

# **Pilgrimage Tourism in a Village of Nepal**

**"A case study of Arjundhara Jaleswor Dham, Jhapa"**



By

Parbat Bhandari

Thesis Report submitted

for the partial fulfillment of the requirement of

Master of Arts in Rural Development, T.U.



Submitted to

Central Department of Rural Development

Faculty of Humanities and Social Sciences

Tribhuvan University Kirtipur, Kathamandu

May, 2010

## Letter of Recommendation

This is to certify that Mr. Parbat Bhandari has completed this thesis entitled "**Pilgrimage Tourism in a Village of Nepal: A Case Study of Arjundhara, Jaleswor Dham, Jhapa**" under my supervision and guidance. It is the candidate's original work and present useful results and findings in the concerned field.

I recommend it for evaluation and acceptance to the thesis committee for the partial fulfillment of requirement for the Masters Degree in Rural Development, Tribhuvan University.

.....

**Mr. Bimal Poudel**

Central Department of Rural Development

Tribhuvan University, Kirtipur

Kathmandu

## APPROVAL SHEET

The thesis entitled "**Pilgrimage Tourism in a Village of Nepal: A Case Study of Arjundhara, Jaleswor Dham, Jhapa** " submitted by Mr. Parbat Bhandari has been accepted as the partial fulfillment of the requirement for the degree of Masters of Arts in Rural Development.

### Thesis Committee

-----  
Prof. Dr. Pradeep Kumar Khadka  
Head of the Department

-----  
Mr. Bimal Poudel  
Supervisor

-----  
External

## ACKNOWLEDGEMENT

This study entitled "Pilgrimage Tourism in a village of Nepal: A case study of Arjundhara Jaleswor Dham, Jhapa" as a thesis, is submitted to the Central Department of Rural Development, Faculty of Humanities And Social Sciences, Tribhuvan University for the partial fulfillment of Masters degree in Rural development.

This study would have been incomplete and less worthy without the continuous inspiration and guidance provided by my respected thesis supervisor Bimal Poudel, lecturer in central Department of Rural Development.

Similarly, I would like to express my most sincere gratitude to Prof. Dr Pradeep Kumar Khadka, Head of department. I would also like to extend my thanks to all the faculty members of central department of Rural Development (RD), ho supported me to complete this research work

I would like to thank all of the respondents who responded all the questions curiously and gave their valuable suggestion during my field work.

I would like thank my friends Fadindra Dahal, Chandra Khatiwada, Sandesh Sawant and Jayanti Poudel for their generous help, constructive comments and suggestions during the preparation of this thesis. I am equally thankful to central library T.U, ICMOD library, Arjundhara Development Committee and Nepal Tourism Board.

I would also like to thank to my brother Himal Bhandari and my entire family member for their valuable help and financial support to prepare this thesis.

Parbat Bhandari.

## ABSTRACT

*Now tourism is becoming an industry in the world. It is helping to build the strong national economy of different countries by providing job opportunity and earning foreign currency. In the context of Nepal, it is also the major sector of national economy and it is potential land for tourism development. Particularly, natural beauty, geographical diversity, cultural and artistic heritage, the presence of Mt. Everest and several world renowned peaks, rich biological diversity, consisting rare flora and fauna species, innumerable rivers and lakes are the main attractions for tourists. Beside them different historical and religious place, the birth place of lord Buddha and the presence of world wide famous temple of Hindu deity, "Pashupatinath " provide the attractive destination for tourists in world tourism Map.*

*Every year millions of tourists are visiting Nepal to fulfill the different purposes. Among them religious purpose is one of the important and having long history in tourism sector. Here is different pilgrimage sites located in different parts of the country. Among them Arjundhara is also one of the popular religious tourist spot of Jhapa district as well as Nepal. Now it is facing different types of problems and the tourist's arrival quantity is not satisfactory. No any research and empirical studies have been done about problems and prospects of tourism development in Arjundhara. That's why Arjundhara is selected as a study area. It is hoped that this study will be useful for different individuals and institutions to get detail information about Arjundhara.*

*The main objectives of this study were to analyze the inflow of tourist arrival at Arjundhara. Similarly, identify the tourism potentiality of the Arjundhara and recommend the appropriate suggestions for its development. Mainly the study was based on primary data but some essential information's were taken from different secondary sources. Primary information's were taken through interview and structured questionnaire from local people, tourists, businessmen and other person who were familiar with Arjundhara. They were selected by random and purposive sampling method.*

*Mainly temples, statue of Arjun and cows, pond, suryakunda, Pathsala are the main attractions of this place. Similarly, Balachaturdashi, Teej, Srawanin Purnima, Nag Panchami and Dashain are the main festivals of Arjundhara. At that time domestic and foreign tourists come from different places. Low level facilities are available for the tourists but these facilities are not sufficient for the tourists. Facility of transportation and hotel restaurant are the burning problems of Arjundhara. Similarly, religious faith, scenic attraction, pleasant climate are the main prospects for tourism development in Arjundhara. That's why the government and non government organizations should launch different programs to address the present problems in order to change the physical of the setting destination for religious tourists in and around the Arjundhara.*

## **ABBREVIATION**

ACAP	Annapurna Conservation Area Project
ASTA	American Society of Travel Agent
BHM	Bachelor in Hotel Management
CBS	Central Bureau of Statistics
CDO	Chief District Officer
DDC	District Development Committee
DLD	Department Of Local Development
DOA	Department Of Archeology
DOF	Department Of Forest
DOHUD	Department Of Housing And Urban Development
DONPWC	Department Of National Parks and Wild Life Conservation
FAO	Food and Agriculture Organization
GDP	Gross Domestic Product
HAN	Hotel Association of Nepal
HATA	Hotel Association of Travel Agent
HMG/N	His Majesty's Government Nepal
HMTTC	Hotel Management and Tourism Training Center
IATA	International Air Transport Association
ICAO	International Civil Aviation Organization
ILO	International Labour Organization
IUOTO	International Union of Official Travel Organization
KMTNC	King Mahendra Trust for Nature Conservation
LBMB	Law Books Management Board
LDO	Local District Officer
MOLJPA	Ministry Of Law, Justice and Parliamentary Affair
MOTCA	Ministry Of Tourism and Civil Aviation
NAC	Nepal Airlines Corporation
NATHM	Nepal Academy of Tourism and Hotel Management
NGO	Non Governmental Organization

NNPC	Nepal National Planning Commission
NRAA	Nepal Rafting Agents Association
NTB	Nepal Tourism Board
NTMP	Nepal Tourism Master Plan
PATA	Pacific Asia Travel Association
SATC	South Asian Travel Commission
SWMC	Solid Water Management Cooperation
TAAN	Tracking Agent Association of Nepal
TDC	Tourism Development Committee
TGAN	Tourism Guide Association of Nepal
TIC	Tourism Information Center
TOD	Tourism of Department
TU	Tribhuvan University
UNDP	United Nation Development Program
UNO	United Nation Organization
UP	Uttar Pradesh
VDC	Village Development Committee
WATA	World Travel and Tourism Council
WTO	World Tourist Organization



## TABLE OF CONTENT

	Page No
CHAPTER-I: INTRODUCTION	1- 7
1.1Background	1
1.2Statement of the problem	4
1.3Objectives of the study	5
1.4Significance of the study	5
1.5Limitation of the study	6
1.6Organization of the study	6
CHAPTER- II LITERATURE REVIEW	8-31
2.1 Introduction	8
2.1.1 Background of Tourism	8
2.1.2 Review of World Tourism	11
2.2 Development of Tourism in Nepal	13
2.2.1 Formal Institution for Tourism Development in Nepal	14
2.2.2 Tourism Development in Plan Period	16
2.3 Types of Tourism	20
2.4 Review of Literature Related To Religious Tourism	22
2.4.1 History of Religious Tourism	27
2.4.2 What is Pilgrimage	29
2.4.3 Why to go on Pilgrimage Site?	30
2.4.4 Pilgrimage and Tourism	31
CHAPTER-III METHODOLOGY	32-35
3.1 Research Design	32
3.2 Rationales for Selection of The Study Area	33
3.3 Nature and Source of Data	33
3.4 Universe and Sampling	34
3.5 Data collection tools and technique	34

3.5.1 Questionnaire Survey	34
3.5.2 Field Visit and Observation	35
3.5.3 Key Informant Interview	35
3.5.4 Focus Group Discussion	35
3.6 Data Analysis	35
CHAPTER-IV PILGRIMAGE TOURISM IN NEPAL	36-53
4.1 Introduction	36
4.1.1 Muktinath Pilgrimage Site	38
4.1.2 Gosai Kund Pilgrimage Site	39
4.1.3 Swarga Dwari Pilgrimage Site	40
4.1.4 Manakamana Temple	42
4.1.5 Pashupatinath	42
4.1.6 Baraha Kshetra Pilgrimage Site	43
4.1.7 Boudhanath	44
4.1.8 Swayambhunath	45
4.1.9 Dakshinkali	45
4.2 Pilgrimage Tourism in Jhapa District	45
4.3 Pilgrimage Site in Arjundhara	47
4.3.1 Important Festivals in Arjundhara	49
4.3.2 Available Facilities in Arjundhara	51
CHAPTER-V DATA ANALYSIS AND INTERPRETATION	54-71
5.1 Introduction	54
5.2 Tourist Accommodation	55
5.3 Tourist Enhancement in Arjundhara	56
5.4 Tourist Arrival in Arjundhara	56
5.5 Main Purpose of Visit	58
5.6 Source of Information in Arjundhara	59
5.7 Age Difference of the Tourist	60
5.8 Occupational Difference of the Tourist	61

5.9 Duration of Stay in Arjundhara	62
5.10 Expenditure Pattern of Tourists	63
5.11 Times of Visit in Arjundhara	64
5.12 Means of Transportation used by Tourist	65
5.13 Distribution of Tourist by Nationality	66
5.14 Possibility of Visiting Arjundhara Again	67
5.15 Problems Faced by Tourist in Arjundhara	68
5.16 Most Attractive Things that Tourist love at Arjundhara	69
5.17 Peak Season of Tourist Arrival	69
5.18 Facilities Provided To Tourist by Hotels	70
5.19 Prospect of Religious Tourism	70

## CHAPTER-VI PROBLEM AND PROSPECT OF TOURISM

DEVELOPEMT IN ARJUNDHARA	72-77
6.0 Introduction	72
6.1 Prospect of Tourism Development in Arjundhara	72
6.2 Problem of Tourism Development in Arjundhara	74

## CHAPTER-VII SUMMARY CONCLUSION AND RECOMMENDATION 78-85

7.1 Summary	78
7.2 Conclusion	80
7.3 Recommendation	81

### List of Tables

Table 5.1	Profile of respondents	54
Table 5.2	Tourist Accommodation	55
Table 5.3	Tourist Arrival in Arjundhara	57
Table 5.4	Purpose of Visit to Arjundhara	58
Table 5.5	Sources of Information for Tourist	60

Table 5.6	Age Difference of the Tourists	61
Table 5.7	Occupational Differences the Tourists	62
Table 5.8	Duration of Stay in Arjundhara	62
Table 5.9	Expenditure Pattern of Toursits	63
Table 5.10	Times of Visit in Arjundhara	64
Table 5.11	Means of Transportation	65
Table 5.12	Distribution of Tourists by Nationality and Districts	66
Table 5.13	Possibility of Visiting Arjundhara Again	67
Table 5.14	Problems Faced by Tourist in Arjundhara	68
Table 5.15	Most Attractive Things that Tourist Love in Arjundhara	69
Table 5.16	Peak Season of Tourist Arrival	69
Table 5.17	Facilities Provided to Tourists by Hotels	70
Table 5.18	Prospects of Religious Tourism	70

## List of Figures

Figure 1	Purpose of Visit in Arjundhara	59
Figure 2	Sources of Information for Tourists	60
Figure 3	Age Difference of the Tourists	61
Figure 4	Expenditures Pattern of Tourists	64

# CHAPTER I

## INTRODUCTION

### 1.1 Background

Today's world is characterized by dynamic forcing society towards unrepeatable changes to coincide with human aspiration, explanations and development. No matter there has been disruption but change affecting the policy, economy society and culture and the moral life of the people from last hundred of years. It is probably as old as the history of mankind. Tourism now is the world's largest growing industry in this 21<sup>st</sup> century. While talking about tourism around the world, we can't neglect Nepal from this growing industry. Against this background of expanding world tourism there must be seen with regard to the country of our focus ( Khanal 2009 ).

Nepal is land for all season and for all regions for tourism, it is suitable for many types of tourism. Having much diversity like topographical, climatic and faunal diversity, it stood one of the best tourist destinations for the world. Though it is a land locked and geographically small country, it has too much potentiality for the tourism. So many types of tourists visit to Nepal. The history of tourism in Nepal does not go long before as the modern tourism such terms are Desaton, Thirthaton and Paryaton. Now a day, it is growing the smokeless industry and it gives more profit to the people by economically and other sector.

Nepal has written its small compass sign mainly due to its tourism attraction, including various sites full of art architectural master piece and pilgrimage places in the background of natural panorama. Nepal has most favorable position as it possess exciting fascination owing to the vastness to the natural attraction, the high standard of cultural achievements, and pleasant, coolness of climate and uniqueness of its flora and fauna. It featured attractive ranging form magnificent alpine scenery to the colossal Himalayan panorama. It is truly a bewitching land of contrast consisting of rugged mountain ranges, green valleys with various pilgrimage sites cool and fertile flat lands, tropical forests and

the pristine glory of perpetual shows. Nepal in reality is not only geographical mosaic but also a human mosaic. It has a population of 20 millions and is divided in to 61 ethnic groups speaking in to languages and dialects due to different indigenous nationalities have their own mother tongue, folk culture, beliefs and practices, festivals, life cycle rituals and traditional healing practices ( Bhattachan, 2000).

The Nepalese people have been religious minded and spiritual oriented since time immemorial. They have religious tolerance and communal harmony among themselves. Religious syncretism has been the special characteristics from generation to generation. Shaivism, Shaktism, Vaishanovism and Buddhism flourished together without any discrimination and difference. So there are thousand of pious places of pilgrimage in our Hindu kingdom of Nepal. Some have spiritual significance than others, and the benefits and spiritual attainment for a religious person going there is increased. Thousand of Nepalese go to several places of pilgrimage to neighboring country India likewise millions of Indian pilgrims come to Nepal every year to pay their homage of this type of religious visits increases the age old relationship between the two countries ( Rakesh, 2002).

Recently the government of Nepal declared that it is not a Hindu kingdom. Government gives equal value for each religion. Every people have right to follow the religion which they like most. Many places in Nepal are of religious importance. The origin of these places begins form the religious importance according to Dharma Shastra (Religion science). But these places are not equally developed as like Indian pilgrimage place. Most of the Nepalese people go to India for religious purpose. So in the name of Tirthanton they spent a lot in India. Comparing this, the inflow of pilgrims is less than to Indian pilgrims to Nepal. The cause is the promotion of the destination. It means that Nepalese pilgrimage places are not developed as much as it need.

Nepal is one of the least developed country in the world. According to the living standard survey (NLSS, 2003-04) there is an unequal distribution of poverty

in the dimension of cast/ethnicity, regional and occupational level. Among those under the poverty line, 67.0% are engaged in agro based employment and 11 % are agricultural labourers (Economic survey, 2009)

The major source of the national economy is agriculture and more than 75 percent people make their livelihood depending upon agriculture which is characterized by slow growth, mass poverty and large scale deprivation. Thus it is essential to have a clear vision of future destination when world encouraged utilization of potential with competitive advantages like hydropower, agro-industry and as well as tourism industry and as well as tourism industry which has pivotal role in the socio-economic development of the most developed , developing countries of the world (Khanal, 2009).

So, despite a lot of scarcity and shortages, Nepal has tourism opportunities to satisfy everyone. It is a paradise with its varied landscape, multiethnic composition and cultural heritage, varieties of flora and fauna and being the birth places of Lord Buddha. Nepal attracts those who are interested in its rich cultures and tradition. So Arjundhara is also popular beings its great religious cultural aspect. The prospect of religious tourism is the greatest in case of Nepal with the places like Lumbini, Jhankpurdham, Katmandu, Mustang etc of pilgrimage importance.

Arjundhara is a famous sacred place for eastern region of Nepal. It is situated at the heart of Arjundhara V.D.C of Jhapa district. It is known as Arjundhara Jaleswor Dham (Water God). It is five kilometers north from Mahendra highway, when we reach Sanischare, we turn left and go ahead five minutes then we reach the gate of Arjundhara Jaleswor Dham. There is also a Durga temple near the Arjundhara Jaleswordham which is newly built. Arjundhara Dham is famous for all Hindu and its importance is linked with mythology of Mahabharat. We can see the religious ground of Arjundhara Jaleswor Dham in many forms. There is a pond situated in the middle of Dham area which is very



much attractive. The pond made by Arjun by his arrow to his cow to drink the water. In the middle of the pond, the statue of Arjun is standing between his two cows. There are many other attractions to attract the pilgrims, the water of pond flow through the five taps which are made by copper. Water from the taps is clean and sacred. The belief is that if one washes the face with the water of this tap, people became free from the sins.

There are so many buildings, temples and statues. The oldest and most important temple is Jaleswor Mahadev temple which has enough space for celebrating religious activities. Puran or religious speech is conducted in this hall. Every morning and evening praying and reading holly books like Rudri, Chandi and Ved in this hall regular. Here is also a Nara Raj Ganapati temple. There are many other temples, buildings and statues donated by different people.

There is one Sanskrit Pathsala (Gurukul) and one Sanskrit high school. Near the pond there is a beautiful garden of nut and flower. The photo of Arjundharwa Jaleswor dham has been printed on a one rupee postal ticket. Every morning there is praying by reading different holy books and in the month of Mansir the day Balachaturdasi there is a gathering of pilgrims to throw the seeds of grain and a belief is that doing makes us free form our sins. All these shows that many people from different places come there to their pilgrimage so it is also called eastern Pashupatinath ( Pokharel, 2059).

## **1.2 Statement of the Problem**

Nepal is multi cultural and multi religious and inhabited by multilingual people. There are many spoken languages and sixty one ethnic groups. The different indigenous nationalities have their own mother tongues, culture, beliefs and practices, dance and music, are tools, games, food, clothing and housing fair and festivals, life cycle, rituals and traditional bearing practices ( Bhattachan, 2001).

Nepal is a country of temples and there are so many places of pilgrimage importance. Arjundhara Jaleswor Dham is one of the pilgrimage places for domestic and international Hindu tourist. But it is out of the eyes of the tourism stakeholders and tourist also. It has many potentialities to attract the pilgrimage tourist but there are very few studies regarding the condition and the problem/prospect of particular tourism spot. That is why, present study attempts to cover the condition and the potentiality of Arjundhara Jaleswor Dham for tourism development. So this research is found to answer the following questions.

1. What is the condition of pilgrimage tourism in Arjundhara Jaleswor dham?
2. What is the current situation of tourist inflow in Arjundhara Jaleswor Dham?
3. What kind of program can be conducted to attract the tourist to the study area?

### **1.3 Objectives of the study**

The general objectives of the study is to find out status of pilgrimage tourism in Arjundhara Jaleswor dham in Arjundhara V.D.C of Jhapa district and the specific objectives are

1. To analyze the inflow of tourist arrival at Arjundhara.
2. To identify the tourism potentiality of the Arjundhara.
3. To explore the appropriate program and institutional arrangement for the development of religious tourism in Arjundhara.

### **1.4 Significance of the study**

Nepal is a developing country depends heavily on agriculture. But agriculture in Nepal is only in the form of subsistence: more people involved in agriculture with in a limit land so disguised unemployment is significant in another side, tourism is growing rapidly as smokeless industry. So if we concentrate our focus to develop tourism, it will definitely help to increase national as well as local peoples living standard. Nepal has higher potentiality to develop tourism industry which is suitable in term of social, economic and geographical condition of the nation. Its

proper development and management is indispensable. Various efforts have been carried out but all of the studies only focus on the tourism and have not addressed issues, prospects, problems of religious tourism adequately which is also a part of tourism for a country like Nepal which is very rich in cultural heritage and dominant of two great religion i.e. Hinduism and Buddhism has a great prospect of expansion of religious tourism in Nepal.

In this research, Arjundhara has been selected as a study area to find out the present condition through observation and different types of respondents. It will be useful for the improvement of this place and help for those people who are directly and indirectly related with this place. Similarly, it will be useful for planner and related bodies of Arjundhara. The gist of this study can help those places, which have similar condition of environment but they have been neglected so far.

### **1.5 Limitation of the study**

Every social research is bounded with the limitation. Time and money are the main constraints of research work. It is an academic research for the partial fulfillment of the requirement for the degree of Master of Arts in Rural Development. This present study is based on and limited to the Arjundhara Jaleswor dham and it's around area. The study is very specific like that of case studies. So the conclusion drawn from the study is not conclusive. Time bound of this study to take report is limited with in the two month.

### **1.6 Organization of the Study**

This thesis paper consist of seven chapters

First chapter covers the introduction part, background of the study, statement of the problem, objective of the study, significant of the study and limitation of the study.

In the second chapter Review of the literature has been presented. Review of world tourism, evolution of tourism in Nepal, formal institutions for tourism

development in Nepal, concept of religious tourism and review documents on Arjundhara pilgrimage.

The third chapter consists of methodology and the rationale behind choosing this study area, research design, source of data universes sampling procedure, tools and technology of data collection methods of data processing, analysis and definition of key terms.

Fourth chapter consists of general introduction of the study area, introduction of Gods, Temples, festivals and available facilities at Arjundhara. In the fifth chapter data interpretation and analysis are presented.

Similarly sixth chapter consist of problems and prospects of tourism development at Arjundhara. And the final chapter includes summary, conclusion and recommendation.

## **CHAPTER- II**

### **LITERATURE REVIEW**

#### **2.1 Introduction**

Despite the short history of modern tourism in Nepal as compared to other Asian countries there are different kinds of profound literature available on tourism, tourism activities related to Nepal. So, literature review is an important aspect which guided the new researcher and also it helps gain insights on particular research issues, which assist in formulating the research problems and acknowledging the previous efforts made by scholars and researchers. It can be a strong bridge between the previous and present efforts to carry out the fundamental assumption without which a research work never can be original. So in this chapter an attempt has been made to provide the theoretical foundations of some books, studies, magazines, reports, regulations, and dissertations that are directly and indirectly relevant to the proposed study have been reviewed.

#### **2.1.1 Background of Tourism**

Viewed the tourist-generating society from the perspective of how widespread is human society in tourism? Is it unique to industrial society as Dumazedier has argued, or can we identify it or something like it at other levels or cultures? Some researchers see it as extending back in western history to ancient Greece and Rome, and indeed there is abundant evidence that tourism not only existed in those societies, but had an astonishingly modern character. For example, Seneca reports that people set out (from Rome) with no particular objectives in view; they wander down the coast. In a purposeless way, they go by sea; they go by land, always wishing that they were doing something else. "Let us go to Campania". No smart resorts are a bore, rough country is the thing to see, let us go to Bruttium and see the rauches in Lucania. Granted that tourism may be identified in these agricultural societies with cities and states, is there any evidence of it in simple societies? (Kunwar, 2000).

Tourism is an ancient phenomenon and an inherent nomadic urge in man. From the very earliest historical period, travel has remained a fascination to man in

ancient time pilgrims, traders, explores, adventurer and some scholars had undertaken journey in order to fulfill their respective requirements and needs. The progress of tourism development is related with human evolution. To search for basic needs of life, food, cloth and shelter, human beings used to move form one place to another. Traveling in those times was difficult because of severe constraint of well equipped transport, lack of safety and comforts. Gradually, when permanent settlement started, different religions and trade emerged which motivated people to travel different places ( Khanal, 2009).

In the beginning tourism was developing unknowingly. People did not know tourism but they travel from one place to another by their necessity. To fulfill their needs and desire they move form places. Time was passing and their mind ws developing for the result of this they travel to fulfill their mind was developing for the result of this they travel to fulfill their quest and research also. Today's tourism is developed as a one of the source of knowledge and process of their satisfaction. Now it stood one of the best industry for economically also. Many peoples spent large portion their earning to travel and tourism.

The word, 'tourism' was for the first time described in the oxford English dictionary in1811 (Cellabos Lascurain, 1996:1-2) this reveals that the word tourism did not appear in the language until the early nineteenth century and the word 'tour' was more closely associated with the idea of an individual being temporarily away form home for pleasure purpose a significant feature of the use of the 'tourist' came in to being ( Kunwar, 2000).

The word tourism is new but traveling from one place to another is not new. From the very beginning people go out to their tour which was closely associated with voyage. Tourism is not new for Hindus. In Sanskrit literature there is found different terms for tourism derived from the root Atan, which means leaving home for some time to other places. They had different types of tourism known as Paryatan, Destan and Tirthanton.

In the middle ages, merchant's explorer pilgrims and student traveled in various places and despite the upheavals caused by the invasions of the Arabs, the Normans and Hungarian the movement of person was far from ceasing completely. "Students attracted by the master mind of such renowned universities of Bulgaria, Paris, Rome, Salamanca, Cairo, Nalanda and Kikramshila in India traveled after to heart them" ( Upadhyay, 2003).

After that, the rise of industrial revolution in the world brought major changes in the range and type of tourism development. The increase in productivity regular employment and growth urbanization promoted people with several opportunities and motivation to go on holiday. In contrast to earlier dominance by the wealthy people, tourism began to embrace a broader social spectrum in the society. Thus, the industrial societies of Europe were responsible for the different places. Gradually peoples search for new kind of product, place and people led them to discover ever new finding in the world. Those, tourism became to flourish and associate with economic products. The realization on that tourism sector should necessary be developed with facilities and promotion come in to being. As a result the demand supply medium contributed to an organized growth of tourism which virtually assumed to be the most dramatic proportions during the 20<sup>th</sup> century., predominantly after the world war II due to increase in mobility. Hence urbanization and industrialization were tow important foundations, which have motivated the people to travel, explore and enjoy the land with numerous plans, behaviors, actions facilities and recreational activities.

In general term, tourism denotes the journey of human beings form one place to another, where it may be with in own country or second countries for various purposes. The word tourism which originated in the 19<sup>th</sup> century and was popularized in 1930s but is significance was not fully realized until when tourism has wider meaning and significance ( Satyal, 1988).

The concept of tourism is developed as go far from the place where he/she stay. It is for various purposes. They didn't know tourism but they were visiting different place for their own need and necessities.

The word tour is derived from Latin word "tornare" and from the Greek word "tornos" meaning lathe or circle which means the movement around a central or axis. This meaning changed in modern English to represent one turn. The suffix denotes one that performs a given action. When the word tour and suffixes -ism and ist are combined. They suggest the action of movement around a circle one can argue that a circle represents a starting point which ultimately returns back to its beginning. Therefore, like a circle, a tour represents a journey that it is a round trip i.e. the act of leaving and then returning to the original starting point and therefore, one who take such a journey can be called a tourist ( Theobald, 1991).

Tourism is now one of the world's major industries and is continuously expanding. It can be viewed in terms of demands by the tourists and supply of the attraction, facilities and services, transportation, promotion and information Market trend show that tourist are becoming more activity- oriented and environmentally response, the supply of tourism product is also changing.

### **2.1.2 Review of World Tourism**

In the ancient time, the main motivations for tourism were trade, pilgrimage and conquest. Until the First World War travel was the privilege of a small segment of society. During the First World War, people did not have mobility and they were confined within specific place for four years. After the Second World War, the industrial revolution brought the change in economy, life style and urbanization (Bhatia, 1988).

At that time the introduction and development of railways has a profound effect in transport which resulted in the growth of travel. The first rail link between Liverpool and Manchester started in the year 1830. The rail network, at the



beginning used to carry the goods. After some times, it started carrying the passengers and became a means of mass movement. The birth of the organized rail travel and concept of tourism came in the year 1841. The man behind this idea was Thomas Cook, who is known as a pioneer and greatest travel organizer of that time from the year 1863. Mr. Cook conducted circular tourism of Scotland with almost 5000 travelers in a season (Satyal, 1988).

In 1925 international tourism association (ITA) was step up to make tourism widespread. The main objective of ITA was to promote the Global development of tourism. Then the international union of official travel organization (IUOTO) was established in 1947 as an international organization (WTO). Now it is managing all types of international problem is related with tourism ( Subedi, 1996).

The concept of modern tourism began with the beginning of holiday along with the extra pay for the workers. The United State passed the holiday pay act in 1983. Now it ahs been implemented all over the world. The year 1945 became remarkable for rapid increase in both domestic and international tourism.

The report of united nation stated that within 10 years period (1955 to 1965) the number of tourist arrival in near about sixty five countries increased from around 51 million to over 157 million. It was considered only the beginning of tourism. In the year of 196, the numbered 710 million in the year 2000 ( Dhakal, 2060 BS).

Travel and tourism are the interrelated subject matters. Since 1950s the airlines made the travel continue and reliable, and made the long travel easier and possible. Since 1958 airbus, jet, concord and booking took place for comfort, fast and mass tourism. In the beginning of the 21<sup>st</sup> century, state line tourism took place as a stranger tourism in the world. In this way tourism is becoming a popular industry in the world. It is playing vital role for national income of many countries

all over the world. Millions of people are getting employment opportunity from this industry. Different government and non government organization are working for its growth and development in international level such as American Society Of Travel Agents (ASTA), American Hotels and Motel Association (AHMA), International Center for Conservation (ICC), Pacific Asia Travel Association (PATA), International Airline Passenger Association (IAPA), World Association of Travel Agents (WATA), World Tourism Organization (WTO), World Travel and Tourism Council (WTTC) and International Air Transport Association (IATA) ( Dahal, 2060 BS).

## **2.2 Development of Tourism in Nepal.**

Tourism development and its importance as a social and economic force had not then received the impetus as it is receiving to day. First five year plan (1956-1961) was formed which enclosed provision for tourism for the first time in the history of Nepal. This can be taken into account as the down of tourism development in Nepal. As a consequence of swift accomplishment in this sector, the tourist development Board set up by his majesty Government November, 1957 in accordance with the relevant provision of the development act of 1956. But the Board alone didn't seem to fulfill the requirements needed to man and manage the tourism industry to its fullest. This contributed to the creation of department of tourism is 1961 within the ministry of public works, transports and communication. It was in 1967 that the department of tourism was transferred of wing of ministry of commerce and industry. Tourisms regarded as a peripheral activity. The allotment made for this sector in the first plan was poor in terms of total outlay. Tourism was left behind as an unseemingly segment whose importance was not be rightly valued (Satyal, 1998).

Tourism development brings benefits; new business and jobs, additional income, new technologies, greater environmental and cultural awareness and protection improved infrastructure and it carefully planned and controlled, improved land use patterns

### **2.2.1 Formal Institution for Tourism Development In Nepal**

Different formal institutions have been established for systematic plan and development of tourism in Nepal.

#### **Ministry of Tourism (MOT)**

Realizing the importance of institutional framework for tourism development, HMG established MOT in 1977. It is responsible for the main activities related to tourism including detail tourism developing, planning and analysis, implementation of tourism programs and promotional activities. The ministry has NTB, Nepal Academy of tourism and hotel Management (NATHM), NCAA and RNAC.

#### **Nepal Tourism Board (NTB)**

Nepal tourism Board is a national organization established in 1998 in the forms of partnership between the then His Majesty Government of Nepal and private sector tourism industry of Nepal. The main objective of the board is to make Nepal as the most attractive tourist destination in the world. Some years before the board were involved in the management of tourism marketing and its promotion. Beside this it has to develop new tourist spot in the country.

#### **Nepal Civil Aviation Authority (NCAA)**

The NCAA has responsibility for planning constructing, maintaining and operating national airports and air navigational facilities in Nepal. It also issues certificates of airworthiness for aircraft based and maintained in the country, undertakes the renewal of crew licenses and enforces flight rules. The organization of DCA and its functional capability were built up through the assistance of expert from the international civil aviation organization (ICAO) under UNDP finding and by institutional strengthening measures in conjunction with the Tribhuvan International Airport (TIA) at Kathmandu assisted by the bank. The authority is headed by a director General with two Deputy Director Generals. Several divisional engineers and economist are responsible for the development of

planning. From the extensive work undertaken recently at the new TIA in Kathmandu, NCAA has considerable experience in managing major development projects.

### **Nepal Academy of Tourism and Hotel Management (NATHM)**

The NATHM formerly known as hotel management and tourism Training center (HMTCC) was established by the then HMG/N in 1972 with the technical assistance of ILO/UNDP, the primary objective of NATHM is to produce trained and skilled work force required for the hotel and tourism industry to conduct long term higher level academic program to produce managerial level personal and to provide consultancy and carry out survey and research for the development of tourism. Now in order to meet the ever increasing demand for the managerial level personnel this academy has commenced the three years BHM course with the affiliation of T.U.

### **Department of Archeology (DOA)**

The DOA is attached to the ministry of education and culture and is headed by a director General. Its responsibilities include studying the historical, cultural and artistic heritage of the country, protecting and preserving monuments and published research materials. The restoration work on the lower palace in Gorkha, has been undertaken by DOA is high quality but program has been slow because of budgetary constraints.

### **Department of Housing and Urban Development (DOHUD)**

The DOHUD has responsibility for housing, urban planning and coordination of physical development. The urban development division of DOHUD provides assistance to local government through town Development committees (TDC) for among other things carrying out tourism related infrastructure.

## **Other Agencies**

Several other GOs and NGOs are involved in the tourism sector. The department of national parks and wildlife conservation (DONPWC) is responsible for the public parks reserves and department of Forest (DOF) is responsible for the forest resources of the country. Private sector organizations include the hotel association of Nepal (HAN), Nepal Association of Travel Agents (NATA), Trekking Agents Association of Nepal (TAAN) and tourist Guide Association of Nepal (TGAN) and Nepal Rafting Agents Association (NRAA). The king Mahendra Trust for nature conservation (KMTNC) on NGO also has been actively involved in natural resource oriented tourism since about 1987, particularly through its Annapurna Conservation Area Project (ACAP). The government has allowed the KMTNC/ACAP to involve in community development programs, local income generating activities and reforestation programs.

### **2.2.2 Tourism Development in Plan Period**

#### **First Five-Year Plan (1956-1961):**

Although there was no specific provision for tourism development during the first five-year plan, the plan gave adequate emphasis to build requisite infrastructure like road, water, electricity, construction of airport etc (NPC, 1961).

#### **Second Three Year Plan (1962-1965)**

Having realized the importance of tourism a major source of foreign exchanges, emphasis was given to promote in Nepal and abroad and develop travel agencies, hotels during this period. Company act 1964 is the most important achievement in this plan (NPC, 1965).

#### **Third Five Year Plan (1965-1970):**

This plan emphasized to develop tourism infrastructure by establishing hotels and extension of aviation facilities, publishing Nepal abroad, production of promotional films relation to Nepal and distribution of tourism materials, conservation of temples and historical places and development of Mahendra

Museum (NPC, 1965) basically to increase the number of tourist and foreign exchange was the main objective of this period ( NPC, 1970)

**Fourth Five Years (1970-1975):**

Similarly, this plan sought to enlarge the scope of tourism with trade as an important source of increasing national income and foreign exchange earnings. However this initiative was not backed by the adequate and clearly formulated policies. The formulation of tourism master plan (1972) is the most important achievement of this plan period (NPC, 1975)

**Fifth Five Year Plan (1975-1980):**

This plan focused on the preservation of historical, cultural and natural attraction of the kingdom to promote tourism and spread its growth in other potential areas form the Kathmandu valley where tourism was mostly concentrated (NPC, 1980).

**Sixth Five Year Plan (1980- 1985):**

Plan also gave importance heavily on the master plan recommendations. The main objectives of the plan was to increase foreign currency reserve to improve the balance of payment situation by increasing numbers of tourist and the duration of stay emphasis was given to encourage the establishment of import substitution industries in the tourism sector and to enhance employment generation through growth and expansion of tourism ( NPC,1985).

**Seventh Five Year Plan (1985-1990)**

This plan also emphasized retaining maximum, foreign currency earning form tourism to improve the balance of payment situation, creating more employment opportunities and diversifying tourism activities to potential areas with basic infrastructure facilities. During this plan period 12,32,184 tourist visited Nepal and the total foreign exchange earning was Rs. 11079.1 million (NPC,1990).

### **Eighth Five Year Plan (1992-1997)**

This plan also adopted tourism as an important industry for generating foreign exchange and employment opportunities. During this plan period, the government highly emphasized to promote cultural, historical and environmental asset via, tourism promotion and developing linkage between tourism and other sector of the economy. It was emphasized to improve the regional imbalance and maintain high image of the nation in international community by providing standard service and necessary security to the tourists. When the then HMG/N had formulated “tourism policy 1995” in this plan period ( NPC, 1997).

### **The Ninth Five Year Plan (1997-2002)**

This plan highly emphasized to assist poverty- alleviation program by making tourism sector a part of the all round economic development of the country (NPC, 1998). This plan emphasized on the promotion of the village, professional and festival, tourism apart from the existing ones. Since the beginning of the ninth plan just to promote rural tourism of the rural areas by private sector as well as government sector had encouraged established the backward and forward linkage of the tourism sector with the national economy, income generation by providing employment opportunity and earning foreign exchange was the main objectives of this plan.

In this plan period very important program and strategies such as visit Nepal 1998, Declared the village tourism policy and strategy, Destination Nepal (2001-2003), long term vision, international year of mountain 2002 international year of eco-tourism 2002 and visit south Asian year 2003 were planned and operated (NPC, 2002).

### **The Tenth Five Year Plan (2002-2007)**

In this plan local people had been participated to conserve and promote cultural heritage of the nation. Some heritages were out of danger which was in danger list. Copy weight Act 2059 and copyright law 2061 were formulated. Office of the register had been established second world Buddha summit 2061 Bs was held in Lumbini. For the economic development and poverty alleviation, targeted to the women, poor, ethnic, lower class and target groups, pilot project was lunched in six districts. This was TRPAP. To produce qualified manpower in international market, bachelor in travel and tourism management course started. The arrival of tourist in tenth five year plan cannot meet the target. The growth rate of tourist arrival in tenth five year plan was 2.3 percent. In tenth five year plan forty two airlines company were registered among them seventeen were providing their services. Similarly out of fifty one airports thirty three were in use. In tenth plan period many important work had been conducted for tourism sector (NPC, 2007).

### **The Interim Plan (2007-2010)**

In this plan the government of Nepal has many objectives, strategy and policy to promote tourism. For the promotion of tourism product, this plan reforms and conserve natural and cultural heritage. Objectives of this plan

1. To conserve and promote intellectual, cultural and other heritage.
2. In this plan will develop infrastructure for the promotion of tourism and will created employment opportunity in tourism.
3. It will develop domestic and international airlines.

Emphasizing to recover the opportunities of the tenth plan period the following annual quantitative targets have been fixed for the three years plan.



<b>S.N</b>	<b>Particulars</b>	<b>2063(Ashad)</b>	<b>F.Y 66/67</b>
1	Tourist Arrival (0000)	375	700
2	Tourist stay period (days)	9.1	13
3	Foreign currency earning (in million US\$)	148	300
4	Contribution to GDP (%)	2	3
5	Employment Direct (000)	3	100
6	Regular intimation sights (Numbers)	17	25
7	Availability of one way air seat in international sector (000)	2850	3250
8	Earning per day per tourist (US\$)	585	63

Source: NPC, 2063 BS

### **2.3 Types of Tourism**

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

#### **Rural tourism**

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

## **Eco Tourism**

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

## **Ethnic Tourism**

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

## **Cultural Tourism**

It is concerned, this includes the “picturesque” or local color” a vestige of vanishing life-style that lies within human memory with its “old style” houses, homespun fabrics, Ox-drawn carts and plows, handicrafts. Destination activities are also characterized by in taking meals in rustic inns folklore performance, costumed illustrated by the case studies on Bali and Spain host-Guest stresses may be maximal because the rural peasant areas are often readily accessible from tourists resorts and large number tourists resorts and large number of visitors come for the very purpose of observing and photographing the lives of peasants who become objects study.

## **Historical Tourism**

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

## **Recreational Tourism**

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

## **Business Tourism**

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

## **Agro tourism**

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

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

## **2.4 Review of Literature Related to Religious Tourism**

The term 'pilgrimage' is used in two senses; It is used to label the journey any individual undertakes to a sacred place with the idea that he is a pilgrim. The term 'pilgrimage' according to Morinis (1984; 2) refer to the structured institution that is the full composite of all relevant features, which constitute the socio-cultural ecology and individual pilgrim behavior. One can thus refer to the pilgrimage to Mecca, or Lourdes, or Banaras, meaning the total set of symbols, history, rituals, legends, behavior, deities, locations, specialists or whatever the center on those sites. It is also possible to speak about Hindu pilgrimage, referring to institutional complex of journey of sacred places as practiced and concerned. By that cultural or religious group in Hindu tradition, the pilgrim is known as yatri (Kunwar, 2000).

Nepal is traditionally a tourist country. Nepal possesses a depository of places of widely historic interest .It is an ancient country with a rich cultural heritage .An independent sovereign state, united by King Prithivi Narayan. The great Nepal lies in the lap of mighty Himalayas. She is rich in varied landscapes, lakes, waterfalls, green valleys and terraces. The entire northern boarder is lined with its very peaks of the Himalayas the most fascination of which is Sagarmatha or Mount Everest the highest peak in the world. The culture of Nepal is made up to the blending of the two great Hindu and Buddhist religions. Traditional folk songs international and colorful festivals are preserved all over the country ( Satyal, 1988).

The people of Nepal and their way of life act as major attraction to visitors and represent an important facet to cultural tourism. The warmth and friendliness of the Nepali people towards visitors are part of their high degree of tolerance toward alien cultures and religions developed through a long course of history of close contact with the people of the two big neighboring countries, India and china.

Once the forbidden Himalayan kingdom opened its door to the outside world, Nepal has seen a veritable avalanche of tourist and young western and spiritual seekers who roll through its peaceful valley. But in 1976 when we visited here a news after prolonged absence, We found that years of exposure to often shockingly crude and commercial western way had not yet changed the basic nature of one of the most gentle, charming and hospitable countries in Asia (Minke,1978).

The rich cultural heritage and geographical diversity of Nepal, has evolved over centuries. This multidimensional cultural heritage encompasses within itself the cultural diversities of various ethnic, tribal and it manifests in various forms: music and dance: art and craft; folklores and folktales; languages and literature; philosophy and religion; festivals and celebrations, and foods and drinks.

“Among the mountains, I am the Himalayan” lord Krishna in Bhagavad-Gita signified the sanctity of Nepal as one of the holiest places on earth. The Himalaya, or the “abode of snow” is referred to as the home of lord Shiva and his consort, Parvati Goddess Parvati hindu mythology is presented as the daughter of the Himalaya, the majestic mountain range in the world. The Himalaya has a particular importance to the followers of Hinduism since time immemorial. The mythological period covering the Satya, treta and Dwapar yugas or ages also contains numerous references regarding the temples, marines and holy places of the country. Many reflections are expressed in the ancient Hindu and Buddhist texts about the holiness of Nepal as the land of spiritual blessing and tranquility ( Satyal, 2002)

A tourist to Nepal long ago has called it a home of Gods and land of festivals. The authenticity of this remark can be judged from the scores of idols of various gods and goddess to be found in this land. The valley of Kathmandu is itself full of the images of hundreds of Hindu and Buddhist divinities. Nepal has become a decent destination for pilgrimage tourism with her large number of both Hindu and Buddhist pilgrimage sites and shrines and temples.

Nepal houses innumerable holy shrines of Hindu and Buddhist deities. Hindu and Buddhist from all parts of the world come to pay homage at Nepal. Many places of pilgrimage, a large number of devotees of both the religions visit the temple of Pashupatinath, RamJanaki Temple Janakpur, Gosaikunda, Baudhanath, Swayambhunath and Lumbini to pay homage each year. Similarly many religious sites in and out of the Kathmandu valley have served also great attractions for international tourists; while some are beautiful and intricately carved temples built by master builders of ancient times other places are the center of religious fairs and festivals. Many such religious sites are near a river or stream with holy water of which the devotees undergo early morning ablutions ( Satyal, 2002)

All Nepali festivals are of wide importance. If considered locally there are practically no days in the year on which there is not a festival somewhere in Nepal. Most of them are religious in nature and generally include a street procession of devotees going to a shrine or temple playing musical instruments which may occur with the carrying of carts on the shoulders in a pack of young devotees.

Travel for religious purposes assumed a significant importance the practice of traveling for religious going on a pilgrimage, for instance became a well established custom in many parts of the world, by the end of middle ages a large number of pilgrims were traveling the main shrines in Europe, and travel again assumed an interesting character. However, it was undertaken. The adoption and spread of Christianity subsequently led to numerous pilgrims making their way to the holy land. So deep and strong was the hold of faith that the rituals of pilgrimage flourished over the countries. Religion was a great unifying force pilgrimage strengthened religious bonds. It provided the impetus for a 'Slayal home' agrarian society to break out of its narrow geographical confines. It also exposed people to new manner costumes different kinds of food and modes of dress. It encouraged exchange of ideas and also fostered trade. It served as a powerful means of for going unity and understanding between peoples from

widely different regions. The powerful influences of a crusading religions that slowly penetrated a foreign land, such as Christianity in Europe and later in America and Buddhism, Islam and Hinduism in Asia took place to permit an assimilation and perpetuation of very distinctive languages, literature, music, art architecture, philosophy and forms of government religion thus played and continues to play a crucial part in travel (Bhatia, 2003).

Since ancient times many religious minded people not fearing for hardships, on the ways who travel pilgrimage braving multiple dangers. The principal motives impelled them to travel religious sentiment. Nepal, described as the abode of gods and goddesses since ancient times by mythological account and versions in religious texts, religious sentiment persuaded people to make long pilgrimage to place of venerated worship traveling road less mountain rigged path not caring the limit of human endurance. Nepal was so famous for religious and pilgrimage sites. So the religious minded people are even now visiting the pilgrimage places in large numbers to pay homage to gods and goddesses of their choice for veneration in different parts of the country. Nepal has got big potential as in natural and cultural resources. To lovers of ancient art and culture, Nepal is really strong hold and store house of ancient art and architecture untouched by any foreign invaders at any time of her long and glorious history. So Nepal has been able to preserve the oldest idols of gods and goddesses, sculptures, art, architecture and paintings and decorations of the past. Archeologically speaking Nepal is one of the oldest nations in the world. The ancient relics and remnants bear testimony to the fact that Nepal has been the state custody of the earliest Asian civilization and culture. Nepal has so much religious touch. Mythological background and ideal philosophical thought which was created trust and confidence and devotion to her place of pilgrimage. It has always been one of the most important pilgrimage sites for Hindus as well as Buddhism the central Himalayas. So the various Hindu and Buddhist temple and Stupas are preserved and are of an astonishing richness in the pilgrimage sites in the different parts of the country. Nepal has a most active blend

of Asian cultures with as abundance of monasteries and temples which makes it a land of devotes with sacred places of religious pilgrimages ( Satyal, 2002).

Form the very beginning people went for new and sacred place for their pilgrimage. During the visit they faced most of the danger. But now travel becomes easy and facilitative. In short time they can move far from their places. Mythology shows that the very importance of different sacred place and the people move to travel there. So the pilgrimage tourism is guided by the mythology.

#### **2.4.1 History of Religious Tourism**

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

Latin literature in its turn often mentions the otia, the periods of free time that the upper classes devoted to activities other than work. The Horace subsicivae of the Romans, for example, were given over to leisure activities as well-earned rest after work. During their atria, the Romans used to visit cities with particular climatic conditions, Such as compel (Khanal, 2009).

The middle ages are marked by journey and pilgrimage to holy place. This is the period in which “religious tourism” become popular with its interdependent means of transport, accommodation for pilgrims, and Stupa along the routed at which peddlers would” relies”. The most common destinations of the period were Santiago de Compostela, C Zestochowa, and Rome. In the middle age, Pilgrimages were a collective phenomenon that was an integral part of the Christian world.



Pilgrims were initiated who sought to free themselves from the structure surrounding them and to ascend to a new level of existence. To go on a pilgrimage meant leaving behind the worldly aspects of life so as to concentrate on the purity of one's faith. When they returned home pilgrims were greeted with admiration and were aware of having taken a further step toward spirituality (Khanal, 2009).

In medieval time, the ecclesiastically legitimated pilgrimage represented elements of a very precise nature: the "movement" of the journey, the religious" motivation" and the destination" which had to be a place that was considered holy. In general pilgrimage arose from the search for salvation, and sometimes the need to be physically healed. Medieval travelers undertook their journey for a purpose to increase their spirituality. And in this sense, pilgrims in the middle age were clearly different from those who traveled to satisfy their curiosity (Khanal, 2009).

In the seventeenth century, those traveling for the purposes of tourism emphasized the search for truth but the real changes in the nature of tourism came about in the following century with the reduction in working hours, more leisure time became available and cultural tourism, with the accent on art and poetry became popular. The major changes date to 1825 the year in which George Stephenson invented the steam locomotive- this was also the period of the "grand tour of Europe" of the English aristocracy and the no less famous" journey to Italy" of the German nobles. Intellectuals and artists who were treading in the footsteps of Goethe, this was soon followed by visits to spa towns. As time passed "tourism" came to mean the opportunities available to the increasing mass of individuals who felt attracted by these offers of excursion for pleasure. The growing demand led to the birth of travel agencies the first was founded in Leicester in 1841 by Thomas Cook he went on to become famous because, in 1866, he organized the first tour of the United States and in 1872 the first round the world tour (Khanal, 2009).

At the beginning of this century tourism was turning in to a business, although it slackened in the first half of the century owing to the two world wars.

After these difficulties, tourism came to signify the personal transfer from one place to another of income for the purposes of consumerism as the result of economic wellbeing and technological progress.

Tourism has led to the creation of new habits and different behavior and life models as well as a different conception of time. It has generated a movement of culture that encourages travelers to see and understand social, cultural and environmental differences. The homo-turisticus has become the symbol of an evolved society (Khanal, 2009).

Today, the old pilgrimage sites have began again to attract masses of pilgrims, the difference now being that the pilgrims also come across tourist on holiday. What does this mass movement signify? A search for salvation or a returns to the root of the past as a form of resistance against the nationality of modern time? Without a doubt, the tourist industry and the media are offering pilgrimages as consumerism given that tourist share the same attitudes as pilgrims in other words the search for authenticity at different levels of depth and involvement could be said that pilgrims are partly tourist and that tourist are partly pilgrims. Thus they complement one another the promotion of “religious” tourism today seen as both devotional and cultural, is proof the existence of this common “search” (Khanal, 2009).

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

#### **2.4.2 What is Pilgrimage?**

Pilgrimage is a spiritual tradition found in the history nearly every major religion. The “Hajji (the trip to the Ka Ba in Mecca) is one of the five pillars of and has always been central element of the Muslim faith, sacred journey have been

equally important in the Hindu tradition. Journeys have been equally important in the Hindu tradition. Journeys of veneration to Jerusalem, during and after the Diaspora (597 BC) have also been significant, historically, within the Jewish faith. Buddha prescribed four places of pilgrimages to his followers, representing the stages of enlightenment, making sacred journeys and essential part of their quest for self- knowledge. Though it is sometimes overlooked or underestimated, pilgrimage has been equally prominent within the Christian tradition for the past two thousand years (Pun. 2007).

According to James Harpur “the first pilgrims associated with the Christian faith were arguably the Magi the “ three wise men” who according to the Gospel of Matthew, Journeyed from the east to Bethlehem, guided by a star to pay homage to the one who has been born of the Jews’. Their story contains some of the classic elements of pilgrimage. First and foremost there was a Journey. In their case this would have been a long one from Iran, since according to the fifth century Greek historian Herodotus the Magi were in fact a Median tribe who lived within the Persian Empire and who were renowned as soothsayers and astrologers. Like pilgrimage before and after them the men were anxious to experience a source for Christians the source of sacred Awe (Pun, 2007).

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

### **2.4.3 Why to go on a Pilgrimage Site?**

Jean and Wallace Clift in their book the Archetypes of pilgrimages, formulate a long list of possible reasons and motivations that have caused pilgrims to embark on Journey or a sacred quest: to see the place where something happened to prepare for death, to honor a vow, to reclaim lost or abandoned or forgotten parts of oneself, to admire something beautiful, to make a vacation more interesting, to go outside the normal routine of life so something new can happen

to answer and inner cell to go curiosity: to see why express love of God, to draw near something sacred, to achieve pardon or to hope and ask for an miracle though all pilgrims share the desire to travel and experience a sacred source of awe, their motivations for their journey are surprisingly diverse ( Pun,2007).

#### **2.4.4 Pilgrimage and Tourism**

People in modern times often wonder about the difference between “tourism” and “Pilgrimage” we usually think of tourism of course, as a leisurely activity, where as pilgrimage is somehow more sacred and ambitious. In truth, there may be some overlap even on a spiritual quest, one might at times, and feel like a tourist. While seeking the sacred, interacting with a new community on a deeper level and challenging the normal of their life by putting themselves in a strange or difficult situation. They may also be visiting “tourist” sites, museums, galleries, cafes and even shops on the flip side, someone who thought of himself as a mere tourist might suddenly find something that he considers sacred, he may touch a piece of history or feel a spiritual presence, causing new insights and challenges to his original perceptions of the world. There is certainly a difference between tourism and pilgrimage, but on their personal journey. They are perhaps always both pilgrims and tourist. Even a great pilgrim might occasionally find him or herself more motivated by leisure and simple curiosity than by a quest toward greater, understanding and a search of the sacred and the transcendent. Though there is nothing wrong with tourism, we have somehow lost the balance between these tow types of journeys the journey of leisure has become more popular than the journey toward meaning and sacred awe. So the word “pilgrimage” means many different things to many different people, this is by no means a definitive, or authoritative list on a pilgrimage, things will never turn out exactly as we expected. There will be hardships and surprises, but can be important teachers and can helping us grow spiritually, culturally and intellectually (Pun, 2007).

## **CHAPTER – III**

### **METHODOLOGY**

This chapter presents a brief discussion on the research methodology, used to collect and analyze the data which needed for the research study which includes research design, nature of the study, universe and sampling procedure, technique of data collection and process of data analysis.

In this study, descriptive and analytical research design was used. The overall objective of this study is to describe the pilgrimage pattern of the Arjundhara Dham. The main objective of this present study is to analyze the primary as well as secondary data have been employed for the study of the Arjundhara as a great pilgrimage site. In order to attain the objective of the research discipline and any analytical research have been followed information which is collected through different sources will be analyzed. The research is based on the primary as well as on the secondary source of data.

#### **3.1 Research Design**

The main objective of this study is to find out the prospects of religious tourism in Arjunjdhara. In order to fulfill the objective of this study, descriptive as well as exploratory research design has been applied. The descriptive research design helps to provide an opportunity considering different aspects of religious tourism in Nepal as well as in Arjundhara. In this study exploratory research design helps to explore the possible prospects of religious tourism in Arjundhara. The analysis is mainly based on the primary data, which were taken from tourists, local people and hoteliers.

### **3.2 Rationale for Selection of the Study Area**

As we know Nepal is rich in natural and cultural heritage which help us to promote and offer perfect tourism destination. It consists of many religious site which have taken its position in to the light as religious tourism and for more developed religious sites are very important like Muktinath religious site, Pashupatinath, Swarga Dwari etc. Among these sites, Arjundhara is not known, though it has great religious value. Arjundhara is a place which has great religious value as well as cultural attraction but it is in shadow for the domestic and international tourism.

For this reason, the Arjundhara has been selected as the study area which is situated in eastern part of Nepal. It is in Jhapa District and 5 kilometer north from Birtamod situated in east west high way.

- ) Though it has great religious, cultural and natural value, it has not been seen from the view point of tourism. So far the development of the religious tourism, Arjundhara is the best place.
- ) Arjundhara possess many attractive things which help to attract many tourists every year. So the Arjundhara of Jhapa has been selected for the study.

### **3.3 Nature and Source of Data**

To find the above mentioned objectives, primary as well as secondary data has been used for this study. The primary data has been collected form the field survey, key informant interview, focus group discussion and Questionnaire and secondary data has been collected from the related different materials, books, literature, reports, articles, journals, project reports, department of tourism library and Information Centre of Arjundhara Jaleshwor Dham.

### **3.4 Universe and Sampling**

Primary data has been collected by questionnaire from three categories of respondents. The first category of respondents were the tourists. This category has been used to collect information to support the analysis and to find out the real needs and to understand their perception towards a religious tourism in Arjundhara. 20 tourists were selected for the interview by applying random sampling method.

The second category of respondents includes tourism entrepreneurs like hoteliers. Altogether 20 hotels were selected among 55 hotels who are involved in hotel business. The sample size was 37% of universe. And both simple random and judgmental technique has been applied for the sampling procedure.

The third category of respondents were local people. Altogether 25 % or 30 Household is the sample size among 120 households. Simple random and purposive were used to collect information

### **3.5 Data collection Tools and Techniques**

To collect the information, this study has been applied structured questionnaire, unstructured interview and observation to generate the primary data.

#### **3.5.1 Questionnaire Survey**

A number of questionnaires were administrated keeping in view of collecting all of the pertinent information. A check list for final statistics was also prepared and implemented to get the data relating identification, demographic information, and number of incoming tourist, likewise, the researchers also designed some additional question to find out the future possibility of tourism activities in Arjundhara

### **3.5.2 Field Visit and observation**

The researcher quite often utilized observation method to find out the actual situation of the study area and the activities related to tourism. Moreover, the researcher observed that attraction of study area, what types of facilities are there for the tourist and what are the problems in the study area.

### **3.5.3 Key Informant Interview**

In this study the key informants were used as the main source of data. In this process the president, members of Arjundhara Dham Committee and some renowned person who know this area well, were interviewed.

### **3.5.4 Focus Group Discussion**

This study focuses on the tourism sector in general and pilgrimage tourism in specific. Ten people near to the Arjundhara Dham area had been taken and discussed on the prospects, challenges and other related topics. Similarly the stakeholders (management committee, hoteliers, related other) and other person had been taken and discussed.

## **3.6 Data Analysis**

This specific study is mainly based primary data for the field. Data has been analyzed with the help of computer program simple statistical tool like table, graph, percentage and average has been used for data analysis. However, researcher studied several related literature, guide books, publications pertinent to this study. After collecting the data from the field survey the researcher had edited the collected data and than each part of information haddescriptively been analyzed and some had been tabulated for the nature of qualitative and quantitative study.



## CHAPTER – IV

### Pilgrimage Tourism in Nepal

#### 4.1 Introduction

Nepal is a tourist paradise with an infinite variety of interesting to see. Nepal has many things to offer the visitor, the flourishing of art and architecture demonstrated by the temples of Kathmandu valley, the beauties of nature by the soaring peaks of mt. Everest and other mountains not so high perhaps, but over more spectacular in appearance such as Machhapuchre and Amadablam. Besides these there is the mount Gauri Shankar, believed to be the home of lord Shiva and his consort, Goddess Parvati, the Ganesh Himal, referred as the home of the elephant God Ganesh. As a matter of fact, draped along the greatest heights of the Himalaya, Nepal is the land of eternal fascination, a land of ancient history, colorful culture and peoples, superb scenery and some of the best walking trails on earth ( Dhakal, 2000).

Nepal is the multi religious country but two religions are seen to have majority they are Hinduism and Buddhism. These religion have co-existed amicably for centuries and many people perform both religious festivals that spill in to the street of the cities and the valley accompanied by great deal of favor and gaiety. For each and every visitors Nepal not only offers its ancient culture and architecture, splendid mountain view adventure opportunities through its mountains, jungles and rivers. It the area of trekking, jungle safari and rafting and it offers the easiest and the shortest route to Tibet. Since the opening of Tibet, the route from the Kathmandu has become increasingly popular. There is no seasonal hazard in traveling through this beautiful Himalayan country. This makes Nepal a delightful visit that one can come here in all and every season ( Pun, 2007).

In reality, It is not only a geological mosaic but also a human mosaic. It has a population divided into various ethnic groups speaking different languages and

dialects. Due to topographical difference they put different costumes and ornaments at different places. They peacefully co-exist and this character of the nation has created an astonishing Nepali culture. Hinduism and Buddhism are equally honored in Nepal and the blending of the two religions in one entity has inspired and created the distinct culture of its own. The reality of this uniqueness can be seen in the everyday life of the people and in the works of arts and architecture (Pun, 2007).

The enduring product of God the combination of natural beauty along with the artistic creation of man bonds to Nepal a charm and individuality which is distinct and unique – so Nepal provides visitor with an opportunity to enrich thought of history and culture by exploring land with rich religion and culture. Nepal, really speaking, a cultural center where the existence of spiritual and cultural treasures blesses each and every visitors by paying with a rich religion and heritage. Nepal has a culture nourished by the fusion of Hinduism and Buddhism since a civilization stretching back to thousand of years. Religion is an integral part of Nepali life. Main religious creeds namely Hinduism, Buddhism and Bhaisnava, Sakta, Math in both Tantric and Nontantric forms prevalent in Nepal. Nepal has a tradition of religious tolerance. Hinduism and Buddhism are the two religions of Nepal, which exist simultaneously in an amicable and harmonious way. Among the wealth of varied attractions are the temples, stupas, monasteries, pilgrimage sites religious edifices and the historical monuments, which are found in all parts of the country (Pun, 2007).

The great Himalayan peaks drag its majestic length on long its northern fringe topped by 8848 meter Mount Everest, the highest peak in the world. When visitors travel to the ancient pilgrimage sites to Nepal, lying in the lap of Himalayas seeing shrines and sculptures standing as they hence for centuries.. In this land the existence of spiritual and cultural sites in the serene atmosphere in the remote Himalayan regions make it depart from the other places in the world. Due to its serene and lovely atmosphere Nepal is regarded as the best place for

meditation and penance by the sages and saints of all ages. They came for meditation and peace in the Himalayas. That is why, the faith and images of Gods and Goddesses are to be seen every where. Here are many pilgrimage sites in the lap of Himalayas, producing secret messages lying away for ages in the unique beauty of vast mountains deep and calm that mark beauty and allure at all these pilgrimage sites. Religion has played an important role in molding the outlook, attitude and ways of life of the people which gives distinct cultural identity (Pun, 2007).

#### **4.1.1 Muktinath pilgrimage site**

One of the popular pilgrimage sites in the Himalaya is Muktinath. It is located in the district of Mustang –north western Himalayan region. The temple of Muktinath is situated at the altitude of 3749 meters above sea level. This is famous for the temple dedicated to Lord Vishnu or Muktinath or Lord of liberation. This holy place is accessible from Pokhara either following the 10-14 day trekking trail or air service up to Jomsom and short distant trek from there. Jomsom and Muktinath make a splendid one week trek from Pokhara. The trekking route provides a vast panorama of gutting Annapurna Massif as cruel as the glimpse of the world's deepest gorge flanked by the Annapurna and Dhaulagiri ranges. Muktinath or the Lord of liberation is mentioned in Hindu Purans and Buddhist sutras. This holy spot is held sacred by both Hindus and Buddhists. The main temple is pagoda shaped and is situated on a high mountain range. Actually it is located about 18 kilometers north –east of Jomsom (Khatri, 1982).

The principal deity of Jwala Mai (Goddess of flame) is housed in pagoda temple. There is also a Buddhist monastery near to the temple. There are 108 waterspouts set into a wall around the temple. The holy water comes out of 108 waterspouts. The Jwala Mai temple has a spring and an eternal flame burning on the ground in front of a stone altar. Hindus regard this temple as the seat of another form of Lord Vishnu, the preserver of the Hindu world. Lord Vishnu is represented by a black saligram (ammonite fossil) in the holy shrine of Lord Muktinath. A bath in

the 108 waterspouts is a must for the pilgrims to wash away all their sins. The area around Muktinath is known as Muklichhetara place of liberation and is filled with saligram (Khatri, 1982).

The holy muktinath pilgrimage site highlights the peaceful co-existence of all religion in Nepal. There are also Helicopter services on request. There are rest-houses, lodges and restaurants at nearby, the best months to visit Muktinath are Jesth (may-June) and Magh (Jan-Feb). A mela (fair) is also observed here on that occasion ( Khatri, 1982).

#### **4.1.2 Gosai Kunda Pilgrimage site**

The sacred pilgrimage spot is Gosai Kunda, which is situated on altitude of 4,380 m. to north of Kathmandu in the Himalayan region. This is holy lake and the most important place of pilgrimage. The holy lake is in the north-east of Helambu. The best approach to Gosai Kund is through Dhunche- enreached by High Mountain on the north and the south and by higher landscape on the east west, this lake is ground and picturesque. On the east and west of this Kunda, there are nine famous lakes such as Saraswati Kunda, Bhairav Kunda, Surya kunda, Ganesh Kunda etc. This holy kunda (lake) is considered to be created by lord Shiva. When lord Shiva swallowed venom, it caused a burning pain in his throat. In order to cool himself from the dangerous poison, he thrust his trident into a mountain to receive cold water quench. This lake is believed to be a place to receive lord Shiva's thrust. There is a large rock inthe middle of the lake, which is regarded as shivasidal and exactly gives on impression of big person lying in the lake ( Pun, 2007).

This holy kunda lies in the region of Ganesh Himal. Pilgrims congregate in big numbers on the occasion of Dasahara and Sravana purnima(August Full moon day) lodges and small hotels are available for the pilgrims. The route goes through Dhunche (1,866m) which is connected by road from Kathmandu. Then, the Syabruvillage, Ghora Tabela(3,048mts) Kyomggin Gompa, lama hotel Singh

Gompa high above the Trishuli and after passing this places Gosain Kunda arrives. The Topography automatically changes and becomes alpine. The famous holy lake of Gosain Kunda is in harsh granite surrounded by the forest lying far below. Here every year the pious devotees of lord Shiva ravel to this holy place of worship. The drivingly image of God emerged deep in the water of ice-cold Kunda. This another very famous pilgrimage place, of Hindu shrines which stations in the Alpine region of the Himalaya like Amarnath in Kashmir, and the mouth of cow, the source of the sacred Ganges at Badrinath in Kumaun, Gosainthan is equally revered by all Hindus ( Pun, 2007) .

#### **4.1.3 Swarga Dwari Pilgrimage site**

Equally famous pilgrimage site is Swarga Dwari. This holy place is located 26 kilometer west of Khalanga Bazar: administrative headquarters of pyuthan District. Swarga Dwari signifies the meaning of the gate to haven and is one of the most important places of pilgrimage in Nepal. This sacred place was selected by the saints and sages fore the place of meditation since the antiqiity. It is the fumed spot where the Baal Tapaswi (child sage Padmagiri) also meditated. This great child sage is known as Swarga Dwari Mahaprabhu who made this place known as a sacred pilgrimage site. Many saints and ascetics practice meditation even today in this place living in caves where swarga Dwari attained perfection of sage head ( Pun, 2007).

Swarga Dwari is located 450 kilometers in western Nepal in Pyuthan District at Khaal about 2121meters height altitude. It is believed that this place is known since the Mahabharat time. Pandav made their way to heaven by practicing religious penance from here to heaven and so it is known as the “gate to heaven”. This place is located on the top of Mandevi River and there are dense forest and meadows all around it. At the top of the ridge, there is temple of Swarga Dwari, rest houses for the pilgrims, police and health post. All the temples are decorated artistically and full of flattering flags. There are images of Swarga Dwari Mahaprabu, big fireplace of making religious sites and Shiva Panchayan, Devi

Panchayan, Vishnu Panchayan, Surya Panchayan, Ganesh Panchayan etc. Noteworthy of all the places, is the place of meditation of Swarga Dwari Mahaprabhu and the way the great sage used to go for bath in the Mandevi River. There are meadows for grazing the hundreds of cows kept by this sacred place (Pun, 2007).

The very surrounding of the place is attractive due to its composition of religious environment. By seeing the yellow color clad ascetics and the Pathsala (school) for all of them and the people gathered for religious attainment. Here especially in the month of Baisak Purnima(Full moon) and Kartik Aunsi (New moon) melas ( religious fairs) are occurred, which provide religious, cultural and historical importance attached to it. Geographically and physically this place is also attractive as the mountain of Gulmi and Argakhanci in the east, the natural vistas of the district of Dang and Rolpa in the west, the snow-clad Himalayan sights of the Rolpa and Baglung in the north and the unique views of Dang and Arghakhanci in the south. There is possibility of viewing the night sights of the Uttar Pradesh, India in the fair weather in night by seeing the lights glowing in the area form the top. The sight of the Himalayas, lowland hills this sacred place (Pun, 2007).

This sacred pilgrimage site is visited all the year round by the pilgrims from all parts of Nepal and even from India. But mainly pilgrims are seen in large numbers especially in the month of falgun to kartik. The followers of all religions are equally received and honored here irrespective of their creeds and sects. There arrangement of free fooding and lodging for all the pilgrims is free. In order to reach Swarga Dwari by trekking, it takes about 12 hours from Dang. Bus services are available from Bhalubang to Pyuthan. The road is not good and comfortable for traveling. In spite of not getting good transportation, many pilgrims pay visit to this sacred place for receiving blessing and solace in their life (Pun, 2007).

#### **4.1.4 Manakamana Temple**

Manakamana is one of the most popular pilgrimages of Nepal. This wish fulfilling temple of Manokamana is located in the District of Gurkha in the Gandaki zone. Every year thousands of pilgrims pay homage to goddess Manakamana Mai. Two times in a year big fair takes place here and pilgrims from all over the country come with all kinds of faith. These fair of Kartik Panchami (October-November) and Baisakh Panchami (April- May) are participated by thousands of pilgrims from different parts of the country (Pun, 2007).

Pilgrims from all parts of the country and of all ages visit this place. Newly married couples seeking consummation of their love, students wishing success in studies, politicians wanting to win elections, writers longing to gain name and fame and business men desiring to gain in success their business go to this temple. It lies on a hillock about 125 km from west of Kathmandu, four hours bus drive from Kathmandu to Abu Khairani 25 kms near by the historical city Gurkha. From there roughly four hours on foot journey takes through lush greenery, silvery rivers and sparkling streams to reach Manokamana village. This village is small, shops and lodge line the main lane leading to the temple (Pun, 2007).

#### **4.1.5 Pashupatinath.**

Lord Pashupatinath is the guardian deity hindu people. It is the holiest and oldest shrine of lord Shiva. The temple of Pashupatinath (the lord of animal) is situated on the western bank of the holy river Bagmati. It is the double roof Pagoda of gold-coated brass. The main gate and three other gates are made of silver. It is located about three miles north of the Kathmandu city. It contains the world famous lingam (genital) of Pashupatinath. The big hilted figure of Nandi (bull) the vehicle of lord Shiva is in front of the main gate of the temple. It is seated on a stone pedestal flanked by the golden trident. The pagoda style temple with golden roofs and silver doors is famous in the whole world (Pun, 2007).

The Pashupatinath is considered as god of gods (the great god). Its importance has been described in all old and ancient scriptures. He is worshiped as the symbol of unity by all the Hindus of the world. The very name of Pashupatinath is the culmination (union) of all sects like Saishnava, Shaiva and Shakta. It is the holy temple of Hindus where thousand of devotees come to pay homage to God Pashupatinath. MahaShivaratri is the holy auspicious occasion on which he is worshipped especially by all the Hindus of the world (Pun, 2007).

Thousands of Hindu devotees come to this temple on the auspicious occasion of the annual festival of Shivaratri (February/March) including large number of Indians. They take a holy dip in the Bagmati River outside and then enter the temple to offer obeisance to lord Shiva who is considered protector of all creature of the world. It is the holy temple of Hindus where thousands of devotees of the worlds come to pay respect to God Pashupatinath. Pashupatinath is the lord of beasts his vehicle Nandi(big bull), which is made of stone, installed in front of the main gate. This temple with two tired golden roof and silver doors is famous for its superb architecture. Pashupatinath is worshiped form the very early morning by hundreds of the Hindus. Entrance the temple precincts is permitted to the Hindus only but tourist can clearly see the temple and the puja performed in the temple premises form the eastern bank of the Bagmati River. Other tourist attractions clearly visible form the eastern bank of the Bagmati River is Aarya Ghat ( Burning ghat ) (Pun, 2007).

#### **4.1.6 Baraha-Kshetra**

Baraha-Kshetra is situated at the height of 3000 ft and eight miles away form chatara project. It covers an area of about 5 to 6 k.m. It is one of the foremost important pilgrimage places of the Hindu of the world. The literal meaning of Baraha-Kshetra is the area of the wild boar God. Baraha-Kshetra is the holly place of Hindu pilgrims, situated at the confluence of the two rivers- the Sapta -Koshi and the Kokah. The famous temple of God Baraha is situated on the left bank of the Koshi River at a distance of 4 miles from Dharan. Its altitude however is higher



than Dharan. The two-storied temple houses the image of Baraha, the boar incarnation of Lord Vishnu. The existence of this image is of 12<sup>th</sup> century according to some historians (Pun, 2007).

A grand holy fair is held at Baraha-Kshetra every year in the month of October. One month long fair is held from the full moon day in the second half of January to the next full moon day in the first half of February. This is the general belief of the most of the Hindus that the forefathers who receive panda (balls of milk pudding with flour) will liberate from the birth and death eyeless. Offering of panda satisfies the hunger of the forefathers and help them to achieve heavenly abode. According to the Baraha Puran, a Hindu scripture the dead parents and relative will receive the same spiritual advantage if their living relatives offer pandas at Baraha-Kshetra. Besides this advantage, childless couples get potency if they have holy dip in the Koshi-river (Pun, 2007).

There is also a temple called Matang in the Baraha-Kshetra area. It is said that King Himalaya himself planted plum trees there so that dead persons can get fruits to eat. This is called Bairban (the forest of plum trees). There is also a lake at Kokabaraha called Vishnu Sarobar (pond of Vishnu) thousands of pilgrims visit this holy place from Nepal and from neighboring country India every year but the government has not done anything here in planned way to develop it as place of pilgrimage though it is very important pilgrimage place (Pun, 2007).

#### **4.1.7 Boudhanath**

Boudhanath stupa is situated in Boudha, five miles east of the Kathmandu cosmopolitan city. It is one of the biggest colossal Stupa in the South Asia. It is built on octagonal base, inset with prayer wheels. It has four pairs of enormous eyes looking out in the four directions. It is understood that it keeps eternal vigil for right behavior of all human beings (Rakesh, 2002).

#### **4.1.8 Swayambhunath**

The temple of Swayambhunath stands at the hillside of the Kathmandu city. It is at a distance of two miles from the city. This temple is made of solid hemisphere of brick and soil (Rakesh, 2002).

#### **4.1.9 Dakshinkali**

DakshinKali is the mother goddess of Nepal. She is one of the famous forms of mother goddess Kali. The temple of DakshinKali is situated some 6 miles south of Kathmandu. The image of DakshinKali was emerged in black and bright stone during reign of King Jaya Pratap Malla. Pilgrims play homage especially on Saturday and Tuesday to this popular and benevolent goddess ( Rakesh, 2002).

#### **4.2 Pilgrimage Tourism in Jhapa District:-**

Jhapa district lies in Mechi zone and eastern development region. There are so many places which have high religious value but the lack of promotional activity these places are not promoted as tourism and the management of all these places have not become effective for all stakeholders and other people. Any research and study of these places are not conducted yet properly.

For the promotion of pilgrimage tourism in Jhapa district it needs to study the condition of these places. There are so many places in Jhapa district which has high potentiality of pilgrimage tourism. Among all these destination Kechana Kabal is one which lies in Kechana V.D.C of Jhapa district. Kechana Kabal lies in the lowest altitude of Nepal. It is just seventy meters up from the sea level. It has also historical and religious value as well. It is forty kilometers south from the east-west highway. There are so many attractions for the development of tourism sound nature of this place fascinates any one who loves the nature.

Another pilgrimage destination of Jhapa district is Krishna Thumki from Kankardvitta, to Krishna Thumki there are many other attractions like “the Temple of Hanuman”, “Nava Durga temple and also natural beauty like green

forest, and river named Mechi. Krishna Thumki lies in ward No. 7 of Bahundangi V.D.C. It is situated on the top land and covered by the green forest. Krishna Thumki is a historical and highly religious. It is explained in a mythology and other Puran also. Its importance is closely related to lord Krishna.

There are so many places which have historical and religious value. Kichchak Bad is one of them. In Hindu mythology Mahabharat, we find the description of this place. It is in ward no 5 of Prithvinagar V.D.C. There we found a statue of Bhimsen sitting over the body of monster (Kichchak) to kill. The area of this place is Ten Bigaha which is hundred feet heigher than other land. There is a Siddeswari Bhagawti temple, Shivalay (home of lord Shiva), statue of Ganga Mata. There is a pond with area 40x40 feet only 10 meters form Deuniya River ( Pokharel, 2059 BS).

There is another religious destination Kotihom which is in Surunga V.D.C of Jhapa. It lies in the bank of Kankai River. Kankai River is a holly river. Many people visit there for their religious purpose. In Mage sankranti (1<sup>st</sup> of Magh) many pilgrims come to wash their sins. It has also high religious value. There are so many temples, statues Sanskrit Pathsala (Sanskrit school) and Arya Ghat. Every day there is religious activity. Poor people who can't afford the cost of marriage and other religious people also go there and do many ritual activities. The importance of holy river Kankai Mai is for all of Hindu.

Another pilgrimage destination of Jhapa district is Satakshi Dham. The importance of Satakshi Dham is historical and religious, from the Jhil-Jhile (which is in east west high way), it is five kilometers north. The way to Satakshi is very natural and so attractive. Many birds and flower we can see there. If we enter in to the gate of Satakshi we can see many temples and stone of religious importance. Then by moving forward we can go to the land of Satakshi Bhagwati. There are many caves which has different names like Shivashakti gufa, Pandav gufa, etc and other attraction like waterfalls, rivers green forest, and pond. Nepal is a land of

religion, feast and festivals. There are so many places which are sacred and holy. These places give us peace to our mind and moral lesson also. If we have faith to god we pray and worship. It doesn't matter what is the purpose of our visit but if we manage this type of destination tourism will spontaneously promoted.

### **4.3 Pilgrimage site in Arjundhara**

One of the best pilgrimage site of Jhapa is Arjundhara Jaleswor Dham. It is the most famous site of eastern part of Nepal. According to Mahabharat epic one billion cows of king Birat, from eastern part of Biratnagar had been taken away by the robbers and hid them in Lukani and Yadhamdwara. Taking the help of Pandav, Arjun took those cows and provided water by using arrow to the source of the water. Therefore it is called Arjundhara.

Arjundhara is situated 5 k.m. north from the Mahindra high way (Birtmaod) Here in Arjundhara devotees from Nepal and India come for pilgrimage on the occasion of "Balachaturdashi" it is very good to see people participating on hymn dance and singing religious song. Since 2040 B.S every year there is a Puran (religious speech) which accumulate money. This money had been invested for the development and management of this place ( Pokhrel, 2059 B S).

Premlal Pradhan a resident of Darjeeling had made wide Byas temple and listening hall which cost 120 thousand. In Arjundhara, puran, religious speech and singing of religious hymn is done on regular basis. Jaleswor Mahadev temple is the oldest temple of Arjundhara where Rudri reading, Shiva puja and collective hymn singing happen in every morning and evening. Arjundhara "Bed Bidya Pith" (Sanskrit school) was made with the help of Mr. Durga Prasad Kharel. It is two storied building having six rooms. After the opening ceremony by Khem Raj Keshab Saran, Bed, Rudri, chandi Ramayan and Mahabharat were taught by principal Pandit Puspallal Niroula, Karma-Kaanda by Damodar Pokhrel, Bed and Rudri by Pankmal Ghimire and Astrology is taught by Bishnu Kafle regularly. Man and women in Aunsi (new moon day) and Purnima (full moon day) will get

yoga training. For the student living in and outside the hostel will get leave on Asthami. On Trayodashi ,Chaturdashi and Pratipada. Arjundhara Jaleswor Dham has one Bigaha land but now it is increased to two bigaha. Here is also on guest house which is sponsored by late Padam Giri, Laxmi P. Pokhrel and Briz Mohan Gattani. With the help of Luthrun World Service, Dr Shankar Upreti and Bisha Sivakoti started Arjundhara Adarsha Sanskrit secondary school where 25 teachers and five hundred students do their academic work regularly.

It was registered in district administration office in the year 2044 Bs. The presidency had been handed by Briz Mohan Gattani in the same way vice-president Hom Bahadur Thapa, secretary Sanat Shaha etc. the working committee form 2023 to 2039 Bs was taken by the local people of Arjundhara and Sanischare V.D.C. from the year 2040 to 2058 there had been 18 Purans which transformed Arjundhara in to dham. Out of eighteen purans 1<sup>st</sup> puran was told by late Dilli Ram Guragain and ShreeMud Bhagawat was speeched by Madhav Niroula. Maximum purans were speeched by Puspallal Niroula and Krishna Prasad Mishra.

Arjundhara is not only important for religious historical but also for tourism as well. Bow shape waterfall fallen from the pond is believe to make the sinner sinless. Shyam Tamrakar form Birtamode made these Taps Amar Dharmashala made by the family of Amar Khadka, make easy for pilgrims to live. Previously the area of Arjundhara Dham was 1 Bigaha which has been enlarged in to double, in the same way the area of pond is also broadened, sanitized and is surrounded by the wall.

The turn his majesty the government added by donating the slate and stone in the periphery of Shivalaya. In the same way the trees like peepal, bar , Rudrakshya, Bel and Amrapalli (Mango tree) give the sense as if the Shivlok (resident of lord Shiva) is here. If we talk with the members of Jaleswor Dham, there is still a lot to work for Arjundhara for its betterment. The improvement is needed for the betterment of the temple which is going on according to the exports

from Arjundhara. Few years before the government have launched 1 rupee postal ticket of this Dham. For the promotion of this Dham many books and Article like Arjundhara (short epic), “Jaleswor Dham” (short epic), “Arjundhara Jaleswor Mahima” were published likewise many article have been written in many journals.

Bow shaped pond, Bow shaped land, Arjundhara is the most famous religious place in the eastern part of Nepal. It is also called eastern Pashupatinath, where there is hostel for the students, systematic dining room, separate hut for hermit and proper place for the hermit and proper place for the death ceremony.

#### **4.3.1 Important festivals in Arjundhara**

Some important festivals are given below.

##### **Balachaturdasi**

The fourteenth day form the full moon day is called Balachaturdasi. It is in the month of Mansir. Many pilgrims from different parts of Nepal and India visit this place in this time. In the festival of Balachaturdasi the Dham is made beautiful and many programs like religious dance, singing and other activities are conducted. All over night peoples go there to be sinless for this purpose they throw different types of seeds all around the pond and temple.

##### **Shrawani Parba**

Shrawani Parba is another most important festival for this place. It is in the month of shrawan and begins on the day of full moon. Every Monday of Shrawan pilgrims visit there and pour the water to the Shiv Linga from the pond. They also Belpatra, Cows milk and other things also. They believe that if they do so, they can get success over their difficulties.

### **Nag Panchami**

This festival falls on the fifth day of the bright lunar fortnight in Shrawan. It is celebrated in Arjundhara very greatly. On this day, pilgrims worship Nagsheela (stone of snake) and different ceremony held there.

### **Teej Parba**

Teej falls in the month of Bhadra on the third of the bright halfmoon. It is an annual festival and celebrated all over the country. This day is spent by worshipping Shiva and Parvati. Women sing and dance on the whole day. They wish for long and happy life of their husbands. Arjundhara Dham also celebrates this festivals in this period Arjundhara becomes recreative. Specially, those people who are near the Arjundhara come to watch the fair.

### **Dashain Festival**

Dashain festival is the most important festival for Nepalese Hindu. People in Arjundhara celebrate this festival greatly. In this time, the temple of Arjundhara is decorated by colorful painting and the surrounding areas are also neat and clean. In the Ninth day of Dashain there is worshipping goddess Durga and reading Chandi. In Arjundhara Dashain is celebrated from the tenth day to fifteenth day by putting Tika and taking blessing form the respected person. On this occasion, people near to Arjundhara temple come for the Tika and Jamara.

In this way various festivals are celebrated in Arjundhara. Besides these festivals, Bratabanda and Marriage ceremony are also held.

### **Available Facilities in Arjundhara**

The development of tourism depends upon the infrastructure facilities of destination place. These facilities determine the geographical location of any country. It includes the various aspects such as transportation (road, air, and water), communication electricity, and drinking water as so on. Beside these

facilities hotels, resort, complex, suitable environment, culture and tradition are also influencing factor for tourism development.

Among the various religious places Arjundhara is one of the important religious places of Nepal. Thousand of tourists are visiting Nepal for a long time. The infrastructure facilities are not developed properly but comparatively those facilities are improving than the previous year. Available infrastructure facilities having in Arjundhara are given below.

### **Transportation**

Tourism and transportation facilities are the interrelated subject matters the tourism industry developed with the development of transportation it is making possible to travel from one place to another. Similarly, it makes the travel fast easy and effective. The volume of the tourists depends upon the transportation facilities of that place. Because of the transportation facilities, the world is becoming global village. Every person can visit from one corner to another corner of the country and one country to another country in a short time.

Arjundhara is located in Tarai range of Eastern Development Region. Easy plane land is suitable for road transportation. Available facilities are given below.

### **Road**

Arjundhara is just 5 kms far from Mahendra high way, so black top road has reached to Arjundhara. Bus, Rikshaw and other vehicles are giving service regularly from Birtamod. Road is fine and it is easy to travel in private means of transportation. But in vehicle there is difficult to travel because of the crowd. There are three way to reach Arjundhara. First is mentioned above. The second is Ilam to Arjundhara through Khudunabari and the third is Budhabare to Arjundhara. We can get travel services of bus and other vehicles.



## **Security**

Security is one of the essential factor of tourism development. If there is no security nobody wants to go and stay in destination place. Due to the poor security and conflict within the nation tourism industry is facing challenge since last few years. Arjundhara is also facing this problem. There is police station near Arjundhara and army camp is also there.

## **Communication**

Communication is also one of the important factors for tourism development. It helps to connect tourism industries tourism product and tourists by providing information about them. Because of the development of modern communication technology we can visit the world from our own room. In the context of Arjundhara it is very rich in communication facility. All kinds of means of communication like telephone, internet, T.V, Radio these are available near to Arjundhara. There is also the publication of one weekly news paper.

## **Water supply**

Water supply is the necessary element for the development of tourism. Arjundhara by name it is rich in water. For the use of water there are five taps which flow from pond and for drinking there is also pipeline and tap. The water from the pipe is collected in cement tank and other plastic tank. We can say that there is not a problem of water anymore.

## **Accommodation**

Accommodation is an important aspect of tourism industry. It determines the expenditure and duration of stay of tourists. Hotels, youth hotels, motels, resort complexes, holiday center, rest houses desert houses and apartment are accommodation facilities.

For the development of accomodation facility Arjundhara is left behind. Here sufficient accommodation facilities are not available. There are two toilets and rest houses. There is no guest house. There are some hotels around this area but these hotels only provide fooding facilities. They don't provided lodging facility.

## CHAPTER –V

### Data Analysis and Interpretation

#### Introduction

In this chapter an attempt has been made to assess the religious tourism development in Arjundhara on the basis of view and perception collected through the questionnaire and interview with the visitors (tourists) and tourism entrepreneurs. The survey results are tabulated in table presented and analyzed it.

To collect primary data of tourism of Arjundhara questionnaire were used, even though the visitors of Arjundhara were religious minded they paid full attention to the questionnaire and replied all the questions very carefully. The language of questionnaire was English, so it was a little bit difficult to answer the questions by local people, tourist and hotelier.

Table – 5.1 Profile of respondents

Respondents	No of Respondents
Tourist	20
Local people	30
Hoteliers	20
Key informant	3
Focus group discussion	2(groups)

Source- Field Survey 2009

Table 5.1 shows the main respondents from which primary data were collected. These main respondents are Tourist, the sample size 20 for tourist the sample size 30 for local people and for Hoteliers sample size is 20. This table gives the brief profile about the respondents.

## 5.2 Tourist Accommodation

Tourist Accommodation is the essential element for tourism development. In the context of Arjundhara there are not high class hotel around Arjundhara area. So for the study I had been taken some hotels form Birtamode (near town from Arjundhara) so there is a problem of accommodation. The available data shows that Arjundhara has an accommodation capacity of more than 177 beds. Among the visitors only a few numbers of visitors stay in Arjundhara who are sustained in Dharmashala but others were returned back to Birtamode and other place.

Table 5.2 Tourist accommodation

Name	Address	Quality	Capacity
Hotel Denial	Birtamode	Star	40
Hotel Pathivara	Birtamode	Lodgeing and fooding	25
Hotel New Daju Bhai	Birtamode	Lodgeing and fooding	20
Hotel Villigeo	Birtamode	Star	10
Hotel Deurali	Birtamode	Lodgeing and fooding	12
Hotel Kanchan	Birtamode	Lodgeing and fooding	16
Hotel Srijana	Birtamode	Lodgeing and fooding	8
Hotel Binayak	Birtamode	Star	15
Hotel Mechi Mahakali	Birtamode	Lodgeing and fooding	21
Hotel Panthar	Birtamode	Lodgeing and fooding	10
Hotel Kolkota Mistanna	Birtamode	fooding	--
Hotel Durga	Birtamode	fooding	--

Source: Field Survey 2009.

Table 5.2 shows that there are no facilities in the hotel around Arjundhara. Most of the tourist come back to Birtamode and spent their night so the money come from the tourist will be with outsider, it means the local people can't get any benefit from tourist and it will hamper the economy of the area.

### **5.3 Tourism Enhancement in Arjundhara**

Arjundhara is a sacred place for Hindu. Its history is closely linked with the Hindu mythology Mahabharat. Maximum people of Nepal are religious minded. They have faith on god and spiritual power. In the case of Arjundhara it is developed by local people and others who donate this institution. The main sources of this institution are Puran, which is conducted every Balachaturdashi and Srawani Parba. In this period accumulation money is a main purpose. This money spent to the development of this area and management of this are also. The development of this destination start from 2023 B.S and that different person donated for the infrastructure development of this area. In 2040 B.S it start Macro development plan and in the same pond and taps were made and statue of Arjun was constructed in the middle of pond in the year 2040 B.S. Gurukul Bed Bidya Pith was established and in 2045 B.S it was separated from Sanskrit secondary school. There are so many attractions which were made by donation by different individual.

Now the policy of the Arjundhara development trust is to make this place as a boost pilgrimage tourism destination of the nation. For this development this trust coordinates with V.D.C, D.D.C, Ministry of tourist and Nepal tourism Board as well in local people also know the significance of this area and they are also participating for the promotion of the area develop committee of this trust work hardly and change it to make suitable and facilitative for tourist as well. Recently this trust buy some land and enlarge this area and the surface of pond also expanded from the existing size so for the tourism enhancement in Arjundhar different activities are conducting these days. Different Medias are also involved to the promotion of this destination.

### **5.4 Tourist Arrival in Arjundhara**

Arjundhara is a one of the renowned sacred place for religious people and visitors. Arjundhara is no more a pleasure resort entertained by young couples, but

a centre of pilgrimage for contemplation for a spiritual efficiency. Pilgrimage was started in Arjundhara was since 2023 B.S when Khade Baa (A man of religious intellectuals) pointed this place as a sacred place.

Arjundhara, the most important place was slowly lost often the visit of many pilgrims. The new life of Arjundhara begins from the built of shivalaya (Temple of Shiva) in 2023 B.S. so many pilgrims were visiting this place before many years. But not actual data we have found from the beginning. We can find some records from Arjundhara Development Committee but its not final data. The inflow of tourist is more than this data.

**Table 5.3 Tourist arrival in Arjundhara**

<b>Year</b>	<b>Total pilgrimage</b>	<b>percentage</b>
1999	465	-----
2000	957	105
2001	1371	43.26
2002	971	-29
2003	956	-1.54
2004	1447	51.35
2005	1753	21.214
2006	3443	96.4
2007	4410	28.08
2008	9211	108.86

Source : Arjundhara Development Committee, 2009

According to the table, the year 1999, 2000 and 2001 had been seemed very sound according to the pilgrim's inflow data in these three years, the total number of pilgrims were recorded 465, 957, and 1371, respectively. There is no similarity in pilgrim's arrival record of Arrjundhara. The data reveals the fluctuation in total visitor's number. For example in the year 2002, the total pilgrim arrivals number were 971 similarly in 2003 the visitor's number were 956 there the inflow rate is decreasing order. The inflow rate is in decreasing order. In the year 2004 and

2005, the total pilgrim's arrival rate went increased with 1447 and 1753 respectively. And in the year 2006, 2007, and 2008 there is increase rate of tourist arrival i.e. 3443, 4410 and 9211 respectively.

Statistics show that the number of tourist visiting Arjundhara since 1995 has fluctuated considerably. The inflow of pilgrims in 1999, 2000 and 2001 were increasing. The number of tourist is in declining rate and in the year 2002 and 2003 there are steep decline in number of can be attribute to the instability in Nepal, may be a Maoist problems which the whole county was facing very badly. The lack of sufficient transportation and accommodation facilities may also have negatively affected the number of visitors was in increasing position may be the promotional activities became effective.

### 5.5 Main Purpose of Visit

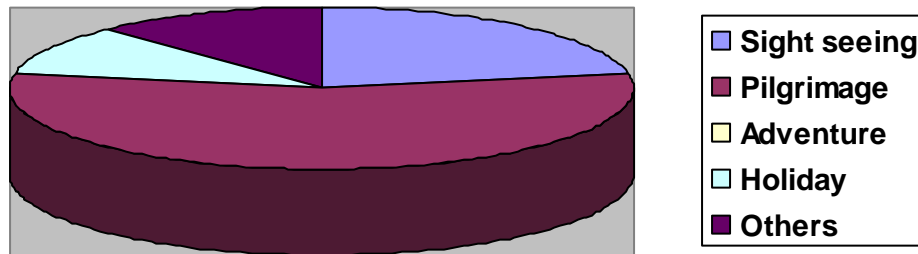
People visit places for different purposes and it depends on the kind of attitude they keep for that place. Similarly there are number of people who visit to Arjundhara. Data collected from the visitors of Arjundhara shows that their main purposes to visit Arjundhara are Sight seeing, Pilgrimage, Holiday and others as shown in the given table.

**Table 5.4 Purpose of visit to Arjundhara**

Main purpose	Numbers	Percentage (%)
Sight seeing	5	25
Pilgrimage	11	55
Adventure	0	0
Holiday	2	10
Others	2	10
Total	20	100

Source: Field Survey 2009

Figure 1: purpose of visit to Arjundhara



The table no 5.4 and pie chart shows that Out of 20 visitors to Arjundhara Jaleswor Dham surveyed during November 2009, about 55 % reported that their main purpose was to worship lord Shiva at Arjundhara and pay homage to different God and Goddess enshrined in Arjundhara area. The other main purposes of arrival to Arjundhara was sight seeing, holiday, pleasure etc.

Among 20 respondents 5 visited for sight seeing, entertainment, and visited for observing the place but 2 of them for holiday and only 2 visited for other purposes.

### 5.6 Source of information about Arjundhara

Arjundahara is located in eastern part of Nepal of Jhapa District. It is not well developed area from the tourism point of view. Here is not well management about advertisement of Arjundhara. Similarly, few articles are published about Arjundhara but thousands of tourists come to visit per year. Different tourists got information from different sources, which are given below.

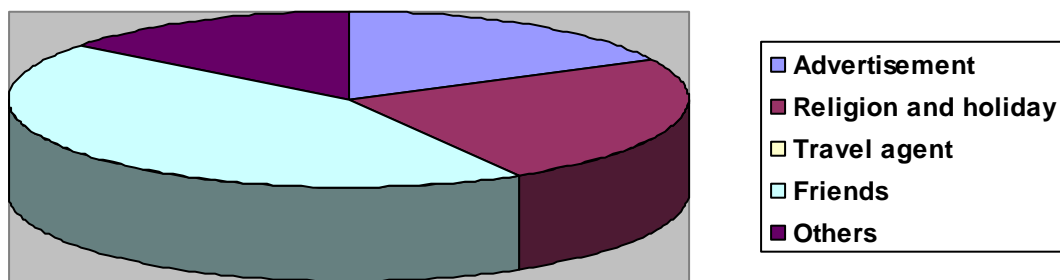


**Table 5.5 Sources of Information for Tourist**

S.N	Source of information	No of tourist	Percent (%)
1	Advertisement	3	15
2	Religion and holiday	5	25
3	Travel agent	0	0
4	Friends	9	45
5	Others	3	15
Total		20	100

Source: Field Survey, 2009

*Figure 2:* Source of information for tourists



The above table and pie chart shows that out of the 20 tourist, 9 (45%) got by friends and relative like wise 3(15%) got by advertisement. Similarly, 5(25%) got information by religion and holiday. similarly no one got by travel agencies, 3(15%) got by other source of information about Arjundhara but other sources playing normal role to regarding information for the tourist.

### **5.7 Age Differences of the Tourist:**

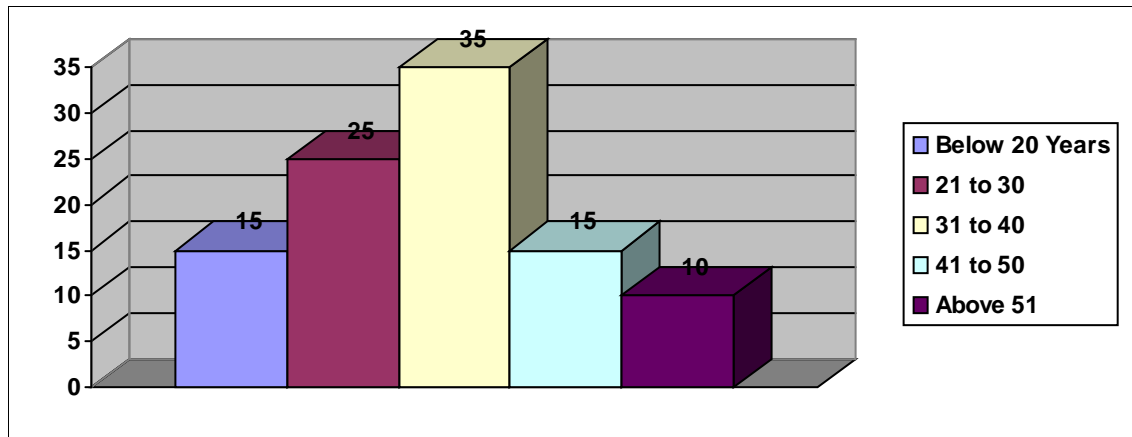
Among many tourists, only 50 were included from different age group at the time of survey in Swargadwari, which is given on the table below.

**Table no 5.6: Age Difference of The Tourists**

S.N	Age Group of Tourist	No of Tourist	Percent
1	Below 20 years	3	15
2	21 to 30	5	25
3	31 to 40	7	35
4	41 to 50	3	15
5	Above 51	2	10
Total	-----	20	100

Source: Field Survey, 2009

**Figure 3: Age Difference of the Tourists**



In this table, 3 persons were below the age group of 20yrs while 5 Persons are 21-30 years age group. Similarly, 7 were from 31-40years age group and 3 were 41-50 years age group and 2 were representing above 50 years of age.

### **5.8 Occupational Differences of the Tourist:**

The tourists were taken form different age group and different places. Along with the age group the occupational sectors were also included. The occupational data is given below through the table

**Table 5.7 Occupational Differences of the Tourists**

S. N	Occupation	No. of tourist	Percent
1	Agriculture	11	55
2	Study	5	25
3	Business	2	10
4	Service	1	5
5	Other	1	5
Total	-----	20	100

Source: Field Survey, 2009

The above table no. 5.7 shows that out of the 20 tourists 11(55%) were involved in agriculture like wise 5(25%) were involved in study and 2(10%) were involved in business actually while 1(5%) were taking service as to main occupation and 1(5%) were in other different occupation.

### **5.9 Duration of stay in Arjundahara**

The duration of stay is determined by the natural environment, accommodation facilities, entertainment and recreational activity of the destination place. In the context of Arjundhara, tourists don't want to stay for long time; the duration of stay of tourist is given below.

**Table no 5.8 Duration off Stay in Arjundhara**

S.N	Duration of stay	No. of Tourist	Percent
1	Less than two days	7	35
2	Less than three	9	45
3	Less than four	3	15
4	Above four	1	5
Total	-----	20	100

Source: Field Survey 2009

The given table show that out of the 20 tourists 7(35%) stayed less than two days and 9(45%) stayed less than three days. similarly,3(15%) stayed less than four days and only 1(5%) stayed above four days in Arjundhara.

It shows that most of the tourists stayed less than three days and the lowest number of tourist stayed more than above four days in Arjundhara.

### 5.10 Expenditure pattern of tourists

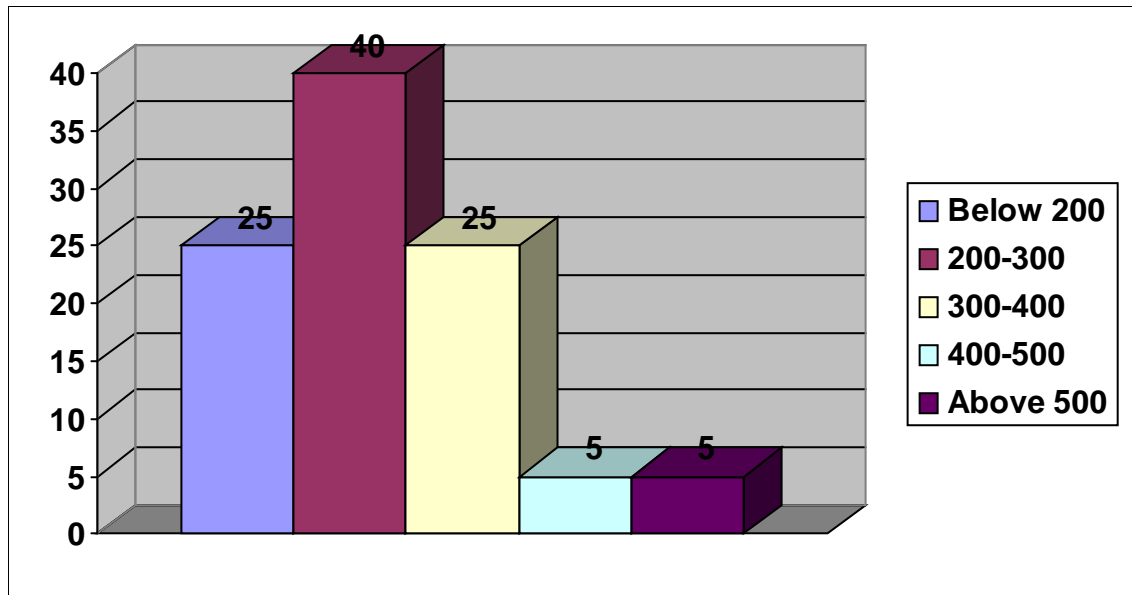
The expenditure pattern depends upon the nature and condition of the tourist and the tourist's product of destination place. In the context of Arjundhara, most of the tourists were domestic and coming from middle, lower middle and lower classes. Similarly, foreigners also belonged to the same categories. So the expenditure pattern is lower than the other tourist's areas of Nepal. The expenditure pattern of the tourists in Arjundhara is given below.

Table no 5.9: **Expenditure Pattern Of Tourists.**

S.N	Expenditure Amount (NRS)	No of Tourist	Percent
1	Below 200	5	25
2	200-300	8	40
3	300-400	5	25
4	400-500	1	5
5	Above 500	1	5
Total	-----	20	100

Source: Field Survey, 2009

Figure 4: Expenditure Pattern of Tourists



The above table clarifies that out of the 20 tourists 5(25%) tourists spent below 200 and the 8(40%) tourist expenditure was in between 200 to 300 while 5(25%) spent 300 to 400. Similarly 1(5%) tourists expenditure was in between 400 to 500 but only 1(5%) tourists spent above 500.

### 5.11 Times of visit in Arjundhara

The attraction and facilities of the destination place play the vital role for tourists. The visiting time of tourist in Arjundhara is given below with the help of table.

Table no 5.10 Times of Visit in Arjundhara

S.N	Times of visit	No of tourist	Percentage (%)
1	One time	12	60
2	Two times	7	35
3	More than two times	1	5
Total	-----	20	100

Source, Field Survey: 2009

Out of the 20 tourists 12(60%) expressed that it was their first visit in Arjundhara. Similarly 7 (35%) expressed having second visit and only 1(5%) Tourists visited more than two times. It was found that when the desire of the tourist is fulfilled after visiting the Arjundhara, they desire to visit a second time and referred their neighbors to visit.

### 5.12 Means of Transportation used by Tourists

Transportation facilities play a vital role for tourism development. In the context of Arjundhara, a motorable road has been reached and many kinds of means of transportation services are available there. But there is some problem in transportation. Table shows the means of transportation used by tourists.

Table no. 5.11: Means of Transportation

S.N	Means of Transportation	No of tourist	Percent (%)
1	Public bus	15	75
2	Tourists bus	-	-
3	Plane	-	-
4	Private vehicle	3	15
5	others	2	10
<b>Total</b>	-----	20	100

Source: Field Survey, 2009

The above table shows that 15(75%) tourist used public bus to come in Arjundhara like wise 3(15%) used private vehicle. No one uses plane and tourist bus to visit Arjundhara. It shows that public bus is the main source of transportation.

### 5.13 Distributions of Tourists by Nationality

National and international tourists come to visit at that place according to the popularity of any place. In Arjundahara also domestic and foreign tourists come to visit since long ago. Domestic tourists come from the different districts of Nepal and foreign tourists come from the different parts of India specially. They come from Sikkim and Assam which is given below through table

Table No. 5.12. **Distribution of tourist by nationality and district.**

S.N	Country	District	No of tourist	Percent (%)
1	Nepal	Jhapa	5	25
2	Nepal	Morang	2	10
3	Nepal	Panchthar	1	5
4	Nepal	Ilam	2	10
5	Nepal	Sunsari	1	5
6	Nepal	Chitawan	1	5
7	Nepal	Kathmandu	1	5
8	Nepal	Dhankuta	1	5
9	Nepal	Saptari	1	5
<b>Total</b>			15	75

S.N	Country	Places	No of tourist	Percent (%)
1	India	Assam	1	5
2	India	Sikkim	1	5
3	India	Siliguri	1	5
4	India	Karsang	1	5
5	India	Darjeling	1	5
<b>Total</b>	----	----	5	25

Source: Field Survey 2009

The above table shows that out of the 20 tourists 15(75%) were domestic tourist and 5(25%) were from foreign (especially Indian) country. The domestic

tourists represented different district of Nepal among the domestic tourists 5(25%) were from Jhapa district. similarly 2(10%) Tourists were from Morang district and 1(5%) from Panchthar district. Likewise 1(5%) from Ilam, 2(10%) form Sunsari, and 1(5%) from Chitwan There is less participation of tourists form Kathmandu, Dhankuta and Saptari.

In the context of foreign tourist, only 5(25%) Indians were taken as respondent which were representing form different part of India. Among them5 tourists 1(5%) were form the Assam; similarly 1(5%) were from Sikkim and 1(5%) from Siliguri. There was less participation from Karsang and Darjeeling.

It showed that most of the tourists were from Jhapa, Ilam, Morang And Sunsari district because of the unsuitable condition of the nation there was less participation of tourist from those district which are far from the Arjundhara. Similarly there was participation of Indian tourist form different parts of India.

**Table 5.13: Possibility of Visiting Arjundhara Again**

S.N	Category	No of respondent	Percentage (%)
1	Want to visit again	11	55
2	Don't want to visit again	4	20
3	May/may not	5	25
<b>Total</b>	-----	20	100

Source: Field Survey, 2009

Tourism of any place will flourish, if there will be more tourists visiting that area. The place should be such that motivate the tourist to visit again and again .In case of Arjundhara 11(55%) of the tourist wanted to visit Arjundhara again where



as 4(20%) don't want to visit again. It may be due to lack of motivating factor or lack of facility

**Table 5.14: Problems Faced by Tourist in Arjundhara**

<b>S.N</b>	<b>problems</b>	<b>No. of respondent</b>	<b>Percentage (%)</b>
1	Highly expensive	1	5
2	Sanitation	3	5
3	Lack of good road	6	30
4	Lack of security	1	5
5	Lack of accommodation	9	45
<b>Total</b>		20	100

Source: Field Survey, 2009

From the above table it is clear that the highest proportion 38% of the tourist feel problem due to lack of accommodation and in using different modes of transportation. As usual other 30% of the tourist complained that ,there is lack of transportation facilities to reach in Arjundhara .And 5% of respondents feel problem due to lack of security in the visiting period in Arjundhara.

To promote tourism in any area, it should have capacity to provide facilities which the visitors want so that the tourist feels easy and comfort in visiting any area. So in Arjundhara also, most of the respondent feel problem due to lack accommodation and proper facilities in transportation .So government as well as institution involving in tourism at Arjundhara should consider these problem to make Arjundhara as best tourist destination.

**Table 5.15: Most Attractive Things that Tourists love at Arjundhara.**

<b>Major attraction</b>	<b>No. of respondent</b>	<b>Percent (%)</b>
Pond and taps	3	15
Main temple	4	20
Religious environment	4	20
Statue of Arjun and cow	3	15
Worshiping and preaching	6	30
<b>Total</b>	<b>20</b>	<b>100</b>

Sources: Field Survey, 2009

Any thing in the area can be a tourist destination .for an area to be a tourist destination it must have some major attraction that motivate tourist. Arjundhara being a sacred place and having religious value, most of the tourist love its historical monuments, pond and taps, temples as well as religious environment and statue of Arjun and cow.

**Table 5.16 Peak Season of Tourist Arrival.**

<b>Season</b>	<b>No of respondent</b>	<b>Percentage</b>
Summer	8	40
Winter	12	60
Spring	---	---
Autumn	----	-----
<b>Total</b>	<b>20</b>	<b>100</b>

Source: field survey, 2009

For the tourist arrival, season is one of the basic element. Usually the tourist go for outing in holidays. The table shows, the peak season of tourist arrival is winter. Because the great festival “Balachaaturdasi” is in winter season. 100% of the respondent agreed that in the winter season there is highest inflow of tourist followed by summer season. Because, in this month of shrawan, people worship

lord Shiva. But in spring and autumn we can see few tourists in Arjundhara quoted by some hotel owners and local people also.

**Table 5.17 Facilities Provided to Tourist by Hotels.**

Facilities	No of hotel	percentage
lodging	16	80
Fooding	16	80
Transportation	2	10
guiding	1	5
Others	1	5

Source: Field Survey, 2009

In the above table it shows that facilities usually add and transportation. Though there is no facilitative hotel in around Arjundhara. So I have studied about hotel in Birtamod. In the same way facilitation complement attraction 80 % hotels are providing lodging and fooding in Arjundhara 10% of hotel in Birtamod facilitate tourist by transportation also. 5% of hotels have the provision of giving entertainment for tourist.

**Table 5.18: Prospect of Religious Tourism.**

S.N	Future scope	No of respondent	Percentage
1	Highly sound	45	64.28
2	Moderately sound	17	24.28
3	No so good	8	11.42
<b>Total</b>		70	100

Source; Field Survey, 2009

(Respondents are tourist hoteliers and local people).

The prospect of tourism of any area depends up on the attraction which is available in that place. Most of the respondents (tourists, hoteliers and local people) are optimistic that the future scope of religious tourism in Arjundhara is highly sound where as about 24.28 % of them take it as moderately sound. But

11.42% disagreed that in future tourism will not be better to take further steps for tourism development in Arjundhara.

## **CHAPTER- VI**

### **Problems and Prospects of Tourism Development in Arjundhara**

#### **6.0 Introduction**

Now tourism is becoming a great industry in the world. It is helping to build the strong national economy of many countries by providing job opportunity and earning foreign currency. In the context of Nepal, tourism is becoming a issue of challenge and opportunity. Nepal is rich in different aspect. Such as social, cultural religious and natural resources here are very important places for tourism development. Similarly, it is providing job opportunity for thousands of unemployed Nepalese people. It is one of the major sources of earning foreign currency and balance of the defect trade in this way it is known as opportunity sector. But on the other hand, Nepal is a country in which here are mountains and rural features. Most of the tourism spots are located in rural and mountainous area. Because of the complicated geographical structure it is very difficult to develop infrastructure facilities (NPC, 2003)

Nepal is known as destination place for pilgrimage tourists. Various places are known as a religious place so it has long history of religious tourism. Among the many tourism spots of Nepal, Arjundhara is one of the important religious places for Hindus. It is popular in national and international (specially India) level. So many tourists come to worship the statue Arjun and cows and lord Shiva. Since long time it has not developed as tourism destination properly because of which here are various problem and prospects for tourism development which are given below.

#### **6.1 Prospects of tourism development in Arjundhara**

Prospect of tourism development in any area are influenced by different geographical, social, culture, religious elements of that place. Some tourism spot have multiple features. These features determine the tourist flow that place. In the context of Arjundhara, it is mono feature tourism spot of Jhapa district. Some components about prospects of tourism development are as follows:

**Religious Faith:**

Religious faith is the most important aspect to motivate the human being. More or less all people are faithful with God different ways. So, millions of tourists are visit on in different religious places per year. Among those places Arjundhara is an important religious place for Hindus. There are some religious aspect about the attraction of Arjundhara.

**First:** It is destination place for domestic (Nepali) and foreign (India) tourists. The tourists have genetic faith about God and Goddess. So they come to visit Arjundhara

**Second:** According to the Hindu religion one who comes to worship lord Shiva and other god and goddess only once in their life attains salvation (Mukti)

**Third:** It is believed that after visiting Arjundhara the desire of the tourists are fulfilled and various tourists are still hopeful about that faith.

**Fourth:** All of the tourists of Arjundhara get equal respect in this place. So most of the tourist are from different class and caste.

In this way, Arjundhara is becoming a popular destination place for Hindus. Thousands of tourists form different parts of the country are visiting every year. Among the various aspects, religious aspects are the main attraction or pull factors of those tourists. So, all of Hindu pilgrimages want to visit Arjundhara and those people who had visited Arjundhara refer to visit this place for their neighbors and friends.

### **Better climate and environment**

Climate and environment of this place is the another important aspect for tourist. Arjundhara is located neither in hill nor in Tarai. So it has mild temperature neither so cold nor so hot. We find real environment in this place. The climate is appropriate and healthy. Forest and river biring are not so far form this place.

### **Scenic attraction**

Scenic attraction is also an important attraction of Arjundhara. This place is covered by different types of crops, garden, and vegetable so it looks greenery place in all season. Like wise important tourism destination like Shreeantu Ilam, Kanyam, Pathivara are not so far form this place. If tourist wants to visit these places they also can.

### **Cheap tourism place**

It is an important tourism spot of Jhapa as well as Nepal. It is located at just 5km from the Mahendra high way. So the transportation cost is minimum. There are not all types of facilities of accommodation for tourist standard hotel and lodges are not built yet. Some Dharmashala are built for the tourist. Some of those houses are free for the tourist in some buildings they can pay as they want. In some certain festivals food is provided for the tourists. In such situation on every person can visit Arjundhara in minimum financial expenditure. So it is known as a cheap tourism spot of Nepal.

## **6.2 Problems of tourism development in Arjundhara**

There are various factors to determine the problem in Arjundhara. Mainly tourism industry, infrastructure facilities and tourism product are the interrelated subject matters for its development. In the modern situation the tourists desire facilities and like to go only to the facilitated tourist spots. In the context of Arjundahara, various programs are lunched for the development of Arjundhara heritage an infrastructure. Comparatively the condition is improved form that of the previous years but that is not enough for the tourist. Even if there are many

problems related to different sectors, only those that have direct impact on tourism development have been stated below

### **Accommodation**

Accommodation facility is the main thing for the tourism development. But accommodation in Arjundhara is very poor. There is no any modern hotel and lodge. Tourist must return back Birtamode to spend their night. So the main problem of Arjundahara is a lack of accommodation facility.

### **Transportation:**

Transportation facility is the main thing for the tourism development. But transportation facility in Arjundhara is not good. There are black top road but vehicles are limited. The number of vehicle is very minimum. Tourists traveling in vehicle have to suffer from many difficulties. The condition of the road, way from Ilam to Arjundara is not so good. There are many rivers across the road but there is no bridge. So in summer season it is very difficult to travel.

### **Communication**

Communication is also one of the important factor for tourism development. It helps to know the details information about destination place and helps to send information and about tourist product and facilities for the tourism industry. Now it is being essential factor for its development. In the context of Arjundhara we can find many types of modern means of communication but this destination cannot coordinates with such type's means of communication. This destination cannot use these are as for the promotion of this destination as tourism place.

### **Advertisement**

Arjundhara is a place which has sound prospect for tourism destination. It has high historical and religious value as well. It is in centre and so attractive place for tourist but most of people don't know about Arjundhara. So it has the problem



of advertisement. If we advertise about the significance of this place by the modern means of communication like news paper, F.M radio, internet etc. it has great potentiality of pilgrimage tourism.

### **Security**

Security is an essential factor for tourism development. Nobody wants to go and stay where there is not security. Now our country is facing many problems. Among these problems, security is burning issue for nation. Tourism industry is directly affected by the condition of the security of the country. Arjundhara is one of the important religious places for Hindus. Hindu pilgrims have been visiting since long. Now the condition of peace and security is hoping to be positive. Nation going to lunch new constitution so hopping that this constitution will improve the condition of peace and security and the tourism industry will growing highly.

### **Recreational and entertainment facilities**

The desire of tourist differ form one to another. So they come for different purpose if the destination place is able to address the need of tourist it becomes popular other wise it cannot attract the tourist. Similarly, recreational and entertainment facilities determine the number of visit of tourist in destination place. It consist of swimming pool, sports ground, cultural program films and dance, wonderful parks hunting place, food varieties and others. But in the context of Arjundhara only religious activities are available. Young tourists do not prefer themselves and other to come to Arjundhara.

### **Management**

Arjundhara development committee is continued the Arjudhara Jaleswor Dham has been established it has little movable and immovable property, which is sufficient to continue the religious activity in Arjundhara. But here are many disputes between committee member and local people also.

## **Economy**

Economic factor plays the vital role to promote any activity of any place. More than 500 people are directly and indirectly dependent upon the Arjundhara Dham. Some are getting part time job opportunity in this place. Similarly hostel, Ved pathshala and Sanskret School are also promoting free education pattern is increasing Arjundhara. Bheti and donations are the main income source of Arjundhara. So the economic problem is major problem of Arjundhara. Because of the economic problem the temples are not maintained. So the condition of sanitation is poor. It has made negative impact for the tourist.

## **Fluctuation of tourist arrival**

Nepal is known as an all season tourist's destination place. But different tourism spots are located in different parts of the country and they are familiar for different purposes. In certain places in certain time, the number increases as a result of this the place becomes crowded. It is the main problems in tourism industry. In such cases neither tourist gets facilities nor businessmen get opportunity for long time, Arjundhara is also facing such problems. Most of the tourist comes in certain period and festivals but in other days there is less participation of tourist. It created different problems for tourist and local people.

## CHAPTER-VII

### Summary, Conclusion and Recommendation

#### 7.1 Summary

Nepal is recognized as a county gifted by nature with its own costumes, social cultural values and with its religious tolerance. Having its unique features it has great prospects in the field of tourism in the villages of Nepal. Thus a Micro level study has been done entitled “pilgrimage tourism of Arjundhara VDC of Jhapa district” a case study of Arjundhara Jaleswor Dham) with an attempt to find out the prospects of religious tourism in Arjundhara, so the major findings of this study are mentioned here under

- ) From year 1999 to 2001 the number of tourist was increased than after 2001 to 2003 the number significantly drop down and from 2004 the number was increased gradually the maximum growth rate of tourist arrival in Arjundhara in the 2008 by 108.86 percent. The large number of tourist visited Arjundhara in winter season. There is low flow of tourist in spring and autumn season
- ) Most of the tourists visiting Arjundhara were form domestic places. Large number is form Jhapa because of the local land. After Jhapa the tourist from Ilam, Morang, Sunsari, Saptari, visit Arjundhara mainly of its religious value. There tourist from India are in important numbers. To make tourist to stay for a long at Arjundhara, extra religious activity like guided tours, eco-tourism and the sites related cultural activities to Arjundhara Dham, should be developed.
- ) On the basis of purpose most of the tourist 55% visited Arjundhara with the purpose of going on a pilgrimage and as well as 25% of tourist wanted to sight seeing. And majority of tourist 60% visited Arjundhara for the first time and response that they want to visit again. Thus local bus over crowding and the use of show and old vehicle.

- ) Tourists are not satisfied with accommodation facilities most of the tourist are found not satisfied with transportation facilities. Most of the tourist preferred by tourist bus.
- ) For any area to be a tourist destination, it must have some major attraction that motivate tourist. In the case of Arjundhara, most of the tourist 30 percent love it's worshiping and preaching and then religious environment, temple, ponds and taps and statue of Arjun and Cow.
- ) Majority of the respondent have agriculture as their major occupation ie 11(55%) of the respondents. Among the major occupation of the area, it shows that study is the second occupation of the tourist business and service are also significant occupation for tourist of Arjundhara.
- ) Arjundhara is rich in religious activities but there is difficulty about other facilities and services so tourist do not want to live long duration. Only 1(5%) tourists spent above four days but 16(80%) tourists live less tan three days.
- ) Expenditure pattern of tourist is also very poor. Nobody gets proper benefit from the tourist. Mainly domestic and foreign (Indian) tourists are of poor economic condition. So they do not want to spend large amount in this place only 1(5%)tourists spent above five hundred rupees but 13(65%) tourists were found spending less than three hundred when they visit this place.
- ) Most of the tourists 12(60%) were first visiteres of Arjundhara but 8(40%) are visited second visiteres and more than second time.
- ) According to the local people and tourist, electricity and environment condition are in excellent condition. Likewise other facilities are in good condition but water supply transportation and hotels service are in bad condition.
- ) Religious faith, scenic attraction, better climate and environment and cheap tourism place are the main prospects of tourism and development in Arjundhara.

- ) Mainly accommodation, transportation communication, advertisement, security, recreational facilities, management and fluctuation of tourist arrival are the main problems for tourism development.

## **7.2 Conclusion**

The main objective of this study is to find out inflow of tourist arrival in Arjundhara, prospect of pilgrimage tourism in Arjundhara and institutional arrangement for the development of pilgrimage tourism in Arjundhara. That's why different information's were taken from tourist, local people, hoteliers and others. According to the information and observation, following conclusion has been taken which is given below.

- ) Both domestic and foreign tourists came to visit Arjundhara but there is dominant role of domestic tourists.
- ) Religious faith is the main attraction of Arjundhara so most of the tourists were visited for religious purpose. Similarly sight seeing, worshiping and preaching are the another attraction of Arjundhara.
- ) Some of the tourists complained about existing facilities but most of them comment about those facilities.
- ) Infrastructure facilities are increased in Arjundhara but those facilities are not enough for tourism development.
- ) Accommodations, transportation, communication, are taken as the main problem for many tourists, local people and others.
- ) Tourists come to worship god from long distance by facing many problems but they are not worried about their visit.
- ) Lack of good transportation facility made problem for old tourist to go to Arjundhara so most of the tourists 18(90%) below 50 years and only 2(10%) were above 51 years.

- ) Arjundhara Dham is known as sacred place for Hindu. All people could get equal respect in this place so most of them were low and middle classed and they were agriculture background as a profession.
- ) Besides the Arjundhara Jaleswor Dham, there are not another moveable and attractive places and facilities for tourists so most of the tourist stayed for very short duration.
- ) After visit to Arjundhara some tourists were also found to visit ShreeAntu of Ilam, Kanyam and Pathivara of Ilam.

Every thing has a positive and negative aspect. In the case of Arjundhara there are also some problems also. But other means of potentiality show that Arjundhara has great potentiality to attract tourist as they are Hindu or non Hindu. It is the suitable place for the researcher, for study and for sight seeing too. So Arjundhara has great future prospects in the field of tourism development especially of pilgrimage tourism in the context of Nepal. That's why it will not be limited in a single field only.

### **7.3 Recommendations**

#### **7.3.1 Requirements for the development of tourism in Arjundhara**

Improvements have been made over the last 15 years and the majority of the tourists are satisfied with some facilities. However, despite its significance, Arjundhara is not reaching its potential and this can be attributed to several reasons. General lack of tourism development planning including

- ) Lack of class hotels and guest house.
- ) Need for better and more comfortable access to the site with a clear multimedia international marketing strategy
- ) Need for information centers, advertisement and trained staff.
- ) Need for development of package tourism programmes including different pilgrimage sites and sight seeing destinations.
- ) Need of local people participation in decision making process on all levels.
- ) Identification of proper places for religious and cultural functions.

- ) Further research exaction of Arjundara and other related sites and awareness raising to inform visitors of the important of preserving the site
- ) Need for the promotion of domestic tourism
- ) To promote Arjundhara for all season circuit route form Arjundhara to another tourism site like Knakai Mai, Satakshi Dham, SreeeAntu, Pathivara and Kanyam which is very near to Arjundhar, should be liked.

### **7.3.2 Possible Strategies for the Development of Tourism in Arjundhara.**

The following strategies will help Arjundhara to develop its tourism potential

- ) All bodies working towards a responsible development of tourism planning, policy formulation, marketing, monitoring etc. should work together towards common goals.
- ) Mainly transportation and accommodation facilities are the main problem of Arjundhara so it should be solved as soon as possible.
- ) Different temples, halls and other buildings should be repaired.
- ) Most of the tourist wants to take more entertainment in their living time so religious entertainment activities should begun in Arjundhara.
- ) To solve the economic problem minimum cost should be created as an entrance fee from tourist and it should be spent for the improvement of infrastructure facilities
- ) There is not actual record about number of tourist and other features such as age, sex, nationality, purpose of visit and others. It will be useful for its evaluation.
- ) The inflow of tourist must be open for more economic return, it also control for spiritual and archaeological reasons.

## REFERENCES

- Anderson, M. M. (2005). *The Festival of Nepal*. Rupa G.
- Bhatiya, A. K. (2003). *Tourism Development Principles and Practices*. New Delhi: Turling Publisher Pvt.
- Bhattachan, K.B. (2000). *Environmental Ethics and Indigenous People*. Kathmandu: Righz Nepal
- Carlson, A. W. (1980). *Geographical Research on International and Domestic Tourism*. Journal of Geography. Kirtipur.
- Dahal, O. P. (2063 BS). *Rural Toursim*. Kathmandu: Nema Pustak Prakashan Pardarsani Marg.
- DDC profile, Jhapa. Jhapa: District Development Committee.
- Dhakal, D. (2000). *Neplese Culture Society and Tourism*. Kathmandu: Publisher Mukta Dhakal.
- Economic Survey (2009). Government of Nepal, Ministry of Finance.
- Ghimire, G. P. (2008). *Prospect o Pilgrimage Tourism Nepal, A case study of Pashupatinath Temple Area*. An unpublished dissertation: Central Department of Rural Development. T. U. Kirtipur.
- Ghimire, M. P. (2054 BS). *Arjundhara Jaleswor Dham Mahima*. Birtamode: Eastern Computer. Jhapa.
- GoN. (1999). *Nepal in Figures*. Central Bureau of statistics. Kathmandu.
- K.C., D. S. (2005). *Problem and Prospect o Religious Tourism, A Case Study of Swarga Dwari*. An unpublished dissertation: Central Department of Rural Development. T. U. Kirtipur.
- Khanal, P. (2009). *An Assessment on Prospect of Religious Tourism in Nepal: A case study of Lumbini in Rupandehi District*. An unpublished dissertation, Central Department of Rural development, TU, Kirtupur.
- Khatri, T. (1982). *Fairs and Festivals of Nepal*. Government of Nepal: Department of Information.
- Kunwar, R. R. (1997). *Toursim and Development: Science and Industry Interface*. Kathmandu: Laxmi Kunwar.



- Kunwar, T. (1985). *Himalayan Pilgrimage and the New Tourism*. New Delhi: Himalayan Books.
- Negi, J.M.S. (1982). *Tourism and Hoteling: A World Wide Industry*. New Delhi: Gitanjalee Publication.
- NPC. (1956). *First Plan (1956-1961)*. Kathmandu: National Planning Commission.
- ., (1962). *Second Plan (1962-1965)*. Kathmandu: National planning Commission.
- ., (1965). *Third Plan (1965-1970)*. Kathmandu: National Planning Commission.
- . , (1970), *Fourth Plan (1970-1975)*. Kathmandu: National Planning Commission.
- ., (1975). *Fifth Plan (1975-1980)*. Kathmandu: National Planning Commission.
- . , (1980). *Sixth Plan (1980-1985)*. Kathmandu: National Planning Commission.
- ., (1985). *Seventh Plan (1985-1990)*. Kathmandu: National Planning Commission.
- ., (1993). *Eight Plan (1992-1997)*. Kathmandu: National Planning Commission.
- ., (1997). *Ninth Plan (1997-2002)*. Kathmandu: National Planning Commission.
- . , (2002). *Tenth Plan (2002-2007)*. Kathmandu: National Planning Commission.
- ., (2007). *Interim Plan (2007-2010)*. Kathmandu: National Planning Commission.
- Panta, B. R. (2006). *Prospect and Potentiality of Religious Tourism in Nepal*. An unpublished project report: Central Department of Rural Development, T.U. Kirtipur.
- Penelope, F. (2002). *Travel and Tourism: An Introduction*. New Delhi: Adroit Publisher.
- Pokharel, P. P. (2059 BS). *Jhapa Jillaka Dharmic Sthalharu*. Jhapa: Navarang Sahittik Prathisthan.
- Rakesh, R. D. (2002). *Pilgrimage Tourism in Nepal*. Kathmandu: Safari Nepal.
- Saty, Y. R. (2002). *Pilgrimage Tourism in Nepal*. Delhi: Adroit Publisher.
- Saty, Y. R. (2002). *Nepal an Exotic Tourist Destination*. New Delhi: Adroit publisher.

- Sharma, P. (2007). *A Social Science Research Methodology*. Kathmandu: Kriti Prakshan.
- Shrestha, S.K. (1993). *Encyclopedia of Tourism and Society*. Research Center for Nepal. Asian Studies, T.U, Kirtipur.
- Singh, N D. (2007). *Pilgrimage tourism in Nepal: A case study of Lumbini as a sacred site*. An unpublished dissertation: Central Department of Rural Development, T.U. Kirtipur.
- Upadhyay R. (2002). *Nepalese Culture Society and Tourism*. Vol. 1-2, Kathmandu: Publisher Mukat Dhakal,
- V.D.C. Profile, Arjundhara. (2007).
- WTO. (2009). Tourism Sector Working Paper.

**Questionnaire for Hotel owners**

1. Personal information

Name:.....

Age: .....

Sex: Male / Female

Education: .....

Marital status: Married / Unmarried

Nationality: .....

Religion:.....

Name of hotel:.....

Established date of hotel.....

2. What is the peak season of tourist arrival in Arjundhara?

Month.....

3. Type of tourist according to their origin?

4. What is the purpose of their visit?

a) Sight seeing b) pilgrimage c) adventure d) others

5. What is the expenditure pattern of tourist per day in your hotel?

6. What is the length of stay of the tourist in your hotel?

7. What are the facilities serve the tourists in your hotel?
  - a) Lodging b) fooding c) transportation d) guiding e) others
  
8. Do you see any prospects of religious tourism in Arjundhara?
  - a) Highly sound b) moderate c) not so good
  
9. What is the most attractive things that the tourist love in Arjundhara
  
10. Do you think this area as one of the best destination for development of religious tourism?
  - a) If yes, why? .....
  - b) If no, why?.....
  
11. In your opinion what should be done to attract more tourist
  
12. Any suggestion to promote religious tourism in this area
  
13. Please provide me your menu an accommodation rate of the room.

Questionnaire for Tourist

1. Personal information

Name:.....

Age: ..... Sex: Male / Female

Education: ..... Marital status: Married / Unmarried

Occupation: a) Primary.....b) Secondary.....

Nationality: If Nepali, District..... VDC/Municipality.....

2. Number of visits times in Arjundhara including this visit?

3. Visiting Arjundhara is your primary focus or secondary focus?

4. What is your purpose of visit in Arjundhara?

a) Sight seeing b) Pilgrimage c) Adventure d) Holiday e) Others.....

5. How long you plan to stay in Arjundhara?

6. Which factor influenced you to make your decision to visit Arjundhara?

(Source of information)

a) Advertisement b) Religion Holiday c) Travel agent d) Friends e) others...

7. What is the means of transportation you have used to arrive here?  
a) Plane b) tourist bus c) public bus e) private vehicle f) others.....
8. How much money you plan to spend in total?
9. How do you like this place?  
a) Excellent b) Good C) Satisfactory
10. What do you like most in this place?
11. Are you thinking to visit this place again?  
a) Want to visit again b) Don't want to visit again c) may be or may not be
12. Do you see further prospect of religious tourism in Arjundhara?  
a) Yes highly sound b) Moderate c) No not so good
13. In the period of your visit have encountered any problem?
14. Any suggestion for its improvement and development to make it as religious tourism destination?

**Questionnaire for Local People**

1. Personal information

Name:..... Tole .....

Age: ..... Sex: Male / Female

Education: ..... Marital status: Married / Unmarried

Occupation: a) Primary.....b) Secondary.....

2. Do you know about religious tourism?

a) Yes                      b) No

3. Do you think that tourism is a source of income?

If yes, how?.....

If no, how?.....

4. How do you assess the current tourism activities of Arjundhara?

a) Highly sound b) moderate c) no not so good

5. Do you see any future prospect of tourism in Arjundhara?

a) Highly sound b) Moderate c) No not so good

6. For what purpose the tourists mostly visit this area?

a) Sight seeing b) Pilgrimage c) Adventure d) Holiday e) others.....

7. What is the most attractive thing that the tourist finds in your area?
  
8. What can be other possible tourism attraction around Arjundhara?
  
9. What are the problems to promote the religious tourism in this area?
  - a) Marketing b) transportation c) product development d) others.....
  
10. Do you feel any necessity of any kinds of training, seminars, and awareness programe to promote the religious tourism?
  - a) If yes, what kind of?.....
  
11. What kind of benefit are the local people receiving due to tourism of Arjundhara?
  
12. Is there any kind of disadvantages to you due to tourism?
  
13. Can you give any suggestion to promote religious tourism in this area?



**Check list for field visit and observation**

1. Attraction

Natural.....

Culture and heritage.....

Entertainment.....

Other.....

2. Accessibility

Road network.....

Means of transportation.....

Distance from the highway, Km..... Hour.....Cost.....

3. Accommodation

a) Hotel and restaurant

Bedroom of hotel.....

Bathroom of hotel.....

Hygienic food.....

b) Home stay.....

4. Tourism elements

Weather.....

Scenic attraction.....

Amenities.....

5. Hospitality.....

**Check List of Key Informants Interview**

1. Historical development of Arjundhara
2. Historical background of Arjundhara temple? Its importance? Growth pattern of pilgrims?
3. Origin of visitors
4. Purpose of visit
5. Length of stay
6. Their response
7. Problems in your view
8. Opportunity in your view
9. support form other institutions'
10. Participation of local people
11. Impact from the tourism
12. Future plans
13. Recommendation

**Checklist of FGD with local people**

1. About Arjundhara and pilgrimage tourism
2. Benefit form tourism to the local people
3. Disadvantage form tourism
4. Tourist preference
5. Possibility of pilgrimage tourism
6. Measures to attract more tourist
7. Measures to employ more people and get more benefit
8. Main interest to involve in the activity in Arjundhara of the people