

SOCIO-ECONOMIC STATUS OF TEMPLE TOURISM IN DAKSHINKALI:

A Case study of Dakshinkali Temple, Ward No.6 Dakshinkali Municipality

A Thesis Submitted to

The Central Department of Rural Development,

Tribhuvan University,

In partial fulfillment of the requirement for the

Degree of the Masters of Arts (M.A.)

In

Rural Development

Submitted By

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March, 2019

DECLARATION

I hereby declare that the thesis entitled **SOCIO-ECONOMIC STATUS OF TEMPLE TOURISM IN DAKSHINKALI: A case study of Dakshinkali Temple, Ward No.6 Dakshinkali Municipality** submitted to the Central Department of Rural Development, Tribhuvan University, is entirely my original work prepared under the guidance and supervision of my supervisor. I have made due acknowledgements to all ideas and information borrowed from different sources in the course of writing this thesis. The results of this thesis have not been presented or submitted anywhere else for the award of any degree or for any other purposes. I assure that no part of the content of this thesis has been published in any form before.

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LETTER OF RECOMMENDATION

This is to certify that Ms. Durga Chand has completed this thesis entitled **SOCIO-ECONOMIC STATUS OF TEMPLE TOURISM IN DAKSHINKALI: A case study of Dakshinkali Temple, Ward No.6 Dakshinkali Municipality** under my guidance and supervision. Thus, I hereby recommend this thesis for final approval and acceptance.

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LETTER OF APPROVAL

The thesis work entitled **SOCIO-ECONOMIC STATUS OF TEMPLE TOURISM IN DAKSHINKALI: A Case of Dakshinkali Temple, Ward No. 6 Dakshinkali Municipality** has been approved by the department in the prescribed format of the faculty of Humanities and Social Science prepared by Durga Chand in partial fulfillment of the requirements for the Master's Degree (M.A.) in Rural Development has been evaluated and approved by the evaluation committee.

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ACKNOWLEDGEMENT

This study entitled **SOCIO-ECONOMIC STATUS OF TEMPLE TOURISM IN DAKSHINKALI: A case study of Dakshinkali Temple, Ward No. 6 Dakshinkali Municipality** has been prepared for partial fulfillment of master's degree in rural development.

First of all, I feel privileged to have Mr. Umesh Acharya, Lecturer, Central Department of Rural Development as my thesis guide. Without his cordial help, guidance, valuable suggestions and continued inspiration and feedback, this dissertation would never have taken this shape. It is now time to express heartfelt gratitude to him. The cooperation received from Dr. Pushpa Kamal Subedi, Head of the Department and respected teachers and staffs of the Central Department of Rural Development can never be forgotten. Thus, I would like to express my sincere gratefulness to all of them.

I am extremely thankful to Bharat Prasad Badal for his cordial support. I would also like to thank Mr. Palden Lama, member of Dakshinkali development committee for his guidance in data collection. My sincere gratitude also goes to the shopkeepers, hotel owners and local people of the study area who guided me through the data collection and my research.

I am deeply obliged to my parents for their love and encouragement in completing this dissertation. My father Nar Bahadur Chand, mother Devi Chand and sister Pramita Chand brother Dilip Shahi, Chakra Chand, Bhupendra Shahi, Bharat Chand and constantly helped and supported me; without their inspiration, I certainly would not have been able to finish my research work. I would like to thank my friend Bibek Raj Paudel for his suggestions, help and inspiration. I would also like to thank Sharada Devi Sharma, Karina Lama, Madhu Dhakal and Kala Limbu for their support. I would like to express many thanks to all of my colleagues for their help, inspiration and cooperation in preparing this dissertation.

Durga Chand

Kathmandu, Nepal

December, 2018

ABSTRACT

In a nutshell, after conducting a research on Socio-Economic Status of Temple Tourism in Dakshinkali: A case study of Dakshinkali Temple, Ward No. 6 Dakshinkali Municipality, researcher found out that the temple tourism is one of the best approaches of tourism. In the study of Dakshinkali temple, the tourism has impacted in the social as well as economic status of the people of the area. Not only the people of that area, the temple tourism had also impacted in the whole area as well as the area earns revenue and the increase in revenue brings social as well as infrastructural change. In the country like Nepal; where there are many temples, they temple tourism can be a gateway of development. As with the temple tourism, they are also develops thus developing the society and nation as a whole. Idea of Temple tourism; if used in all of the major temples of Nepal, helps in development of people as well as place.

The clan god of previous kings is Dakshinkali Temple. Although social economic of local people is simply good not very promising. So, to identify the objectives of to identify the economic status of people from temple tourism of Dakshinkali area, to evaluate the social status of people from temple tourism of Dakshinkali area and to analyzes the opportunity and challenges of temple tourism in Dakshinkali area. The study has been conducted. From the study related literature, the research gaps are social, economic status and challenges and opportunities of the people of Dakshinkali temple area. So, methodologically to address the research Gap Questionnaire, Observation, KII and FGD had been conducted. The specified contest is analyzed in Descriptive, Qualitative methods.

The study has been analyzed qualitatively in descriptive perspective. Entire objectives of the study have been addressed by dividing them into sub headings into chapter four. The analysis has been based on the collected information.

Durga Chand

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CHAPTER I: INTRODUCTION

1.1 Background

Compared with general tourism products, religious tourism itself has particularity and multiple values to society (Liang, Wang, & Xu, 2016). Temple tourism is differing than other tourism, because temple is sacred place. Here people go to worship god and goddesses in hope of relieving themselves of the pain, sorrow and their sins. Temple tourism is a form of tourism where people's spiritual activity is used as a stronghold for supporting tourism activity. Temple tourism consists of both internal as well as external tourists with major focus to internal tourists. The use of spiritual value present inside people is used in temple tourism that differs from other form in the sense that it helps in promoting a specific place and the population of that specific place rather than some entrepreneurs or business persons as in other forms of tourism. There are many religious sites in Nepal. So, temple tourism is the different in other tourism because other tourism people travelling for fun, different activates were only conducted only for enjoyment, entertainment and fun purposes. But temple tourism; as people set their mind; temple is a building used for the worship of a god or goddess especially in the Buddhist and Hindu religious. Temple tourism is holy place so people keep themselves clean and bath before going to temple. Thus, temple tourism is the differ then other tourism temple.

Temple tourism is very old practice. In Nepal; however, it is not treated as mainstream touristic activity. So, to study the famous, Dakshinkali area from touristic perspective and its consequences; this research work is going to be conducted. This Dakshinkali temple of Kathmandu district is familiar with historical, religious and cultural, tourism site. Dakshinkali Temple or Dakshin Kali Temple, located 22 kilometers (14 mi) outside Kathmandu and about kilometer (0.6 mi) outside the village of Pharping, is one of the main temples of Nepal dedicated to the goddess Kali. Animal sacrifices, particularly of cockerels and uncastrated male goats, are the main way that the goddess is worshipped, and this is especially seen during the Dashain festival.

Generally, tourism is travel for recreation, leisure or business purposes usually of a limited duration. Tourism is commonly associated with trans-national travel but may also refer to travel to another location within the same country. The word tourism organization defines tourist as people travelling to and staying in places outside their

usual environment for not more than one consecutive year for leisure, business and other purposes. Tourism can be domestic or international and national tourism has both incoming and outgoing implications on a country's balance of payments. Today, tourism is major source of income for many countries, and affected the economy of both the source and host countries, in some cases it is of vital importance.

Tourism is developed from Tirtha-yatra in Hindu civilization. Mostly Himalayan Region of Nepal and India is the good destinations for the pilgrimage tourism. People want to visit different natural and cultural places for the purpose of pleasure and to devote them in to the lord. Tourism is arising from the movement of people to various destinations, which involves two basic activities: The journey to the destination and activities at the destination. Therefore, tourism is the use of leisure for the purpose of pleasure. The Himalayan pilgrimages are the oldest organized travel system involved over time by Hindu sages and embodying the spirit of wonder, adventure and spirituality. Tourism exports indicate towards a very interesting phenomenon that most backward regions abound, more often than not, in tourism and recreation resources, such as land aesthetics wilderness, archaeological ruins, ethnicity, indigenous crafts and folk culture. Tourism in such laggard regions can play a positive role in breaking through inertia and economic morbidity. As a catalyst, it can bring speedy socio-economic transformation of the society (Adhikari, 2017). So, it can increase the opportunities of socio economic of the people of the area.

Tourism is based on human desirable activities; these are influenced by many components. Tourism is an outcome of Attraction, Accommodation, Accessibility and Amenities. Modern transportation and communication system have narrowed down the world. The curiosity about distant and cultural, enjoying leisure and luxury in different places, exploring and enjoying the natural beauty, pilgrimage, education, business trips, excursion and seminars are the motives behind traveling from one country to another (Maharjan,2015). So, it is also a tourism product to attracted internal and external tourist in the temple. Tourism is an industry based on human motives over last two decades; tourism has grown at faster rate and has become the biggest and fastest growing industries in Nepal.

Tourism industry being a comparative advantage industry of Nepal has important role in Nepal's economy. Development of tourism sector has contributed to increase the

balance of payment of the country with its natural beauty and cultural heritages like Mount Everest, the crown of the world, snow Peak Mountains, birth place of Lord Buddha, a number of lakes and rivers, varieties of flora and fauna, diverse groups of people and their dialect etc. (Maharjan,2015). Natural and cultural heritages and adventures activities are common attractions of tourism in Nepal. Common source of attraction is also its diversity in cultural, natural and unique geographical pattern lives all over the country. Nepal is famous for rural tourism. Eco-tourism, Adventure tourism, Cultural tourism, Historical tourism, Religious tourism etc. (Maharjan,2015). Dakshinkali one of the likes such beautiful place in Kathmandu.

The word "Tourism" of the present day is derived from the French word "Tourisme" which originated in the 19th century and cited for the first time in Oxford English Dictionary in 1811. It means that the word tourism says, "The business of providing accommodation and services for People visiting a place". Tourism is travel for recreational, leisure or business purposes, usually of a limited duration. Tourism is commonly associated with trans-national travel but may also refer to travel to another location within the same country. The WorldTourism Organization defines tourists as people "traveling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes". Tourism has become a popular global leisure activity. Tourism can be domestic or international, and international tourism has both incoming and outgoing implications on a country's balance of payments.

Tourism has become one of the largest and fastest growing industries in the world. It has witnessed the phenomenon growth since the 1950's. From a luxury product which was available to only small numbers of privileged people some year ago, it has become a consumer good which is now within reach of practically all citizens in the developed countries and of increasingly large segment of population in the third world countries. It has become a way of life with millions of people in the world and their numbers are continuously increasing (Regmi, 2015).

Nepal is a country of god and goddess. There are rich and treasure of the Kathmandu valley. There are also immeasurable temples. Lying towards the southern edge of the Kathmandu valley, the temple of Dakshinkali so named because of its location is a famous Shakti pitha known from ancient times. The temple itself is believed to have been founded after king Pratap Malla saw the goddess in a dream and was advised by

his assistant. Lambakrana, Bhatt, to establish a temple in her honor. The original object of worship was a simple rock, which was later replaced by a beautiful idol of kali. The temple like other Devi temples in the valley is without a roof, as it is believed that the sky is the roof of the house of the goddess (Thapa, 2065).The temple is extremely popular among the residents of the Kathmandu valley and large number of devotes visit the temple every Tuesday and Saturday and also during the festival of Navaratri.

Nepal being located at the foot of the Himalayas, has the high potentially of tourism. It has many natural, cultural, and historical heritages to share with the world. Many artistic temples, lakes, hills and many others make Nepal one of the best places to be visited. Out of ten highest peaks of the world eight, including the highest peak Mt.Everest ,lies in Nepal.

Nepal has several ancient pilgrimage sites Each temple is attached to a legend or belief that glorifies the miraculous powers of its deity. Kathmandu valley is home to the famous Pashupatinath Temple, Swayambhunath stupa and several other famous temples. Hundreds of famous temples are located in and around the Kathmandu valley

Some well -known pilgrimage sites. Each temple is attached to a legend or belief that are: Barah Chhetra, Halesi Mahadev, Janakpur,Pathibhara, Tengboche , in East Nepal; Dakshinkali, Kathmandu, Lumbini, Muktinath, Gosainkunda , Tansen, Kathmandu valley in central Nepal : and Swargadwari , Khaptad Ashram in west Nepal (K.C, 2018)

1.2 Statement of the problem

According to the finding of (Adhikari 2017), the government or the concerned authorities should formulate the plan to increase the duration of stay so that local people and entrepreneurs of rural areas can be benefitted. If the Dakshinkali area is developed under temple tourism mechanism, local people and entrepreneurs of the area can be benefitted. Lack of top-class hotels and guest house are may be the problems. Similarly, the need of local people participation in decision making process on all levels and identification of proper places for religious and cultural functions are essential (Bhandari, 2010). Similarly, the study raises the issues of temple tourism in Arjun Dhara is applicable in Dakshinkali also.

Tourism is an important sector to generate revenue in one hand and employment on other for the sustainable development of our national economy. It provides direct or indirect jobs to many unemployment people and helps to reduce poverty in the country by emerging many tourism industry or tour and travel agency. Tourism helps to spare the country's or place name to another place and country.

Dakshinkali is waiting for authentic and true tourist mapping and potential tourism development. Another salient significance of the study is to analyze the growing pressure exerted by the increasing interest of tourist development and recommend sustainability in tourism development in the area with the optimum use of available limited of the pristine, holy place, Dakshinkali. There are four-community forests. We can find so many birds, animals, insect, flora and fauna, trees, etc. So, the selected area is the best for eco-tourism (Maharjan, 2015). Dakshinkali is also suitable to develop eco-tourism programs.

Tourism industry is comparatively smokeless and less polluted industry. For the regulation of this industry and maintain the natural beauty longer research studies are to be carried out as it is related to the protection and promotional practices. The study area has great prospect of tourism development but it is not fully developed. Nobody has researched and wrote thesis about tourism on Dakshinkali.

Research Question of the study was “Can social and economic opportunities and challenges contribute the development of Dakshinkali area?”

1.3 Objective

The general objective of the study is to analyze the opportunity and challenges of temple tourism in Dakshinkali temple.

- i. To identify the economic status of people from temple tourism of Dakshinkali area.
- ii. To evaluate the social status of people from temple tourism of Dakshinkali area.
- iii. To analyze the opportunity and challenges of temple tourism in Dakshinkali area.

1.4 Assumption

“Increasing income, social status and opportunities of temple tourism on Dakshinkali will increase the living standard of the people” has been approved from the study.

1.5 Importance of the study

The study analyzed about temple tourism of Dakshinkali area, number of shops and business enterprise, distance of that temple from Kathmandu district, number of tourist’s flow, the positive changes felt by the people the opportunities on temple tourism studied.

This study provides basic information and general guidelines to the local people, planner, tourist and other concerned agencies about way of the sustainable tourism development. No doubt, tourism is much suitable business in Nepal. Natural surrounding are the main features of Nepal, which are also the key elements of tourism. Today, tourism being a major and important industry as a source of foreign exchange has an importance role in economic development of the least developed countries like Nepal.

This study identifies the problems and to exhibit available facilities with regard to tourism supply components in Dakshinkali. This study is very important for developing. Dakshinkali is the best tourist area in the since of religious, cultural and natural point of view. This study helps to find out the problems to develop Dakshinkali as tourist spot.

1.6 Operational terms

Economic status: Economic status can be understood as the income generated through temples of that tourists visiting in that area in the tourists visiting in the shops business and enterprise.

Social status: Social status can be determined by the change in lifestyle of people of area determined by the education, health etc.

Opportunity and challenge: Opportunity mean the explored or unused part of any activity that helps to foster the development of the activity etc. Challenge means the rigidity in work the any person face in doing any activities.

1.7 Limitations

The study is about the temple tourism only. The present study is limited to Dakshinkali, Dakshinkali municipality word No 6. This study as a case study, conclusion drawn from this study is mere indicate rather than conclusive.

The conclusions are not generalized for the whole. Because of the limited time and human resource, the study only fulfills academic purposes rather than other in detail. It is the research on tourism development in Dakshinkali and all information are based on data collection from field survey. The study about other topics such as farming nearby hasn't been conducted as they are out of my control and study area. The study has been focused only in Dakshinkali temple area rather than other sites of temple tourism.

1.8 Organization of study

The first chapter includes the introduction about study objectives i.e. background statement of the problem, objective of the study, rationale and limitation of the study. The second chapter includes reviews of literature where the historical background, theoretical background, research on other countries, research gap, etc. was analyzed and presented. The third chapter describes the methodology adopted for the study i.e. research design, sampling procedure, data collection techniques and tools. In fourth chapter collected data has been analyzed and presented in different tables. The final chapter five constitutes major findings, conclusions and suggestions.

CHAPTER II: LITERATURE REVIEW

2.1 General Review (Background)

Temple tourism in Nepal is a big social challenging issue that is urgently needed to address. Temple tourism is different tourism than other contemporary tourism. It focuses only on temple tourism like pilgrims and their facilitations and welcome that can manage better than other tourism. Tourism is socio-economic phenomenon that compromises the activities and experiences of tourists away from their home environment. Tourism is one of fastest growing industries in the world. "Tourism is the totality of the relationship arising from the travel and stay. Of strangers provided the stay does not imply the establishment of residence and is not connected with a remunerated activity"- swiss professor – Humtikekraft. Tourism has been defined by different authors and concerned organizations and yet there is no universally accepted definition of tourism. The Austrian Economist sir Von Schullard (1910) has given the first definition of tourism. "Sum total of operations, mainly of economic nature, which is directly related to the entry, stay and movement of foreigners inside and outside a certain country, city or region."

The word "Tourism" of the present day is derived from the French word "Tourisme" which originated in the 19th century and cited for the first time in Oxford English Dictionary in 1811, meaning "the business of providing accommodation and services for people visiting a place". Tourism is travel for recreational, leisure or business purposes, usually of a limited duration. Tourism is commonly associated with transnational travel but may also refer to travel to another location within the same country. The World Tourism Organization defines tourists as people "traveling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes". Tourism has become a popular global leisure activity. Tourism can be domestic or international, and international tourism has both incoming and outgoing implications on a country's balance of payments (Regmi, 2015). So, to increase the balance of payment of the nation the government must increase the colure of tourism expenditure.

Since ancient times, Nepal is known as "abode of gods". As such many visitors from china and India visited Nepal as temples to worship at temples sites like Pashupatinath, Muktinath, Barah-Chhetra and many other sites of religious and cultural interest (Subedi, 2015). So, same as in Dakshinkali people was known as

Goddess of wishful filing for the pilgrimage tourism spot and gateway of reaching heaven. It has been recognized not only in Nepal but also out of the countries as one of the most important religious places, so the climate is very healthy and pleasant. It means this is a place of heaven everything remains clam and quiet. People from Different parts of Nepal and India visit this place for wishful filing.

Temple tourism is a white industry. In this modern word, temple tourism industry has been growing at an outstanding rate and it has appeared as the world's largest and greatest export industry. Following the advanced development of science, information and technology, the word from Some years new has been global village. The basic information of the particular places through internet and electronic Medias such as television and radio and the access with the speeding transportation, the human desire of travelling across has been increased more than ever in this century. The ample interference is that tourism has been the fastest growing industry of this of this world. (Adhikari, 2017).

Temple tourism is a building used the worship of a god or goddess. Temple tourism is different than other tourism. Because temple tourism is one of the most important sectors of tourism in the sense that all people of all the class and age come to worshipping (for desires fulfillment), entertainment (temple area is considered peaceful and relaxation), search for new ideas and cultures, following of trend (married couples, old people and young have to come to temple for praying), etc.

2.2 Historical Review

Tourism means people travelling for fun. It includes activities such as sightseeing and coping. The word tourism is derived from the verb tour meaning to "travel". In ancient Greece, for example people would travel to attend the Olympic Games or to worship the gods in particularly important temples. In Christian times, the oracle at Delphi played an especially important role in ancient Greece. The pan Hellenic religious feasts held at Olympia every four years and Delphi led to the tow sites becoming famous outside Greece. The oracle at Delphi, in particular exercised a strong attraction drawing a large number of temples. Latin literature in this turn often mentions the Otis, the period of free time that the upper classes devoted to activities other than work. The Horace Subsivae 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. The middle ages are

marked by journey and temple to holy place. This is period in which “temple tourism “because popular with its interdependent means of transport, accommodation for temple (Adhikari, 2017).

In Dakshinkali temple has on Dakshinkali Municipality 6. It is located in word number 6 and 8 which is divided by a river where the main part of temple is on ward sin. Dakshinkali temple is set in a square and looks across a massive sacred magnolia tree. The temple is four storied with tiered pagoda style roofs and lies on a square pedestal. In 1996, brass plates were installed on the roof. The entrance to the temple is in the southwest direction and is marked by one stone, which is the sacrificial pillar. Dakshinkali is the focal points of pilgrimage in Nepal it is believed that the goddess Dakshinkali fulfills the wishes of its devotees, situated 18 kms South of Kathmandu valley. Dakshinkali is one of the pilgrimage spots for Hindus. The place of Dakshinkali is famous for temple of Goddess.

After late king PratapMalla (744 na.sa) was visited by goddess Dakshinkali he built the temple of Dakshinkali. The son of late king shiv NarshingMalla (733 na.sa) was visited again and again by goddess Dakshinkali in his dream and in the form of Kumari which made him built the temple of Dakshinkali temple in Dakshinkali.

In the time of late king Mahendra Bir Bikram shah, black-stoned stairs were paved in the ways to Dakshinkali 2020 B.S. to facilities the worshippers. Later during period of late king Birendra, white marble was paved in the status of goddess Dakshinkali.

Later, to facilitate the visitors; 50 ropanies of land was taken under Dakshinkali area and used for picnic spot, water taps, bridges construction, garden, toilets, parking as well as resting place had been established under samiti in 2045 B.S who has been looking under these structures till date. Looking at the history late king GobrnaYouda Bir Bikram shah long after Malla period, established Raj Guthi, with 504 muri field in Pharping area, which had the responsibility to perform huge rituals in Dakshinkali in 1858B.S.

Similarly, during reign of late king Tribhuwan, he established a road way to link Kathmandu and Dakshinkali namely Ishori Marg in 2026 B.S. Yearly two major worshipping from royal family used to take place with sacrifice of 2 ducks, 1 buffalo,

7 goats and 3 sheep mainly in Baisakh month in Krishna tryodasi and in Bhadra month Krishna Asthami day.

Tourism in Nepal

In 1949 Maurice Herzog climbed mount Annapurna (8091m), Edmund Hillary and Tenzin Norgay reached the summit of Mount Everest in 1953, then in 1950 all the 8 thousand conquered in the spree of mountaineering. First travel trade association was established in 1966. In Nepal first tourism master plan was drafted 1972 then ministry of tourism was created in 1978. In 1990s tourism was regarded as a means of poverty overall economic development and 2001-2006 the worst years for the tourism in Nepal. Then peace treaty has been signed among the political forces ending a decade long insurgency in 2006. In 2007 -1/2 million marks was crossed for the first time then arrival continued to grow this despite the recession in 2008/2009. The arrival reached 6, 00, 000 in a year in 2010 and 2010-500,000 overland Indian visitors.

2.3 Mythological review

Dakshinkali temple which situated on south of Katmandu is one of the famous temples made in the name of goddess Dakshinkali. Goddess Dakshinkali is considered as a form of goddess Laxmi, Parvati as well as Kali. The temple was made in Malla period by Pratap Malla: when goddess Dakshinkali appeared in his dream and urged him to build that temple in Shikharapuri (Pharcing). It is believed that despite the existence of goddess in that area i.e. in Gorakhnathparwat the goddess was deprived of spiritual visualization for which it is believed that she urged Pratap Malla to build the temple and status in her name. The history of temple has also entangled itself on conception that appearance in Pratap Malla's dream couldn't make him establish the temple. So, it is also believed that the goddess possessed the body of Kumari and ordered people to establish her status and also assured people of wealth prosperity and free from epidemics. This temple Lambkrana, Bhatta to establish a temple in her honor. The original object of worship was a simple rock which was later replaced by a beautiful idol of kali. The temple; like other Devi temple in the valley; is without a roof and it is believed that the sky is the roof of the house of the goddess.

The temple is extremely popular among the resident of the Kathmandu valley and large number of devotees visit the temple every Tuesday and Saturday and also the festival of Navratri.

2.4 Theoretical Review

Temple tourism is also a form of sustainable tourism development. According to Brundtland commission, sustainable development is development that meets the needs of the present without compromising the ability of future own needs. Similarly, sustainable tourism meets the needs of present tourists and host regions while protecting and enhancing opportunity for the future. Therefore, it should be ecological sustainable, economically viable, and ethically and socially equitable sustainable tourism is balance of conservation, local participation, tourism business and major cultural and historical treasures.

Tourism can involve primary transportation to the general location in local transportation, accommodations, entertainment, recreation, tourism and shopping.” Theoretical review is the review of related theories of the study. Thus, the theories V. Turners’s Model of Communities and A. Morinis’s Models of Pilgrimage are analyzed and incorporated as theory. Victor Turner (1920-83), who taught at the universities of Manchester, Cornell, Chicago, and Virginia, is remembered as both a master ethnography and one of the most creative minds in the field. He is almost singlehandedly responsible for transforming the anthropology of religion from dry social science into a humanistic field that could bring religious practices to life. He combined a rigorous approach to social process (Turner, 1969). Similarly, Alan Morinis is an anthropologist, filmmaker, and writer who has been a leading figure in the contemporary revival of the Musar movement, a Jewish ethical movement.

Temple tourism is also sustainable development. According (Badal, 2017) in a broader perspective, development is a multidimensional component, not only related to the material gain, increased in income and employment but also compromises of social and cultural issues, relative increment in political power, possibility of widened future option. Sustainable development is development that meets that need of the present without compromising the ability of future generation to meet their need unanimously. The term sustainable development is related with meeting needs of poor and marginalized people, with limited technology and resource without damaging natural environment.

2.5 Policy Review

Muluki Ain

102 article of civil codes act 2020 tourism and transportation has been mentioned but details have not been presented. Nepalese constitution 2004, 2007, 2019, 2047 and 2065: The constitution of Nepal has not spoken single word about tourism and temple tourism.

Nepal is country of high potentiality in temples yet there were no progress-oriented policies and regulations on the sector of temple tourism. Due to more residence of Hindu than other religions, Nepal was called as Hindu kingdom. Despite the fact that Nepal has high potentiality, there has not been any policy level approach to tourism development by Nepal government in the constitutions of 2004, 2007, 2019, 2047and 2065.

Nepalese Constitution 2072

On the constitution of 2072 part 4 article 51 clauses 1 has said “policies relating to tourism. To develop eco- friendly tourism industries as an important base of national economy by way of identification, protection, promotion, and publicity of the ancient, cultural, religious, archaeological and natural of Nepal, to make environment and policy required for the development of local people in the distribution of tourism industries.”

On the constitution of 2072 schedules no 9 has said “customs excise – duty, value – added tax, corporate income tax, individual income tax, remuneration tax, passport free, visa fee, tourism, service charge and fee, penalty. And no 29-land use policies human settlement development policies, tourism police, and environment adaptation.”

On the constitution of 2072 schedule -6 no 4 has said “house and land registration fee, motor vehicle tax, entertainment tax, advertisement tax, tourism agro-income tax, service charge, fee, penalty.

On the constitution of Nepal 2072 schedule – no 18 has said “Tourism water supply and sanitation”

On the constitution of Nepal 2072 schedule – 8 no 4 has said “local taxes(wealth tax house rent tax, Land and building registration fee, motor vehicle tax), service

charge, fee, tourism fee, advertisement tax, business tax, land tax (land revenue), penalty, entertainment tax, land revenue collection. On the 2072 schedule – 9 no 6 has said “service fee, charge, penalty and royalty from natural resources, tourism fee.

Tourism policy 2065(BS)

Leading role of private sector in tourism and more focus on partnership approach: public – private – people. It emphasizes on rural tourism, community-based tourism and home – stay formation of tourism coordination committee, crisis management committee and activation of tourism council (Apex body chaired by the prime minister)

2.6 Empirical Review

Going through the empirical review the research has reviewed the researches from Nepal, India, China, Europe, Africa and USA. From Nepal, Nisha Maharjan in 2015 had submitted her thesis in T.U. titled “problems and prospects of tourism in Matatirtha” had set the objectives, as to assess the major attraction of Matatirtha, Area and to find out the problems and prospects of tourism in the study area. She had followed questionnaire survey, interview and observation, checklist. She had identified the area has great potentiality to attract tourists but is not given due consideration by related agencies and government.

From India, Saranya Vijaya in 2016 had submitted her thesis in educational and research Institute University, Chennai entitled “A study on pilgrimage tourism with special reference to Srirangam.” Pilgrimage tourism is one of the important areas of tourism which is also subject research and study in due course. She had set objectives, A pilot study of the above facts. She had followed an in-depth, questionnaire survey and chi-square etc. She had identified that pilgrims were measured. The hypothesis tested in the study. On overall analysis, it is found that the pilgrim centers need improvement in certain areas though the pilgrims are satisfied with many of the services.

BA Murdoch University, titled “culture heritage preservation in Regional China tourism, culture and the Shaximodel” culture heritage conservation is not an invention of our time and has a long history in many countries of world, but differed in its interpretation and through culture, place and time. She had set the objectives

evaluation of goals and objectives of the Shaxi SRP and its implications on local life. She had followed survey or questionnaire, interview. She had identified has presented the features and origin of tourism development in china, with emphasis on the evolution of domestic tourism since the early reform era.

From Europe, Judith Samson in 2012 had submitted her journal in pilgrimage in Europe research projects in titled “gender and pilgrimage in the nether lands and in Poland” two Marian pilgrimage sites, the lady of all nation in Amsterdam and the Black Madonna of Czestochowa, studied as loci-where groups and individuals. The research examined the different ways in which men and women related to the virgin many in new Europe between the Netherlands and Poland has been chosen as these countries have socio-political backgrounds that differ quite considerable and thesis represent the diversity of the European member states has set the objectives. It in like this Europe.

From USA, Maciej Ostrowski in 2000 had submitted her journal pilgrimage religious tourism in titled “An attempt to establish the terminology” the history of pilgrimages is longer than the history of the history of the chosen people in the Old Testament. It certainly does not belong to Christianity either follower of other religious went in the past and still go on pilgrimages. The term “religious tourism” is a new concept. It originated over the past decades and is certainly not older than the term “tourism, itself was there not, however, in earlier epochs a phenomenon defined only in contemporary times as religious tourism? It was not of such a mass-scale character. But don’t we find in history way farers of various types, who on pilgrimages sought to get to know the world and satisfy their curiosity rather than religious objectives. It is like this USA.

From Africa, Philemon Ochieng Nyamanga, 2008 had submitted in Anthropology, gender and Africa studies in partial fulfillment of the Requirements for the degree of Master of Arts in anthropology of the University of Nairobi. In titled “the impact of tourism on the conservation of the cultural heritage in the Kenyan “coast” tourism continues to have significant impact in the contemporary world, including developing countries such as Kenova, recognized as one of most developed tourist destinations in sub-Saharan Africa had set the objectives. To determine the direct and indirect socio-cultural impacts of tourism on the cultural heritage in Kenya, to ermine the Kenya’s

historical sites and monuments and to evocation the extent to which tourism benefits heritage conservation, he had followed observation, KII, Interviews and photography. He had identified this study was to tourism the conservation of key as immovable cultural heritage. The findings show that cultural heritages.

2.7 Analytical Review(Theoretical and Conceptual Framework)

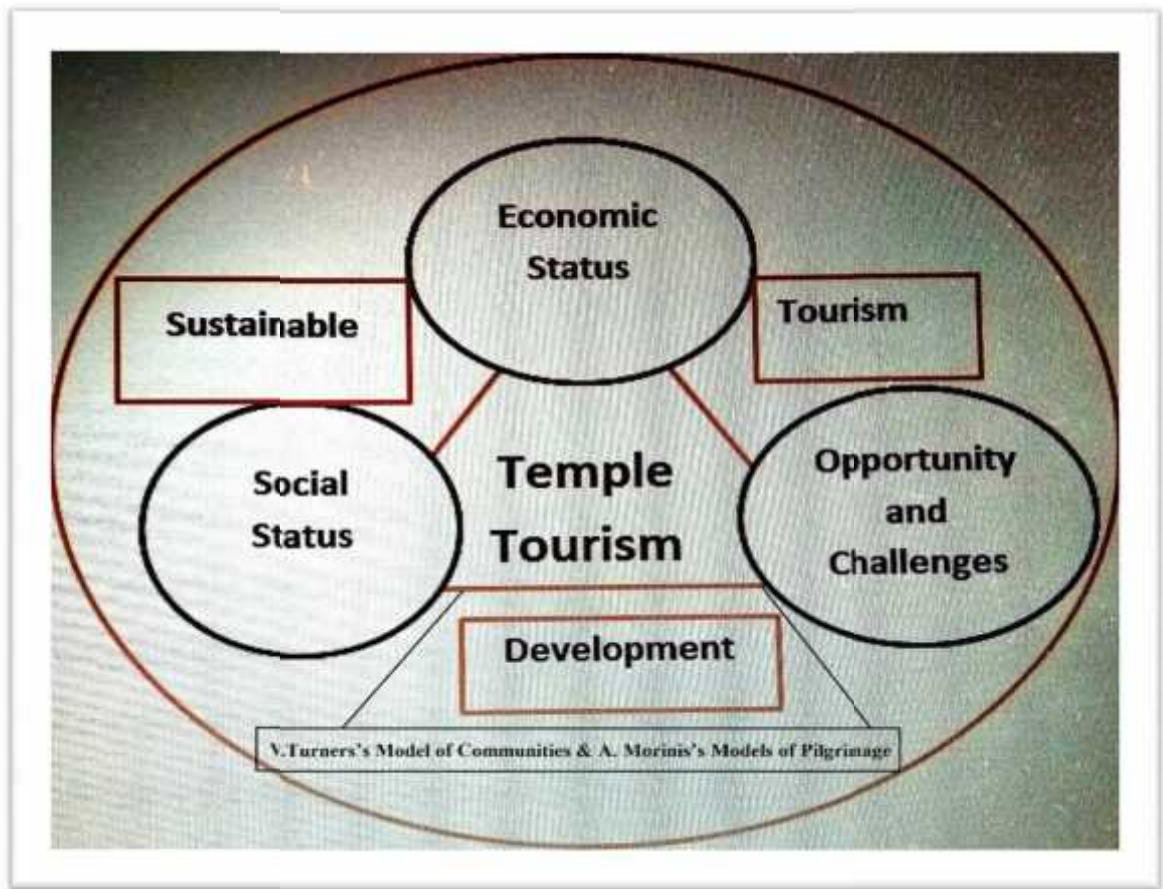
Sustainable tourism model theory: “Sustainable tourism is the concept of visiting a place as a tourist and trying to make only a positive impact on the environment, society and economy. Tourism can involve primary transportation to the general location in local transportation, accommodations, entertainment, recreation, tourism and shopping.” Theoretical review is the review of related theories of the study. Thus, the theories V. Turners’s Model of Communities and A. Morinis’s Models of Pilgrimage are analyzed and incorporated as theory. Victor Turner (1920-83), who taught at the universities of Manchester, Cornell, Chicago, and Virginia, is remembered as both a master ethnography and one of the most creative minds in the field. He is almost singlehandedly responsible for transforming the anthropology of religion from dry social science into a humanistic field that could bring religious practices to life. He combined a rigorous approach to social process (Turner, 1969). Similarly, Alan Morinis is an anthropologist, filmmaker, and writer who has been a leading figure in the contemporary revival of the Musar movement, a Jewish ethical movement. He was trained as an anthropologist as a Rhodes Scholar at Oxford University.

Theoretical and Conceptual Framework

SN	Theories	Theoretical Keyword	Conceptual Keyword	Objectives
1	Sustainable Tourism Development Approach	Positive Impact in Society, Economy and Environment	Socio Economic and Cultural Impact	Socio–Economic Impacts Opportunities and Challenges
2	V. Turners’s Model of Communities	Rituals, Process, Symbol, Liminal Phenomenon Pilgrimage Site Mystic and Centre Mythic	Hinduism Emancipation Dakshinkali GOD	Socio–Economic Impacts Opportunities and Challenges Tourism Promotion for the tourist and hosts
3	A. Morinis’s Models of Pilgrimage	Homogeneous Desire and Belief Human Situation Make rights on difficult	Pilgrims Religion Peace in Mind/ happy/ Bhakal	Socio–Economic Impacts Opportunities and Challenges Tourism Promotion tourist and hosts

(Study, 2018).

(Analytical Framework)



(Study, 2018)

The above figure represents the framework for temple tourism. The framework includes the economic status, social status, opportunity and challenges Sustainable in temple tourism determines the socio- economic status of people involved in the temple tourism industry.

2.8 Research Gap

Mostly Nepalese pilgrimages tourist worship dead mother in Matatirtha. However, the study has not focused the international tourist so; the Dakshinkali temple could be the best destination for national as well as international pilgrimage tourist. The economic status of Matatirtha people has increased due to the religious tourist, same phenomena may occur in Dakshinkali temple (Maharjan, 2015). As per the study in Manakamana temple the local people are suffering from the crowd and transportation the same case may occur in Dakshinkali although the study has not been conducted (Regmi, 2015)

The are many opportunities from the temple tourism as well as equal level of challenges temple so, the study presented the total opportunities as well as challenges (Adhikari, 2017).

CHAPTER III: RESEARCH METHODOLOGY

3.1 Ontology

Ontology has been the philosophy of existence of a phenomenon. The very popular Dakshinkali temple is also a same kind of strong social, cultural, economic and tourism phenomenon. On the other it is hand very important and famous place or pilgrimage of Hindus. The temple must have contributed the local people from those visitors or pilgrimage tourism.

3.2 Epistemology

There are many unidentified sites of attraction in Dakshinkali temple area. The sites that are yet to be discovered and carry big potential in tourism sector of that area. The peaceful environment is biggest strength of Dakshinkali temple area. Temple is a place where worshippers worship gods and gadders to fulfill their spiritual needs likewise, temple that involve the use of temples as the of attraction, as in Dakshinkali, the facility of comfortable and safe transportation, hotels to accomplish people's luxurious needs can be a factor that influence the temple tourism of Dakshinkali temple.

3.3 Description of Study Area

The name of the word "Dakshin" meaning "south", and the name "Kali" and refers to the temples, position in a spectacular river gorge. Dakshinkali is municipality in the central development region of Kathmandu district in the Baghmati zone of Nepali. The new municipality was formed by merging six existing village Chalnkel, Chhacimale, Dakshinkali Sheshnarayan Sokhek, and Talkududechair on (02 December 2014). The office of the municipality is that of the former Balambu village development committee. Dakshinkali municipality has a total population of 24,24,297 according to 2011nepal census.

Dakshinkali temple or Dakshinkali temple, located 22 kilometers (14mi) outside Kathmandu and about kilometers (0.6mi) outsides of Nepal dedicated the goddess kali,animal sacrifices, particularly of cockerels and uncastrated male goats, are the main way that the goddess is worshipped and this is especially seen during the Dashain festival. Dakshainkali temple of Kathmandu district has been selected for my study site for the completion of my research work. It is situated to the south of Kathmandu at an altitude of 4,400 feet from sea level. Dakshinkali is rich in natural

beauty, scenic view of mountains, cultural diversity and much more. This Dakshinkali Municipality in the south of Kathmandu district is familiar with historical, religious and cultural, tourist sites. The declaration of this Dakshinkali municipality, of Lalitpur district in the east, Makawanpur district in the west, Kirtipur, Chandragiri Municipality in the north and Makawanpur district on the south is scheduled to be held on 2070 December 10, according to the decision of the Government of Nepal, according to the decision of the Council of ministers, Chalnakhel, Sati Devi, Sheshnaryan, Dakshinkali, Talkhu Duduchour and Chhainmale. The capital of the country has been the municipal office of the Kathmandu Valley from around 18 km to Kathmandu.

There is a stone-idol located at south-west corner at a distance of about a furlong at the hill above from the temple of Goddess Dakshinkali. According to the hearsay of the local people, the Divine Energy of the said stone idol was very much violent and to mitigate the violence of the said idol, the stone-image of the Goddess was established. The said stone-idol is known as the mother of the Goddess Dakshinkali.

3.4 Research Design

Research Design is the basic planning for the collection of data. It is a work plan owing to the objective of the research. For this study, a descriptive and exploratory research design had been followed. The description method has been used for the qualitative data obtained during the study. The data that are not quantifiable has been explained literally. The problem also has been analyzed by exploring the views of different set of respondents, as well as by exploring different literatures related with the study. Both qualitative and quantitative natures of data have been used in this study.

Primary Data

In the due course of my research, primary data has been collected through questionnaire, observation, KII and FGD.

Secondary Data

Since, this research is mounted on the base of description and analysis, secondary data play the vital role. The various secondary data from library method, internet, journal and books are collected.

3.5 Universe, Population and Sampling

(Table showing Sampling and Population)

SN	Variables	Tools	methods	Population	Sample
1	Shopkeepers (20%)	Questionnaire and Observation	Simple random sampling (Table list)	90	18
2	Hotels	Questionnaire and Observation	Simple random sampling (Table list)	42	10
2	Pujaris and Priest (All)	FGD	Purposive sampling	9	1
3	Tourists	Exit Poll	Random sampling	4285	90
4	Committees	KII	Purposive sampling	28	2
6	Social worker	FGD	Purposive sampling	8	1

(Study, 2018)

3.6 Sampling Tools and Techniques

Simple Random Sampling (Table List Method) under this category there are 90 shopkeepers and 42 hotels in Dakshinkali area. Among them 18 shopkeepers are selected from table list method by taking a base no 5. Those 18 shops are shop No 5, 10, 15, 20, 25, 30, 35, 40, 45, 50, 55, 60 65, 70, 75, 80, 85, 90. Similarly for hotels there are 42 hotels among them 9 are selected under table list simple random sampling taking the base 4. Those selected hotel numbers are 4, 8, 12, 16, 20, 24, 28, 32, 36, 40.

Purposive Sampling

Pujaris and priest, committees and political representative are selected purposively.

Exit poll Random Sampling

90 tourists were selected haphazardly in the door of main temple as exit poll.

3.7 Data Collection Tools and Techniques

Questionnaire, Observation and KII techniques of data collection has been employed to obtain different types of primary information which as follows.

Questionnaires:

For the collection of the primary data structure and semi-structure questionnaire schedule has been prepared which are related with the objectives of study. The questionnaire has been applied for the local people according as the sample. Street walk method has been applied.

Observation:

Dakshinkali has been observed by the researcher to identify economic status, social status, opportunity and challenges of temple tourism in Dakshinkali for that the following checklist has been development.

1. School child uniform
2. Lunch
3. Jewelry
4. Sanitation
5. Dealing behavior
6. Goods and sold

Key Information Interview

A key information interview is semi structured conversation with the people who have specialized knowledge about the topic. To dig out the major key information interview has been conducted within the study Dakshinkali area. They key information are local people, priest and committee members.

Focus Group Discussion:

One FGD has been conducted with priest, chairman of different committee.

Exit poll:

Exit poll has been conducted in the door of the bus where the researcher has asked the questions regarding the status Dakshinkali area from tourist prospective.

3.8 Data Presentation and Analysis

The research has collected both Quantitative and Qualitative data. The research has been analyzed using basic statistical measurement like percentage, mean median. Qualitative quantitative data is interpreted and analyzed in descriptive way based on their numerical characteristic.

3.9 Ethical Issues

Conducting a research is a complete work of honesty and dignity. It must be scientific and assistive for its stakeholders. Honesty, integrity, carefulness, openness, Respect for intellectual property, confidentiality, Responsible publication and legality are highly prioritized and focused in conducting research.

CHAPTER IV: DATA ANALYSIS

4.1 Background

Status of Dakshinkali people is the combined status of shopkeepers, hoteliers and priests around Dakshinkali temple. Kathmandu District is a district located in Kathmandu Valley, Province No. 3 of Nepal, a landlocked country in South Asia. It is one of the 77 districts of Nepal, covers an area of 395 km²(153 sq. mi), and is the most densely populated district of Nepal with 1,081,845 inhabitants in 2001 and 1,744,240 in 2011. The district's headquarter is Kathmandu Metropolitan City, also the capital of Nepal. It is also a famous tourist spot as there are many religious temples, attracting places.

Kathmandu district is a part of Kathmandu valley, which is a melting pot of various cultural groups, ethnicities, races, languages and religions. This vibrant culture is illustrated in the culture of the natives of the district, known as Newars, who are a multiethnic, multiracial, multireligious people bound by a Sanskritized Sino-Tibetan language of Kirat origins known as Nepal Bhasa. All the ancient settlements of the district have specific street festivals (jattras) arranged according to specific dates of the Nepal Sambat calendar. The district consists of 11 municipalities among which Dakshinkali municipality is one.

This Dakshinkali municipality in the south of Kathmandu district is familiar with historical, religious and cultural, tourist sites. The declaration of this Dakshinkali municipality of Lalitpur district in the east, Makwanpur district in the west, Kirtipur, Chandragiri municipality in the north and Makwanpur district on the south is scheduled to be held on 2017 December 10, according to the decision of the decision of the government of Nepal, according to the decision of the council of ministers, chalnakhel, Satidevi, sheshnarayan Dakshinkali, Talkhu Duduchour and chhaimale. The capital of the country has been the municipal office of the Kathmandu valley from around 18 km to Kathmandu.

There is plenty of tourism opportunities in this municipality, due to religious and historical holy power, religious sites filled with various fundamental cultures, natural heritage. The south – eastern municipal city is a unique pattern of culture filled with cultural heritages, which has historical significance.

This is a place of biological diversity and rich heritages of natural heritages and share settlement of diverse species, language-speaking and family members. The second half of Asia and Nepalese first project, Chandra Joti, has been present in the municipality. This municipality has taken an abundance of potential to live in itself, religious tourist and economically, cultural rally celebrated Hari Shankar jatra and bajirayoginijatra are present in major municipalities of this city.

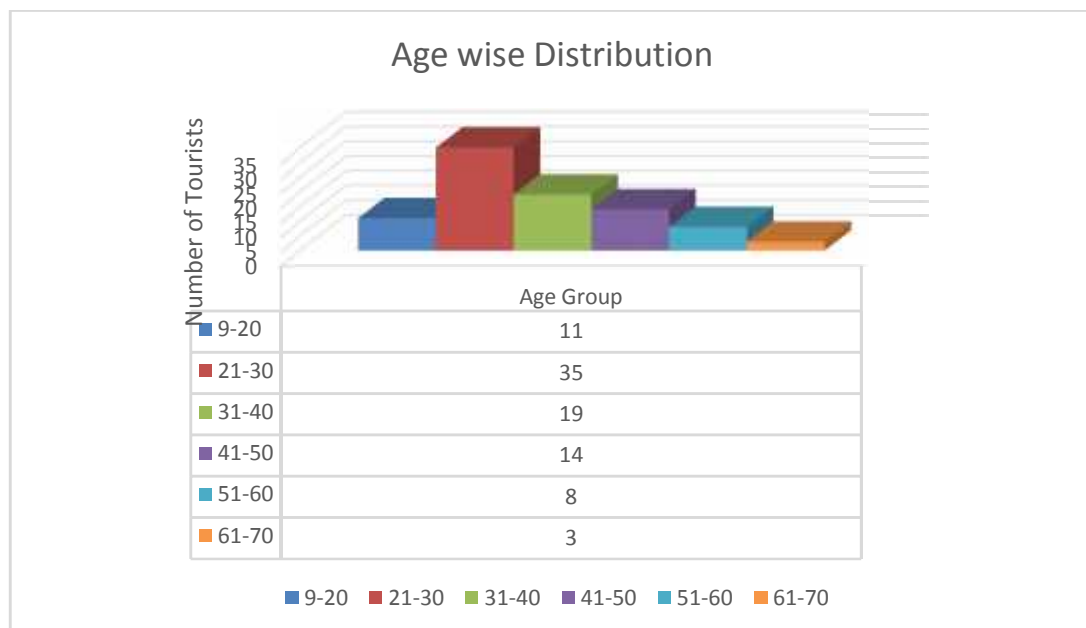
The Dakshinkali temple situation in the Kathmandu district of Nepal is the sacred place of the Hindu Goddess Kali Bhagwati, an incarnation of Parvati. Dakshinkali was known as Goddess of wishful filing and famous for the temple tourism spot and the gateway of reaching heaven. It has been recognized not only but also out of the countries as one of the most important religious places, so the climate is very healthy and pleasant. It means this is a place of heaven everything remains clam and quiet. people from different parts of Nepal and India visit this place for wishful filing.

General Description of Study Area

Age wise distribution of tourists

In the research, the age wise composition of the tourists that came to visit and worship Dakshinkali was also uncovered to find out which age group prefer coming to Dakshinkali temple the most.

Figure 1: Age wise distribution



(Collected from field survey, 2018).

The table from the distribution of the age group of tourists that come to visit Dakshinkali temple shows that the greatest number of people are in-between 21-30 years of age. The least number of people who visit this place was in-between 61-70 followed by 51-60.

4.2 Economic Status

4.2.1 Economic Status of Shopkeepers

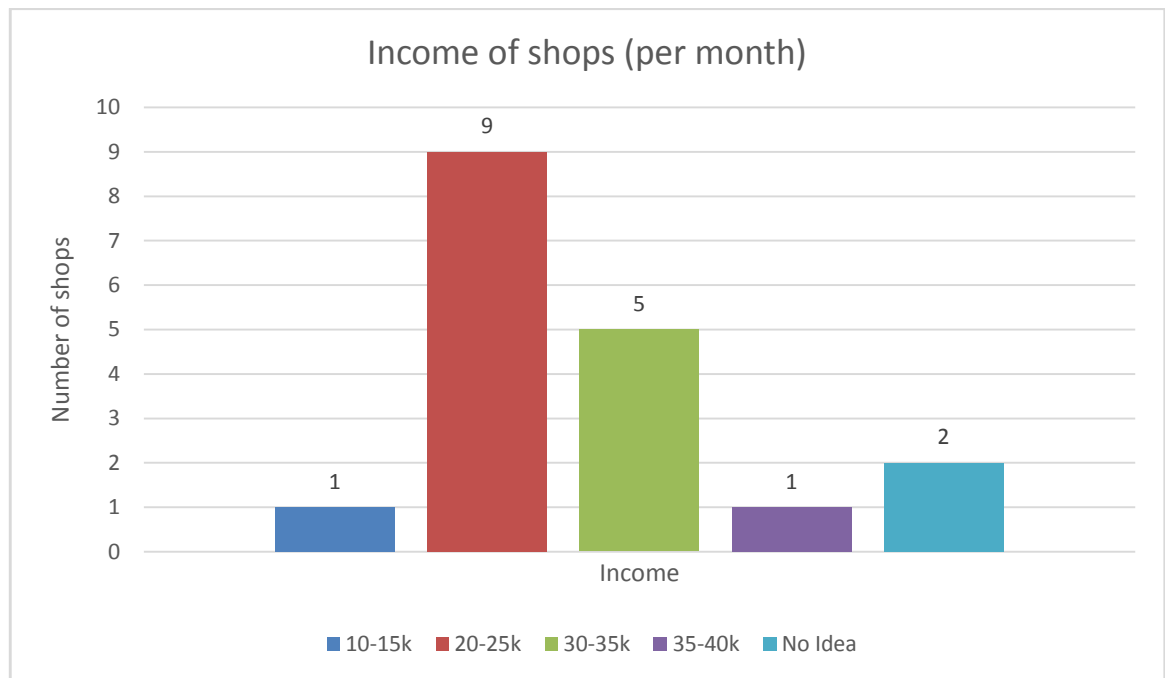
Status of Dakshinkali people is the combined status of shopkeepers, hoteliers and priests around Dakshinkali temple. From the questionnaire the analysis of economic aspects of the local shopkeepers of Dakshinkali Temple which constitutes dressing pattern, feeling pattern and their overall livelihood pattern which directly or indirectly effects the livelihood of individuals is define as the economic status.

For determining the economic status, 18 shops were surveyed. The questionnaire was based on the income in a day, total tourists that visit their shop in a day, the place through where they get their necessary goods and the situation of business were evaluated. In the questionnaire about the area for buying the necessary goods, the 10 shopkeepers were found to be using Pharping as the main market for their goods. On the other side, 2 shopkeepers used Kathmandu i.e. Pashupati area and also India (for some products) for bringing the necessary goods to their shop and lastly, 6 shopkeepers brought both from the local shop and Pharping.

The survey on the present situation of business with same 18 shopkeepers gave the result of 17 people with the normal business situation and remaining 1 with good business status as per their opinion. At the same time, the question on how the business can be promoted on Dakshinkali temple area brought a result that depicted necessity of improvement of transportation facility for increasing business in Dakshinkali area. In the survey, 9 people were of the opinion that transportation is the key to improve their business, 3 people opted for cleanliness and management of temple and temple area, 2 shopkeepers opted for better road condition for improving the business as more tourists and worshippers would come, and the remaining 4 shopkeepers had no idea on what was the ultimate solution on way to increase their business.

In the question for the number of people employed, all of the 18 shopkeepers had a same answer as they and their family could suffice the shop and they need not deploy any more people for handling their shop. Out of the 18 shopkeepers, all of them were of the opinion that their business was sufficient for their livelihood.

Figure 2: Income Chart

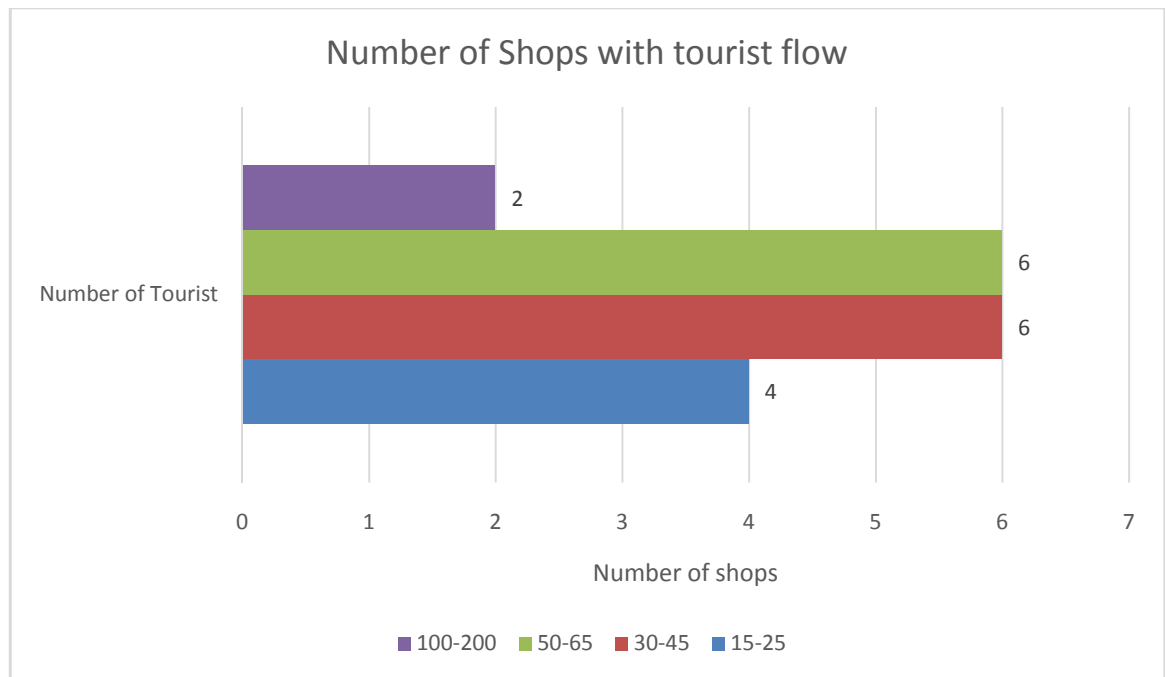


(Study, 2018)

In the question to determine the income of the shopkeepers, 1 person opted for 10-15k per month, 9 for 20-25k per month, 5 opted for 30-35k per month and 1 opted for 35-40k per month. On the contrary 2 shopkeepers told that they had not made any kinds of records on the income and nor were they interested in making one.

Talking about the house that they were conducting their business in; all of the shopkeepers were on rented house. The houses or the temporary shops were on the land provided by the committee of the Dakshinkali temple.

Figure 3: Tourists flow



(Study, 2018)

Likewise, in the topic of number of guests/ tourists' arrival per day in respective shops; 4 were of the opinion that around 15-25 people visit their shop in a day, 6 opted for 30-45, 6 opted for 50-65 and the remaining two opted for 100-200 guests per day. The finding showed that maximum number of tourists or worshippers came on Saturday and Tuesday.

In the observation on 18 shops, all the shops were found to be in temporary shelter. In terms of customer flow in an hour, there was no customer flow in 10 shops in an hour, relatively, there was 1 customer in 2 shops in an hour and 2 customers in 4 shops and 3 customers in 2 shops in an hour. After analyzing these two factors, the economic status of the people of Dakshinkali was found to be below normal as per the customer flow in an hour during the study time.

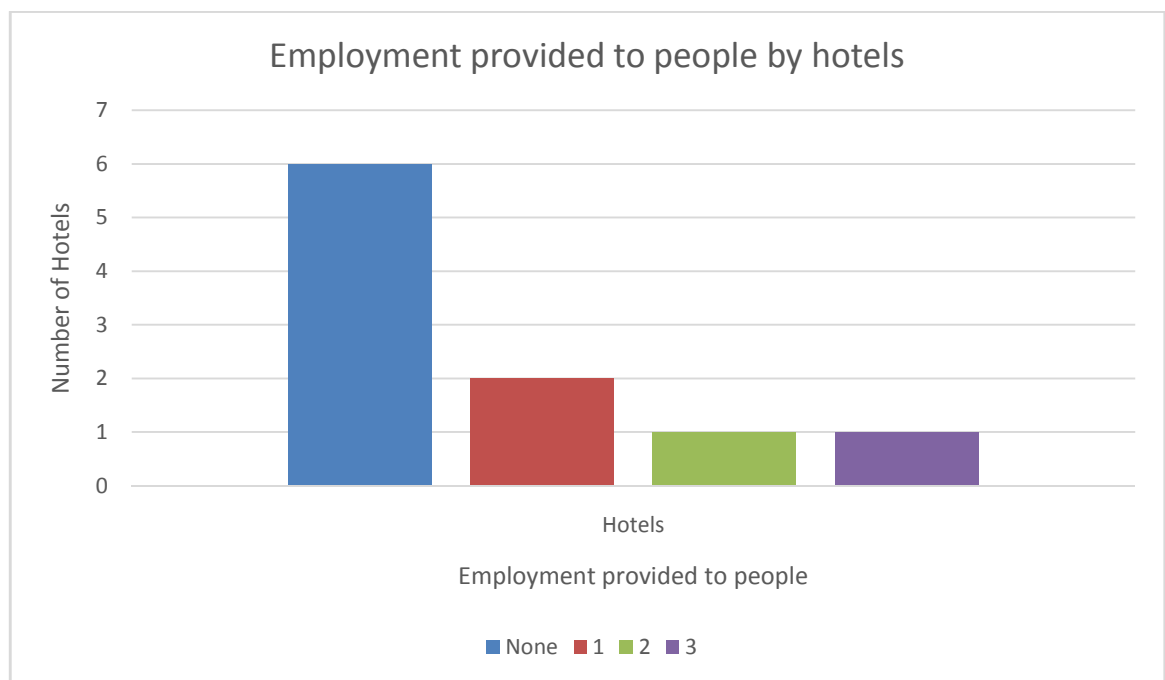
So, with the above study data we can identify that the economic status of shops of Dakshinkali temple looks is normal.

4.2.2 Economic Status of Hoteliers

Status of Dakshinkali people is the combined status of shopkeepers, hoteliers and priests around Dakshinkali temple. In the hotels, the survey questionnaires were

similar. The result on the other hand were also similar to the shops. In the question to identifying the market place for the hotel, 1 hotel owner opted for the local market, 5 opted for Pharping market, 2 opted for local market as well as Pharping market and the remaining 2 opted for Pharping and Kathmandu for the goods that were used by them in their shops. In the question to determine the status of hotel in Dakshinkali (the earning that the hotel makes), 6 hotel owners opted for normal situation, 3 opted for good and one hotel owner opted for bad situation. While the question for improving the guest count to Dakshinkali temple came to play, 3 owners claimed that the cleanliness and the management was the major role player in increasing the guest count, 2 claimed that the improved transportation facility can increase the guest count, 5 owners claimed the role of road condition in increasing or decreasing the number of guest count as good roads creates ease of access for people to come to Dakshinkali more often.

Figure 4: Employment Provided to People

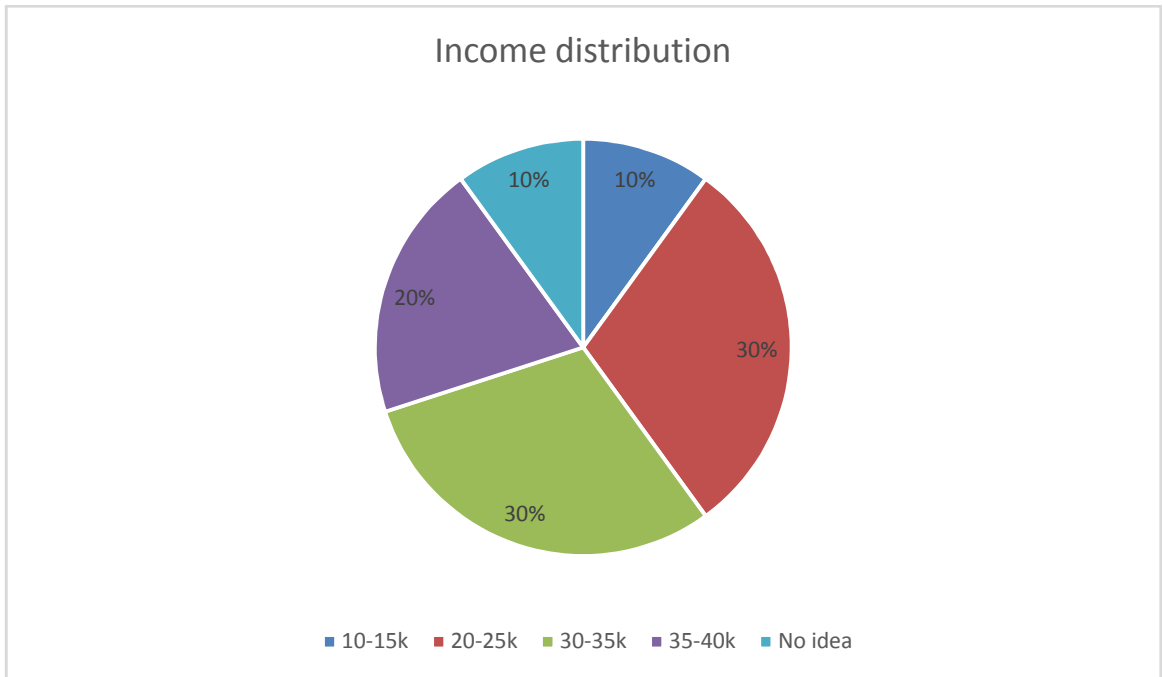


(Study, 2018)

In the question to determine the employment status on the Dakshinkali temple area, 6 hotels had no any people employed in their hotels as their own family was sufficient to handle the hotel, 2 hotels have 1 employee and 1 each hotel had 2 and 3 employees working in their hotel. Apart from the total employment, 9 hotel owners had sufficient

income for the livelihood from the hotel and only one had not got the sufficient income to run their livelihood.

Figure 5: Income From Hotels



(Study, 2018)

Out of the total number of hotels, 10% i.e. 1 hotel had monthly income of 10-15k, 30%, i.e. 3 hotels had monthly income of 20-25k, 30% i.e. 3 hotels had monthly income of 30-35k, 20% i.e. 2 hotels had the monthly income of 35-40k and remaining 1 hotel didn't know the income in a month as they were not analyzing the income.

In the analysis of the total number of tourists who visit a hotel in a day, 1 owner opted for around 600-700 peoples (specially in Tuesday and Saturday), 6 opted for 20-50 a day (normal days), 2 opted for 100-200 each day and remaining 1 didn't have idea on the average number of tourists that visit their hotel in a day. Looking at the rate of tourists, we can be clarified that on Tuesday and Saturdays only, the flow of tourists increases to great extent.

During the observation of the economic status of hotels, all of the 10 hotels have normal investment with small hotels. In the observation of the customer flow (in an

hour), researcher observed less than 1 customers in 5 hotels, 2 customers in 2 hotels, 3 customers in 2 hotels and more than 3 customers in 1 hotel.

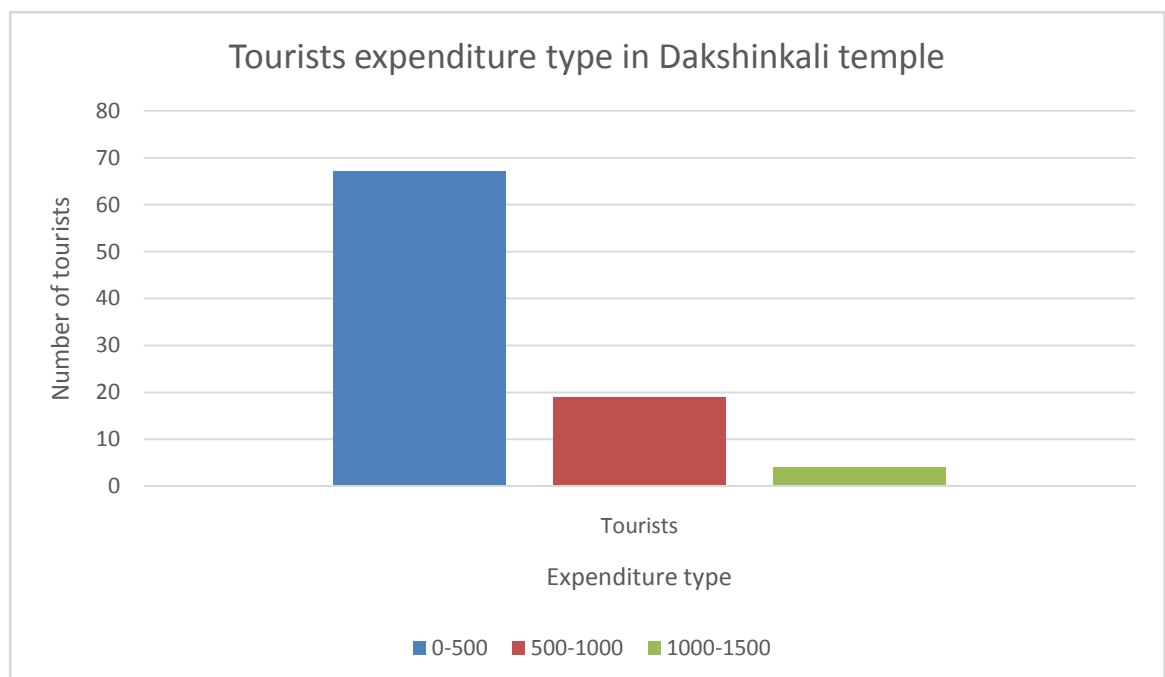
As with the observation, the economic status of hotels of Dakshinkali temple area seems to be below average with nominal number of customers flow in an hour.

Looking at the above result, the economic status of hotels of Dakshinkali looks to be normal which can suffice the livelihood of the people of Dakshinkali temple.

4.2.3 Economic Status of the Dakshinkali People Perceived by Tourists

Present scenario of market and economic status basically the price of productions i.e. expensive or cheap for the products faced and experiences by the tourist define the economic status. For understanding the status of the Dakshinkali temple, the worshippers or the tourists were also surveyed.

Figure 5: Tourists' Expenditure



(Study, 2018)

90 tourists or worshippers who came to Dakshinkali were questioned. In the first question to identify the total amount of expenditure of the tourists, out of 90, 67 people had expense of below Rs. 500 and were of the opinion that Dakshinkali temple was not too expensive. On the other hand, 19 tourists had expense of more than Rs.500 and less than Rs 1000 and finally 4 of the tourists had the expense of more

than Rs.1000 and less than Rs. 1500. With the expense done in Dakshinkali, the tourists were presented with a question for ranking Dakshinkali in the sense of level of expensiveness where all the tourists were of the opinion that Dakshinkali was normal i.e. neither cheap nor expensive.

For the analysis of economic status of the people of Dakshinkali, KII was taken with the pujari of the Dakshinkali temple and one of the committee members of Dakshinkali. Different types of questions were presented to the two specialized persons Rajendra man karmacharay and palden lama in order to get the idea on Dakshinkali temple's economic status. In the first question to identify the number of tourist's arrival in Dakshinkali temple, one of the respondents responded that the number of people has been increasing from the previous time as the road status has been upgraded in the present time. Other than the road facility, transportation facility has also been improved. The people have got more idea on Dakshinkali temple due to digital marketing of Dakshinkali temple so more people come to Dakshinkali temple. Alongside increased number of persons or tourists visiting the Dakshinkali temple, the expenditure of the area has also increased simultaneously as the temple has to manage more guests.

On 2075/06/17 FGD was conducted in Dakshinkali temple area with the social workers and Dakshinkali temple management committee. The FGD was conducted with main pujari, a regular worshipper, pujari, Dakshinkali temple management committee member, a local politician and business person of the Dakshinkali area.

The number of tourists has been increasing as compared to the past due to advertisement of Dakshinkali temple, proper transportation and road facility. With the increase of the number of tourists, the income of the shopkeepers has also increased. Alongside the increase of the number of tourists and worshippers, the income of temple has also increased as is the expenditure.

Status of Dakshinkali people is the combined status of shopkeepers, hoteliers and priests around Dakshinkali temple. The economic status of Dakshinkali people neither high nor low but normal. The Temple tourism has positive impact on their livelihood. Because the shopkeepers and Hoteliers have sent their child in boarding schools, they have two-wheeler and some of the have clean house and ornament. Minimum salary

of Nepal government office staffs are 15,000/- Assuming the minimum standard above are good up to 30,000/- more than that are excellent.

4.3 Social Status

4.3.1 Social Status of Shopkeepers

Status of Dakshinkali people is the combined status of shopkeepers, hoteliers and priests around Dakshinkali temple. The social status of the individual respondents is defined as the overall behaviors, relationship, discipline of the respondents which define their social character and involvement in social issues.

For the survey of social status of the people of Dakshinkali area, question on facilities provided to the tourist was asked on which all of the people (shopkeepers) replied the same answer as they were providing the facility of worshipping materials only. In the question to find out the problem of Dakshinkali temple for tourism development, 7 shopkeepers opted for cleanliness and sanitation of Dakshinkali as a requisite for tourism development. 7 shopkeepers pointed out road, cleanliness and management of temple as major point to be checked and improved for tourism development. Lastly the remaining 4 shopkeepers opted for management of the temple area and road as one of the major problems that is hindering the flow of tourists in Dakshinkali temple area.

The survey done to find out the major aspect of tourism in Dakshinkali gave the result that focused on Dakshinkali being a religious, cultural and historical site. In the survey to dig out the contribution of the shopkeepers on tourism of Dakshinkali temple, all of the shopkeepers i.e. 18 shopkeepers had same answer as they had been participating in the management activity of the temple.

With the above analysis, the social status of Dakshinkali looks normal as the people are participative in temple management and actively indulge themselves in the management of the temple. The shopkeepers; being aware of the requirement of the tourists and the ways by which the tourism industry can be developed in the Dakshinkali temple area; has the potential to develop Dakshinkali area and also make Dakshinkali a tourism spot (religious tourism) in near future by self-mobilization (own mobilization for the management of temple area from root level)

In the observation of Dakshinkali temple area, 18 shops were observed. Out of the total 18 shops, in the observation on the types of vehicles used, 2 people had cycle as vehicle, 3 had motorcycle, and rest didn't have any vehicle. This depicts their simplicity of living. Furthermore, the gadgets (mobile) that the shopkeepers used was also observed. Among the total of 18 shopkeepers, 8 shopkeepers had used cheap mobiles, 8 had normal type of mobiles and remaining 2 didn't have mobile phone with them. Further stepping forward, the ornaments used by the shopkeepers was also observed. In the observation none of the shopkeepers were found to be with ornaments in the shops. Other than ornaments the clothing patter of all the shopkeepers was also normal. Leaping forward, the sanitation status was also observed in which all of the 18 shops were found to be in bad condition i.e. had the poor sanitation in their shops.

Overall look towards the observation of the shops gave us the idea that the social status of the people was not good as they had poor sanitation. Other than sanitation, their living style was minimalistic which depicted their simple social standard.

4.3.2 Social Status of Hoteliers

Status of Dakshinkali people is the combined status of shopkeepers, hoteliers and priests around Dakshinkali temple. In the survey to find out the social status of the hotels, researcher put forward a question to identify the type of facility provided to the tourists or visitors by the hotels. In the question all of the 10 hotels put forward the answer that they had been providing the fooding facility to the tourists. In another question to dig out the problem of Dakshinkali temple for tourism development; the main reason behind less number of tourists; 2 owners were of the opinion that good management was the key to solve the less tourist number, 7 owners were of the opinion that good road condition and cleanliness was the key to solve the issue of less tourist flow and 1 owner was of the opinion that people conscience was the key issue that was required for the tourism industry of Dakshinkali to prosper by increasing the number of tourists flow in Dakshinkali temple area. The idea on Dakshinkali must be flourished in the mind of the people to increase their touristic product for the area. Not only the increasing the crave of the people, the road condition, cleanliness and management must also be properly done for development of the tourism industry in Dakshinkali temple area. Later in the question to find out the potential for tourism development, the answers of the hotel owners were same as the religious, cultural and

historical potentiality. As per an interviewee, “The religious factor is potential to develop Dakshinkali area. If we manage to flourish the idea on the religious importance of Dakshinkali temple and its vicinity, then we can easily develop tourism of this area”.

Lastly, contribution of hotel owners and staffs on tourism development was asked where all the owners were of the same answer as they had been participating on temple management.

With the above discussions, the social status of the hotels of Dakshinkali seems to be normal as they are also participative in nature, they have consciousness on what has to be done for development and have also be providing the most of their capacity to the tourists.

In the observation in the hotels, the vehicles that the owners had acquired was observed at first. In the observation, 1 owner had bicycle as their vehicle, 4 had motorcycle and remaining 5 had nothing. Leaping forward to type of mobile used, all of the 10-hotel owner had normal quality of mobile with them. Looking at the dress up all the hotels were found to be been using normal kind of dress up. Out of the 10 hotel owners, none had used any kinds of ornaments for themselves. Lastly, looking at the cleanliness and sanitation of the hotels, sanitation and cleanliness wasn't a virtue that they valued as the foods were uncovered and the hotels were also not too clean.

Status of Dakshinkali people is the combined status of shopkeepers, hoteliers and priests around Dakshinkali temple. In a conclusion, by looking at the hotels and their status, the social status of the hotels looks to be normal as in the sense of their simplicity but it wasn't good in the sense of their desire and will towards sanitation.

4.3.3 Social status of the Dakshinkali people perceived by tourists

In an exit poll done in Dakshinkali temple area, 90 tourists were surveyed. The main reason behind the conduction of the exit poll was to find out the social status of Dakshinkali temple in the eyes of the tourists that come to Dakshinkali temple area.

In the first question to identify the expectation of the people coming to Dakshinkali temple, all of the people/ respondents were of the same logic i.e. they were in Dakshinkali temple for worshipping. After the question of expectation in Dakshinkali temple, the respondents were put forward another question i.e. the status of

hospitality of the people of Dakshinkali temple area. In the question to find out the hospitality, all the 90 respondents were of the same opinion that the hospitality of the people of Dakshinkali was good. The people of Dakshinkali (pujari, hotel owners, shopkeepers and other peoples of Dakshinkali) had good behavior with the tourists that come to Dakshinkali temple. Similarly, the tourist was also certain that the shopkeepers of Dakshinkali temple were friendly along with the hotel organizers and owners.

In another question to identify the awareness level of people in-terms of cleanliness the respondents had same answer as the people of Dakshinkali were unaware of the cleanliness. The area was rather polluted and the people of Dakshinkali were not conscious about cleanliness. The hotels were not too clean and the foods thus prepared were also not covered. In the question to determine the people of Dakshinkali as socially rich or not, researcher got a mixed answer as 1 of the respondents responded maybe (in-terms of the people being socially rich), 17 of them responded as the people were not socially rich and lastly, 72 respondents responded that the people of Dakshinkali were socially rich. So most of the people had the opinion that the people of Dakshinkali were socially rich.

In the question to determine whether the people of Dakshinkali specially the shopkeepers were irritating or not? (irritating in the sense that they keep on calling the tourists to come to their shop to buy the items necessary for worshipping). The total of 77 respondents were of the opinion that the shopkeepers were not irritating at all but the remaining 13 people had the idea that the shopkeepers were irritating people. In the last question to find the idea with the respondents by which the Dakshinkali temple can increase the number of tourists and visitors, 2 tourists were of the opinion that the cleanliness shall be maintained if they are to increase the number of tourists to Dakshinkali temple, 1 respondent was of the idea that a garden shall be made so that the tourists that come to Dakshinkali can relax in the natural rich area. 5 respondents were of the opinion that the road shall be maintained in order to increase the tourist number and flow in Dakshinkali area. The respondent added that despite the beauty of the place, the poor road condition has been causing people to step backward in-terms of increasing enthusiasm to go to Dakshinkali temple. Moreover, 1 respondent responded that facilities must be added up in order for the tourists to come to Dakshinkali and favor Dakshinkali over other religious sites. Rest of the respondents

i.e. 81 were of the opinion that they didn't have any idea on what to suggest for development of tourism in Dakshinkali.

With the above analysis, we can conclude that the social status of Dakshinkali temple was good as the people were friendly and culturally rich.

For getting the social status of Dakshinkali temple area, Key informant interview was conducted with some key persons Rajendraman karmacharya and palden lama who were very close to the Dakshinkali temple. The key informant, pujari of the temple and a member of the committee were interviewed to find out about the social status of the Dakshinkali temple. In the question to dig out the number of tourists and the status of the temple, they reported that the number of tourists has been increasing presently. More peoples are coming in Dakshinkali temple in the present time as per their view. Moreover, they also stated that the people of the present time are more social in-terms of hospitability, behavior and friendliness. The people have become more and more friendlier in the present time. They have also improved their way of speaking and behaving in-front of other peoples and the tourists. The peoples have improved their hospitability in the present time as well. So, in the KII with two major personnel of Dakshinkali temple area, a similar result was uncovered where both gave the statement that the social status of the people of Dakshinkali was good.

On 2075/06/17 FGD was conducted in Dakshinkali temple area with the social workers and Dakshinkali temple management committee. The FGD was conducted with main pujari, a regular worshipper, pujari, Dakshinkali temple management committee member, a local politician and business person of the Dakshinkali area.

In the guideline to find out the social status of Dakshinkali temple, the researcher found that the social status of the people of Dakshinkali was also normal. The people were friendly and knew how to treat the tourists that come to the area. Other than the behavior, there have been some policies and plans on improving the sites of Dakshinkali temple area. So, after he FGD, the social status of Dakshinkali area was also found to be normal.

The social status of Dakshinkali people is good in-terms of their behavior, their clothing pattern, way to welcome guests, etc. We can conclude that the social status of Dakshinkali temple was good as the people were friendly and culturally rich.

4.4 Challenges

4.4.1 Challenge of Shops

The status of involved problems and issues which is degrading or have negative impact on development of that area which has to be addressed as soon as possible for development of that special area are the challenges status of the area.

Firstly, to find out the negative impact of tourism, all the shopkeepers were questioned where the response from all the shops collectively pointed out towards dirty environment (due to more people polluting the area). Some also claimed that there were no any kinds of negative impact of tourism in the Dakshinkali area. Talking about the challenge, the shopkeepers were of the opinion that the sanitation, area of expansion, cleanliness, road, transportation, water facility, waste management and the management of the temple itself was the main challenge that the Dakshinkali temple was facing in the time. They also added that this can be done with some effort from both the committee as well as other peoples who reside in Dakshinkali area.

4.4.2 Challenges of Hotels

In the question to identify the negative impacts of tourism in Dakshinkali temple area, all the respondents were of the same opinion that there were no any kinds of negative impact due to the tourism.

Dealing about the challenges of Dakshinkali temple, the sewage, management of water and sanitation, road access, limited space for expansion, ineffective cooperation and participation among the people, lack of awareness among the people that reside in Dakshinkali as well as people that come in Dakshinkali and lastly the ineffective committee activity were the major challenges for the development of Dakshinkali temple tourism. If the above challenges are tackled and managed then Dakshinkali temple tourism can produce a golden goose to the people of the Dakshinkali area.

4.4.3 Challenge of the Dakshinkali People Perceived by Tourists

In the context of the challenge that tourists see in Dakshinkali temple, major challenge that they have been experiencing are the improper road condition, the cleanliness of Dakshinkali and lastly the ways by which tourists not only can come but can also stay in this area for a day or a two.

For uncovering the opportunities of the Dakshinkali temple, KII was conducted with the renowned persons of Dakshinkali temple as the main pujari of Dakshinkali and member of the committee of Dakshinkali. In the question to find out the challenges for tourism development in Dakshinkali temple, they both were of the opinion that the road condition was the major challenge. The poor quality of road brings shivers in the nerves of worshippers as well as tourists to come to Dakshinkali area. The bad quality of road is also responsible for least number of public transportation facility in Dakshinkali temple area.

Other than the road condition, another major challenge of Dakshinkali temple area was the management of waste materials. There is no appropriate waste management technique which has been causing issues in-terms of cleanliness and sanitation of the temple area. Tourists who once come to Dakshinkali doesn't crave to return back due to the sanitation issue. Adding up the hotels also don't provide accommodation facility for the tourists and the worshippers. It is one among the major challenges that has not been able to be solved but carries a huge potentiality of developing the Dakshinkali area once the issue is resolved.

On 2075/06/17 FGD was conducted in Dakshinkali temple area with the social workers and Dakshinkali temple management committee. The FGD was conducted with main pujari, a regular worshipper, pujari, Dakshinkali temple management committee member, a local politician and business person of the Dakshinkali area.

FGD was also conducted to find out the challenges of Dakshinkali temple tourism. As per the participants the major challenges that they were facing were the road condition i.e. the road condition was not good and the improvement of the road was one of the major challenges. Other than the road condition, the waste management, cleanliness and temple management were another major challenge that the Dakshinkali area's tourism was facing.

4.5 Opportunities

4.5.1 Opportunities of Hotels

Opportunities means the process of finding out or uncovering prospects that can increase the tourist flow and attract more people to Dakshinkali temple area.

In the question to find out the opportunities in Dakshinkali temple area, 10 hotel owners were presented with a questionnaire on how tourism can be developed in Dakshinkali area. As a mixed bagged answer, following answers were presented by the hotel owners as management of road, waste management, addition of services, improving facilities, opening up more tourism sites like caves (that lies in uppermost part of the Dakshinkali temple) and repairing the picnic spot and cleaning the temple area. All of the 10 hotel owners presented a similar perspective on how to make Dakshinkali more developed in-terms of tourism.

To find out the opportunities of tourism in Dakshinkali temple area, the hotel owners were presented with a question about opportunities in Dakshinkali, where the answer was proper management of hotels, management of picnic spot, uncovering and using more tourism sites i.e. sites that lies in the surrounding of the Dakshinkali temple area, caves that lies closer to the Dakshinkali temple, upper Dakshinkali temple (mother Dakshinkali temple) and lastly, people were confident on the fact that there is no need to find more sites as Dakshinkali itself is one of the greatest attracter for tourism if managed properly due to the climate, religious and historical importance and the landmarks.

4.5.2 Opportunities of Shops

The opportunities of Dakshinkali temple area deals with the answers that pave the path for development of Dakshinkali temple and its area. The major opportunities as per the shopkeepers was to solve the main problems of Dakshinkali temple area as road expansion and development, waste management, proper transportation facility, and temple cleanliness. With the solution to these problems, the temple area can develop in the tourism sector.

4.5.3 Opportunities of the Dakshinkali People Perceived by Tourists

Talking about the opportunities, the temple area if managed properly and if sanitation of the area is improved, then the tourism can be more developed. Other than these, the facilities provided to the guests; if extended; can also act as opportunity in making the tourism industry of Dakshinkali temple develop and prosper.

For uncovering the opportunities of the Dakshinkali temple, KII was conducted with the renowned persons of Dakshinkali temple as the main pujari of Dakshinkali and member of the committee of Dakshinkali. In the question to find the opportunities in

Dakshinkali, they were of the opinion that for increasing the number of tourists in Dakshinkali temple, the improvement of; already naturally and historically beautified temple; has to be commenced. If the site is more developed then the flow of tourists can increase to a great extent.

Likewise, due to lack of accommodation facility, tourists who visit Dakshinkali has to return to their home in a single day i.e. they don't have the place to spend a night in Dakshinkali. If this problem is resolved then Dakshinkali temple will have a outstanding raise in the number of tourists visiting the temple. Along with the development of accommodation facility, another opportunity in Dakshinkali is the cleanliness. The already beautiful environment and weather if accustomed by cleanliness and sanitation can also help in increasing the number of tourists to come to this temple area. In a nutshell, both were of the opinion that the good road and maintenance of the temple area that adds a flavor to the beauty and importance of the temple area can be a major opportunity of the Dakshinkali temple.

On 2075/06/17 FGD was conducted in Dakshinkali temple area with the social workers and Dakshinkali temple management committee. The FGD was conducted with main pujari, a regular worshipper, pujari, Dakshinkali temple management committee member, a local politician and business person of the Dakshinkali area.

Talking about the opportunities, there were many points through which the development of tourism in Dakshinkali temple was possible. The major opportunities as per the participants were to solve the major problems of the Dakshinkali temple tourism as road facility, waste management and cleanliness, etc. Other than solving the major problems of Dakshinkali temple, digging out other tourism sites in the vicinity of Dakshinkali can be major opportunities of tourism in Dakshinkali temple. The good climatic condition and the beautiful scenery of Dakshinkali if used properly can be opportunity. For this, other nearby sites of Dakshinkali like dolu village, champadevi, jate pokhari and dansohor has to be developed. So, with the help of FGD we could confirm that there are many opportunities in Dakshinkali temple if the opportunities are identified and grabbed in time.

In order to identify the challenges and opportunities of shops, observation was made on 18 shops. In the observation, challenges were same as that of the hotels as there

was no any kinds of expandable area. Other than the expansion area, there was the challenge to manage the wastages and maintain the status of Dakshinkali temple.

In order to find the opportunities and challenges of hotels, observation was also conducted. In the observation of 10 hotels, the major challenge that was seen was the lack of storage to expand the hotels. The land provided to the hotels were limited thus they were unable to expand the area. Even if they want to serve more guests and tourists, the limited space was acting as one of the major challenges.

Talking about the opportunities of the hotels in-terms of observed scenario, the main opportunities lies in solving the challenges and other problems as road problem, waste management and accommodation facility.

In the topic on opportunities of Dakshinkali temple and its area, the solution to the problems are the major opportunities of Dakshinkali temple and its area. If the problems such as expansion of space, upliftment of shops status with more goods for tourists and also the proper management of roads can be the major opportunities for the tourism in Dakshinkali temple.

In a conclusion, after the observation, survey, KII and FGD the researcher found out that the main challenges of Dakshinkali temple and the area is management of hotels that can accommodate the tourists for a day or two, road and transport management, cleanliness of the Dakshinkali area and finally management of the temple area. Talking about the opportunities, the culturally rich environment is the main opportunity of the area. Other than the culture, the weather is also one of the main opportunities of Dakshinkali temple and the area.

CHAPTER V: SUMMARY AND CONCLUSION

5.1 Summary

Dakshinkali being one of the main pilgrimage sites in Nepal, is famous among all the Nepalese worshippers. Despite being one of the main pilgrimage sites, there are many challenges and opportunities of Dakshinkali temple and the area. To tackle this statement, a research has been conducted in topic 'Opportunities and challenges of temple tourism in Nepal- A case study of Dakshinkali temple'. With the major objectives of assessment of social status, economic status and the opportunities and challenges of Dakshinkali temple, the challenges and opportunities of Dakshinkali temple area as well as the major challenges of temple tourism has been uncovered.

For the research, primary as well as secondary data has been the source of data collection. In terms of types of data, qualitative has been collected. The whole Dakshinkali temple is the main sampling universe of the data collection where the shops and hotels were considered the main sampling frame. Out of the total sampling frame, 18 shops and 10 hotels has been considered as the sample selected by random sampling method. Similarly, to identify the view of tourists, exit poll has also been conducted. Survey, KII, FGD and Observation were the main techniques of data collection whereas questionnaire, checklist, guidelines and agendas were the main tools of data.

The first chapter includes the introduction about study objectives i.e. background statement of the problem, objective of the study, rationale and limitation of the study. Opportunities and challenges of temple tourism in Nepal: A case study of Daxinkali is the socio cultural and economic study of the people of the study area. The objectives of the study are to study the economic status, social status, opportunities and challenges of temple tourism in Daxin kali area.

The second chapter includes reviews of literature where the historical background, theoretical background, research on other countries, research gap, etc. were analyzed and presented. Temple tourism is a branch of religious tourism it focuses on temple and pilgrims. The religious tourism began since the time of mythology. The third chapter describes the methodology adopted for the study i.e. research design, sampling procedure, data collection techniques and tools. It is a qualitative and descriptive study of temple tourism in Nepal. The data collection tools were

questionnaire, observation, KII, and FGD. Random and purposive sampling methods were applied.

In fourth chapter collected data has been analyzed and presented in different tables, charts, bar graphs, Pie Chart etc. entire objectives have been analysed by developing sub headings. The final chapter five constitutes major findings, conclusions and suggestions. The major finding of the study is that even being the clan god of royal family the infrastructure specially the road is very poor same as the facilities of sanitations. In conclusion socio economic status of Daxinkali people are normal and satisfactory. The social status is good. Main opportunities and challenges are religious and naturally beautiful tourism place and the transportation.

5.2 Conclusion

In terms of the economic status of the people of Dakshinkali, it was found to be normal. In the analysis, the income status of the shops and hotels, number of tourist's flow, expensiveness of the shops and hotels, expenditure of the tourists, rent types, house types, employment status, hourly tourists' flow, etc. In the analysis, the income of the shops and hotels seems to be in the average of below 30000 and above 20000 which is average. Moreover, the number of tourist flow was found to have increased exponentially in Saturday and Tuesday that almost reach 2-3 hundred in average in a single day in a single shop. Moreover, talking about the expenditure of the tourists, the tourists has been spending very least to nominal expense in Dakshinkali temple making the temple cheap in terms of the services provided. Moreover, the shops were not established in own lands, rather the shops were established in the land provided by the Dakshinkali development committee.

In the interview with the key persons, they were of the opinion that the Dakshinkali temple and the area's economic condition has been improved in the present days. The number of tourists has been increasing and so is the income of the shops and the temple itself. Due to the increase of the total number of tourists and visitors, the expenditure has also increased as the management is getting tougher. So, in a nutshell we can conclude that economic status of Dakshinkali temple and the people around Dakshinkali area is normal.

For finding the social status of the people of Dakshinkali as well as Dakshinkali temple itself, the behavior of the people, sanitation, their clothing pattern, use of

mobiles and vehicles, the facility provided to the tourists and their friendliness were analyzed. In the analysis, the people of Dakshinkali were found to be good in behavior as they were not found to be irritating the tourists. They had been providing the necessities to the tourists as worship materials, photo frames and other playable for children. In terms of the sanitation, the people of Dakshinkali are not too good in sanitation. The area is rather dirty and all the hotels as well as shops are also dirty.

In the interview about the Dakshinkali area, the interviewee responded that the social status of the temple Dakshinkali was in good position. The people of Dakshinkali were friendly and were not irritating the people. They were simple and without any kinds of more sophisticated lifestyle. So, the social status of the people of Dakshinkali temple and the people around is normal.

In the third objective to find out the challenges and opportunities of Dakshinkali temple, KII and survey was conducted in the study area. In the survey with the hotel owners, Shopkeepers and the tourists, they all mentioned the challenges as well as opportunities of Dakshinkali temple. In terms of challenges, the major challenges as per the respondents was the road facility, transportation facility, waste management, cleanliness, accommodation facility and also the expansion of space. The key informants also were of the same opinion as that of the shopkeepers, hotel owners and tourists. Among the above enlisted challenges, the major challenge as reported by the respondent was the maintenance of sanitation in Dakshinkali area.

At the same time, talking about the opportunities, the solution to the problems of Dakshinkali temple were reported to be the main opportunities. The problem of road, sanitation, etc. were also considered as the main gateway to open more opportunities in Dakshinkali temple. Furthermore, the weather condition of Dakshinkali, other sites of tourism and the cultural richness of the Dakshinkali temple were considered as the major opportunities of Dakshinkali temple.

5.3 Findings and Recommendation

Findings:

Dakshinkali temple was found to be the clan god of the then Kings of Nepal. During the seventh day of Dashain, the then kings used to come with the worship materials for starting the ritual on seventh day of Dashain. In the present context, the then kings

send the worship materials in order for the puja to start. In the seventh day, cannon is fired as a salute to the Dakshinkali temple and the goddess as well as for the kings. In terms of roofing of the temple, there is no roof in this temple. This is the only temple without roof in Nepal.

Recommendation:

Based on the above-mentioned summary, conclusion and researcher's field experience, following recommendations has been recommended as:

1. The hotels, shops and the roads of Dakshinkali seems to be dirty, so cleanliness must be maintained in the hotels, shops as well as the roads.
2. The road condition is also in poor quality so the peoples of Dakshinkali must pressurize the government on faster road construction.
3. The routes for the Dakshinkali temple must be increased, so must the number of vehicles of Dakshinkali.
4. More tourism sites must be explored and developed in Dakshinkali area so that more tourists can be attracted to Dakshinkali.

Academic Recommendation:

1. For the further study, studies on prospects of temple-tourism must be seen in the future in other temples nearby.

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