

CHAPTER ONE

INTRODUCTION

1.1 Background of the study

Religious tourism is one of the earliest forms of tourism. This is also the beginning stage of tourism in the world as in the case of pilgrimage. In the earlier time people used to visit many religious places or countries as pilgrims in groups or individuals for pilgrimage, missionary, or leisure purposes. Modern religious tourists are more able to visit holy cities and holy sites around the world. Nowadays religious tourism is not just a visit to any religious place and pray to God; it is also an important part of any country's economic development process. Nepal has been known to the world as the land of unique traditions, culture, and rich heritage. Every year many tourists from around the world visit Nepal as religious tourists. The devotees of Pashupatinath, Lumbini, Muktinath, Janakpur, and other famous religious places from the neighboring countries have been visiting Nepal for a long time.

Tourism-related activities tend to be labor-intensive. A host of small-scale initiatives, mainly in the informal sector, can provide opportunities for the sale of additional goods and services from which the poor can benefit. As the flow of tourists increases, this can help in the diversification of local economies by reducing the overdependence of the poor on primary activities, and by maximizing local employment and self-employment opportunities. In addition to income from the sale of goods and profits realized by locally owned enterprises, infrastructural growth due to tourism can help the poor in availing 'public goods', contributing to the alleviation of poverty.

The tourism industry is a smokeless industry, which plays a significant role for the economic, socio-cultural, environmental, and political development of the nation. Tourism takes part in the pivotal role between national and international communities. Before the industrial revolution (1760-1840 AD) in the world, travel was a matter of seeking knowledge, engaging in trade and commerce, and undertaking pilgrimage or religious aspects. Reliable time-series data of religious tourism in Nepal is not available; statistics have been showing religious tourists as a separate group.

Nepal is a country of God and Goddesses with number of heads equal to number of god and every other structure is a shrine. There are many stupas, gumbas, monasteries, temple, palaces, age oldsculptors and the legends that are the part of every brick and stones. Nepal isgenerally the birthplace of Lord Buddha and Sita and also known as the country of living goddesses Kumari. Tourism is not merely a matter of moving around and observing what happens in other places freely disposing of one's time and money, but also meeting new people and exchanging the culture. Religion occupies an integral position in Nepalese life and society. Nepal was formerly the world's only constitutionally declared Hindu state, but following the movement for the democracy in early 2006 and the breaking of king Gyanendra's power, the Nepali parliament amended the constitution to make Nepal a secular state.

Nepal is a multi-religious society. The major religion in Nepal is Hinduism, and the Pashupatinath Temple, which is the world's one of the main Hindu religious sites is located in Kathmandu, attracts many pilgrims and tourists. Other Hindu pilgrimage sites include the temple complex in Swargadwari located in the Pyuthan district, Lake Gosainkunda near Dhunche, the temples at Devghat, Manakamana temple in the Gorkha District, and Pathibhara near Phungling, Mahamrityunjaya Shivasan Nepal in Palpa District where biggest metallic idol of Lord Shiva is located.

Buddhism is another main religion. The World Heritage site Lumbini, which is the birthplace of Gautama Buddha, is an important pilgrimage site. Another prominent Buddhist site is Swayambhunath, the Monkey Temple, in Kathmandu. Dang valley is also a sacred place for Hindus as well as other religions. Kalika and Malika Devi in Chhillikot hill, Ambekeshawori temple, Krishna temple, Dharapani temple etc. are sacred place in Dang district. Chillikot hill is also a good place for sightseeing and also an ancient palace of a king. Muktinath is a sacred place for Hindus as well as Buddhists. The site is located in Muktinath Valley, Mustang district (www.mofa.gov.np).

Tourism is a major tool for socioeconomic transformation in the development country like Nepal. Nepal is shown as a well-known destination in the world in the tourists map. Currently political stability has provided a strong base for development of tourism in Nepal. The newly formed government after the election has strong visions

to develop and promote the tourism development in the entire country. For successful development in tourism the government has to be in line with local needs and aspirations maintain the culture value of the place, conservation of environment and the requirement of skilled manpower.

Religious tourism is playing important role of tourism development in Nepal because not only Hindus or Buddhist people visit Nepali religious site also other religion belong people visit religious places for peace and entertainment. They love to know our culture and custom. In Nepal majority of people identity as Hindus, however Buddhist influences are pervasive in most aspects of Nepali cultural to an extent that Buddhist and Hindu temples are shared places of worship for people of both faiths so that, unlike, in other countries, the distinction between Hinduism and Buddhism in Nepal is not always clear. During the reign of king Amsuvarman, the Nepalese princess Bhirkuti played a significant role in spreading and developing Buddhism in Tibet.

Panauti is a very historical city found in Nepal, as it was originally a small state given by King Bhupitendra Malla as dowry to his sister. It supports a large number of traditional bricks extended- family dwellings, an important riverside holy site and plenty of miscellaneous architectural treasures. There is saying that, the entire town is built on a single piece of solid stone, making it protected to earthquake. Namobuddha is also one of the most important Buddhist religious sites of Panauti.

Panauti celebrates about a dozen rituals and festivals over a one year period. The greatest of them is the Jay Punhi. Commonly known as Panauti Jatra. This three day long festival is celebrated by town people inviting their distant relatives to the feast. Three chariots (Two of Unmanta Bhairav and Bhadrakali, each with four wheels and pulled on rope by about 50 people each and the third one of Indreshwor without wheels and carried on shoulders by about thirty people) are built and displayed. On the last day of the festival (Full moon of June) Chariots of Unmanta Bhairav and Bhadrakali strike each other and finally Indreshwor strikes the Bhadrakali. Watching this event is very exciting and thousands of people flood from villages to see the event (www.welcomepanauti.com).

Indreshwor temple (Trivenighat) one of the largest and tallest pagoda style temple in Nepal. It was originally built over a lingam in 1294, making it the oldest surviving temple of Nepal. It is located in peaceful and beautiful natural environment in Panauti. Yearly many local and international tourists visit this place for pilgrimage and other purpose like just visit, picnic etc. It is an area where also many religious sites are located so nearby. Unmat Bhairav temple, Bramhayani temple and Radhakrishna temple also located near of Trivenighat. It has many prospect of being religious tourism site in Panauti area. Makar Mela, Jya Punhi and Yomari Punhi are major festivals of Panauti. Besides the Roshi and Punyamti Rivers, it is believed that there is also a third river, the Lilawati, visible only to the wise and said to flow into the others from the Gorakhnath Shine. A month- long fair known as Makar Mela is held once every 12 years.

1.2 Statement of Problem

Tourism is one of the main stays of Nepalese economy. It is major source of foreign exchange, employment and revenue. Nepal is underdevelopment country. Nepal industrially more depends on India, china and other countries. After foreign employment tourism is another main source of national income. Tourism is industry is majorly belongs natural beauty, peace environment, different culture and society, local products, and human behavior of different society or country. Tourism is promotion of local cultural, society, religion, community and makes people relax from their daily same routine.

Tourism industry has been growing outstanding. It is biggest and fast growing all over the world. Every country is investing in tourism. It is support to increase demand of local products like handicrafts, woolen products, herbals, foods and others. It is play significant role for generates additional employment opportunities like to run the business, tourists guide, potters, hotels, restaurants, bar etc. Religious tourism also needs to provide educated or knowledgeable guides and accommodations (hotels, bar and restaurant), communication facilities, road and safety and other facilities.

There are not only prospect of religious tourism development also many problems are exists in this area. Religious sites are going capture by local people day by day. Government searching about the ancient palace and place in area but local people are

not ready to help. Lack of good maintenance of religious area, Pollution in rivers and tourist area is also other major problems in study area.

There are a few studies highlights the only religious places and cultural of a particular place but not done seriously study of prospect and problems of religious tourism in this religious area. This is the first study on religious tourism in Panauti. This study is attempted to identify of the prospects and problems of the area which can be support for its development.

1.3 Research Questions

-) What kind of prospect and problems are exists in study area?
-) How religious tourism plying significant role to improve the socio- economic condition of local people and area?
-) Status of people participation in religious tourism development?

1.4 Objectives of the Study

The general objective of this study is to identify the problems and assess the prospects of religious tourism in Panauti.

The specific objectives of this study are as follow:

-) To assess the major religious sites and prospects of religious tourism in study area.
-) To identify the problems of religious tourism in study area.
-) To identify the important of religious tourism for development in study area.

1.5 Significance of the Study

The aim of the study is to explore the various aspects of the religious tourism in panauti area. This study is also covers the religious beliefs, values, arts and magical phenomenon adopted by the local people. Tourism also impact to an indigenous industries and services, direct and indirect employment opportunities. It is also help to change the way of living standard of local people. This study will address prospects of religious tourism and what are the problems are exiting and how tourism industries impact on environment and human life. This study also help to know how local

people getting benefit from evolve in tourism sector. This study also tries to focus the changing norms and values of local people, changing patterns of society.

1.6 Limitation of the Study

Following are the limitation of the study:

-) This study is concerned only prospects and problems of religious tourism of Panauti area.
-) This is an academic work, based on quantitative research.
-) Homestay, tourists, local people, and related members of Panauti tourism development committee and other related person were included as the respondent of this study.
-) This study has not concern any other kind of tourism in Nepal.

1.7 Organization of the Study

The whole study is divided into five chapters.

Chapter one contains introduction of the study, statement of problems, research question and objectives of the study, significant of the study, limitation of the study and organization of the study.

Chapter two is review of the related literature. It contains brief discussion of religious tourism, the theoretical perspectives, empirical study of religious tourism.

Chapter three is contains the methodology adopted during the study are presented, which deal about the study area. This part contain research design, rational of the study area, nature and source of data, universe and sampling procedure, data collection technique and tool, and data processing analysis.

Chapter four is contains the setting of the study area, presentation of data, analysis of data using different tools and finding of study.

Chapter five contains the summary, conclusion and suggestion of the study.

CHAPTER TWO

LITERATURE REVIEW

Main purpose of literature review is to find out what study have been done in the area of research problem under the study and what has not done in the field of research study. This part shall include the review of previous studies and other reference materials such as books, journals, newspaper, several government publications.

2.1 Theoretical Review

2.1.1 Concept of Tourism and Religious tourism

The WTO has taken the concept of tourism beyond a stereotypical image of “holiday making”. The officially accepted definition is: “Tourism comprises the activities of persons traveling to and staying in place outside their usual environment for not more than one consecutive year for leisure, business, and other purposes.” The usual environment is intended to exclude trips within the area of usual residence, frequent and regular trips between the domestic and workplace, and other community trips for a routine character.

-) International tourism
 - Inbound tourism: Visits to a country by nonresidents
 - Outbound tourism: Visits by residents of a country to another country
-) Internal tourism: Visits by residents and nonresidents of the country of reference
-) Domestic tourism: Visits by resident of country to their own country
-) National tourism: Internal tourism plus outbound tourism (the resident tourism market for travel agents, airlines, and other suppliers) (Goeldner and Ritchie, 2006).

The most widely accepted, but technical, definition of the tourist was proposed by the International Union of Official Travel Organizations (IUOTO) in 1963 and approved in 1968 by the World Tourist Organization. It states that international tourist is “temporary visitors and the purpose of whose journey can be classified under one of the following heading:

-) Leisure(recreation, holiday, health, study, religion and sport)
-) Business (family, mission, meeting).

Tourism is one of the major sources of income for many countries in the world and which also applies to Nepal, which is no exception. Tourism has been one of the major sources of revenue in Nepal. This multi-cultural country is well known as an international arena and as a

Prime tourist destination in the world due to rich the fauna and flora, exceptional trekking routes, snow-fed rivers, wonderful lakes and welcoming people. And Nepal is not only limited to its natural beauty but is also rich in cultural and religious diversity as well. Having attention for the development in the tourism sector like facilities in transportation roadways, airways and railways, safety and security and modern means of communication play a vital role in tourism development of Nepal. The country can get a huge benefit from tourism industry by increasing the number of employment opportunities and generating foreign currency, which contributes for overall development of the nation's economy (Christie, 2008 cited in Ranganath, 2015).

Nepal is the Himalayan country richly adorned with the range of fascinating Himalayan, beautiful forests, springs, rivers and streams. Foreigners also have praised Nepal as the country of temples, arts and cultures. We, Nepalese are proud of it. In reality, the country without religion, art and culture does not have any entity. To introduce the nation, in fact, religion, art and culture are the main factors.

It is our duty and religion to serve the guests. In our eastern tradition guests are regarded as 'God', 'Athiti Devo Bhawa' or guests are like god is our motto. Hospitality and politeness is the identity of a civilized human (K.C, 2061).

Religious or Pilgrimage tourism is a significant type of tourism for places such as Vatican in Rome, Macca-Mandina in Saudi Arab. Usually accommodation and other facilities must be specially provided for religious pilgrims but these travelers also function as tourist bringing benefit to the local community. Religiously the art of traveling is highly appreciated by Hindu gods. This is known from the conversation between the Indra. Traveler of Comrade, and the Rufus or Rivu, the group of celestial beings. This is mentioned in the Aitariya Brahman, vii. 15, (C 1500 B.S) and found also in the Sankhayana Sraata Sutra (Kunwar, 2010).

The term Pilgrimage tourism commonly presumes a focus on performing travel to religious places of importance. Religious pilgrimages, tourism situations that are of overwhelming importance in certain places such as Mecca, 'Lourdes' and of secondary relevance elsewhere in such places as Jerusalem, Rome etc. Pilgrims create special demands and possibilities. In such type of Tourism, religious ceremonies, culture manifestations that directly involve the people, their cultural and their way of life. Temple services and religious ceremonies for the artistic performance derived from the religious texts depicting the story and epic representation and in general for the appealing life-style of the people. A rich inheritance of religious artifacts which embrace not only historic houses, castles, temples, stupas etc. but also stretch from pre- history (standing stones relics or brochs). A clearly defined religious identity is expressed in religious performances, music, customs, language and architectures. Tourists from abroad can enjoy and religious renowned ensembles as they travel through the religious places of the country (Satyal, 2000).

Just as the pilgrim follows in the footsteps of the legendary, saintly pilgrims in order of participate in mythology of the life and miracles of a saint or deity at the shrine itself; so do tourist follow in the footsteps of explorers and repeat their meritorious actions. The reward is not religious merit, but rather connoisseurship, elite status, enhanced prestige, and self-esteem. One has briefly participated in the mythologies surrounding every given sacred journey (Kunwar, 2006 cited in Mukti, 2014).

The development of aviation facilities is crucial for the promotions of Nepal tourism, as three quarter of the tourist's entre the country through the air routes. There have been significant improvements in the recent years in Nepali aviation industry, as 6 new airlines have begun their operation to Kathmandu from different cities in the year 2007. These airlines have added around 1000 more air seats available for inbound and outbound passengers. A recent desk study has revealed the around 1.3 million air seats had already been produced till October 2007, which had facilities the ever-increasing Nepali labor traffic as well as tourists. Presently there are altogether 22 airlinesoperating in the international sector of which 19 are the foreign airlines. This, aviation is not a major constraint in the promotion of tourism at present (Upadhyay, 2008).

Nepal Tourism Development Committee was established in 1969 for formulating the tourist policy as well to draw a long term development plan for this sector. The committee is composed of a member of the Royal family along with the representatives of the important executing minister, travel and hotel industries. Reorganization of this committee was done with 10 members under the chairmanship of HRH, Prince Himalaya Bir Bikram Shah, in mid-1971.

With the joint effort of UNDP and ILO, Hotel Management and Tourism Training Centre was established in 1972 with a view to produce trained manpower in tourism sector. This centre was renamed as Nepal Academy of Tourism and Hotel Management (NATHM) in 1999.(Shrestha and Shrestha, 2010).

The world Travel and Tourism Council (WTTC) has been measuring the economic impact of travel and tourism for the world, region, and OECD countries since 1991. In 1992 they released their estimates indicating that travel and tourism is one of the world's largest industries and a generator of quality jobs. They continue their measurement efforts, and their most recent world estimates for 2005 and forecast for 2015. In 2005 the global travel and tourism industry was expected to generate \$4.7 trillion of economic activity and over 221 million jobs (direct and indirect). Travel and tourism is projected to grow to \$7.8 trillion of economic activity and over 269 million jobs by 2015.

Tourism industry plays significant role in economic and overall development of the country. As per data of WTTC-World Travel & Tourism Council 2014, it depicts that travel and tourism generated US\$ 7.6 trillion (10% of global GDP) and 277 million jobs (1:11 jobs) globally. In Nepal, it was NPR 171.6 billion (8.9 % of total GDP) and 1,059,000 jobs (7.5% of total job).

Since the Government's Ninth Plan (1997–2002), poverty alleviation has remained the major objective of development in Nepal. The Nepal Living Standard Survey 2003/04 (CBS 2004) found that about 31% of the population lives below the poverty line, and that the incidence of poverty is higher in the mountains and hills than in the Terai plains. Poverty is mainly a rural phenomenon. Further, poverty alleviation requires an integrated effort in which all sectoral policies and activities are oriented towards a single goal. In Nepal, the pro-poor tourism development model was tested

most comprehensively in the Tourism for Rural Poverty Alleviation Project, implemented in selected areas of six districts from 2001 to 2007 (MoTCA 2007).

Tourism related activities tend to be labour intensive. A host of small-scale initiatives, mainly in the informal sector, can provide opportunities for the sale of additional goods and services from which the poor can benefit. As the flow of tourists increases, this can help in the diversification of local economies by reducing the overt dependence of the poor on primary activities, and by maximising local employment and self-employment opportunities. In addition to income from the sale of goods and profits realised by locally owned enterprises, infrastructural growth due to tourism can help the poor in availing 'public goods', contributing to the alleviation of poverty (Sharma, 2002).

Throughout history, people have traveled for many different reasons. Tourism as an industry, however, began to flourish after the Second World War, with per capital incomes in the developed countries increasing significantly and the development of efficient mass air transport. The tourism industry is the largest in the world and is a complex one. The demands of international tourists, the consumers- and of international destinations, the products- are bridged by the tourism industry. The industry consists of a wide range of enterprises supporting the mass movement of people across varied areas within a country and across international boundaries, including a variety of wholesale and retail outlets for hotels, airlines, tour operators, etc. the tourism industry sells unique product, often called an invisible export. The product may be sold and consumed locally, but foreigners, i.e. the external market, consume it. Nepal is one such popular destination for tourists from all over the world (ICIMOD, 1995:6 cited in Bam 2014).

2.1.2 Religious Tourism in Nepal

With the initiation of the tourism industry in Nepal, Religious tourism is playing significant role in development and promotion of tourism. Nepal is well known country for the living Goddess Kumari; having festivals more than days in a year; gods more than the people in a country and temples more than the houses, it is home of several religions of the world and has large number of shrines dedicated to various gods/goddesses and catering to different religions. Pashupatinath temple,

Manakamana temple, Janaki temple, Lumbini, Changu Narayan, Macchendranath Ratha Yatra, Gosainkunda and Dakshinkali temple are well known religious sites of the country. Regular and frequent visit to these sites by different foreigners and domestic visitors plays important role in improving lifestyle of the surrounding communities and advertising of tourism throughout the historical movement in Nepal (Maharjan, 2009).

First Rana prime Minister of Nepal, Jung Bahadur Rana, left the 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 Nepali to visit Europe. It is also believed the Jung Bahadur Rana left an unforgettable impression of Nepal and Nepalese upon the western world. This historical episode has great impact toward the promotion of tourism of Nepal. Jung Bahadur Rana also introduced civil act and constructed Durbar High School in Nepal in 1910 B.S (Chaulagain, 1991: 35 cited in Bam, 2014).

In 1995 Nepal followed an open-door policy after the establishment of democracy, before that; there are no any proper records of tourism statistic in Nepal. During the periods of Rana Regime, late Mr. Tenzing Norge and Mr. Edmund Hillary made the history of Mount Everest on 29th may 1953, for the first time which caught the attention of international visitors. Officially Department of tourism in Nepal was established in 1996 under the act of tourism development and Nepal Tourism Board (NTB). After that, Nepal got the membership of UNESCO and Nepal's heritage sites were listed in UNESCO and were known to the world. And after knowing the fact that the Nepal has a tremendous future potential in tourism industry, it succeed to get the membership of the International Union of Official Travel Organization IUOTO, South Asian Travel for Commission Pacific Area Travel Association PATA and American Society of Travel agents (Bhattra,2003).

Legends and mythology claim a very long history of Nepal. However, Recorded history beings at a later date. According to the Hindu methodology, the protagonists of the Mahabharat were Pandavs, who visited Nepal while returning to the Himalayas. It is also believed by Nepalese Buddhists that before Sakyamuni Buddha several others earlier Buddha, via, Dipamkar Buddha, Vipasvi Buddha, Sikhi Buddha, Bishvabhu

Buddha, Krakachhanda Buddha, Kanakmini Buddha and Kasyapa Buddha were born in Nepal. Regarding the religious beliefs, all important religious current which stirred India also registered their light waves in Nepal. Scholars say that Buddhism was the first established religion which flourished in Nepal. Buddhism flourished in Nepal as early as the time of Emperor Ashoka of India (264-226 B.C). Ashoka was responsible for spreading Buddhism in several countries of Asia. He made a pilgrimage to Lumbini, the birth place of Sakyamuni Buddha and Nigali Sagar the birth place of Kanakmini Buddha. He got stone pillars erected at these sites (Majupuria and Majupuria, 2008).

Nepal was formerly the world's only constitutionally declared Hindu state, but following the movement for democracy in early 2006 and the breaking of king Gyanendra's power, the Nepali Parliament amended the constitution to make Nepal a secular state.

According to the 2001 census 80.6 percent of Nepalese are Hindu, 10.7 percent are Buddhist, 4.2 are Muslim, 3.6 percent are Kirat (an indigenous religion with Hindu influences), 0.5 percent are Christian, and 0.4 percent are classified as other groups. Although the population is mostly Hindu, since 1971 census Hindus have shown the greatest decline as a proportion of the population, and Buddhist and Kirats have increased the most: in 1971 Hindus were 89.4 percent of the population, Buddhist 7.5 on religious groups are complicated by the ubiquity of dual faith practices, particularly among Hindus and Buddhists. Moreover, shifts in the population's religious composition also reflect political changes.

According to the 2011 census 81.3 percent of Nepalese are Hindu, Buddhist are 9 percent, 4.4 percent are Muslim, 3.1 percent of Kirat, 1.4 percent Christian and 0.5 percent are other and unspecified 0.2 percent. Hindu devotees are increased by 0.7 percent in 2011.

Modern tourism of is an instrument of human education. The role of mass tourism is increasing. It is day by day growing as a more powerful instrument of education and of collective and individual culture. It finds out the value of mankind's labour. It also helps to know more of one's own country and its historic traditions and its cultural values. It widens the knowledge of other people's habits, their way of life and many

other things causing love and affection for humanity. Tourism creates better understanding among people, it faster greater awareness of the rich heritage of various civilizations and in including a better appreciation of the innate values of various cultures. So tourism is of indispensable value for human education. Due to the immense value of tourism United Nation Educational Social and Cultural organization (UNESCO) has regarded tourism as a basic instrument of education. The United Nations declaring 1967 as International Tourist Year, a formal recognition has been given to the fact that the economic and social impact of tourism is real and of great significance (satyal, 2000).

The geographical distribution of religious groups in the early 1990s revealed a preponderance of Hindus, accounting for at least 87 percent of the population in every region. The largest concentrations of Buddhists were found in the eastern hills, the Kathmandu Valley, and the central Terai; in each area about 10 percent of the people were Buddhist. Buddhism was relatively more common among the Newar and Tibeto-Nepalese groups. Among the Tibeto- Nepalese, those most influenced by Hinduism were the Magar, Sunuwar, and Rai peoples. Hindu influence was less prominent among the Gurung, Limbu, Bhote, and Thakali groups, who continued to employ Buddhist monks for their religious ceremonies (Singh, 2009).

2.1.3 Problems and Prospects of Religious Tourism in Nepal

The prospect for pilgrimage tourism of Nepal is the greatest where cultural values such as the people, their religious shrines, historic monuments and treasure and festivals and still a living culture. And whatever other attractions and their developments will the principal destination for culture tourism in Nepal. The planned development and preservation will help Nepal to attract pilgrims in both places of Hindu as well as Buddhist pilgrimage from all over the world and foster her socio-religious heritage. Nepal can be called the home of sacred places of pilgrimage full of religious curiosities and lively ancient culture and arts. Nepal as referred in ancient holy texts may be called the place of numerous Hindu and Buddhist place of pilgrimage.

There is a great possibility of religious tourism in Nepal. But it has not been to flourish due to many problems. Some major problems are following:

- Lack of conservation of religious and cultural places as sustain and liable way.
- Lack of publicity about importance ancient and religious background of religious tourism area.
- Lack of good infrastructure (road etc.) development in religious tourism area.
- Lack of people safety and security awareness in religious sites.
- Non- existence of toilet, pure drinking water, hygienic foods etc.
- Benefit oriented mind of priest, shopkeeper and other who related with religious place who want gain more money by tourists.
- Lack of good coordination between local people and tourism organizations which also affect the religious tourism in religious place.

Tourism is considered as the powerhouse of new jobs creation. Socio-economic prosperity is attainable through new jobs creation. Once created jobs produce induced effects in creation of more jobs. From the beginning of tourism developments, various types of jobs are created in societies such as construction, transportation, lodging, entertainment, and agent and planners.

Tourism tends to be a social activity. Consequently, it has attracted the attention of sociologists, who have studied the tourism behavior of individuals and groups of people and the impact of tourism on society. Sociological approach examines social classes, habits and customs of both hosts and guests. The sociology of leisure is a relatively underdeveloped field, but it shows promise of progressing rapidly and becoming more widely used. As tourism continues to make a massive impact on society, it will be studied more and more from a social point of view.

Because of tourism importance to both domestic and world economics, tourism has been examined closely by economists, who focus on supply, demand, balance of payments, foreign exchange, employment, expenditures, development, multipliers, and other economic factors. This approach is useful in providing a framework for analyzing tourism and its contributions to a country's economy and economic development.

Socio and economic trends in developed countries seem to favor long-term growth in both domestic and international travel demand. More long-term leisure, increased disposal income, higher levels of education, and more awareness of other countries

and peoples are significant factors influencing a growing market for travel. The movement toward an experience economy is another fundamental change from which tourism can benefit if it plans and adopts appropriately (Goeldner and Ritchie, 2006).

2.1.4 Some Tourism policy and Programs in Nepal

Nepal Tourism Year 2011

During the first meeting of the Constitution Assembly on May 28, 2008, the nation decided to celebrate Tourism Year in 2011. It was proposed by Tourism Minister Mrs. Hishila Yami. Hence, Dr. Ram Baran Yadav, our ex-president officially launched this government initiative at the Dasrath Stadium in the capital amidst a grand celebration on 14 January 2011.

The major objectives for 2011 include:

- i. Establish Nepal as a choice of holiday destination with a clear brand image
- ii. Improve and extend tourism related infrastructures in existing and new tourism sites.
- iii. Enhance the capacity of services providers.
- iv. Build community capacity in the new areas to cater to the needs of the tourist.
- v. Promote of domestic tourism for sustainability of industry.

Strategies prepared by the government to make the tourism year successful are:

- i. Focusing marketing and promotion activities on regional and emerging markets.
- ii. Exploration of new tourism market segments,
- iii. Highlighting the tourism brand: “Naturally Nepal; Once is not enough!”
- iv. Enhancement of air connectivity,
- v. Lobbying with the government for budget allocation to improve and expand tourism related activities infrastructures,
- vi. Attract and encourage private sector for investment in tourism,
- vii. Capacity building of human resource involved in tourism,

- viii. Lobbying with the government for investment in domestic tourism development e.g. Amendment in the Transportation Act.
- ix. Promotion of domestic tourism by endorsing Leave Travel Concession (LTC) by the government,
- x. Organize major sports events in association with tourism associations and stakeholders throughout the NTY 2011(at least one event per month).

Destination Nepal Campaign (2002-2003)

The Tourism Council represented by the government as well as the travel trade sector in Nepal in its 5th meeting on 19th November 1999, decided to launch Destination Nepal Campaign (DNC) 2002-2003 which was officially announced by the Government of Nepal on 9th January, 2002. In a land locked country like Nepal, having abundant natural beauties, tourism has always been underlined agenda of national economy and development. A comprehensive action plan has been developed by the program committees on subject like the developing tourism infrastructure, creating awareness about tourism service, presentation for tourism purpose international promotional and marketing policy driven changes including other necessities. The activities held for one year as a part of Mt. Everest Golden Jubilee Celebration 2002-2003 began in June 2002 and ended in May 2003. Events lined up for the period included international rock climbing competition, golf tournament, cricket tournament, Everest marathon, white water rafting and elephant polo tournament etc. Nepal is said to the meeting point of famous Everest submitters from all over the world who were honoured in the country. The government of Nepal announced the Destination Nepal Campaign (DNC) 2002-2003 in January 2002 with a view of reinvigorating the tourism sector of Nepal for sustainable development. The objectives of DNC were:

- To enhance and re-establish the image of Nepal as a safe, reliable and attractive travel destination by effective international marketing and promotion.
- To create massive awareness about tourism and tourist related activities.

- To make necessary improvements in policies and structural levels to make tourism policies compatible to the current need for the sustainable, integrated and co-ordinate development of the tourism sector.

Tourism policy, 2065

Tourism policy 2065 classified that, to achieve the targets of Nepal Tourism Year 2011 it is necessary to develop overall tourism development. Since the campaign focus on overall tourism development, it aims to see at least 40 percent of the arrivals beyond the present tourism sites. The other objectives of the campaign are: to improve and extend tourism related infrastructure in existing and new tourism sites, enhance the capacity of service providers, and build community capacity in the new areas cater to the need of the tourist. Broadly, the Tourism Policy 2065 came up with objectives:

- i. To develop the national economy through differential and widen of tourism sector by creating the self-employment of citizen with eco-tourism and rural develop contact with poverty management and improving their life standard.
- ii. To develop the Nepal as attractive and main destination as tourism view by searching, conservation, participation and developing the questing and abstract, natural, cultural, biological and manmade heritage of Nepal.
- iii. To develop, widen and preservation of tourism sector through secures define and regular airlines and land transportation services;
- iv. To use of such resources and means as long term in the process of tourism infrastructure development and building for using natural resources and means.

To achieve the above stated objectives, explicit policies were set:

- i. Regional plan and annual programmers are promoted making future planning along with regional development concept for the development and spreading of tourism industry.
- ii. Rural tourism will be promoted as a sub-sector of tourism business. The right structure will be made the excluding society in nation building like women, Madheshi, aborigines will get bonus through inclusive and co-operative system.
- iii. International tourism will be promoted as sub-sector of tourism business.

- iv. Tourism industries will be divided on the basis of their facilities and service tourism industries will be classified as big, middle and small industries on the basis of facilities and capacity which they provide.
- v. Investment will be opened on the basis of national investors in middle and small tourism industries and big tourism industries, public private partnership through the national and international investors. For the development of infrastructure program will be run as legal system and concept of construction, ownership, mobilization and handover.
- vi. Private sector will make secure regular and fix which played a great role for the development of infrastructures of tourism.
- vii. Private sector will be promoted as facilitators, mobilize and coordination for development and spreading of tourism services and goods and government for infrastructural development.
- viii. For spreading to quantitative tourism services human resources development and management, future Master plan making and implementation, data collection and use like programmers are launched with co- ordination of private sector. Modern communication techniques and needed security services will be managed for tourists.
- ix. The sector of environment conservation will be given priority and implementation will be made effective for development, construct and mobilization of tourism development.
- x. United programs will be launched by co- operating with related ministry and its sectors for mobilization and infrastructural development and widen of various activities related with tourism business.
- xi. A high level tourism council and tourism development co-coordinating committee will be formed making co- ordination between inter- ministry and it's under sectors for the effective implementation of tourism policy (Bam, 2014).

Tourism Vision, 2020

Using tourism as a powerful driver of development, the Vision seeks to build on past planning institutions. The sector has developed faster since the first tourism Master Plan 1972. Whilst private sector agencies took the operational lead from the begging,

the government supported with tourism as an important sector of national economy, diversifying tourism to rural areas. Successful observance of visit Nepal Year 1998 campaign created awareness towards tourism.

In the context of growing expectation of the people, government intends to develop tourism aiming two million annual arrivals by 2020 adhering people- centered approach admits the global challenges of climate change, economic disparity, and unstable energy price.

The main objectives of this vision are:

- 1) To improve livelihood of the people across the country by developing integrated tourism infrastructure, increasing tourism activities and products, generating employment other deprived community and spreading the benefits of tourism the grassroots level.
- 2) To expand and extend tourism products and services in new and potential areas of Nepal by enhancing community capacity to participate in tourism activities;
- 3) To publicize, promote and enhance the image of Nepal in international tourism source market.
- 4) To enhance the flight safely and aviation security, extend air connectivity and improve capacity and facilities of national and international airports.
- 5) To attract new investment in creating new tourism facilities, products and services.
- 6) To complete these objectives following intermediate and long term actions are adopted:
 - i. Nepal tourism year 2011 shall be observed with active involvement of people and participation from public and private sector.
 - ii. Initiation for second international airport, regional airport, and regional airport services improvement of exiting international and domestic airport with needed security.
 - iii. Enhancing air connectivity is urging international airlines including budget carries to operate flights to Nepal.
 - iv. Announcement of Leave Travel Concession scheme in public as well as private sector institutions to promotion domestic tourism.

- v. Strengthening of Nepal Airlines Corporation (NAC) through the enhancement of its capacity and reliability.
- vi. Tourism Awareness Campaigns shall be organized throughout the country
- vii. Appropriate market segmentation and product positioning in the conventional and emerging market.

The long term actions are:

- i) Identification and development of indigenous tourism products in potential tourism areas,
- ii) Infrastructure development in tourism including construction of second international airport and developing airports in Nepal and Bhairawa into regional airports,
- iii) Development and promotion of home-stay and community based tourism products and domestic tourism activities,
- iv) Capacity building of the service providers and improve service standard through training and management development programs,
- v) Development of Tourism Master Plan, Integrated Regional Tourism Management Plans of all five development regions and corresponding long Term tourism strategic plan,
- vi) Formulation of investment friendly policies and regulations to attract indigenous as well as foreign direct investment in tourism sector,
- vii) Lobbying with other government line agencies to create land transportation network to link Nepal with India, Bangladesh and China.

2.2 Empirical Review of the study

According to Nepal Tourism Statistical 2015 numbers of tourists by purpose of visit is a major indicator for tourism sector output. This indicator is very useful for evaluation of characteristic, type and economic and social contributions made by tourists and market economic accordingly. It also shows inflow of high value tourists. Historical data shows around half of the tourists arrived with purpose of holiday celebration and pleasure. Through, few numbers of years have shown this group reduced. Year 2015 shows higher proportion (72%) visited Nepal for holiday and pleasure followed by

trade (4%), official purpose (4%), pilgrimage (3%) and conference/ meeting (17%). Pilgrimage and trekking/ mountaineering showed high decline.

Table 1: Tourists Arrival by Purpose of Religious/Pilgrimage visit, 1992- 2015

Year	Number of Tourist	Percentage
1992	7219	2.2
1993	10429	3.6
1994	5475	1.7
1995	5257	1.4
1996	4802	1.2
1997	4068	1.0
1998	16164	3.4
1999	19198	3.9
2000	15801	3.4
2001	13816	3.8
2002	12366	4.5
2003	21395	6.3
2004	45664	11.9
2005	47621	12.7
2006	59298	15.4
2007	52594	10.0
2008	45091	9.8
2009	51542	10.0
2010	101335	16.8
2011	63783	8.7
2012	109854	13.7
2013	71610	9.0
2014	98765	12.5
2015	14996	2.77

Source: Nepal Tourism Statistical 2015

Peter (2010) has analyzed the idea of the religious pilgrimage began almost with the dawn of humanity. Almost since the dawn of history human beings have traveled to

holy sites. Religious tourism had become major players in local marketing and important parts of the economy of those cities that hosted religious centers. Religious tourism is not only a visitation to a particular holy destination but may also be travel for a humanitarian cause, for reasons of friendship or even as a form of leisure.

The study has also found religious travel can be the primary reason for a trip but it can also be part of a trip and provide a destination with additional attractions. A common mistake is assuming that a traveler must be of a particular religion in order to visit a specific religious site. For example, although the Vatican holds special meaning for followers of the catholic faith millions of non-Catholic also visits the Vatican both for its architectural beauty. The religious and faith based market has the advantage of appealing to people from around the world, of all ages and all nationalities. Tourism and travel professionals should be aware that this market might well double by the year 2020. Religious tourism is big business. It is estimated that in the US alone some 25% of the travelling public is interested in faith-based tourism.

Subedi (2015) in his study “Prospects and Problems of Religious Tourism” found that active local people participation in tourism sector is important to increasing in religious tourism employment. Majority of local works in religious tourism sector being aware of tourism and its benefit then they can increase tourist revenue and its equal distribution. Active participation of local people drive the tourism activity in sustains way. Negative and positive both kind of impact tourism can create upon society but local people can minimize the negative impact and maximize the positive impact.

Dr. Tarlow the president of T&M has spoken about religion and faiths are major businesses and have long impacted the tourism industry. While there are many differences between travel by the faithful to a religious site and a theme park, interestingly enough there are also many parallels between what would appear to be two very different venues. He also added religious or faith-based tourism, however, is not only about pilgrimages.

There have some important points by Dr. Tarlow has pointed in his articles about religious tourism:

- **Religious tourism is big business:** it is estimated that in the US alone some 25 percent of the travelling public is interested in faith-based tourism. World religious travel is one of the fastest growing segments in travel today.
- **Religious travel is often less prone to economic ups and downs in the market place:**
Because faith-based travelers are committed travelers they tend to save for these religious experiences and travel despite the state of the economy.
- **The religious and faith based market has the advantage of appealing to people from around the world, of all ages and all nationalities:** tourism and travel professionals should be aware that this market might well double by the year 2020. To add to this number many faith based travelers prefer to travel in groups rather than as individuals.
- **Connect local secondary industries with faith based tourism:** during the faith based tourism periods it is essential that hotels and restaurants connect with the arts and cultural communities to develop an overall faith based product rather than a mishmash of unrelated offerings.
- **Even smaller tourism locations ought to consider dedicated at least some time to developing local faith based tourism:** often tourism professionals have little or nothing to do with the faith based community other than knowing their own religion's leaders. Take the time to meet with local religious leadership, ask them if they attract visitors for family events, religious retreats, or faith based study. Often these people feel disconnected from the tourism community and have a great deal of both marketing knowledge and expertise to share. While working with these religious leaders see if you can develop a joint business plan and never forget to ask them how you as a travel or tourism professional can be of help to each one them.

Berger (1978) conducted the doctoral study on tourism in Nepal. His work is considered as an important research study in the field of Nepalese tourism. The main objectives of the study were to examine the role international tourism in the process of economic development of Nepal. The study emphasized how tourism relates employment, income distribution, earning of foreign exchange and regional development based on both primary and secondary information role in the Nepalese economy.

Berger explains that tourism has been promising instrument for earning exchange but requires high investment in both public as well as private sectors, providing relatively few jobs and offering little scope for the improvement of personal and regional distribution. The study has suggested developing tourism to the extent that foreign exchange is needed for development purposes of the country and tourism industry should be developed on terms of labor incentives rather than capital incentives in development countries like Nepal (Berger, 1978 as cited in Panday, 2010).

Gedecho (2014) has identified challenges of religious tourism development in his study of Gishen Mariam, Ethiopia. Political instability and civil war are other factors that impede tourism development. For example, conflict between Israeli and Palestinian has affected the tourism in Palestine especially in east Jerusalem. In addition, was the factors affected tourism in Croatia the early 1990's war was also responsible for the decline of both tourism flow and the revenue gain from tourism during civil war in Ethiopia.

Terrorism is also another challenge that has been affecting the tourism industry in the world in general. Due to terrorism attack in New York in 2001 at trade centre and in Bali in 2002, the tourism industry was reduced by 0.6% worldwide (UNWTO, 2002 as cited in Gedecho, 2014).

Poria and Airely (2003) discussed the effect of religion and religiosity on tourism industry. They observed that religion had direct impact on tourist's consumption habits and their preference to choose any destination. The study highlighted that the tourist's preference to visit a particular site was directly development upon their religion and their strength of religious belief. Moreover, different religious sites represented different things with different meaning to tourists and these different meaning determined the behavioral pattern of tourists towards particular religious sites (Poria and Airely 2003 as cited in Neupane, 2013).

The articles published in Kathmandu post “ Tourism industry decided to execute 2020” has present the government's ambitious Vision 2020 campaign to boost annual tourists arrivals to 2 million slowing down, the private sector has joined forces to give it a shot in the arm. Travel trade association like Hotel Association Nepal (HAN), Trekking Agencies Association of Nepal, Nepal Association of Tour and Travel

Agents, Pacific Asia Travel Association, Nepal Association of Tour Operators and Nepal Mountaineering Association forged a part to pursue the campaign. The group has also decided to conduct various national level events. A taskforce has been formed under the chairmanship of HAN General Secretary Binayak Shah to set the campaign in month.

The government had launched Vision 2020 in 2012 with the view of increasing arrivals to 2 million by 2020. The effort has also set an ambitious target to increase employment in tourism to 1 million. Vision 2020 follows Nepal Tourism Year 2011 that has been described as being a moderately successful campaign for being able to partly restore Nepal's tourism image damaged by an insurgency that lasted from 1996-2006.

Subsequently, the government announced visit Lumbini Year 2012, but the campaign failed to attain its goal which critics blamed on lack of adequate preparation. In 1998, the country had conducted a successful tourism campaign named Visit Nepal 1998. Nearly 800,000 tourists visited Nepal last year.

“The Vision 2020 campaign is an important event for Nepal's tourism, but the government has been conducting the preparation at crawling speed.” said Shah. “In this scenario, we have decided that we need to make early preparations from our side,” he said.

A concept of religious tourism promotion has been discussed with the travel operators, Indian tourists and other participant at a travel and trade fair, in Bangalore and Chennai during the last week of January. According to NTB the fair has been effective in boosting and marketing Nepal's religious tourism in Indian states. The fair was jointly organized in coordination with Royal Nepal Airlines Corporations (RNAC), Cosmic Air and other travel agents, according to the NTB. RNAC, Cosmic Air and NTB took part at the 46th TTM-OTM(Trade and Trade Fair) in Bangalore and Chennai. The Indian journalists showed concern over direct air accessibility and Nepali tourism products strength, especially religious or pilgrimage sites, in Nepal (The Himalayan Times, 2006).

At a time when the country's tourism promotion body the Nepal Tourism Board has not been able to perform its duties efficiently, the government should be more serious

about attaining the goal, Shah said. The tourism board has not been able to name a chief executive officer for the last three years (Kathmandu post, 2014).

According to statistics of the department of immigration shows that the highest numbers of tourists visit Nepal during September and October and December. A total of 554,747 tourists had visited Nepal in 2015 while the number of tourists was up by 174,803 in 2016 as compared to 2015. Indian tourists top the list of tourists visiting the Himalayan nation to China and Sri Lanka respectively. A total 118,249 Indian tourists visited Nepal via air route while, 23,452 number of Chinese tourists out of 104,005 entered the nation via Rasuwa (The Himalayan Times, 2016).

Pourtaheri, Rahmani and Ahmadi (2012) has analyzed in the “Impacts of religious and pilgrimage tourism in Rural Areas: case study of Iran” pilgrimage and religious tourism has the greatest impacts on improving the social, economic and physical aspects of rural households. The study has analyzed on the impact on social, economic and physical of the Tourism Model Village (TMVs) projects for rural pilgrimage and religious tourism promotion in context of local-level in Iran. Tourism Model Villages project of government of Iran has played a decisive role in developing rural tourism as a priority tool to enhance quality of life and produce positive change in poverty-stricken rural areas.

The descriptive statistics of the variables revealed that the majority of respondents believe pilgrimage and religious tourism have influenced in their living conditions. The increase of social interaction with pilgrimages and tourists had been very high, as it is shown by the mean values (4.90) and increase of land price had been low by the mean value (3.47). Between 79%-90% of respondents admit that their social living condition has highly improved through presence of pilgrimage and religious tourists. With relate to the impacts of pilgrimage and religious tourism on social living condition of families.

Acharya (2005) in his study “Socio-economic Impact of Tourism in Lumbini, Nepal: Case study analyzed tourism can be termed as a socio-cultural institution with different economic, environmental, psychological, and political dimensions. Its impacts reset on host society whose ways of life are affected and on the tourism who take it as a very important part of their life time. He also identified for such a many

objectives to be fulfilled, government has been carrying out the Tourism for Rural Poverty Alleviation Program (TRPAP).

Maharjan (2009) in his study “Prospects of religious tourism in Kirtipur-A historical town with Newari culture” show that prospect of religious tourism in Kirtipur and how local media plying the role to promote the tourism. Recently, there are different tourism promotion activities in city order to grab large mass of internal and international tourists like establishment of Newa Lahana, an open museum with newari foods, organizing different cultural functions, launching local TV channels named Kirtipur TV channel and FM stations etc. These directly and indirectly help in promotion of tourism in Kirtipur.

All above research work, studies and views of the persons have described the tourism sector is key factor to development of world. Religious Tourism is one of the major parts of tourism in Nepal which has long history. Religion and cultural is interrelated and our society is also rich in both aspect. Religion tourism facing many problems and also creates the more potentiality in Nepalese tourism sector. Religious tourism not only shows our traditional norms and value also attract the tourists to visit Nepal. Religious tourism products are already we have which just need to care and utilization in sustain way to promote religious tourism. Panauti is one of the major destinations for religious or pilgrimage tourists to visit. The local Newari cultural and settlement, various ancient religious sites and nature beauty is attracting the foreign and domestic tourists. Panauti playing important role to increase tourists not only within area also help to other tourism side like; khopasi, Namobuddha and other nearest religious sites.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Research Design

Research design is helpful to manage the evidence and enquiries of the study in appropriate order within the given time and to interpret the data. This study based on both descriptive and exploratory research design. In descriptive research design the study include research methods and review of related literature and exploratory research design the study include the facts and phenomenon of the study area.

3.2 Rational for selection of study area

Panauti VDC is selected for the study. Kavrepalanchowk district have full potential destination for various kind of tourism areas like; Dhulikhel, Banepa, Panauti etc. Panauti VDC is also one of the most potential places for religious tourism destination in kavre carrying varied of religiously and culturally aspects. Panauti is quaint and interesting destination of Nepal. This area consist of verity of Buddhist and Hindu religious monuments, is considered to be one of the area's most important medieval sites. This area is also rich in natural beauty having green environment. Panauti is the fourth most important heritage town in the country after Kathmandu, Patan and Bhaktapur. Panauti is also the birth place of King Ansuverma, the greatest of the Licchavi rulers, as also of Prince Mahasatwo, who became a saint due to his great deed of supreme sacrifice in feeding a starving tigress and her cubs with his own flesh in the nearby jungle of Namobuddha. It is now one of the most sacred Buddhist pilgrimage sites in the country, and there's a stone slab in which is etched the story of the prince and the tigress. While we are on legends, it must be mentioned here that, besides the Roshi and Punyamati Rivers, it is said that there is another, the Lilawati, which flows into the above rivers.

3.3 Nature and Sources of Data

This study based on qualitative and quantitative by nature. Primary data were gathered through household questionnaire, Key informant interview, and filed survey. Secondary data is collected through books, newspaper, journals, documentaries, newsletters, articles and published and unpublished research.

3.4 Universe and Sampling

The proposed research site for the study area is Trivenihat Panauti VDC of kavre district. Accidental sampling is used to selected tourist arrival in study area and Random sampling is used to the selected local HH. I have taken 30 households for Random sampling, 20 tourists selected for Accidental sampling and 10 Homestay for purposive sampling.

3.5 Data Collection Techniques and Tool

3.5.1 Household Survey and Questionnaire

The household survey and questionnaire is prepared for the information collection of the study area for the local people, tourists and homestay. Domestic and international both tourists are included in accidental sampling. 30 household, 20 tourists and 10 homestay has been selected for household survey and questionnaire.

3.5.2 Observation

Observation checklist based was based on the observation of accommodation, attraction, amenities and accessibility in study area. Physical and natural environment, condition of religious tourism sites, festivals and custom etc. are including in all 4A elements.

3.5.3 Key Information Interview

The study had undertaken the structured and unstructured interview based on interview with Farmer President of Panauti Tourism Development Centre Mr. Suresh Sainju, Mr.Rajendra Mahaju member of museum, Archana Matanchhea member of Community Homestay, Member of Municipality and other related persons.

3.6 Method of Data Analysis

In the process analysis the researchers classify and tabulate data, which has collected through the various sources. In the study data collected and tabulated manually. For different types of data different tables are prepared. Simple statically tools are used such as percentage, Average, bar diagram and pie chart.

CHAPTER FOUR

PRESENTATION AND ANALYSIS OF DATA

4.1 General Background of the Study Area

Panauti is a located in Kavre district 32km southwest of Kathmandu. It is one of the most potential areas for tourism development in kavre district. It is lies at about latitude 27°35' north and longitude 85°31' east.



Panauti is bounded by Banepa Municipality in the south and Dhulikhel Municipality in the west. The place consists of the main settlements of Panauti and Khopasi, as well as the scattered settlement of historical and religious importance. Panauti Municipality comprising six village departments Panauti, Malpi, Taukahal, Subbagaun, Sunthan and Khopasi marged in Margh 11, 2053 BS(January24,1997 AD) to from a single administrative unit.

The Municipality spreading merely in 95 square kilometer with population of 27,358 has three different languages spoken. Among these six villages, Panauti is a town of

around 6000 Newari caste people with other minority people. The town is rich with the numerous Newari cultures and festivals, similar to the practiced in Kathmandu valley plus its own numerous distinctive festivals and events. It is renowned for its religious monuments all of which has made Panauti the most attractive and touristic site of Nepal. The other five villages surrounding Panauti are dominant with Nepali cast people. They have their own rich and “ages” old culture and festivals.

Total population of Panauti Municipality is 27,358, where male number is 13,091 and female number is 14,267. HH size is 4.60 and sex ratio is 91.76. Panauti along have 5,943 total populations. Pahari, Sanyasi, Kami, Gharti/Bhujel and Sarki are major ethnic caste group. Literacy status aged 5 years and above male is 89.19% and 70.32% female in overall population of Panauti municipality. 5,764 HH used electricity, 106 used kerosene, 11 used biogas, 5 solar, 3 others and 54 are not stated.

Main source of fuel is wood/firewood. 3,402 HH used for cooking wood/firewood. LP gas used by 2,340 HH, kerosene used by 66 HH, biogas used 71 HH, electricity used 3 HH, cow dung used by 4 HH, 3 HH others and 54 are not stated. Number of HH used main source of drinking water is 5,014, covered well/ kuwa used by 612 HH, uncovered well/ kuwa used by 180 HH, spout water used by 67, tub well/ hand pump water used by 9 HH, river/ stream water used by 5 HH, other sources of drinking water used by 4 HH and 52 are not stated (NPHC, 2011).

From the very beginning Panauti were an important commercial town and which also famous for its production of metal utensils. In medieval times it already had trade link with Tibet in the North, Makawanpur in South, Lalitpur of NEPAL valley in the West and with many villages including Dolkha in the East. Newars are the predominant members of the community of Panauti and are living harmoniously with other ethnic groups such as the chettri, Brahmins, tamang and sanyasi. Most of the people are dependent on agriculture. Paddy, maize, wheat are major food crops. Seasonal fruits and vegetables are also available in local market.

4.2 General Information of Local Respondents

4.2.1 Age Structure

The following table shows the classification of Household respondents. The figures despite that most of the respondents were taken from economically active age group.

Table 4.2.1: Age structure

Age Group	Number of Respondents	Percent
15-25	5	16.66
26-30	8	26.66
31-45	12	40
45- above	5	16.66
Total	30	100

Source: Filed Survey, 2017

The above table shows the age group, number and percent of household respondents. Most respondents are economically active group. 15-25 age group are 16.66%, 26-30 are 26.66%, 31-45 are 40% and 45 above age group are 16.66%.

4.2.2 Occupation

The respondents were selected from different occupation groups. The below table shows the occupation distribution of respondents was as follow:

Table 4.2.2: Occupation Distribution of Local Respondents

Occupation	No. of Respondents	Percentage
Agriculture	12	40
Business	6	20
Government Job	5	16.66
Private Job	8	26.66
Total	30	100

Source: Filed survey, 2017

The above table shows mainly occupation of local people is agriculture. 40% are involved in agriculture filed. The number is decrease day by but still many local people is having farming for income. 20% respondents are involved in business like

hotels, homestay, grocery shops etc. 16.66% are involved in government jobs and 26.66% are involved private jobs.

4.2.3 Education

The following table shows the educational level of local respondents. Educational level of local people in Panauti is very satisfying. According to NPHC, 2011 Literacy status aged 5 years and above male is 89.19% and 70.32% female in overall population of Panauti municipality.

Table 4.2.3: Education level of the Local Respondents

Education Level	No. of respondents	Percent
Illiterate	2	6.66
Just literate	12	40
+2 pass	10	33.33
Bachelor graduate	6	20
Above bachelor graduate	0	0
Total	30	100

Source: Filed Survey, 2017

The above table shows the educational level which indicated respondents are literate. 40% respondents are founded literate. They are passed at least school level. Only 6.66% are illiterate. 33.33% are high school level passed and 20% are complete bachelor level. Panauti has many good schools and colleges. Malpi International School, SOS Hermann Gmeiner Higher Secondary School, Indreshwor Higher Secondary School, Indreshwor College, Tej Ganga Mahavidhalaya etc. are located in Panauti. Kathmandu School of Medical Science also in Panauti.

4.3 Prospects of Religious Tourism in Panauti

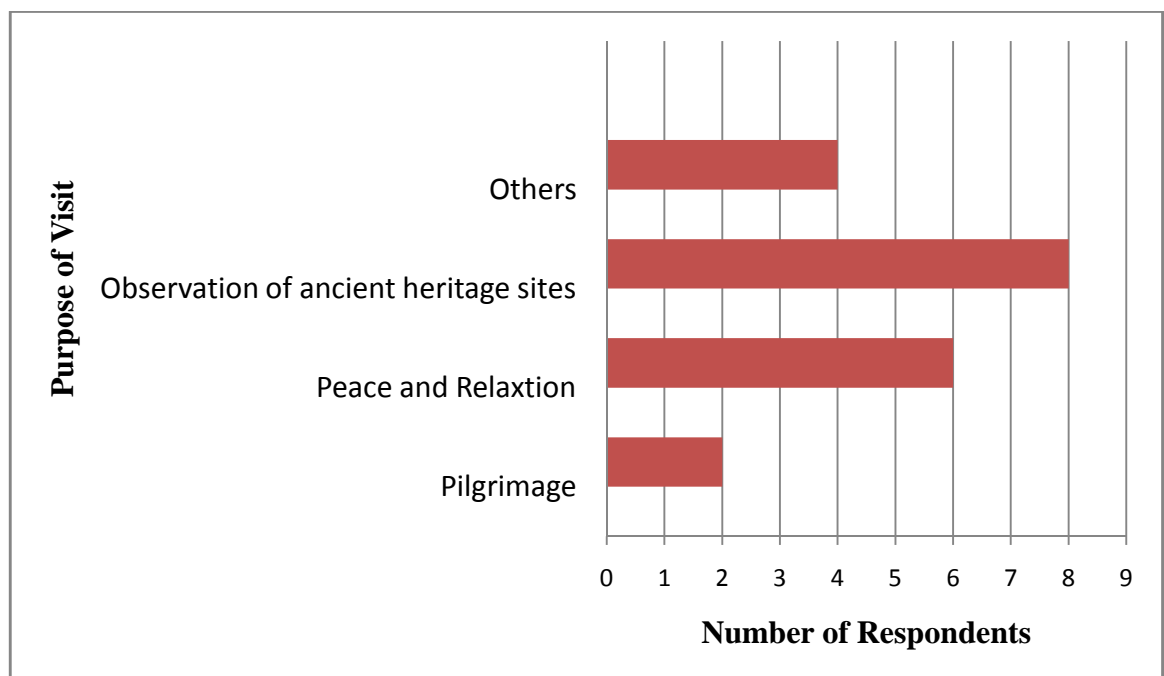
Historical and archaeological Panauti is, in itself, a remarkable open museum with many important building and works of Art worthy of international attention. Panauti and its outstanding rich cultural heritage is in the process of being classified as a WORLD HERITAGE SITES by UNESCO and is already been declared as a “Protected Monument Zone” under the Ancient Monument Preservation Act of 1956.

It is said that the city of PANAUTI is built on a vast single rock which protects it from the devastating effects of earthquakes. Mythology gives credit to the Serpent King BASUKI for this protection as the entire town is said to be standing on its coiled body. Walking in the old part of the city is like stepping back in time hundreds of years.

4.3.1 Purpose of visit of Tourists in Panauti

The desire of the people was different so far as their purpose of visiting was concerned. The tourists of Panauti religious area visited for different purpose, which are given below by making figure.

Figure 4.3.1: Purpose of Visit of Tourist

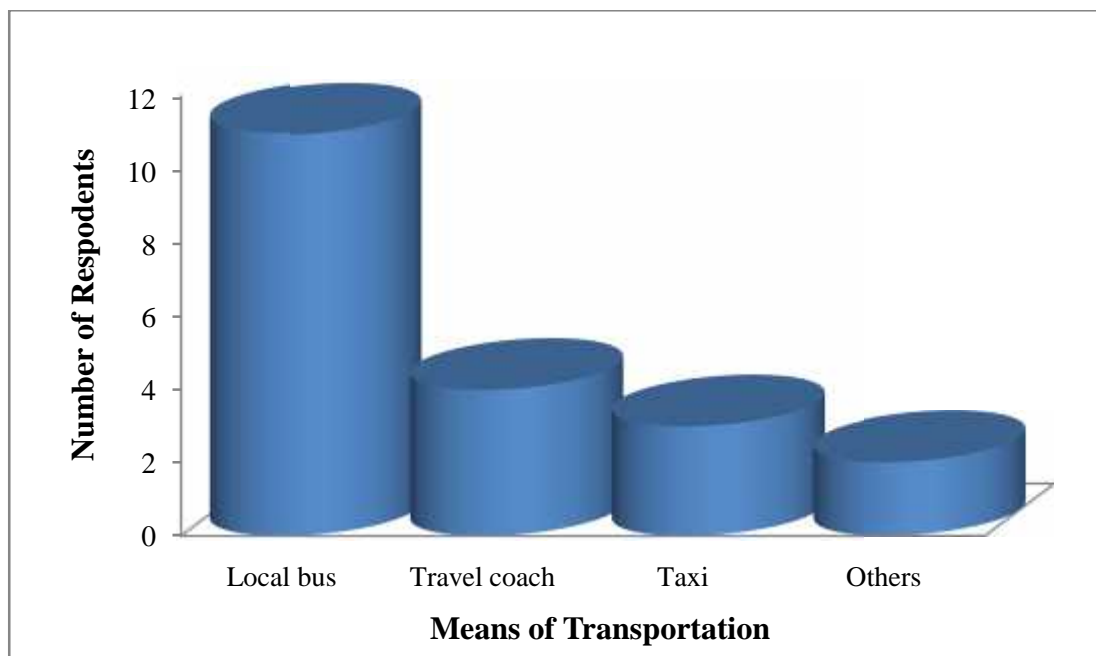


The above figure shows that purpose of visit of tourists in Panauti area. There are different factors that create the desire to visit tourism destination. Observation of ancient heritage sites is the main purpose for tourists according to 40% of respondents. 30% peace and relaxation purpose, 25% is others purpose including research, as guest etc. Pilgrimage purpose is only 10%. Nearest place from Panauti like Khopasi, Malpi has also potential place for tourism. There are also many religious and naturally beautiful places for tourist destination.

4.3.2 Transportation tourists used for in Panauti

The following figure shows the percentage of tourists visit to Panauti by different means of transportation.

Figure 4.3.2: Transportation tourists used to visit in Panauti



The figure shows the local bus is major means of transportation for tourists to visit Panauti. 55% of tourists visit Panauti by local bus. They used to local bus from Kathmandu, Banepa Buspark, and Namobhuddha to Panauti. 20% found travel by travel coach; Travel agencies are also provided private vehicles to tourist. 15% by Taxi/car, they used to travel from Dhulikhel to Panauti, some also used from Kathmandu to Panauti and 10 % travel by other means of transportation.

The transportation facility in Panauti is very good and local bus is easily available from Kathmandu Bus Park to reach Panauti. Community homestay of Panauti also provide transportation facility for guest as their demand in reachable prices.

4.3.3 Major tourism attraction in Panauti

The following table shows that the major attraction of tourism in Panauti. This is based on local household respondents view.

Table 4.3.3: Major attraction in Panauti

Attraction	No. of Respondents	Percent
Religious heritage sites	10	33.33
Natural beauty	7	23.33
Religious and cultural fairs/festivals	8	26.66
Others	5	16.66
Total	30	100

Source: Filed Survey, 2017

The above table shows that the 33.33% local people indicate religious heritage sites are major attraction for tourist to visit Panauti area. Indreshwor Temple, Bramhayani Temple, Gorakhnath Temple and their other Stupas are attraction for tourist. Many temples and festivals are making Panauti town different than other town. 26.66% indicate religious and cultural festivals. Different fairs such as Panauti Jatra, Namobudhha Jatra, Madhav Narayan Jatra, Nava Durga Jatra etc. 23.33% indicate natural beauty and 16.66% indicate Others factors.

Panauti Museum: Panauti Museum is also one attraction for tourists. It is situated inside the Indreshwor Temple courtyard. It was established in 2011 A.D. by local member of the community, it is running now. The museum is developing as a historical and cultural museum. The different types of wooden arts, masks, stone arts, old ornaments using for god and goddess for festivals, old picture of Panauti and other religious temples and festival and so many important things are collected from the local people and renovation project in museum. The charge for entry in museum is Rs.10 for students, Rs.25 for tourists and Rs.300 for foreigner visitors.

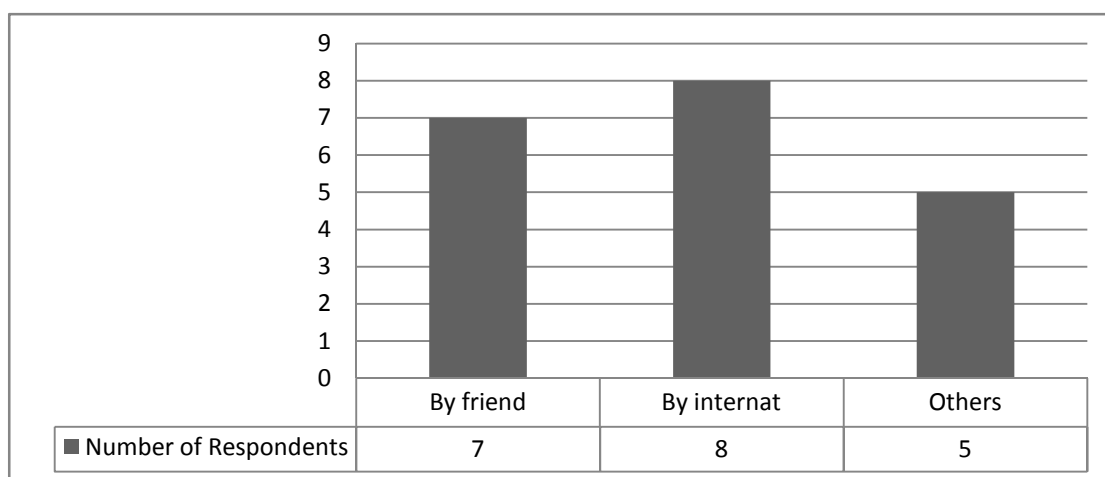
Hiking: Panauti and Dhulikhel day hiking is one of most attractive hiking way from Panauti to Dhulikhel. It takes 4-5 hours. Specialty of this this hiking is combination of a unique experience for travels to experience the traditional rural life walking religious sites of Panauti like Indreshwor Mahadev Temple, Bramhayani Temple etc. is major attraction of this hiking. The medieval town has some of best examples of wood craftsmanship in the form of temples and the confluence of the Roshikhola and Punyamati khola is just outside. Panauti and Namobuddha hiking is also one of the attractive and adventure hiking.

Panauti Community Homestay: Panauti Community Homestay welcomes visitors into fifteen local homes, all run by women according to the motto “Run by Women for Women’s Empowerment”. In 2013, fifteen women from Panauti became involved in this initiative as a way of raising their status and income through tourism. Like in other parts of Nepal, the role of women here is often relegated to that of just a housewife, with few outside opportunities. To challenge this notion, the women of Panauti collectively opened their houses to travelers from all around the world. With the help of Royal Mountain Travel, they initiated the homestay program so they could interact with guests, improve their English and find sustainable income through tourism. At present, local women are successfully running the homestay projects, while their husbands and children also lend a hand. Since 2013, the number of households in Panauti offering homestays has risen to seventeen (Community Homestay.com).

4.3.4 Sources of Information

The following figure shows that source of information of about Panauti area.

Figure 4.3.4: Sources of Information



According to figure 40% respondents get information about this tourism destination by internet. 35% by friends and 25% by others source of information. Panauti Tourism Development Centre, Community Homestay Panauti and Municipality are published many informational book, brochure and articles in newspaper. There are Facebook page also about Panauti in name “Hamro Panauti” and other many pages about Panauti and tourism information about Panauti.

4.3.5 Season of tourists arrive

The following table shows that the major season of tourists arrive in Panauti. This is based on Homestay survey about best season of tourists arrives in Panauti.

Table 4.3.5: Season of tourists arrive

Season	No. of Respondents	Percent
Summer	7	65
Winter	3	35
Total	10	100

Source: Filed survey, 2017

Usually the tourists come to Nepal in their holidays. According the table the best season of tourists arrives in Panauti is summer season (June to August). 65% tourists are visit Panauti include national and international. Many festivals and fairs are celebrating in this season in Panauti and nearest town of Panauti. 35% tourists are arriving in winter season.

4.3.6 Arrival of Tourists by Age group

The table shows the number of tourists by different age group in Panauti.

Table 4.3.6 Arrival of Tourists by Age group

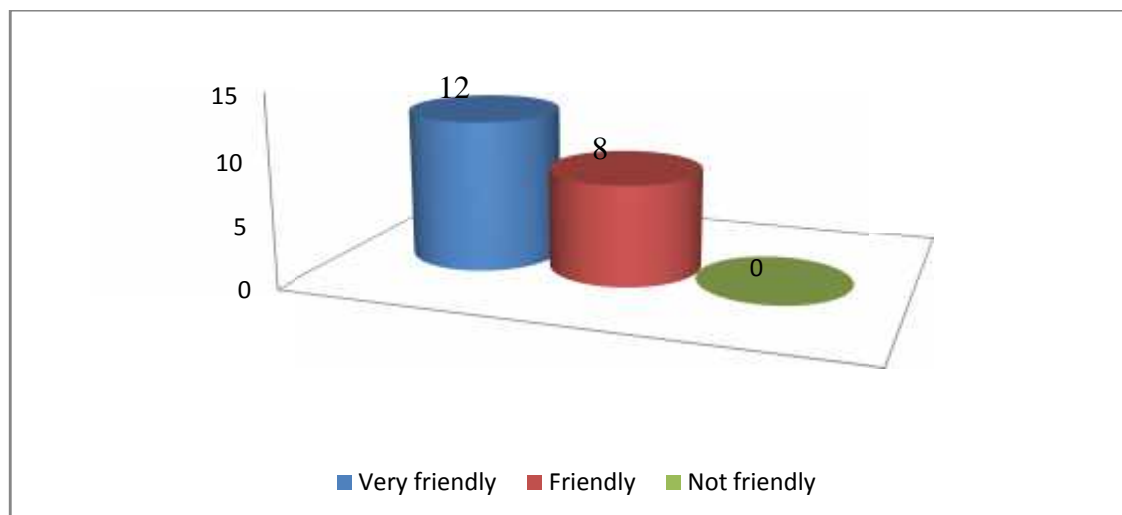
Age group	No. of Tourists	Percept
Below 25 year	4	20
26-50 year	13	65
Above 50 year	3	15
Total	20	100

Regarding the table between 26-50 age groups is most visit group in tourism area of Panauti. It is 65% respondents. Below age 25 is 20% and above age 50 is 15% are found during research. Those who under 26-50 age group they are self-dependent and well income people come to visit Panauti area.

4.3.7 Local people in Panauti

The following figure shows that the tourists view about local people of Panauti. What tourists think about local people of Panauti area according their behavior?

Figure 4.3.7:Local people in Panauti



Above figure shows that tourists found local people are very friendly and friendly. This data is based tourists survey where almost tourists are positive view about local people kindness. 12 out of 20 (60%) says local people in Panauti is very friendly and 8 out of 20 (40%) are says local people are friendly. All respondents are happy with local people because of very helpful and polite behavior.

4.3.8 Tourists satisfaction by visit

Following table shows that the tourists are satisfied by visit in Panauti area or not. If tourists can be satisfied by hospitality of any tourism places and hosts than tourism sector can be sustain and beneficiary everyone. The satisfaction about anything depends on personal view of choice so this data based on choice of tourist about satisfaction by visit Panauti.

Table 4.3.8 Tourists satisfaction by visit

Satisfied	No. of Respondents	Percent
Yes	14	70
No	6	30
Total	20	100

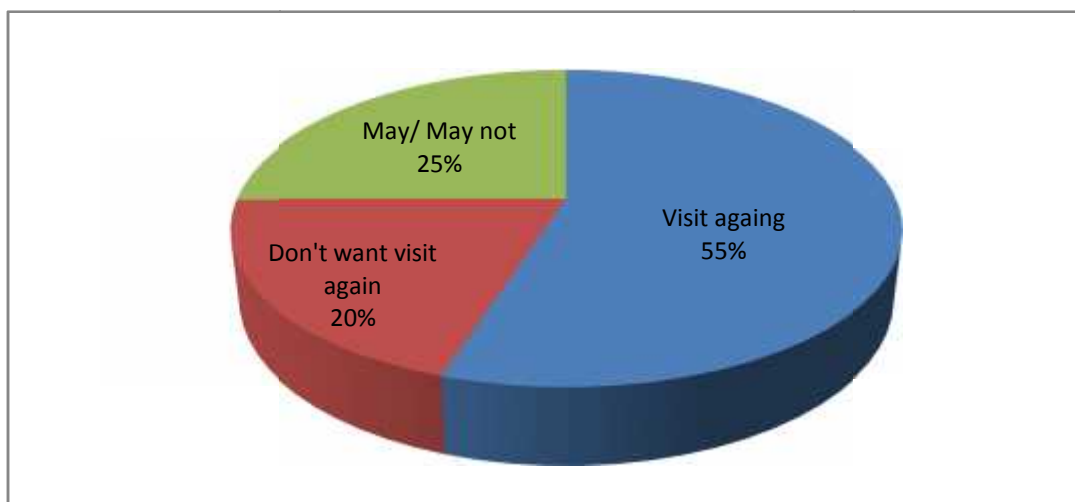
Source: Filed Survey,2017

Satisfaction of tourists by visit any tourism destination is measure the prospect of development of tourism in tourism area. Above table shows 70% respondents are satisfied by visit Panauti area and 30% is says they are not satisfied by visit.

4.3.9 Tourists interest for revisit

The following figure shows the tourist's interest for revisit in Panauti.

Figure 4.3.9: Tourists interest for revisit



The above figure shows 55% tourist interest to revisit in Panauti area, 25% are not sure about revisit and 20% are don't want visit again. Cultural festivals and fairs, religious site and Hiking are attracting them to visit again. Some tourists want revisit with their family.

4.3.10 Some Religiously and culturally attractions in Panauti

Indreshwor Mahadev Temple

Indreshwor Mahadev Temple is close to the Trivenighat and is landmark and one of the main attractions of the Panauti. It is one of the oldest and best examples of traditional multi-roofed pagoda style architecture in Nepal. Built on a square plinth, the highest roof and the pinnacles are entirely made of hand beaten copper that has been covered with thick gold leaf. The rest of the roots are covered in traditional small terracotta tiles called "JHINGATTI". Indreshwor Temple is as old as Kasthamandap of Kantipur.

Unmatta Bhairav Temple

It is typical traditional Nepalese style of 16th Century AD with its construction dating from this period. The fantastic carved doors and windows are testament to the highly developed skills and sensitivity of the local craftsmen. Bhairav is one to the many forms of the Hindu God MAHADEV(SHIVA) and an image of him in his peaceful and most passionate form(UNMATT) is in the inner sanctum of the temple. Extremely rare wooden images of saints appear from the upper floor window, looking down on the devotees.

Tulanarayan Temple

It is small temple situated in the courtyard of Indreshwor Temple. It shelters image of the Hindu god VISHNU (also named Narayan) called Tulanarayan. In an inscription on a gold plate dating from 1400AD mentions king JAYASINGH RAMVARMAN making an offering in gold, called "TULADAN", equal to his body weight.

Although the temple there itself has been greatly restored over the centuries, the stone image of NARAYAN and installed during the offering in 1382 AD and has never moved. The statue is greatly regarded by Art lovers and devotees who come from far to see it.

Ghat Sattals

Paties and Sattals are traditional public buildings providing temporary resting facilities and shelter to the many travelers and pilgrims visiting the holy sites of the city. GHAT SATTAL is located by the rivers at Trivenighat and dates from 19th century. This three storied sattal has its ground floor open towards the river and was designed to shelter those who come on their death bed wanting to take their breath in this holy place. The walls are embellished with painting relating to Lord Vishnu's many reincarnations.

Gorakhnath Hill

A 15-minute walk on an uphill track to the north east of the town takes you to Gorakhnath Hill (2000 ft), from where you'll notice the peculiar fish-like shape of this

small town, which is not even a kilometre in length from east to west. You'll also observe the profusion of pagoda-style temples.

Stone Sculptures

There are other beautiful important carvings belonging to different periods that are spread across the city. NAVAGRAHA, KIRSHNANARAYAN, LAXMI NARAYAN and the NAVAGRAHA panel, among others are worthy of a detour. The stone pillars located in the GHAT area with their carving of celestial beings in the typical style of 8th and 9th centuries LICHCHHAVI period can be taken as the oldest in Panauti.

The traditional WATER FOUNTAINS of the city show great skills and artistic senility with their beautiful SPOUTS decorated with fantastic MAKARKRITI (crocodile, the fountain located near the LAYAKU DURBAR square dates from 17th century AD).

Festivals

The people of Panauti and the neighboring villages practice different festivals, some annually, some semi- annually and one, the MAKARMELA, every twelve years. Makarmela occur during the month of MAGHA (January/ February). The festival is equal to the famous Indian Kumbha Mela of PRAYAGATIRTHA in ALLAHBAD and draws thousands of devotees wishing to bath in the holy rivers and eager to worship at Indreshwor Mahadev Temple. Others main festival which celebrating in Panauri is following:

JyaPunhi (Panauti Jatra): Held in May-June, this boisterous festival is a three-day post-harvest festival, during which chariots bearing various deity figures are taken around the town, starting from the durbar square, and on the third day, the chariots are banged against each other. Lots of action, lots of spectators, lots of revelry, and perhaps, lots of inebriated chariot bearers!

MakarMela: Held once every 12 years at Triveni Ghat, this month-long festival is well attended by tens of thousands of pilgrims from near and far who come to attain atonement for sins committed by talking a dip in the holy rivers.

Yomari Punhi: Held in December every year (this year, Dec 6) to celebrate Panauti's great creation, the yo-mari, as also to thank Goddess Annapurna, the goddess of grains, for a fine harvest.

Namobuddha festival: Held to commemorate the great sacrifice of the noble Prince Mahasatwo.

Devi Nach (masked dance): Held on the same day as the great festival of Indra Jatra in Kathmandu, this famous masked dance is said to have its origins in Panauti. During this vigorous dance, deities, demons, animals, etc. are depicted through colorful masks.

4.4 Problems of Religious Tourism in Study Area

Tourism industry is different industry which needs improvement not change in exits environment. Tourists visit different places or country not because they want same things like in their country. They want try something different experiences from other places or country. Underdevelopment countries are rich in their different kind of society, religion and local lifestyle Panauti is also beautiful tourism destination but there are many problems associated with tourism development. The core problem of Panauti municipality is the lack of responsibility. People are not accepting the rule and regulation about protect the religious and cultural sites and also creating difficult to municipality and other organization who working for tourism development in Panauti area.

Local people to accept modern norms and values over own traditional norms and values. New generation people are not showing their interest in cultural and religious festivals and fairs. Traditional costume and language not using and people are destroying the real old architectural look of their houses which belongs the historical aspect. It all making difficult to save real local identity of Panauti town.

4.4.1 Problems faced by tourists

Following figure shows the problems faced by tourists in Panauti.

Figure 4.4.1: Problems faced by tourist

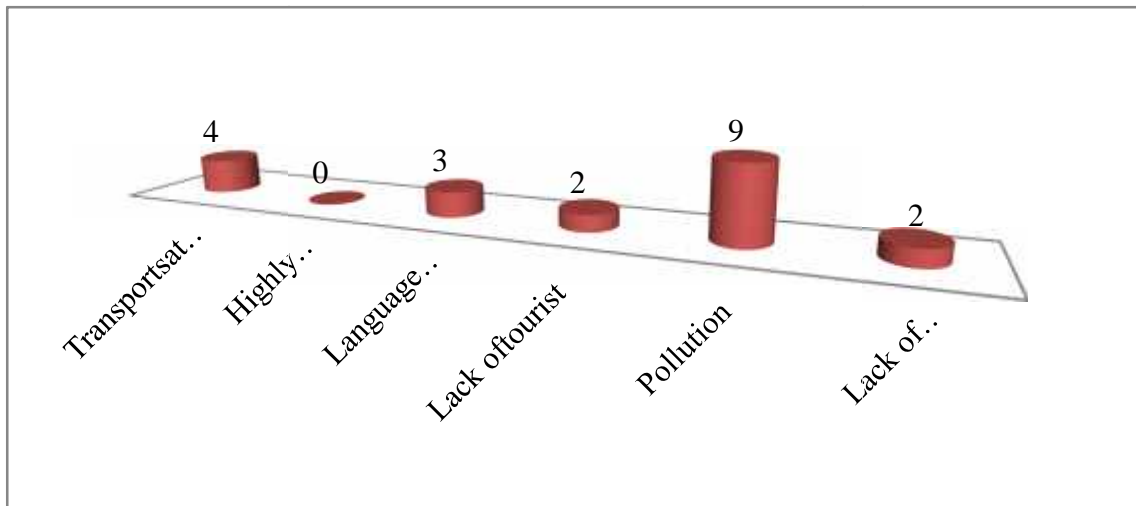


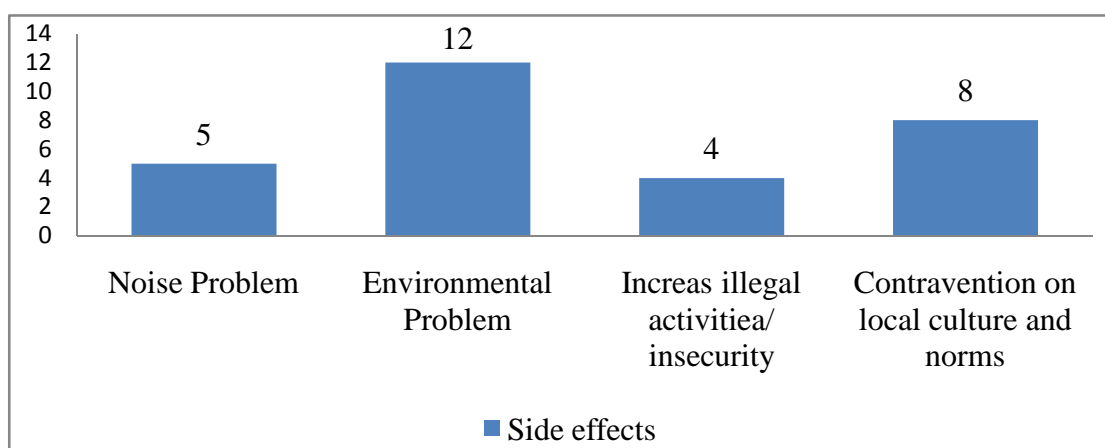
Figure shows that the pollution is major problem in tourism area. 45% of the tourists in Panauti are fed up of pollution. 20% of tourists claimed that there is not good transportation. Tourists think Carrying more passengers than capacity of bus make journey uncomfortable. 20% lack of good hotels and 10% claimed that lack of good guide.

Especially in festivals season many tourists are cheated by conductor. Local people use ancient rivers for throwing dirt from home. Hotels, lodged and household make river and road like dumping side. Local people doing farming but not manageable way, dirt from pig farm and goats and chickens farm direct throw in river. Gutter of toilets link with Ancient River which making river full of gutter and making air pollution.

4.4.2 Tourism side effects in Local Area

Tourism industry is smokeless industry. It is brings lots of opportunities in local level and national level. Negligence activities of human create many problems which are become side effects of tourism. Following figure shows the side effects of religious tourism in tourism area.

Figure 4.4.2: Side effects of Tourism



The above figure shows the 40% respondents says mass in religious festival and fairs make environmental pollution.16.66% respondents says noise problem, 13.33% says illegal activity or insecurity and 26.66% says contravention on local culture and norms is side effects of religious tourism. Temples and other heritage sites are affected by pollution and human behaviors. People write unnecessary word in wall of temples. Many stone statues are broken and wood statues are musty by weather and insects. Conservation process is not enough everywhere in heritage sits.

4.4.3 Length of stay of Tourists

Length of stay of tourists is important element for economic benefit in tourism. As long as the tourists stay in any tourism place as much benefit the host country will receive. The following table shows the length of stay of tourists in Panauti.

Table4.4.3: Length of stay of Tourist

Length of stay	No. of Respondents	Percent
Just some hour	14	70
One day	4	20
More than one day	2	10
Total	20	100

Source: Filed Survey, 2017

Above table shows that most of tourist’s length of stay in Panauti just some hour is 70%, length of stay for one day is 20% and 10% stay more than one day. Mostly tourists back Kathmandu or Dhulikhel after Panauti visit.

4.4.4 Tourists have been in Panauti before

The following table shows the tourists have been in Panauti or this is first visit for them.

Table 4.4.4: Tourists have been before in Panauti

Have been before	No. of Respondents	Percent
Yes	6	30
No	14	70
Total	20	100

Source: Filed Survey, 2017

Above table show that the 70% have been never visit Panauti before. This is first visit for them. 30% have been before and this is their second visit. Tourists who visit again in Panauti they are coming after visit Dhulikhel and Namobuddha. Newly tourists are excited to visit area of Panauti.

4.4.5 Length of Stay of tourist in Homestay

The following table shows the length of stay of tourists in Homestay. This survey based on respondents of Homestay. Usually how many days tourists stay in Homestay Panauti.

Table 4.4.5: Length of stay of tourists in homestay

Length of stay	No. of Respondents	Percentage
1-3 days	8	80
More than 3 days	2	20
Total	10	100

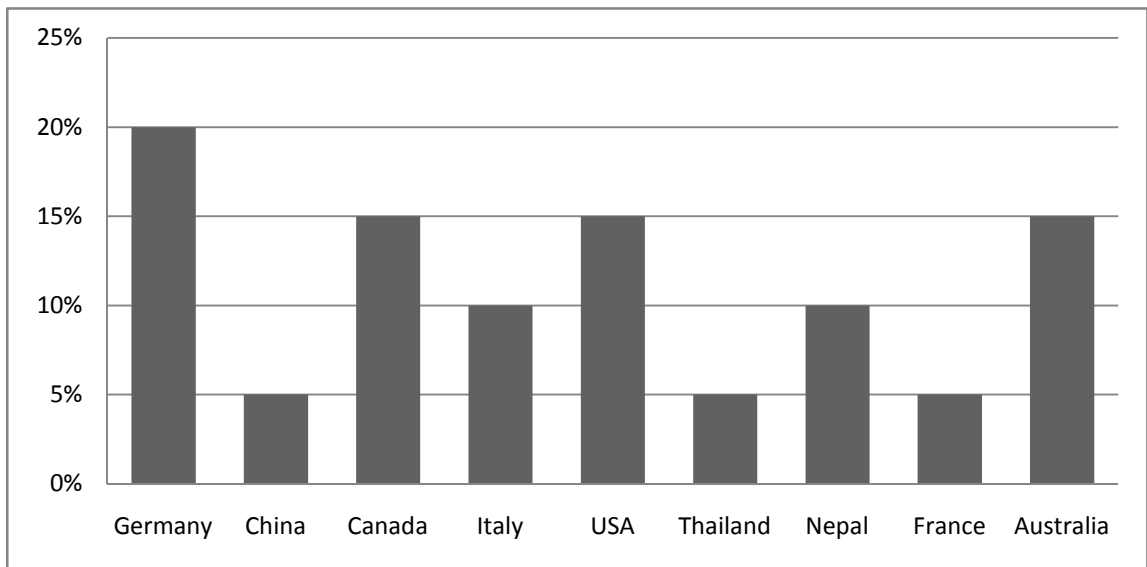
Source: Filed survey, 2017

Above table shows that 80% respondents says tourists stay 1-3 days in their Homestay only 20% says tourist stay more than 3 days in their Homestay. Individual tourists are not stay long compare than those tourists who come with friends or family.

4.4.6 Arrival of Tourists by Nationality

The following figure shows that the tourists arrival in Panauti by Major Nation of the world.

Figure 4.4.6: Arrival of tourists by Nationality

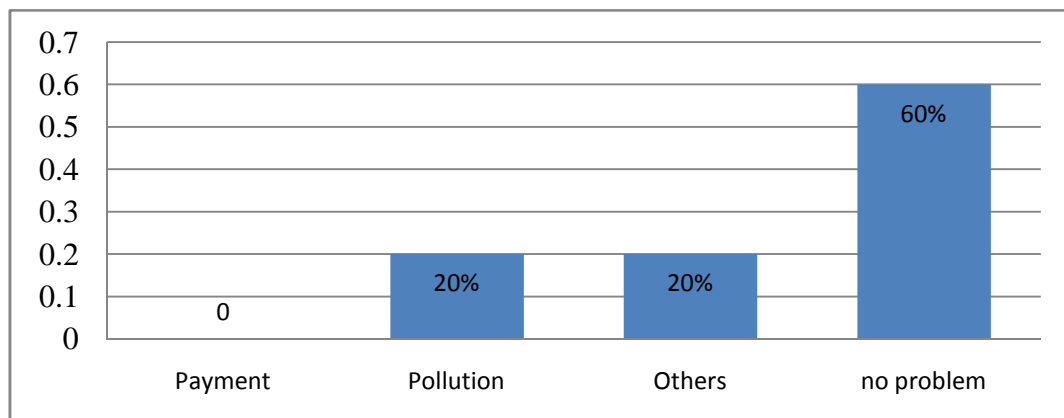


Above figure show that usually there are more European 55% visiting religious heritage sits area in Panauti than Asian 35% only. Australian tourists found 15% and American found 15%. There are rare to found domestic tourist. Usually European Nations are major source of tourists in Panauti. German tourists are ahead in the list of visitor in Panauti town.

4.4.7 Problems faced by Homestay

The following figure shows the problems homestay faced by tourists. This is based on opinion of Homestay owner. What are the problems they faced by tourist while they are guest in their Homestay.

Figure 4.4.7: Problems Homestay faced by tourists



The following figure show that 60% homestay are not faced any problems by tourists. They find tourists are very behavior as guest. 20% faced pollution especially about dirt in room after departed guest and 20% faced other kinds of problems. There are no any records of crime and payment problem by guest while they are in homestay.

4.4.8 Perception of Homestay owner about business

The following table shows the satisfaction of homestay owner by their business in tourism area. Homestay

Table 4.4.8: Perception of Homestay owner

S.N	Satisfaction	Number of Homestay	Percentage
1	Satisfied	6	60
2	Unsatisfied	4	40
3	Total	10	100

Source: Filed survey, 2017

60% Homestay owner are satisfied from their business. 40% are not satisfied from business. Tourists flow is high only season and domestic tourists are not staying long in tourism area.

4.5 Importance of religious Tourism in Panauti

Panauti is typical area for religious tourism destination because of ancient mythology about Hindu religion which belongs in this religious place. Mythology says this is the place where serpent king Basuki protects the entire town. Indreshwor Mahadev Temple, Bramhayani Temple, Unmatta Bhairav Temple are not just temple to pray this all are belongs religiously and historically myth which make people different after visit this religious sites. Local people celebrate many different religiously and culturally festivals. Major attraction of Panauti area is Maker Mela, which celebrated every 12 years.

Many people have no idea how religious tourism can play important role to develop their area and lifestyle. If religious tourism can be promote one part of tourism it would help to develop the area and also increase the socio- economic part of local people. Religious tourism can play important role to conservation of religious sites

and make people to aware about benefit of religious sites and festivals, people be interested to participate to conservation and protect religious sites of their local area.

4.5.1 Tourism helps daily life of people

Tourism sector is key element for development of local level and livelihood of local people. Tourism creates many ways for gain income and identity for any tourism places. The following table shows the how tourism helps to local people in their daily life.

Table 4.5.1: Tourism helps people direct/indirect in daily life

Help	No. of Respondents	Percent
Create employment	10	33.33
Create more opportunity	9	30
Better infrastructure	6	20
Others	5	16.66
Total	30	100

Source: Filed survey, 2017

Above table shows that the 33.33% respondent says create employment opportunity. 30% says more opportunity, 20% say tourism help to better infrastructure in their area and 16.66% says others reason how tourism helps their daily livelihood. Increase in tourism activities in their area encourage them to involve in tourism business. Community Homestay of Panauti is one of the example how tourism help them to be employee by using different idea. They make their traditional house Homestay for guest and welcome national and international tourist, it helping local people to be self-depend.

4.5.2 Local people involved in tourism business

Involvement of local people in tourism sector is help to increase their socio-economic life. The below table shows the local people involve in tourism business in their area.

Table 4.5.2 Local people involved in tourism business

Tourism Business	No. of Respondents	Percent
Worship products	5	16.66
Homestay	3	10
Curio shop	6	20
Others	16	53.33
Total	30	100

Source: Filed Survey, 2017

Regarding the table 16.66% local people selling worship products, 10% people have homestay business, 20% have curio shop and 53.33% people involve other kind of tourism business. Gift shop, grocery, photo studio, hotels etc. included on others type of business.

Tourism industry is becoming an important source for earning foreign exchange and employment generation industry in the world, and Nepal is also accepting that fact. Every year millions of tourists visit Nepal form different purposes. Among them, pilgrimage tourists are playing important role in tourism industry. Cultural and religious factors are always play vital role to introduce the any ethnic places or community for new people to learn much historical knowledge and gain inner peace for some time. Those countries are very potential tourism destination for cultural and religious tourism. Panauti, Trivenighat is also one of the potential destinations but with lots of problems for religious tourism. It would be great religious destination and also natural tourism destination by green hill area and agricultural land. Government support and active participation of responsible local people can help to sustain tourism industry in any area.

CHAPTER FIVE

SUMMARY, CONCLUSION AND SUGGESTIONS

5.1 Summary of Study

Panauti has its own scope for religious tourism development. Socially, religiously and culturally it is full tourism package for every tourist who love nature, culture and religion. Panauti carrying ancient historical assets, beautiful green environment, old town and lots of temples which also carrying different myth. Hiking, cycling, Trekking, Homestay Program and many religious festivals make people excited to visit. Panauti is one of the most attractive places for tourism as naturally and religiously for people. After Kathmandu, Bhaktapur and Lalitpur this is a place which has long religiously and historically important place.

There are many potentialities to increase the religious and other kind of tourism in Panauti area. Panauti has still lots of temples, Buddhist stupas and statues and also has added charm of being surrounded by lots and lots of green paddy fields. Panauti has lots of beautiful place. Trivenighat is majorly known as holy religious place of festivals and jatra in kavre district. Indrehwor Mahadev Temple and Gorakhnath hill is major attraction of Panauti for religious tourist and also other kind of tourist.

This study is mainly focuses on the problems and prospects of religious tourism in Panauti form tourism point of view. This study was mainly based on the primary data but some essential information was taken from different publications, articles, books dissertations of related field. Similarly different methods were used to conduct this study. The summaries of major findings of the study are as follows:

Finding

From the study it is found that 6.66% people are illiterate, 40% people have completed primary school level, 33.33% people have completed intermediate level and 20% people have completed bachelor graduate level. All together 93.34% people are literate. The major occupation of local people is agriculture. 40% people belongs in farming sector, 20% people in business sector, 16.66% people in government job and 26.66% people in private job.

The tourist arrival in Panauti regarding major nationality shows that about 50% from Europe, 20% tourist come to visit from Asia and 15% tourist visit from America. Domestic tourist number is less than international tourist. 15% Australian tourists found during research. Tourist arrived by major attractions in Panauti ancient heritage and religious sites 33.33%, attract by natural beauty is 23.33%, attract by religious and cultural fairs and festivals is 26.66% and others attraction is 16.66%.

The study has found 55% tourist use local bus for travel, 20% use travel coach, 15% use taxi/car and 10% use the other means of transportation. Major purpose of visit Panauti according the study 40% tourist give answer for observation of ancient heritage sites, 10% visit for pilgrimage purpose, 30% visit for pleasure and relax, and 10% other purpose. Study found 70% respondents are satisfied by visit in Panauti area only 30% answered in not satisfied.

The study show 60% local people are very friendly, 40% are friendly in the view of tourist. Accommodation facilities are good providing by homestay for guest. Internet, TV, telephone, hot water, single and double bed facilities are also exiting in every homestay. The problems tourist facing in tourist area is pollution. 45% tourist claimed is pollution is major problems. 20% claimed transportation problem, equal 10% good guide and good hotels and 15% claimed problem of language. The study found age of respondents below 25 year is visit Panauti area in large number. Age 26-50 is 40% and above 50 year is 25% respondents is visit Panauti.

Internet is major source of information about tourism place for tourist to visit. 40% respondents know about this tourism place by net searching. 35% know by friends and 25% know by others source of information. The length of stay of tourists in study area found 70% visit just for some hour, 20% respondents stay one day and 10% respondents stay more than one day. The study found summer season is major season for arrive of high number of tourist in study area. 65% tourists arrive in summer season and 35% in winter season.

33.33% people agree tourism sector helps in their daily life by create employment, 30% create more opportunity, 20% says better infrastructure and 16.66% says other reason. 55% tourists are interested to revisit in Panauti and 20% are not interested and

25% are May/may not.70% tourists are having been Panauti before and 30% tourist has first time in Panauti.

Pattern of local people involve in tourism sector is 16.66% local people sell worship product, 10% people involve in own homestay business, 20% in curio business and 53.33% involve in other sector of business.The study found 60% of homestay owner say they have no any problems face by guest in their business. 20% is pollution and 20% is others problems faced by tourists. The study found perceptions of homestay show 60% are satisfied by their business and 40% are unsatisfied by their business in study area. Length of stay of tourists in homestay is 80% are stay 1-3 days and 20% are stay more than 3 days.

Local people suggest developing the ancient time as religiously tourism destination need good marketing and promotion about Panauti area. Many respondents say lack of good conservation and renovate of religious sites. Government need to focus sustain way of renovation in heritage sites. Panauti Tourism Development Centre is part of responsible to make pleasurable travel and conservation International Community Based Tourism Programme to support and promote community based tourism venture that offer significant conservation and development benefits to local communities.

5.2 Conclusion

Panauti area is religiously and culturally very rich to attract every kind of people to visit once in their life. The above study able to show Panauti, Trivenighat area has more potential to attract tourist as place for religious tourism.Historically impotent temples and various kind of cultural festival make its different than other tourism place. It is inhabited by very friendly people with their own cultural, religious and social lifestyle. The area suits for tourism destination mainly for the religious worship. Expect this for meditation, green hills viewing and cultural research also suitable place for tourist. Tourism sector still is not main source of income of local people. Accommodation, accessibility, amenities and attraction elements are very strong about Panauti area. Some places are still needed care and promotion but overall Panauti (Trivenighat) area is prospective places for religious tourism for domestic and international tourists.

The majority of the tourist arrives from international level but there are very few numbers of domestic tourists arrive in tourism area. The majority of tourists arrive from domestic area need be increase for development of religious tourism in Panauti. Panauti has many unknown religious sits and picnic destination area which still unknown for many tourists. Hiking is also one of the major attractions for regular tourist. Many tourists are loved to participating Hiking from Panauti to Dhulikhel and also Sanga to Panauti. International tourists arrive level is high which show high potentiality of foreign currency. The tourists claimed that environment pollution and excessive number of passenger load in local bus make them uncomfortable and unhappy.

Community homestay program is playing significant role to increase tourism to provided typical local foods and warm welcome. Homestay is also being attraction for tourists to make their travel memorable. Historical and religious sites and cultural festivals are major attraction for tourists. The tourist areas were well facilities of transportation and communication. The development of tourist destination, the average length of tourist stay increase, with increase in the length of tourist stay will definitely lead the local economic growth. Khopasi, Dhaneshwor, Kushadevi, Dhulikhel and others tourism destination are also located near in Panauti but they are not identify as religious tourism destination. Many people have no idea about these religious places. If this religious place can be well promote it will help to increase religious tourism of Panauti area.

5.3 Suggestion

Panauti area is one of the important religious tourism spots of Nepal. Here are various possibilities for tourism development but it is facing different problems. So following recommendations should be taken up to promote further tourism development in Panauti:

-) There is not actual record about number of tourist and other features such as, age, sex, purpose of visit and others. It might useful for its evaluation.
-) Municipality need to complete renovate and reconstruction of heritage sites at time and sustain way.
-) Standards of the local hotels should be improve and clean.

-) Deforestation should be stop in hill area. Green area need to be expansion.
-) Participation of local people should be increase to conservation of traditional cultural and religious festivals and fair.
-) Need better road maps and sign of tourism destination. Municipality should to provide needed facilities to the tourism board.
-) The Triveni River which is main identity of area should to be clean and useful for devotee.
-) All religious sites are in poor condition so those sites should be renovated and reconstructed in sustainable way.
-) There is need dirt and dust free bus park, local transportation should be clean and safe and also should to be friendly behaviour of driver and conductor to passengers.
-) Panauti has many unknown temples and picnic destination also near Panauti area which still unknown for many tourists. If local government focus to develop them as religious tourism destination and create facilities for tourists it will be very beneficiary for everyone.

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ANNEX I

Questionnaire for the Household Survey

1. General Information

Respondent Name:

Age:

Occupation:

Gender:

Religion:

2. What is religious tourism do you know?

a. Yes	b. No
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3. Are you and your any family member involving any kind of tourism business?

a. Yes	b. No
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4. If yes, which kind of business?

a. Worship products	b. Homestay
c. Curio shop	d. Others

5. What types of tourist do you prefer?

a. Domestic	b. Indian	c. European
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6. Tourism business is your main source of income?

a. Yes	b. No
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7. Do you know how many tourists daily visit in this place?

a. 1-5	b. 5-10	c. Don't know
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8. What is the area of tourist's expenditure?

a. Lodging and food	b. Shopping	c. Others
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9. What are the major local products in this area?

a. Local food	b. Hardwood products	c. Others
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10. What are the major attractions in this area to attract the tourists?

a. Religious heritage sits	b. Natural beauty
c. Religious and cultural festivals	d. Others

11. Religious tourism helping to increase yours livelihood?

a. Yes	b. No
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12. If yes, how it helping?

a. By create employment	b. By create opportunity
c. Better infrastructure	d. Others

13. What are the side effects of tourism in your area?

a. Noise problem	b. Environment problem
c. Increase illegal activities	d. Contravention on local culture/norms

14. Others religious place beside of this area?

15. In your opinion what should to do remove the exit problems in this area?

a. Active people participation	b. Mutual understanding
c. Awareness of tourism benefits	d. Government support

16. What do you suggest to promote religious tourism in your area?

ANNEX II

Questionnaire for Tourist

1. General Information

Name:

Age:

Gender:

Nationality:

Occupation:

Material status:

2. Is this your first visit in religious sites of Panauti area?

a. Yes	B. No
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3. If no, how many times you have been here?

a. Two times	b. Three times	c. More than three times
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4. By which means of transportation you come to Panauti?

a. Local bus	b. Travel coach	c. Others
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5. How did you know about this tourism area?

a. By friend	b. By internet	c. Others
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6. What is your main purpose of visit to Panauti?

a. Pilgrimage	b. Observation of ancient heritage sites
c. Peace and relax	d. Others

7. How long do you usually stay in this area?

a. Just some hour	b. One day	c. More than one day
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8. Acquaintance on the visit?

a. Friends	b. Family	c. Individual
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9. How much you spending per day?

a. Below 1000	b. 1000-1500	c. More than 1500
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10. What are the major attraction did you found in this area?

a. Peaceful environment	b. Ancient heritage and religious sits
c. Local culture and lifestyle	d. Beautiful nature

11. How are the local people?

a. Very friendly	b. Friendly	c. Not friendly
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12. How do you evaluate the accommodation service in the area?

a. Good	b. Ok	c. Not good
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13. What are the major problems you are facing in this tourism area?

a. Transportation problem	b. Highly expensive
c. Language problem	d. Lack of tourist guide
e. Pollution	f. Good hotels

14. Are you satisfied to visit this area?

a. Yes	b. No	c. Maybe/ maybe not
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15. Are you interest of visiting this place again?

a. Yes	b. No
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16. In your opinion what kind of improvement need to improve in this area?

a. Abolish pollution and increase green area	b. Conservation of heritage sits
c. Availability of good bus park	d. Others

17. Do you recommend this place to visit your friends or family?

a. Yes	b. No
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ANNEX III

Questionnaire for Homestay

1. General Information

Name:

Age:

Gender:

Education:

2. How many tourists monthly arrive in your Homestay?

a. 1-5	b. 5-10	c. More than10
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3. Which is the season for most tourists' arrival?

a. Summer	b. Winter	c. Both season
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4. What is the length of stay by tourists?

a. 1 day	b. 1-2 days	c. More than 2 days
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5. What kind of nationalities tourists come from in your Homestay?

a. Asian	b. American	c. European
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6. What kind of problems you facing from tourists?

a. Payment	b. Pollution	c. No problem	d. Others
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7. How many guests can live in your Homestay?

a. 1-4	b. 4-8	c. More than 8
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8. The facilities provided for tourists in your Homestay?

9. Are you satisfied from your business?

a. Yes	b. No
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10. What are the major complains about this tourism destination?

ANNEX IV

Questions for Key Informants Interview

Name:

Designation:

Organization:

1. What are the major potentialities of religious tourism in this area?

2. What are the major functions done to promote religious tourism of this area?

3. Are local people aware to conservation of religious and cultural heritage sites?

4. What kind of major tourism problems exit in this tourism area?

5. Local transportation facilities are friendly and safe for tourists?

6. What are the other tourism attractions in this area for tourists behind the religious heritage sites?

7. Homestay of tourism area is capable to fulfill demand of guests?

8. What are the roles of local government to develop religious tourism in this area?

ANNEX V

Observation Checklist

1. Accommodation Facilities	Yes	No
Hotel/Restaurant		
Homestay		
Patipauwa/Dharmasala		
Toilets/Bathroom		
Drinking water		
Shops/ Telephone/Internet		
Hygienic foods		
Rooms/Dustbin		

2. Attraction	Yes	No
Natural attractions :		
Climate		
Hills area		
Water resources		
Caves		
Man-made attractions:		
Temples		
Museum		
Festivals/ fairs		

3. Accessibility	Yes	No
Transportation		
Road		
local vehicles		

4. Amenities	Yes	No
Religious/ cultural dance performance		
Trekking/ Hiking		
Swimming		
Rock climbing/Sunrise		

ANNEX VI
Photo Gallery of Study Area



Trivenighat and Bramhayani Temple situated near the Gorakhnath Hill



Indreshwor Mahadev Temple



Birthplace of Prince Mahasatwa



Celebrating one month long MakarMela in Trivenighat



Celebrating Panauti Jatra



Celebrating Madhav Narayan Old ancient



Excavation area of Layaku Durbar Square