physically heated. Medieval travelers undertook their journey for a purpose to increase their spiritually. And in this sense, pilgrims in the middle age were clearly different from those who traveled to satisfy their curiosity.

In the 17th century, those traveling for the purposes of tourism emphasized the search for truth but the real changes in the nature of tourism came about in the following century with the reduction in working hours, more leisure time became available and cultural tourism, with the accent on art and poetry became popular. The major changes dates to 1328 the year in which George Stephenson invented the steam locomotive –this was also the period of the “grand tour of Europe” of the English aristocracy and the no less famous” journey to Italy ” of the German nobles. Intellectuals and artist who were treading in the footsteps of Goethe, this was soon followed by visits to spa towns. As time passed “tourism” came to mean the opportunities available to the increasing mass of individuals who felt attracted by these offers of excursion for pleasure. The growing demand led to the birth of travel agencies the first was founded in Leicester in 1841 by Thomas Cook he went on to become famous because, in 1866, he organized the first tour of the United States and in 1872 the first round the world tour.

At the beginning of this century tourism was turning in to a business, although it slackened in the first half of the century owing to the two world wars. After these difficult, tourism came to signify the personal transfer from one place to another of income for the purpose of consumerism as the result of economic wellbeing and technological progress.

Tourism has led to the creation of and different behavior and life models as well as a different conception of time. It has generated a movement of culture that encourages travelers to see and understand social, cultural and environmental differences. The homo- turisticus has become the symbol of an evolved society.

Today, the old pilgrimage sites have began to attract masses of pilgrims, the difference now being that the pilgrims also come across tourist on holiday. What does this mass movement signify? A search for salvation or returns to the root of the past as a form of resistance against the nationality of modern time? Without a doubt, the tourist industry and the media are offering pilgrimages as consumerism given that tourist share the same attitudes as pilgrims in other worlds the search for authenticity at different levels of depth and involvement could be said that

pilgrims are partly tourist and that tourists are partly pilgrims. Thus they complement one another. The promotion of “religions” tourism today seen as both devotional and cultural, is proof of the existence of this common “search”.

The discovery of pilgrimage also shows that religious values, doctrines, and institutions have lost nothing of their status in and their influence over, every day behavior. This means that the modern individual is seeking transcendental values to overcome the fragments, the discontinuity, of modern society and that he or she is the “Pilgrim tourist” of modern times (Khanal, 2009).

2.5 Development of Tourism in Nepal

By nature human being is always curious about new places and began to visit from one place to another to satisfy his curiosity. People are visiting different places from the ancient times to till now. People visiting Nepal to exchange their culture and for pilgrimage were population. The history of Nepalese tourism has been classified into three phases.

First Phase: History of Nepalese Tourism before unification

Second phase: History of Nepalese tourism after unification.

Third Phase: History of Nepalese Tourism after democracy. This covers the period after 1950.

First Phase: Before Unification

Nepal is the country of Himalayan Mountain range and birth place of Lord Buddha which leads Nepal as the great cultural and religious destination for the pilgrims from the ancient time. It is believed that Kathmandu valley was full of water; a monk traveler named Manjushree came over Kathmandu and emptied the water of the lake by cutting the edge of the hill at Chovar with a sword. As a result this empty place became Kathmandu Valley. Nepal being the holy Shrine of Gautam Buddha, Indian emperor Ashok visited Nepal in 249 B. c. as a pilgrim and Married his daughter Charumati with the Nepalese King named Devpal. He erected a monastery named 'Charumati Bihar'. He also constructed four Buddhist stupas in the four corner of Patan. He also constructed a pillar named Ashok pillar in Lumbini the birth place of Lord Buddha. During the period

of Lichhavi dynasty the great emperor of Tibet named Shrangchang Gampo visited Nepal during the rule of Anshuvarma as pilgrims and married with the Nepalese princess Bhrikuti. In the ancient time a Chinese traveler Huan-Tsang visited Nepal and described the beauties of Kailaskut Bhawan and Mangriha of Lichhavi dynasty.

In around 6th century, in the Kirati Regime, some foreigners visited Nepal as pilgrims. In Malla regime there was a significant development in art and culture and then rulers of Nepal were more or less interested in greeting travelers who entered into the kingdom of Nepal as pilgrims Krishna Mandir of Patan, Naytpol Mandir or a palace of 55 windows, Pashupatinath temple Syambhu and Stupas of Buddhist were built during this period (Aryal, 2005).

Second Phase: After Unification

This Phase is considered from the unification of Kathmandu Valley in 10th Feb 1769 to the end of Rana regime in 1950. Tourism could not develop in the country in this phase because the policy of the government was not to let tourist enter into Nepal, except in some special cases.

British colonel Kirkpatrick, he had led the mission to Nepal in 1793 and explained beauties of Nepal and projected a realistic manifestation of the culture, tradition, economy, the administration and politics of Nepal. The book must have indeed been able to stir interest in the Western readers and create and urge to visit this land of mystery and mysticism (Chand, 2000).

First Rana prime Minister of Nepal, Jung Bahadur, left Kathmandu for England on Jan 15, 1850 with contingent of 40 persons. He reached England on 25th May 1850. After an extensive tour of France, Egypt and England the contingent returned on 29th Jan 1851. It is believed that he is the first Asian to visit Europe. It is also believed the Jung Bahadur left an unforgettable impression of Nepal and Nepalese upon the Western world. This is the historical episode towards the promotion of tourism of Nepal. This visit of Jung Bahadur also led to build civil act and Durbar High School in Nepal, 1910 B. S.

During the Rana regime, Indian pilgrims were allowed to visit Kathmandu, during 'Shivaratri Mela' for 7 days. But 5 check points were created to check the Indian pilgrims at Chitlang, Markhu, Gadi, Bhimphedi and Kathmandu. Visas system was implemented for European visitors. They had to secure Visas from the counselor unit of the Nepal government, which were placed at Calcutta and Patna of India.

In 1933, a party of European ladies and gentleman including the British Minister, the Earl of Elmsford were organized at Chitwan which even till date has managed to give Nepal a high recognition for its wild life and safari in the context of tourism in Nepal.

Third Phase: After Declaration of Democracy 1950

In 1951, autocratic rule of Ranas ended and democracy was declared and the door of the development in tourism was opened. And Nepal starts to greet those persons who wanted to enter Nepal with the purpose of traveling or with any other such purposes.

Sir Edmund Hillary and Tensing Norge Sherpa succeed in climbing Mt. Everest, the highest mountain in the world (8848 m.). At the same period Nepal got the membership of UNO in 1950, Nepal gradually, known to the outside world. Due to these reasons tourist from the different sectors began to entering into Nepal. Some organizations related to the tourism were set up in Nepal for the well management of tourists.

'Department of Tourism' was set up in 1962 which helps to get an opportunity to obtain membership of various international tourism development institutions such as international union of official travel organization (IUOTO), South Asian Travel Commission (SATC), the Pacific Area Travel Association (PATA), and American Society of Travel Agent (ASTA).

2.6 Types of Tourism

There is not uniformity about types of tourism. Different scholars classified differently on the basic of purpose of visit and nature of destination place. Some of them are as follows:

Rural tourism

It is a small scale tourism from which the local population gets income and work from the activity because of the possibility to exploit its own resources in the form of labor force, knowledge, skill, land local machinery and building materials which offer opportunities to the less wealthy population segments as well. Though the bulk of rural tourism experiences come from the industrialized work: like Europe, rural tourism at least in the present approach which excludes much of current tourism practices in the third world.

Eco Tourism

Environmentally friendly tourism which both host and guest are aware of environmental degradation as a result of participation in tourist activities, protection and preservation of natural as well as socio-cultural environment while traveling has attracted the attention of all concerned with tourism. Although it is a new concept, it has become quite popular in tourism literature and tourism activity.

Ethnic Tourism

It is marketed to the public in terms of the “quaint” customs of indigenous community like Esknation imos, the San Indians of Panama and the Toraja in Indonesia Destination activities are characterized by visiting native home and village for observation of dance and ceremonies and shopping for primitive waves or curious. As long as the follow of visitors is sporadic and small, host guest impact is minimal.

Cultural Tourism

It is concerned; this includes the “picturesque” or local color a vestige of vanishing life-style that lies within human memory with its “old style” houses, home span fabrics, ox-drawn casts and plows, handicrafts. Destination activities are also characterized by in taking meals in rustic inns folklore performance, costumed illustrated by the case studies on Bali and Spain host-Guest stresses may be maximal because the rural peasant areas are often readily accessible from tourist resorts and large number tourists and visitors come for the cultural basis.

Historical Tourism

People generally visit museum and cathedral for the purpose of knowing the glories of the past i.e. Rome, Egypt and Inca favored destination activities include guided tours of monuments and ruins. Host- guest contacts are often impersonal and detached.

Recreational Tourism

It is often sand, sea and sex promoted by beautiful color picture that make you want to be “there” on the skin slopes, the palm- fringed beaches, the championship golf course, or sunning in deck chair that attracts tourists who want to relax or commune with native destination activities mostly confined to the sports, curative spas or sunbathing. They might have good food and convivial entertainments.

Business Tourism

It is a increasingly important component, especially in alps and the rocky Mountains, where it is allows resorts developed mainly for skiing to attract customers in the off season.

Agro Tourism

A charm of agriculture and farming attracts visits for farms. Buying and ownership of second home in rural areas has increasingly become popular to urban dwellers as a results of increased income, more leisure time and the wish to escape from the pressure of urban life have made agro tourism popular these days.

However, other additional types of tourism are available in tourism sector. Such as health tourism, sports tourism, religious tourism space tourism.

2.7 Pilgrimage Tourism in Nepal

Nepal is a tourist's paradise with an infinite variety of interesting to see and do. Nepal has many things to offer the visitor the flourishing of art and architecture as neither demonstrated by the temples of Kathmandu valley, the beauties of nature by the soaring peaks of Mountain Everest and other mountains, nor so high perhaps, but over more spectacular in appearance such as Machhapuchre and Amadablam. Besides these there is the Mount Gauri Shankar, believed to be

the home of Lord Shiva and his consort, Goddess Parvati, the Gonesh Himal, referred as the home of the elephant God Ganesh and the Mount Annapurna named after the goddess of Plenty. As a matter of fact, draped along the greatest heights of the Himalaya, Nepal is the land of eternal fascination, a land of ancient history, colorful cultures and people's superb scenery and some of the best walking trails on earth (Dhakal, 2000)

Nepal is officially a Hindu Country two religious dominate the life of the people here Hinduism and Buddhism. Here both the religions have co-existed amicably for centuries and many people perform both religious festivals that spill in to the street of the cities and the valley accompanied by great deal of fervor and gaiety. For each and every visitor Nepal not only offers its ancient culture and architecture, splendid mountain views, adventure opportunities through its mountains, jungles and rivers in the area of trekking, jungle- safari and rafting but it offers the easiest and the shortest route to Tibet. Since the opening of Tibet, the route from Kathmandu has become increasingly popular. There is no seasonal hazard in traveling through this beautiful Himalayan country. This makes Nepal a delightful visit one can come here in all and every season.

In reality, is not only a geological mosaic but also a human mosaic? It has a population of 20 million and is divided into various ethnic groups speaking different languages and dialects. Due to topographical differences they put different costumes and ornaments at different places. They peacefully co- exist and this character of the Nepal nation has created an astonishing Nepali culture. Hinduism and Buddhism are equally honored in Nepal and the blending of the two religions in one entity has inspired and created the distinct culture of its own. The reality of this uniqueness can be seen in the everyday life of people and in the works of arts and architecture.

The enduring products of God- the combination of natural beauty along with the artistic creation of man bonds to Nepal a charm and individuality which is distinct and unique. So Nepal provides a visitor with an opportunity to enrich thought of history and culture by exploring a land with rich religion and culture. Nepal, really speaking a culture center where the existence of spiritual and cultural treasures blesses each and every visitor by paying a visit a land with a rich religion and heritage. Nepal has a culture nourished by the fusion of Hinduism and Buddhism since a civilization stretching back to thousands of years. Religion is an integral part of Nepal life. Main religious creeds namely Hinduism, Buddhism and Bhaisnava, Sakta, Math in both tantric and

nontantric forms prevalent in Nepal. Nepal has a tradition of religious tolerance. Hinduism and Buddhism are the two religions of Nepal, which exist simultaneously in an amicable and harmonious way. Among the wealth of varied attractions are the temples, Stupas, monasteries, pilgrimage sites religious edifices and the historical monuments, which are found in all parts of the country. Some major pilgrimage tourist destination of Nepal is as follows:

- a)Muktinath Pilgrimage Site
- b)Gosai Kund Pilgrimage Site
- c)Swarga Dwari Pilgrimage Site
- d) Gorakhnath
- e)Pashupatinath and
- f)Manakamana Temple

2.8 Manakamana Temple as a Religious Destination

2.8.1 Introduction of Temple:

The Manakamana temple situated in the Gorkha district of Nepal is the sacred place of the Hindu Goddess Bhagwati, an incarnation of Parvati. The name Manakamana originates from two words, “mana” meaning heart and “kamana” meaning wish. Venerated since the 17th century, it is believed that Goddess Bhagwati grants the wishes of all those who make the pilgrimage to her shrine to worship her.

The Manakamana temple lies 12 km south of the town Gorkha. The temple is located on a distinguished ridge 1302 meters above sea level and overlooks the river valleys of Trisuli in the south and Marsyangdi in the west. The spectacular views of the Manaslu- Himachali and Annapurna ranges can be seen to the north of the temple. The temple is approximately a 104 km drive from Kathmandu and can also be reached via bus east from Pokhara in around three to four hours. Manakamana is one of the most popular pilgrimages of our country. This is called Goddess of fulfilling all wishes of devotees. Every year thousands of pilgrims visit this famous

place of pilgrimage and pay homage to Goddess Manakamana Mai Two times in a year big fair takes place here and pilgrims from all over the country come with all kinds of faith. These fairs of kartik Panchami (October -November) and Baisakh Panchami (April-May) are thronged by thousands of pilgrims from different parts of the country.

Pilgrims from all parts of the country and of all ages visit this place famous for pilgrimages. Newly married couples seeking consummation of their love, students wishing success in studies, politicians wanting to win elections, writers longing to gain name and fame and business men desiring to gain success their business all of them go to worship this all fulfilling Goddess According to Vansabali Manakamana become very popular and famous during the region of Ram shah due to its renowned religious priest, Lakhana Thapa Mnanakamana was worshiped originally by the Siddhas of the Bajrayan branch of Buddhism. They were the priests of Magar Thapas who were the disciples of Bahracharyas of Nuwakot. Manakanamana, the golden goddess, is also supposed to be culturally associated with the Malla rulers of Nepal. They were also the great devotees of Manakamana worshipping Manakamana it is believed that all long cherished and fulfilled wishes are fulfilled.

None of the devotees is supposed to return empty handed after having holy 'darshan' of this gracious and merciful goddess. People of different faiths go to worship

Manakamana is surrounded by orange orchards. There are many lodges and hotels there, which provide accommodation, food and drink at reasonable rates. Local people generally do not bargain at all with pilgrims and tourists. They are very nice and well behaved. There is one burning problem of water shortage because there is no pond, no lake, no river and no water reservoir.

Manakamana has a good potential for development as place of pilgrimage and as a center of tourism. There is no proper indication for guiding the pilgrims on the way. There are no properly maintained signs and signboards. So pilgrims, sometimes, get confused. There is no proper literature on Manakamana giving full information. There is good news that a cable car service has been started since last ten years from Abukuaireni to Manakamana which is very useful and comfortable way to reach there in on time. There are also two temples of kali and Gorakahnath situated in Gorkaha, which are also famous places of pilgrimage nearby Manakamana (Rakesh, 2002).

2.8.2 Mythical Foundation

The legend of Manakamana Goddess dates back to the regime of the Gorkha king Ram Shah during the 17th century. It is said that his queen possessed divine powers, which only her devotee Lakhan Thapa knew about. One day, the king witnessed his queen in Goddess incarnation, and Lakhan Thapa in the form of a lion. Upon mentioning the revelation to his queen, a mysterious death befell the king. As per the custom of that time, the queen committed sati (ritual immolation) on her husband's funeral pyre. Before, her sati the queen had assured Lakhan Thapa that she would reappear in the near future. Six months later, a farmer while ploughing his fields cleaved a stone. From the stone he saw a stream of blood and milk flow. When Lakhan heard an account of this event, he immediately started performing Hindu tantric rituals at the site where the stone had been discovered thus ceasing the flow of blood and milk. The site became the foundation of the present shrine. According to tradition, the priest at the temple must be a descendent of Lakhan Thapa.

2.8.3 Manakamana Darshan

Darshan comes from the Sanskrit word meaning sight. The pilgrimage to Manakamana is made by a great many people every year. This religious expedition to see the Goddess Bhagwati at Manakamana is hence referred to as Manakamana Darshan. According to Hindu mythology the universe is said to consist of five cosmic elements- earth, fire, water, air and ether. The offerings to the Goddess are made on this basis. At least one of the following should be amongst the worship materials:

1. Abir (vermillion)
2. Kesar (pure saffron extract)
3. Flowers and leaves
4. Dhup (incense)
5. Diyo (oil lamp)
6. Bastra (Cloth, usually in red as it is considered auspicious)
7. Fruit and foods such as coconuts and sweet desserts
8. Bell

9. Betel nut and jannai (sacred thread)
10. Anna, grain (rice)

There is a tradition of sacrificing animals at the temple. Some pilgrims sacrifice a goat or pigeon in a pavilion behind the temple. However, recently the District Livestock Service Office, Gorkha has banned the sacrifice of birds such as pigeons, roosters, and ducks to name a few. Senior livestock service officer Chhetra Bahadur K.C. said poultry sacrifice would not be permitted until further notice.

Manakamana darshan is most popular during Dashain (Sept –Oct) and Nag Panchami (July – August) during which time devotees stand for as long as five to ten hours to pray to Goddess Bhagwati

2.8.4 Manakamana Temple Architecture:

The Manakamana temple is set in a square and looks across a massive sacred magnolia tree. The temple is four storied with tiered pagoda style roofs and lies on a square pedestal. In 1996, brass plates were installed on the roof. The entrance to the temple is in the southwest direction and is marked by one stone, which is the sacrificial pillar.

2.9 Manakamana Cable Car:

In earlier times the only way to reach the Manakamana temple was by walking uphill for about three hours from aanbu khairani. Now, there is a cable car that runs from the cable station of Cheres, just 5 kilometers east of Mugling to Manakamana. The cable car rides over the distance of 2.8 kilometers in 10 minutes more or less. The cable car usually operates during the daytime from 9am to 5pm stopping during lunch break from noon to half past one. His Royal Highness Crown Prince Dipendra Bir Bikram Shah Dev inaugurated Manakamana cable car on November 24, 1998. The cable car system was imported from Austria and guarantees a hundred percent safety. It has features such as automatically operated generators in case of power failure and hydraulic emergency drive. The employees working at the cable car service are qualified and well trained for emergencies.

The bottom station of the cable car is placed at Kurintar (258 meters) and the top station is at Mankamana (1302 meters). With 31 passenger cars and 3 cargo cars, the cable car can handle up to 600 persons per hour. The number of passengers per carrier is 6. The cable car requires a starting power of about 523 Kilowatt and continues further at a power of 420 Kilowatt. All passengers are insured up to Rs. 1,00,000. The tickets for the cable car are valid for seven days from the date of issue.

CHAPTER-III

RESEARCH METHODOLOGY

Methodology is the backbone of the study. So, it needs to be well defined to conduct the study. Therefore in this study the following methodology was adopted to fulfill the objectives.

3.1 Research Design

It is the blueprint for the collection of data. It is a work plan owing to the objective of the research. For this study, a descriptive and exploratory research design was followed. The descriptive method was used for the qualitative data obtained during the study. The data's that were not quantifiable was explained literally. The problem was also analyzed by exploring the views of different set of respondents, as well as by exploring different literatures related with the study.

3.2 Rationale of the Selection of Study Area

Since past decades, pilgrimage tourism has emerged as an important topic of concern in Manakamana VDC of Gorkha district. So the present study has been carried out in Manakamana temple area.

The reason to select Manakamana was that the place is very famous for the religious tourism and many Hindu devotees used to visit frequently and this place was regarded as sacred place for the pilgrims. The reason for selecting this study area is, it is easily accessible from my home

town Aanboo Khaireni. All in all the researcher was well convinced that by the selection of this site Manakamana, it could get more accurate information to fulfill his objectives easily and effectively under any circumstances than any other study area.

3.3 Nature and Sources of Data Collection:

Data is a set of fact, sheets the wholesome aggregate of which gives the information. This information in fact contributes to the inquiry of truth and approaches towards the reality. Both primary and secondary data was used in this study. Data gathered was both qualitative and quantitative in their nature.

3.3.1 Primary Data

In the due course of my research, primary data was collected through observation and interview using structured and semi structured questionnaire as per the convenience to aid to the study.

3.3.2 Secondary Data

Since, this research is mounted on the base of description and analysis, secondary data plays the vital role. The various internal and external sources was used for acquiring the secondary data. The various sources consist of:

- i)Village Development Committee
- ii)Manakamana Area Development Committee
- iii)Nepal living Standard Survey by CBS
- iv)Google,Wikipedia
- v)Bulletins/reports, etc.

3.4 Universe and Sampling

In Manakamana VDC, there are 1392 households and total population is 6203 out of which male and female population are 2876 and 3327 respectively. (National Population and Housing census, 2011).

Manakamana Temple lie in ward no 3. There were about 115 household in the ward. Among them households, 20 households residing nearby temple sites were selected on the basis of purposive sampling method.

The second category of respondents includes entrepreneurs like hoteliers, small shops owned by local people near by the site. Altogether 5 hotels involved in hotel business and 5 small shops owned by local peoples near by the temple were choosed to know the socio economic situation of the area.

The third category of respondents was tourist. This category has been used to collect information to support the analysis and to find out the real needs and to understand the perception towards a religious tourism. For this purpose 20 visitors available during researcher study day were selected for the interview by applying random sampling method.

Overall 50 samples were selected for the study .For this, simple random and purposive was used to collect the information.

3.5 Techniques and Tools of Data collection

This research was conducted by employing various methods for data collection. Both primary and secondary data was collected. The researcher himself collected the primary data from the respondents by conducting the questionnaire survey with the family of the local people related with culture and tradition. For the collection of primary data, following data collection techniques were adopted.

3.5.1 Households Survey

The name list of the household head was obtained from the VDC office and house to house survey was conducted. The questionnaire forms was filled up by the researcher interviewing with household heads. In the absence of household head, another senior person present at the home was taken as the respondent.

3.5.2 Interview

An interview is the person to person interaction between two or more individuals with a specific purpose in mind. To explore ecotourism related problems and prospects in the study area; interview method was conducted by the researcher. General problems, advantages and disadvantages regarding religious tourism was asked with the respondents (local people, pilgrims, hotel owner) in the study area. The data's collected through formal and informal interviews using structured and open end questions.

3.5.3 Key Informant Interview

A Key Informant Interview is semi structured conversations with the people who have specialized knowledge about the topic. To dig out its major key informant's interview was conducted within the study area. The key informants were Teacher, local political leader, VDC staffs,cable car operator committee.By interviewing them on the basis of prepared set of questionnaire information was recorded.

3.6 Data Processing and Analysis

The collected raw data can be molded as per the requirement and objectives of the research. The various steps that were followings \mathcal{M}

3.6.1. Data Processing:

- a. Editing: The collected raw data was edited to detect error and omissions. So to overcome the possible error in our research editing was done carefully.
- b. Coding: In order to made the research more systematic and scientific, assigning of numerals or symbols to answer was carried out, so that it helped to allocate the answer whenever necessary.

- c. Classification: The result of research study were at large volume in the form of raw data. So in order to simplify it was classified into homogeneous groups, so a meaningful relationship can be profoundly studied.
- d. Tabulation: After the necessary classification of data the next step was arranging the data in respective tables/ charts. The tabulation was essential in order to systematize and logical arrangement of data for further manipulation.

3.6.2 Data Analysis:

All the data's were analyzed systematically with the help of a scientific calculator and the computer. Data was presented in percentage from when require, tables, graphs, diagram was used to meet the requirement of this study. Data were studied comparatively to get required result.

CHAPTER- FOUR

ANALYSIS AND INTERPRETATION OF FIELD SURVEY DATA

This chapter attempts to analyze the collected data and information from the field survey and various sources in response to meet the objectives of the study and to derive the major findings of the study. After the collection of data with the help of different means of data collection, data are presented and analyzed in this chapter by the help of simple statistical tools such as tabulation, percentage, average etc. Tourists' Scio-economic aspects, age, sex, expenditure pattern, religion, nationality, education, duration of stay, purpose of visit, kind of transportation to reach Nepal and study area etc. and sociological information collected of the sampled local people of the area who have been engaged in activities associated with tourism have been presented and analyzed.

4.1 Study Area; Manakamana Devi Temple:

The Manakamana temple situated in the Gorkha district of Nepal is the sacred place of the Hindu Goddess Bhagwati, an incarnation of Parvati. The name Manakamana originates from two words, "mana" meaning heart and "kamana" meaning wish. Venerated since the 17th century, it is believed that Goddess Bhagwati grants the wishes of all those who make the pilgrimage to her shrine to worship her.

The Manakamana temple lies 12 km south of the town Gorkha. The temple is located on a distinguished ridge 1302 meters above sea level and overlooks the river valleys of Trisuli in the south and Marsyangdi in the west. The spectacular views of the Manaslu- Himachali and Annapurna ranges can be seen to the north of the temple. The temple is approximately a 104 km drive from Kathmandu and can also be reached via bus east from Pokhara in around three to four hours. The legend of Manakamana Goddess dates back to the reign of the Gorkha king Ram Shah during the 17th century. It is said that his queen possessed divine powers, which only her devotee Lakhan Thapa knew about. One day, the king witnessed his queen in Goddess incarnation, and Lakhan Thapa in the form of a lion. Upon mentioning the revelation to his queen, a mysterious death befell the king. As per the custom of that time, the queen committed sati (ritual immolation) on her husband's funeral pyre. Before, her sati the queen had assured Lakhan Thapa that she would reappear in the near future. Six months later, a farmer while ploughing his fields cleaved a stone. From the stone he saw a stream of blood and milk flow. When Lakhan heard an account of this event, he immediately started performing Hindu tantric rituals at the site where the stone had been discovered thus ceasing the flow of blood and milk. The site became the foundation of the present shrine. According to tradition, the priest at the temple must be a descendent of Lakhan Thapa

There is a tradition of sacrificing animals at the temple. Some pilgrims sacrifice a goat or pigeon in a pavilion behind the temple. However, recently the District Livestock Service Office, Gorkha has banned the sacrifice of birds such as pigeons, roosters, and ducks to name a few. Senior livestock service officer Chhetra Bahadur K.C. said poultry sacrifice would not be permitted until further notice. Manakamana darshan is most popular during Dashain (Sept –Oct) and Nag Panchami (July –August) during which time devotees stand for as long as five to ten hours to pray to Goddess Bhagwati.

4.1.1 Manakamana Cable Car:

In earlier times the only way to reach the Manakamana temple was by walking uphill for about three hours. Now, there is a cable car that runs from the cable station of Cheres, just 5 kilometers east of Mugling to Manakamana. The cable car rides over the distance of 2.8 kilometers in 10 minutes more or less. The cable car usually operates during the daytime from 9am to 5pm stopping during lunch break from noon to half past one. His Royal Highness Crown Prince

Dipendra Bir Bikram Shah Dev inaugurated Manakamana cable car on November 24, 1998. The cable car system was imported from Austria and guarantees a hundred percent safety. It has features such as automatically operated generators in case of power failure and hydraulic emergency drive. The employees working at the cable car service are qualified and well trained for emergencies. The bottom station of the cable car is placed at Kurintar (258 meters) and the top station is at Mankamana (1302 meters). With 31 passenger cars and 3 cargo cars, the cable car can handle up to 600 persons per hour. The number of passengers per carrier is 6. The cable car requires a starting power of about 523 Kilowatt and continues further at a power of 420 Kilowatt. All passengers are insured up to Rs. 1,00,000. The tickets for the cable car are valid for seven days from the date of issue.

The rates for the cable car ride inclusive of all taxes were as follows:

Category	One-way	Two-way
Normal	NPR. 285.00	NPR. 475.00
Child	NPR. 165.00	NPR. 275.00
Student	NPR. 225.00	NPR. 375.00
Elderly	NPR. 225.00	NPR. 375.00
Disabled	NPR. 213.00	NPR. 355.00
Foreigner	USD 9.00	USD 15.00
Foreigner child	USD 6.00	USD 10.00
SAARC National	NPR. 285.00	NPR. 475.00

-) To carry goats to the temple for sacrifice an additional charge of NPR. 180.00 are incurred.
-) Each person is permitted to carry a 15 kg baggage. For excess baggage there is a charge of NPR. 10.00 per Kg.
-) Children up to the height of three feet may travel free of cost, while children charges apply to those with height between three to four feet.
-) The elder category is for those aged above 65 years.
-) The students and elders category applies to Nepalese citizens only. Proper identification must be provided for the same

In the fiscal year 2012/13 nearly 1 million people used the cable car including around 800,000 Nepalese,99,000 Indian and around 5,000 from the third countries.The ticket fare of Manakamana is Rs 575 per person while the tourist from the third countries had to pay us dollar 20.

4.2 Study on Characteristics of Tourists:

In this section, information collected from the tourists during field survey regarding socio-economic aspect have been presented and analyzed.

4.2.1 Distribution of Tourists Based on Transportation Used:

Transportation is one of the main components of tourism that help to tourists to reach destination easily. Tourists use different types of vehicles to reach their desired place. Similarly, tourists who came to visit the study area from Kathmandu or other destinations to upto cable care station also used different means of transportations that is presented in table below:

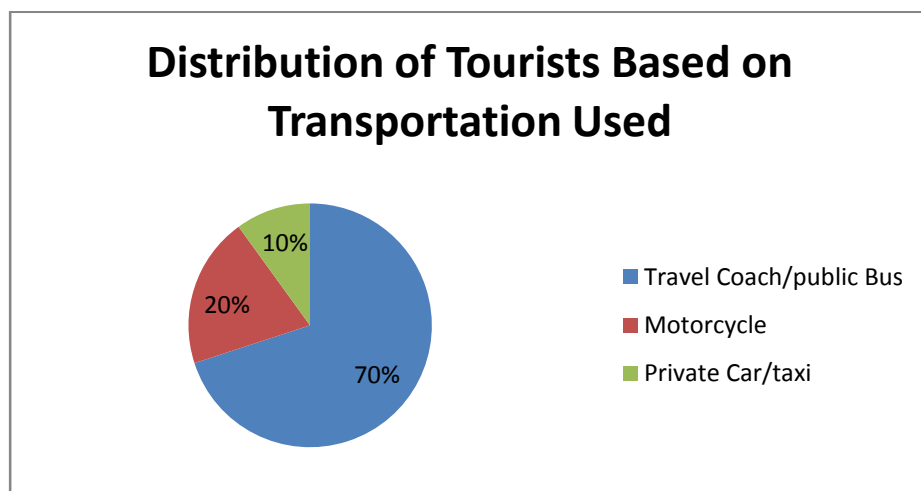
Table-4.1

Distribution of Tourists Based on Transportation Used

Types of Vehicles	No. of Tourist	Percentage
Travel Coach/public Bus	14	70
Motorcycle	4	20

Private Car/taxi	2	10
Total	20	100

Source: Field Survey, 2014



The above table reveals the fact that out of the 70 % had come by Travel Coach/ Public bus to visit the the site. In the same manner, 20% and 10% had used Bicycle and Private Car respectively. Thus, this table reveals that the huge numbers of the tourists came to the study area through Travel Coach and public bus as a means of transportation.

4.2.2 Cable car Users and Non users:

After the development of Manakamana Cable Car, mostly the tourists are found using Cable car while some local people and some adventurous youth are found fond of walking.

Table 4.2 - Distribution of Tourist based on Cable Car users

Users	No.of Respondants	% of Respondants
Cable car User	18	90
Cable Car non User	2	10
Total	20	100

Source : Field survey 2014

4.2.3 Tourist by Sex and Age:

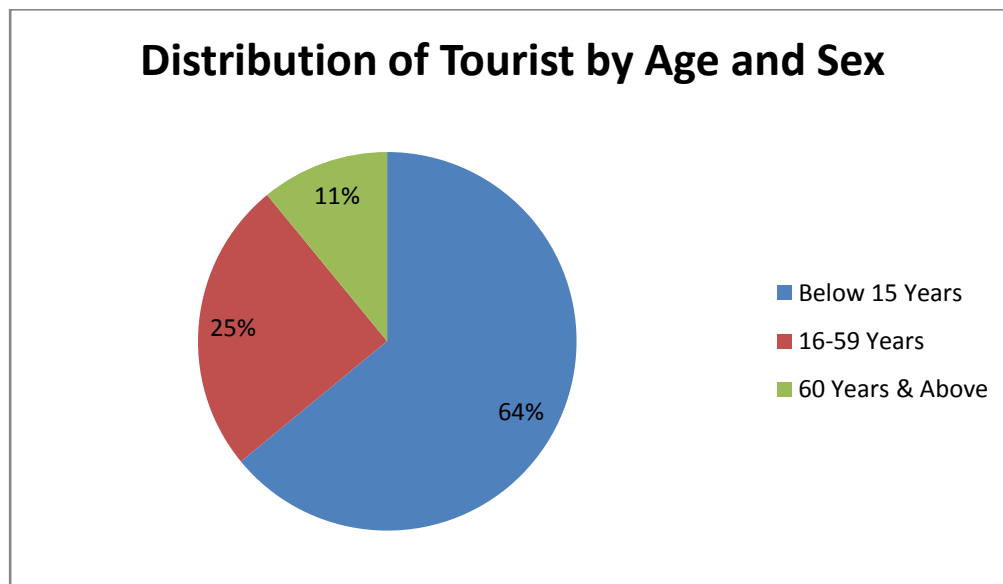
Age and sex are important components that determine the desire of visiting. By analyzing these types of factors, concerned bodies can formulate different programs that help to promote tourism. Tourists of different age and sex visited the area in different proportion. Below table gives the clear picture of number of tourist of different ages and sexes come to visit the study area during

Table-4.3

Distribution of Tourist by Age and Sex

Age	Sex				Total	Total Percentage
	Male	M%	Female	F%		
Below 15 Years	1	5	2	10	3	15
16-59Years	7	35	6	30	13	65
60 Years and above	2	10	2	10	4	20
Total	10		10		20	100

Source: Field Survey, 2014



The above table shows the fact that proportion of male tourist and female are equal in no. in visiting the temple. Economically active group (16 to 59) years are the most visitors of the temple(65%) followed by 60 years and above age people and 10% constituted by children.

4.2.4 Tourist by Religion:

Religion has separated people in different groups shaping their attitude and cultural entities differently. The interest of visit of the people is also determined to some extent by the religion. The following table also shows that tourists visiting the study area while doing field survey were classified in terms of religion.

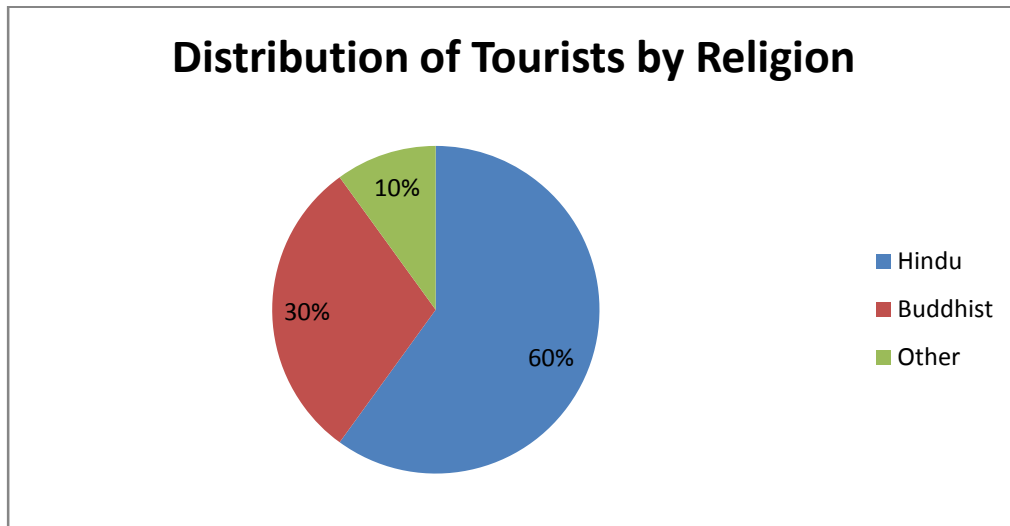
Table-4.4

Distribution of Tourists by Religion

Religion	NO. of Tourist	Percentage
Hindu	12	60
Buddhist	6	30
Others	2	10

Total	20	100
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Source: Field Survey, 2014



The above table reveals that 60% tourist were Hindu where as 30% were Buddhists. People from other religion who visited the temple sites were about 10%.

4.2.5 Duration of the Stay:

The amount of expenditure of tourist is mainly depending upon length of stay of tourist in the tourist spot or in the country. Below table illustrates distribution of tourists by the duration of stay not in study area but in Nepal.

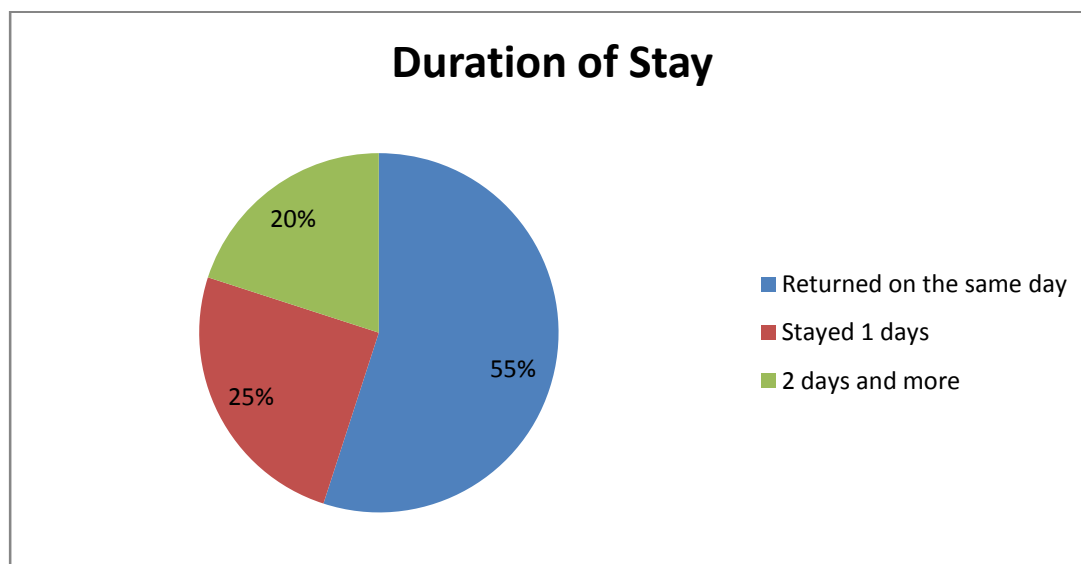
Table-4.5

Distribution of Tourist by the Duration of Stay

Length of the Stay (Days)	No. of Tourist	Percentage
Returned on the same day	11	55
Stayed 1 days	5	25
2days and more	4	20

Total	20	100
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Source: Field Survey, 2014



The above table shows that 55% of tourist was found not stayed in Manakamana site. Around 25% tourist were found stayed for a day while 20% tourist were recorded stayed for 2 or more than 2 days. This table shows the fall down in the number of tourists lived in destination.

4.2.6 Expenditure of Tourists:

Tourism is a lucrative business that plays very crucial role in the economic development of a nation. More economic benefit can be acquired with the longer stay of the tourists in the destination. Thus, the amount of expenditure of the tourists is mainly determined by their length of stay in tourist spot and in the country. The below table clears the expenditure done by tourists in the temple Area.

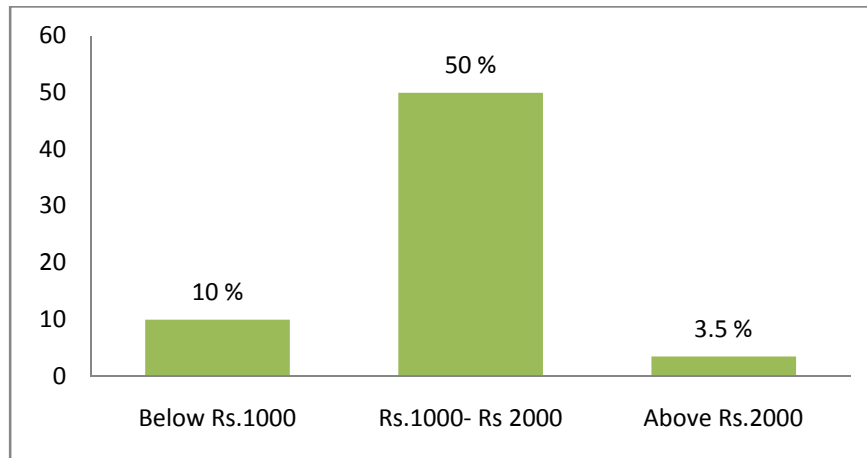
Table-4.6

Distribution of Tourists According to Their Expenditure:

Expenditure in Rs	No. of Tourist	Percentage
Below Rs.1000	2	10

Rs.1000- Rs 2000	10	50
Above Rs.2000	8	40
Total	20	100

Source: Field Survey, 2014



The above table shows that the highest 50% expenses was in between Rs.1000 to Rs.2000 while the lowest 10% had in below Rs 1000 . Among total respondents 40%, tourists’ speculated expenditure in the study area was above Rs.2000.. It shows that the amount of expenses of tourist in the temple site is not much high in comparison to other tourist spots because of lack of the required entertainment facilities in the area or due to lack of tourist stay in hotels.

4.2.7 Purpose of Visit of Tourist:

It is the purpose of visit that motivates tourists to travel from one place to another place. People visit area with different purposes such as general visitors, research study, pilgrimage, to see the traditional culture etc. The below table shows the purposes of tourist come to visit the Durbar Square Area.

Table-4.7

Distribution of Tourists by the Purpose of Visit

Purpose of Visit	No. of Tourist	Percentage
Pilgrimage	12	60
Research Study, To see the Mediaeval Art & Architecture	1	5
Recreational Visit	7	35
Total	20	100

Source: Field Survey, 2014

The above table illustrates that out of 20 respondents 60% of tourist came because of religious purposes where as 35% were came as recreational visitors. It was found that 5% of tourist were for research study . This table clearly shows that the volume of tourists came for religious activities was higher than other purpose in the study area.

4.3 Studies on Socio-Cultural Condition

4.3.1 Population by Caste

There was total population of 6203 in Manakamana VDC, the population of the study area in ward no 3 is 680. The distribution of population in the area is dominated by the younger age group. Magar is the dominant ethnic group in the area which comprises about 50% of the total population, Newar 25% , Chhetri 15 % and 10 % were other caste.

Table no.4.8 : Distribution of respondents by Caste

S.No	Caste/Ethnic Group	Number of Respondents	Percentage
1	Magar	10	50
2	Newar	5	25
3	Chhetri	3	15

4	Others	2	10
	Total	20	100%

Source: Field Survey, 2014

The above figure mentions that the highest caste group in the study area is magar 50% followed Newar 25%, Chhetri 15% and others 10%

4.3.2 Educational Status of Respondents

There were some governmental schools, few primary boarding school and one secondary school in the area .

Table no.4.9: Educational level of respondents

S.No	Education	Number of Respondents	Percentage
1	Illiterate	5	25
2	Literate	15	75

Sub classification of Literate respondents are shown below:

Table no:4.10 Classification of literate respondents:

S.No	Education Level	No.of respondents	Percentage
1	Under S.L.C	5	33
2	Intermediate	7	47
3	Bachelor	3	20
	Total	15	100%

Source: Field survey, 2014

The above figure shows that 75% of the respondents were literate to than that 25% illiterate respondents. Besides this, under S.L.C respondents were 33%, Intermediate education respondents were 47% and 20% responded were holding bachelor degree.

4.3.3 Occupational Status of the Respondents

Occupation is one of the important indicators of the socio- economic status of the people. In terms of occupation, most of the people are found engaged in agriculture or either in business. People engaged in other occupations are found in tourism sector and daily wage labor. Few people are in business and service. Some people are carpenters and construction workers while some of the people have gone for overseas jobs in Malaysia, Dubai and Gulf countries.

Table no.4.11: Occupation Status

S.No	Occupation	Number of Respondents	Percentage
1	Agriculture	9	45
2	Tourism Sector and business	7	35
4	Labor	2	10
5	Others	2	10
	Total	20	100%

Source:Field survey, 2014

The above figure shows that the main occupation of respondents was found to be agricultural, 45%. Respondents carrying occupation in tourism sector and business was limited to 35%. Where as 10 % of respondents was working as a labor and 10 % of respondents replied for other occupation.

4.3.4 Main Purpose of stay at temple sites:

People visit different places for different purposes which depend on the kind of attitude they keep for that place. Some tourist are found left destination on the same day while some tourist are found stayed at temple sites for longer time. out of 20 respondents 9 respondents admitted that they stayed at temple sites for a day of two days or even more days. Data collected from the visitors in and around temple sites shows that majority of visitors responded their main purpose of stay at temple site was mainly due to religious belief toward Devi while other responded for

recreational purpose like spending holidays , sightseeing and for other reasons as shown in the table below.

Table 4.12: Main Purpose of Stay at temple sites

S.No	Main Purpose	No of visitors	Percentage
1.	Pilgrimage	4	44
2.	Spending Holidays	3	33
3.	Sight Seeing	2	23
	Total	9	100%

Source:Field survey, 2014

The above figure shows that 44% of the respondent reports their main purpose of stay at temple sites Was for pilgrimage purpose where as 33% of respondents for spending holidays and 23% for sightseeing.

4.3.5 Impact Situation in Social Sector

When the respondents were asked about the positive and negative impact situation on social sector like health, education, water, effects in moral and social values, involvement of people in social work, women and child condition of temple sites, respondents replied in three different scenarios.

Table no.4.13: Impact situation in social sector

S.No	Social Sector	% of respondents Commenting Negative impact	% of respondent commenting Positive impact	% of respondents commenting Same as before
a.	Health service facilities	-	20	80
b.	Educational awareness	25	55	20
c.	Drinking water facilities	15	25	60

d.	Growth in moral & social values	10	35	55
e.	Involvement of people in social work	15	55	30
f.	Women and child condition	25	60	15

Source: Field survey, 2014

The above table shows that 80% respondents of study area felt that Health service facilities was same as before where as only 20% felt that there was positive impact .So, it is felt that health service facilities of the area needs major improvement. More than the half of study area people asked said that the temple have brought positive impact in educational awareness.60 % people think that drinking water facilities have not improved besides the taps. Likewise positive impact was seen in the people’s involvement in the social work.Similarly positive impact was seen in women and children condition than before by 60%

4.3.6 Cultural Sector

When the HHs respondents were asked about the positive and negative impacts on different cultural sector like conservation of tradition culture like festivals, religions, dress up, change in behavior and attitude like habits, way of thinking, social crimes, etc and any change in the life style, respondents have not properly commented.

The given table shows that percentage of sample household reporting on cultural sector.

Table no.4.14: Household Reporting on Cultural Sector

S.No	Cultural Sector	% of sample household reporting Negative impacts	% of sample household reporting Positive impacts
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a.	Conservation of tradition culture	45	55
b.	Change in Behavior and attitude	35	65
c.	Life style	60	40

Source: Field survey, 2014

The above table shows that the most of the people have believed that the site has been conserved while 45% respondents expressed that the tradition and culture has been deteriorated. 65% respondents agreed that their behavior and attitudes has been changed due to interaction of locals with tourists.

4.4 Impact on Economic Condition

Agriculture is the main economic activity of the people in Makakamana VDC besides small entrepreneurship of local goods and products. The economic condition of the people here can be stated as moderate without any such hardships compared to the people in other parts of the country. The positive and negative economic impact situation can be analyzed with the question asked in the subheads below

4.4.1 Household Income Situation

When local household people were asked about the income situation by selling the different local product to the local entrepreneurs as pilgrimage destination, respondents was satisfied that their income level was increased by some sort of percentage.

Table no.4.15: Households income situation

Increased income by	Number of respondent	Percentage
10%	2	10
25%	10	50
50%	8	40
Total	20	100%

Source: Field survey, 2014

The above table shows that the highest percentage of household's (50%) income increased in the range of 25 % and 40 percentage of household's income increased in the range of 50 % and 10 percentage household's income was increased by 10% only. Thus, we come to conclusion that tourism has definitely increased the economic activities in the VDC.

4.4.2 Entrepreneurs Income Situation

When the entrepreneurs were asked about the goods that had helped them to increase their income level, they were convinced their income level was increased by selling different goods like vegetables ,Pickles, Arts and photos with frameset etc.

Table no.4.16: Entrepreneurs income situation

Goods	No of Respondents	Percentage
Vegetables	6	30
Pickles	5	25
Arts and photos with frameset	8	40
Others	1	5
Total	20	100%

Source: Field survey, 2014

The above figure shows that respondents reporting increased in income by selling of arts and photos is highest(40%) ,followed by vegetables(30%) but however increased income due to selling of others products only seems to be only 5%.

4.4.3Support on local economy due to tourism entrepreneurs

When the tourism entrepreneurs were asked on the different range supporting the local economy due to the tourism entrepreneurship, the find out of those questionnaires was found as per the table below.

Table 4.17: Support on local economy due to tourism entrepreneurs

Range	No of Respondents	Percentage
Good	10	50
Satisfactory	7	35

Very minimal	3	15
Total	20	100%

Source: Field survey, 2014

The above figure indicate about the 35% of the respondents were Satisfied that the tourism entrepreneurs are able to support the local economy where as highest 50% of respondents said that it was good enough. But, 15% respondents answered supports on local economy due to tourism entrepreneurs was very minimal.

4.4.4 Employment Generated by the local entrepreneurs

When the Hotels and small entrepreneurs were asked about the employment generated due to the tourism around temple site most of the respondents agreed that the tourism activity has created the employment opportunity mostly for the local people and said that tourism has helped to raise the economic status of poor people in the locality.

Table 4.18: Employment Generated by the local entrepreneurs

Staff	No of Respondents	Percentage
Local	12	60
Outsider	4	20
Both local and outsider	4	20
Total	20	100%

Source: Field survey, 2014

The above table shows that 60% of local people were getting the employment opportunities followed by 20% of people from outside the local area and other 20% employee compromises both from the local area as well as from the outside as per the respondents.

4.4.5 Facilities Available in the Hotels Entrepreneurs

When the hotels entrepreneurs were asked about the accommodation facilities, some of them said that both the lodging and fooding facilities were available but other said that only fooding facilities was available.

Table No.4.19: Facilities Available in the Hotels Entrepreneurs

S.no	Hotels Entrepreneurs	Accommodation	Percentage
1.	1	Lodging & Fooding	40
2.	3	Fooding only	60
	Total=4		100%

Source: Field survey, 2014

The above table shows that 40% of hotels entrepreneurs are able to provide both lodging and fooding facilities where as 60% hotels entrepreneurs are able provide only fooding facilities.

4.5 Impacts of Manakamana Cable Car:

Modernization is the most important aspect of the present world. Ropeway/Cable Car is one of the most important means of modern transport, where topography and land surface is very rough, irregular and physical barriers are found. Similarly, it expends rural activities and livelihood easy and quite good but it does not apply equally everywhere. In the case of Manakamana Cable Car, it has some positive and negative impacts, which is described in following headings.

4.5.1 Positive impacts

Manakamana Cable Car is one of the wonderful creations of modern science. It has helped and saved the peoples time, money and energy. Therefore, it has some positive impacts, which are given below.

4.5.1.1 Effective Time Management and increased the Access

The construction of cable car in Manakamana seems important as per the positive impact of time save and easy access to the village. Before opening the MCC the people had to travel by foot for four or five hours from the nearest motorable road, Aambukhaireni. However, they now travel only 10 minutes from Prithwi highway (Cheres, Chitwan District) to Manakamana but they return from different cities (Kathmandu, Pokhara and Narayanghad) in the same day of their visit

4.5.1.2 Growth new economic centre

There were no new economic centres before the opening of the cable car in Manakamana. At present a new economic centre has emerged, which is located in ward no one in the eastern part of Manakamana near the cable car station. There are many new hotels and lodges, curio shop, animal; hardware and other different kind of shops are established. Now this centre is growing as a main marketing area of the village.

4.5.1.3 Source of Income of VDC

The MCC is one of the main income generating sources of the Manakamana VDC. It has given the VDC Rs. 0.5 million every year (see VDC agreement). Before the opening of the MCC the VDCs main income generating source is only governments' aid and other different income taxes of the village. It is not sufficient for developmental activities in the VDCs. Therefore, MCC has been main income generating source in the VDC after its opening. Similarly, it has started to maintain the pavement of trekking route ward no. six Banauti gaun, some amount of money has been given to Manakamana high school, lower secondary and primary schools. It has helped in the conservation of local forest to given the three forest caring man and it also helps to clean the surroundings of temple area.

4.5.1.4 Improvement of health condition

When there were some sick people, it was a great problem for fast treatment because it was a huge problem for the ill person to be carried down to Bharatpur or Kathmandu hospital for treatment. Sometimes some of the ill people died before they were taken to the hospital. According to Narendra Kumar Joshi, there were some cases in the VDC before opening the MCC, But now there is no such kind of problem, basically ward no 1, 2, 3, 4, and some northern of ward no 5 of Manakamana VDC, because Manakamana Darshan Pvt. Ltd has launched free Cable Car for emergency purpose in any time.

4.5.1.5 Advertisement of the VDC

Manakamana VDC is known as goddess of Manakamana before three centuries. Most of the people go there to worship the goddess Manakamana because people believe that she fulfils her

devotee's desire. But now when the MCC has opened, there is plus point to the advertisement of the VDC, because this cable car is one of the newly opened means of transportation of Nepal. Therefore, almost all the people who want to go to worship of goddess Manakamana are interested to ride cable car once a while in their life. Now the cable car is the synonyms to the Manakamana VDC and it is popular not only inside but outside the country. Therefore, there are thousands of pilgrims not only from Nepal but also from foreign countries found in Manakamana every year.

4.5.2 Negative Impacts:

Modern technology has not only positive impacts but, it has some negative impacts also. In the case of Manakamana Aambukhareni trekking route the cable car has made some negative effects, which are described following sub headings.

4.5.2.1 Increases in population and Pollution:

Due to establishment of Cable car the access to the temple site has been increased enormously resulting increase in no of travellers every year. Before opening the MCC the people were mainly involved in agricultural and related activities resulting waste management problem, water and air pollution, sound pollution etc.

When MCC opened, almost eight lakhs of people entered the Manakamana. As a result of which, Manakamana area has been over populated now. Over population creates different kinds of artificial shortages, pollution and expends different social evils and conflicts in the society. But, the trekking route has been an abandoned place besides local people, mules and some porters.

4.5.2.2 Not caring for trail maintenance

There has not been care taking and maintenance of the trekking route, after opening of the MCC, because most of the tourists do not travel by this route, and as a result, this route has fully been covered by small bushes and every where the damaged pavements and small and large stones scattered can be seen around the trail. Before the opening of the MCC, the people of local community had a gathering called *Jhara* (community work) and self help in maintenance of the trail, where they saw the damaged condition.

4.5.2.3 Increase conflicts and social evils

In the past, all the pilgrims, who entered the Manakamana entered only for the purpose of worshipping goddess Manakamana and they had no other purposes, because travelling time was too much high and there was no easy access. But now, easy access and reduced travelling time has caused a large amount of population to enter the Manakamana every year for worship of goddess and also for relaxation purpose, as a result, there are social evils in a increasing ratio. According to health assistance of Manakamana VDC (owner of medical hall also), most of the youth come here only for the purpose of relaxation, because he sold the contraceptives 300 times before opening the cable car. He also accepted that, conflicts and social evils has increasing ratio in Manakamana, because some of youths come there with girl and boy friend's for short time stay and go back and sometimes they stay whole night also.

4.5.2.4 Reduction in porters' Job

In the past, there were more than 500 porters directly involved in pottering activity in the Manakamana Aambukhaireni trekking route, because there were thousands of pilgrimage tourist entering the Manakamana to the purpose of worship of goddess Manakamana. At that time they used to carry not only tourist's bag, but also handicapped and old people. In the pottering time, they earned more than Rs. 700 per day. But at present when the tourist flow has been stopped due to MCC, there are only 25 porters in the trekking route. Now they carry only business materials of hotels, lodges and other shop owners in Manakamana. Now their jobs are also captured by mules because these are the cheapest means of transport (1 mule = Rs. 150/50 kg) and they can carry heavy loads than porters. According to some porters, those materials which cannot be carried by the mules are carried by the porters. Now they earn more than Rs. 250 but the strong ones earn Rs. 450 per day if they get to carry loads otherwise they are stay without job. According to porters, Mr Bhim B Thapa, it is difficult to get a job as porters if he/she does not know any person in that field because business owners cannot easily trust on anyone. According to porters and business owners sometimes some porters who enter this job for the first time this job are cheating the business owners and steal the business materials so, they cannot easily believe the porters.

4.5.2.5 Damage condition of infrastructural development

Another negative effect seen after the opening Cable Car in Manakamana is in damaged condition of infrastructure development like water tap, well, trekking trail and others. Now a days, water taps and trails are in a damaged condition and in some places taps and trails are covered by unnecessary grasses. Now taps are built without water and somewhere with broken pipelines. Nobody is taking care of these kinds of damaged infrastructure development.

4.5.2.6 Impacts on Environmental Condition

When the respondents were asked about the negative and positive aspects of different environmental sector .Respondents commented the different sector of environment positively as well as negatively.

The given table shows that the percentage of sample households reporting about the negative and positive impacts on environmental sector.

Table 4.20: Some Impacts on Environmental Condition

S.No	Environmental Sector	% of Respondents with Negative view	% of Respondents with Positive view
1.	Solid waste and disposal	75	25
2.	Drainage System	85	15
3.	Toilet system	15	85
4.	Natural system	-	-
a.	Water	30	70
b.	Air	60	40
c.	Soil	40	60
d	Forest	35	65

Source: Field survey, 2014

The above table shows that the most of the people feel that except the toilet system, other environmental sector such as solid waste and disposal and drainage system is not well managed whereas most of the people were reporting that there is air pollution due to smoke, dust and due to movement of visitors and vehicles on earthen road to the VDC constructed along the temple, water

and soil conditions seems to be all right. In case of forest though there was little deforestation due to the construction of pillars for cable car.

4.6 Main Problems faced by the visitors

When the visitors were asked for the problems faced by them during their visit, visitors expressed their problems in different sector as listed in the table below.

Table 4.21: Main Problems faced by the visitors

S.No	Main Problem	No of visitors	Percentage
1.	Highly Expensive	8	40
2.	Accommodation	4	20
3.	Transportation	3	15
4.	Advertisement	2	10
5.	Security	2	10
6.	Others	1	5
	Totals	20	100%

Source: Field survey, 2014

The above tables shows that main problems faced by the visitors, where 40% of respondents found that visiting the sites was highly expensive, followed by the 20% respondents felt that the site was lacked of enough and satisfactory accommodation facilities .15% of respondents said that the transportation facilities was not satisfactory .similarly,10 % of respondents was felt that advertisement was problem for their self preparedness and another 10 % of respondents felts that security seems lacking while 5% respondents said about others problems in the site.

CHAPTER FIVE

SUMMARY, CONCLUSION AND SUGGESTIONS

5.1 Major Findings

This study focuses the general trend of tourist in Manakamana temple, socio economic impact and impact of Cable Car on the livelihood of the local people of Manakamana VDC.

The study area was taken as Manakamana VDC, of Gorkha district which consists of 1392 households with total population 6203(Male 2876 and female 3327). It is found that directly or indirectly, local people had adopted several tourism related activities to sustain their livelihood. But, when Manakamana cable car was established in 1998, this old so-called Manakamana Aambukhareni trekking route received less number of tourist and pilgrims every year. All the tourists and pilgrims started to travel through cable car. It saved their time. Now, people from Kathmandu, Pokhara and Chitawan could complete their Manakamana temple visit same day which was possible within at least 2-3 days before the construction of MCC.

After the construction of MCC, all the tourism and pilgrimage activities of old trekking route collapsed and the place became deserted. As a result all the livelihood strategies of local people was destroyed and damaged. They have been forced and compelled to return to one and only agricultural activities, which was their old livelihood strategy.

In Study area in ward no 3 there are about 115 Households out of which 20 households (20%) were selected based on random sampling. Most of the houses were found with galvanized iron roof with mud bonded brick or stone wall, Secondly there are some houses with brick or stone houses bonded with cement and few number of house with R.C.C pillar system. The highest no of tourists reached the temple site by the use of public Bus/coach (70%), while 20 tourists are found using Motorcycle and 10 used private vehicles like Car. Nowadays almost all 90% tourist used cable Car while 10% tourist mostly adventurous lover youth and local people used to walk up to temples by foot. Mostly economically active group(65%) of tourist to the temple were from age group 16 to 59 years , followed by old aged people of 60 years and above by 20% and children of age below 15 are found to be 15%. Most of the tourists are Hindu. Around 60% tourist followed Hindu religion. About 30% travelers were Buddhists while 10 tourists were following other than Hinduism and Buddhism.

About 60% tourists responded that their main purpose of travelling to manakaman was for religious purposes. 35% responded that their main focus of travelling was for recreation and pleasure.5% was there with the aim of research and study. About 55% tourists are found left the destination within same days. Only 25% admitted staying at temple area for a day while 20 tourists found stayed for two or more days. Those who stayed at temple areas were mainly for pilgrimage purposes (44%) while 56% stayed for the purpose of recreation and sightseeing.

The literacy rate of respondents' who can read and write was 75%. Among these literate highest literate were +2 passed respondents(47%), followed by under SLC passed 33% . there were about 20% graduated. 45% respondents were recorded their major occupation as agriculture was closely followed by respondents involved in tourism services and business were 35%, where 20% were found labors.

In the social sectors,80% respondents of study area felt that Health service facilities was same as before where as only 20% felt that there was positive impact in the health sector. More than the half of study area people asked, said that the temple have brought positive impact in educational awareness. 60 % people think that drinking water facilities have not improved besides the taps. Likewise positive impact was seen in the people's involvement in the social work. Similarly positive impact was seen in women and children condition than before by 60%. Most of the visitors were for the pilgrimage purpose. When asked about the positive and negative impacts on cultural sector due to tourism visiting the temple, the most of the people have not properly commented.

In the economic study, about 40% of respondents said that their income was increased by 50%, 40% said respondents replied that income was increased by 25% whereas 10% respondents replied that their income was raised above 10% than before due to the tourism activity and due to Cable Car. Selling of arts and photos to the visitors was the main item which had helped to increases the income level of the small entrepreneurs in the study area (40%) while selling of vegetable accounted raised in income by 30%. 35% of the respondents were satisfied that the tourism entrepreneurs are able to support the local economy where as 50% of respondents said that it is good enough. But, 15% respondents answered supports on local economy due to tourism entrepreneurs was very minimal. It also came to knew that about 60% of employees were generated locally. About 40% hotels found providing both lodgings and fooding while remaining 60% were found providing fooding only.

Due to installation of Cable Car, almost all respondents agreed that it had increased the access to temple by easier and faster. They expressed happiness over time reduced by Cable car to reach the temple. They also agreed that their incomes has been increased, their access to heath facilities is better than before, their VDC has been advertised well because of Cable Car. On the Contrary

the respondents also stated that the crowd and social evil like theft, copying modern style of living and imitating them had been a serious problem. Moreover the job of the potters is in danger and their living has been affected badly.

Where as in Environmental aspect, Solid waste disposal and drainage system were not well managed. They reported increased in crowd and noise pollution whereas and most of the people are found not much concerned with issues of natural system like air, water, soil. But in case of forest, most of the people commented the effects on the forest is minimal.

5.2 Conclusion

Tourism is rapidly growing in Nepal which can be a largest economic industry to import the foreign currency if proper infrastructure development and security is guaranteed. There are hundreds of beautiful places in Nepal that are not identified as tourists' destination. Our country is still unknown in the several parts of the world as having stunning natural panoramic scenarios including the highest peak and diversified cultural inhabitants with dozens of old culturally important places.

Nepal invites people from all over the world to share its liveliness. She embraces within herself a starting range of traditions and physical setting. Nepal has diversity and experience to offer guests. The multiple colors of life come alive in this land that is birthplace of the Lord Buddha, roof of the world Mount Everest and home of the valiant Gurkhas.

This land of amazing extremes welcomes everyone. The lofty mountains, the snow fed rivers and the untouched villages all wait to be discovered and explored. The magnetism within Nepal lies in her lush green forests, her abundant wildlife too. There is also a huge potentiality for religious Tourism as Holly places like Pashupatinath temple, Lumbani the birth place of Buddha lies here.

Manakamana temple is one of the popular destinations for Hindu pilgrims. Generally, the flow of visitors is high on festive season like in Dashain. Besides these Manakamana serves as a perfect Holidays destination for domestic and international tourist. Not only for worshipping Devi, spending holidays, sightseeing are the other purpose that attracts tourist to the site. Due to growing popularity people had started to

involved in tourism and business sector other than agriculture. Health and drinking water facilities seem to be better improved than before. There is major positive impact in educational awareness, involvement of people in social work, women and child condition as a result of flow of tourists.

Many tourism entrepreneurs were established around temple premises that provide employment to the local people and consuming local products produced and creating positive impact in economic condition. Local Household's People were satisfied due to increase in their income level by selling local goods to the small entrepreneurs, hotels, resorts and to the visitors.

Despite so many economic and social Benefits, environmental aspects were found to be not much cared like pollution, solid waste management and sanitation problems are need to be dealt in time.

This reveals the fact that Nepal has high potentiality of pilgrimage tourism throughout the year. In nutshell, it can be said that there is possibly nowhere else on Earth where such magnificent multiplicity is found in a land, so Nepal opens its doors open for tourists of all over the world. Pilgrimage tourism has brought positive impacts on economy, mixed impact on society and culture and little bit of negative impacts on environmental aspects of the Manakamana temple site .

5.3 Suggestions:

The Government and Tourism Board as well as the associated agencies with tourism should pay following attentions to develop and promote tourism in Manakamana temple Area.

- i) Perpetual research work should be done to find out the interests and problems associated with tourists because that ultimately helps to increase the numbers of tourists around temple area.
- ii) Marketing is an effective means in today's world to give message about any products and to draw the attention of consumers towards the products. Without proper marketing, none of the industry is going to sustain in this competitive market. Thus, marketing of tourists' products

(destinations) should be done effectively and efficiently in national and international markets for the promotion of tourism industry.

iii) Security, sanitation, health and environmental situation around temple sites should be well maintained.

iv) The beggars and vendors who are embarrassing to tourists should be controlled.

v) The modern buildings constructed around temple area are destroying the beauty of historical temples. Those buildings that are directly and indirectly affecting the beauty of temples should be removed and other constructions of buildings should be immediately controlled.

viii) The government or the concerned authorities should formulate the plan to increase the duration of stay so that local people and entrepreneurs of rural areas can be benefitted.

ix) Price hike on local commodities should be strictly checked and ensure effective measure to control it for the sustainable tourism activities in the study area.

x) Solid waste and its disposal should be managed properly by allocating the fixed dumping site and following the principle of refuse, reuse and recycle.

xi) Government should give emphasis in preservation, conservation and promotion policies for the sustainable development and promotion of Manakamana devi temple sites.

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Appendix - A

Central Department of Rural Development

TRIBHUVAN UNIVERSITY

Questionnaire for the survey on A Study of Manakamana Devi Temple

QUESTIONNAIRE FOR TOURISTS

1.

a) Name:

b) Sex: Male/Female

1. c) Age:

d) Occupation:

e) Religion:

2. What is your purpose of visit?

a. Pilgrim

b. Research Study

c. Recreational Visit

d. To see the art and architecture

e. Others

3. By which means of transportation you come here?

- a. Local Bus
- b. Travel coaches
- c. Private car
- d. Other

4. How long would you stay here?

.....

5. What would be your approximately expenditure in temple Area?

.....

6. What is your opinion of lodging and fooding?

- a. Expensive
- b. Moderate
- c. Cheap

7. How do you find the local people?

- a. Friendly
- b. Very friendly
- c. Not friendly

8. Are you satisfied with the sanitation situation around temple?

Yes..... No.....

9. What type of problem did you face visiting Temple Area?

.....

10. In your opinion, what should be done to promote tourism in this Area?

II) Questionnaire for sample Household

1. Individual

i. Name:

ii. Address:

iii. Education:

iv. Occupation:

v. Cast

Social sector

2. Is there any improvement in social sector by tourism? Please give your numbers as follows:

a) Positive Impact

b) Negative Impact

c) Same as before

- | | |
|--|-----|
| a) Health service facilities | () |
| b) Drinking water facilities | () |
| c) Educational awareness | () |
| d) Growth in moral and social values | () |
| e) Involvement of people in social works | () |
| f) Condition of children | () |

Economic Sector

3. How much income level of your family is increased by selling the local products?

- a) Increased by 10%
- b) Increased by 25%
- c) Increased by 50%

4. What do you supply as your home product to the local entrepreneurs?

- | | |
|---------------|-----|
| a) Vegetables | () |
| b) Fruits | () |
| c) Crops | () |
| d) Others | () |

III) Questionnaire for Cultural and environmental sector:-

7. Do you have any change in culture from tourism?

Yes () No ()

If yes, what is changed? Write Negative for (N) and positive for (P).

- a) Conservation of cultural heritage site ()
- b) Traditional culture ()
- c) Life style ()

8. Do you have any change in environmental sector from tourism?

Yes () No ()

If yes, what is changed? Write Negative for (N) and positive for (P).

- a) Solid waste collection and disposal ()
- b) Drainage system ()
- c) Toilet system ()
- d) Natural System
 - i) Water ()
 - ii) Air ()
 - ii) Soil ()

9. Are there any suggestions to develop the tourism sector in this area?

IV) Questionnaire for Tourism Entrepreneurs:-

Name:

Address:

Types of business:

1. What are the facilities available in your hotel?

a. Lodging b. Fooding c. Both

2. How many staff is there in your hotel?

a. Local () b. outsider ()

3. Do you think that role of tourism entrepreneurship is supporting the local economy?

Good () Satisfactory () Very minimal ()

4. What are the goods you sell to the visitors that helps to raise your income?

a. Vegetables

c. Pickles

d. Arts and photos with frameset

e. Others

Appendix - B

D) Check list for field visit and observation

1. Attraction

Pilgrimage

Culture and heritage

Entertainment stuff.....

Other

2. Accessibility

Road network

Means of transportation

Distance from the highway, Km Hour Cost

3. Accommodation

a. Lodging.....

b. Fooding

c.Recreation.....

4. Tourism elements

Weather

Scenic attraction

Amenities

5. Hospitality

II) Check List of Key Information Interview

1. Development of Temple sites? Growth pattern of pilgrims?
2. Purpose of visit
3. Problems in your view
4. Support from Local People and institution
5. Participation of local people
6. Impact from the tourism
7. Income generation
8. Future plans
9. Recommendation

iii) Check List of FGD with local people

1. About Mankamana Temple
2. Benefit from tourism to local people
3. Impact from tourism
4. Tourist preference
5. Possibility of pilgrimage tourism
6. Measures to attract more tourist
7. Measures to employ more people and get more

Appendix - C



Fig: Map OF Nepal



Fig: Map of Gorkha District (shaded)

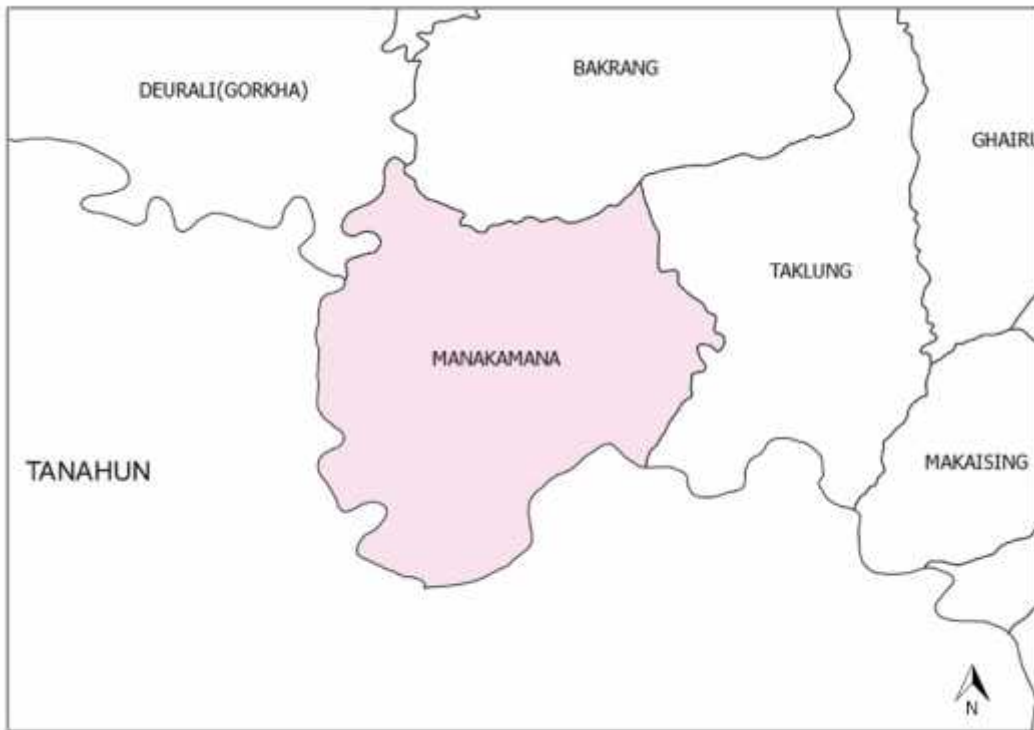


Fig Map of Manakamana VDC(Shaded)

Photos



Fig: Photo of Manakamana Devi Temple



Fig:Photo of Cable Car



Fig: Orange Tree



Fig: Researcher at Cable Car



Fig: Cable Car System



Fig: Orange Distribution Centre



Fig: Researcher at Temple Premise

THANK YOU.