

CHAPTER- I

INTRODUCTION

1.1 Background of the Study

Human beings are supremacy of animals that they can try to find new things by research and visit. They want to visit several places of the world for newness in ideas, culture, heritage and adventure and to many others. Those persons who want to visit new place are known as tourists and activities associated with travel are tourism. According to Herman V. Schullard, “ ...The sum total of operators, mainly of an economic nature, which directly relate to the entry, stay and movement of foreigners inside and outside a certain country, city or region.”(Bhatia, 1995; 34) like wise Prof. Hunziker and Crafts “ Tourism is the totality of the relationship and phenomenon arising from the travel and stay of stranger, provided the stay does not imply the establishment of a permanent residence and is not connected with a remunerated activity.”(Bhatia, 1995; 34). Tourism industries have been growing rapidly in the world day by day. Many countries of the world are involved in this profession and potential benefited that occur from tourism through increased foreign exchanging and employment opportunities.

Bhaktapur Durbar Square is located in the center of Bhaktapur. The Square is one of the most charming architectural showpieces of the Valley as it highlights some of the finest medieval arts of Nepal. The main items of interest in Bhaktapur Durbar Square are the Lion Gate, the Golden Gate and the statues of kings on stone monoliths. King Ranjit Malla erected the Golden Gate as the entrance to the main courtyard of the Fifty-five Windowed Palace. The Palace of Fifty-five Windows was built during the reign of King Yakshya Malla in 1427A.D. and was remodeled by King Bhupatindra Malla in the seventeenth century. The art Gallery of Bhaktapur Durbar Square contains ancient paintings belonging to the Hindu and Buddhist traditions of various periods.

Bhaktapur is the smallest district of a Nepal in size but it is rich in the socio-cultural, religious, traditional etc that it has carried since immemorial is no less captivating. Located the height of 1401 meters above sea level, the historic city spreads over an area of 8.66 square kilometers. It is situated on the eastern side of Kathmandu valley. Most of the people of this district are Newar community (native inhabitants), who are well-known art, craft, culture, and curd. Their main occupations are agriculture and tourism business. It has its artistic gem in its Durbar Square the seat of royalty till 1769A.D. the place of former Mall rulers variously, shaped and sized Hindu temples, Buddhist monasteries, community buildings and public rest house (Parti and Pauwa). Bhaktapur is a historical place, which revolves its centuries old traditions of art, culture and craftsmanship. It has been a center of admiration since ancient time. Time has changed rapidly but Bhaktapur seems to be where it was centuries ago. It was the capital city of Nepal from the 12th to 18th century and sited in World Heritage since 1979 A.D. Three main squares of Bhaktapur are remarkable attractive in their artistic exposition of elegant temple, dignifies places, graceful monasteries and Bihars connected to one to another with quaint street.

Tourism plays vital role in the development of every field of the country. Tourism contributes to the balance of payment. Nepal is a well placed for tourism development. There are so many places of historical and cultural attraction in Nepal therefore it is selected for study.

Bhaktapur, we understand has plenty of tourism attractions in terms of natural and man-made heritage culture. Bhaktapur, by is a wonderful land for pleasure tourists where heart touching scene and scenery is gifted. Similarly, man built architectural showpieces illustrated as the Durbar square, the Lion gate, statue of king Bhuptindra Malla, the picture gallery, the golden gate, the palace of 55 windows, the Batasala temple, the bell of barking dogs, the replica of Pashupatinath, the five-storied pagoda, Nyatopola temple, the Bhairavnath temple, Dattatrey temple, the Pujari Math, the Suryabinayak temple, the

Chagunarayan temple and so on are openly exhibited as Bhaktapur's uniqueness for tourists.

1.2 Statement of the Problem

Our ancestors have given to us a lot of cultural heritage, which helps to attract the foreign tourist, as so far as Bhaktapur municipality is concerned, the municipality is not being able to duty extent that it could have been nevertheless.

Bhaktapur is remarkable for its artistic exposition of elegant temples. Most of the temples are gradually depleted. So they should be maintained. Government Budget is not adequate to maintain these monuments. There is not adequate fund in Bhaktapur Municipality. The recent measure undertaken by Bhaktapur municipality for raising fund from tourist is appreciable as the fund that generated is to be used for the conservation of the local cultural heritages.

There are fourteen service centers located around Bhaktapur city. Before 1996 tourist had to pay Rs. 50/-(US \$1) as entrance fee (except SAARC tourist). In 1996 the fee was raised to Rs. 150/- (US \$3) per tourist and it was further raised to Rs. 500 (US \$ 5) per tourist and the extra fee for SAARC tourist is minimum Rs. 30/-. This has become good source of revenue. It helps to maintain the cultural property of Bhaktapur.

Many years ago there was an almost complete lack of awareness of cultural heritage and other tourist attractions so Bhaktapur municipality had to initiate an awareness of how the city could preserve cultural heritage that's why many programmes are being set up under the support of municipality projects to flourish cultural heritage. Similarly only because of efforts made by Bhaktapur municipality traditional instrument of music are once again in the ascendant in Bhaktapur.

1.3 Objectives of the Study

Overall objective of this study is to identify the trend of tourism and its socio-economic impact. Specific objectives are follows: -

- To show the trend of tourist inflow in Bhaktapur.
- To examine the condition of cultural heritage in the study area.
- To identify the problems and prospects of tourist in the study area.

1.4 Significance of the Study

Nowadays tourism is considered to have been most significant tool, which is being used to earn foreign currency in developing countries like Nepal. Development can be regarded as the achievement of economic progress. But the most prominent obstacle to the economic development of underdeveloped country like Nepal, is the unemployment and deficiency of foreign currencies, to meet the requirement of an increasing population, external and internal financing are essential. The earning of foreign currency will lead to the increase in national output using this currency in big projects.

Due to the fact that Nepal cannot produce good exported to foreign countries, it is difficult to earn foreign currency. It is tourism that is the most important sector in view of the fact that there is no other strong alternative to earn foreign currency at least so far in Nepal. Capital formation plays an important role for technical progress, which lead to specialization and economy in the large-scale production that came to the low cost of production; our production can compete in the World market. Then automatically volume of export increases. The process of increasing volume of the export that continues in cumulative form is very important for economic program of a country.

This study attempts to show how tourism in the particular place like Bhaktapur plays an important role in solving the shortage of fund to renovate cultural heritage as well as problem of unemployment to some extent. Similarly local

body can keep a good grip on the problem being faced by tourists visiting in Bhaktapur through such analysis of trends. The finding of study is useful for policy makers to increase the number of tourists as well as lengthen duration of staying not only Bhaktapur but also in other places where tourists have to pay to enter the city.

1.5 Limitation of the Study

This study is general study of the tourism in main three tourist spots Durbar square, Taumadi square and Dattatraya square of Bhaktapur municipality. The registered numbers of tourist on the tourism department are indicators for the estimation of tourist arrival on Bhaktapur. The hotel, restaurant and lodge of Bhaktapur are the major source information for tourist arrival, purpose and duration of stay. The interviews were conducted with hotel owners, foreign tourist, curio shops and local people of Bhaktapur. Some other limitations are;

-) This study is primarily focused in specific area. So it cannot represent whole country.
-) Primarily as well as secondary data are used in this study.
-) This study conducted limited time and limited resources.
-) Simple statistical tools and procedures are used to analyze data.

1.6. Organization of the Study

This study has eight chapters in total. Questionnaire and bibliography are submitted at the last pages. Contents of the study are given here as such.

Introduction is a first, literature review is a second, research methodology is a third, introduction of the study area is a fourth, growth of tourism in Bhaktapur is a fifth, analysis and presentation of the data is a sixth, problems and prospects of tourism in Bhaktapur is a seventh and last eight is a conclusion and recommendation.

CHAPTER- II

LITERATURE REVIEW

Tourism is a fast growing industry and it is non-polluted industry in the World. Not only tourism plays a significant role in developing country but also in developed country. This is the reason behind the increasing study on tourism. Here are some literature reviews of tourism research conducted by different researcher who are involved in tourism sector.

Gyanendra PARajuli (2005) "Bhaktapur, the smallest district of the Heritage". Himalayan kingdom, Nepal is one of the most important cultural tourist destinations. The majestic places, single or multi-tired pagoda temples, Buddhist *Bahas* and *Bahis* various shaped and sized ponds, roadside rest houses, artistically carved community stone spouts, bricks or stone paved squares, narrow allies; its cultural fabric, custom and lifestyle of the people give the aroma of the medieval period- that proved Bhaktapur to be "The cultural Capital" of Nepal. All these symbolize the golden age of Nepalese arts and architecture. Within a small periphery of Bhaktapur, there lie two UNSECO- world- Heritage Sites; Bhaktapur durbar Squares of the Mall period and Chagunarayan Temple of he Lichhvi period. Besides these the surrounding hills at the three sides of the city and the mesmerizing Himalayas as a backdrop at the north has added more charm to the town. Historically and religiously important colorful festivals and feasts are still observed and practiced with the same old fervor and flavor, making Bhaktapur truly a "Living Heritage".

Because of its cultural richness and mesmerizing historical heritage sites that belongs to medieval era, tourists have been flocking towards Bhaktapur since time immemorial. After the renovation of most of the heritage monuments and roads by a German project in 1972 A.D., the flow of tourists increased significantly. But the data of tourists arrival in Bhaktapur has only been figured

out by Bhaktapur Municipality since the fiscal year 1993/94 when it started charging entry fee US \$ 1 from tourists from non- SAARC countries, Thereafter an entrance fee of NRs. 10 has been charged for tourists from SAARC countries. In 1996 the later has been raised to NRs. 50 and US \$ 5 for tourists from non-SAARC countries and 2001 it has been increased again to US \$10. It is praise worthily to note that Bhaktapur municipality has been transparently allocating 70 percentage of the revenue earned from tourists entry fees for conservation, renovation and maintenance of the ancient historical monuments that are the major attraction of Bhaktapur.

Time has changed a lot, yet Bhaktapur seems to be where was centuries ago. Another glory that the slow pace of modernity has helped retaining Bhaktapur in its lively tradition like craftsmanship, pottery, woodcarving, metal crafts, hand loomed textiles and paper made mask, etc. which add to the city unrivalled cultural glory. The data shows that approximately 41 percent of the tourists visiting Nepal pay a visit to Bhaktapur of the total numbe 77 percent of the visitors spend a couple of hours in the city and those, who come for shopping make a mere 9 percent, the tourist staying overnight in Bhaktapur are only 6.5 percent. Bhaktapur host about 81 percent of the total tourists solely for sightseeing or cultural tourism.

Dipendra Purush Dhakal puts his view on forward for the book “Tourism in Nepal, Marketing challenge.” According to him tourism industry has grown in recent years and can be termed as a global phenomenon. The number of people traveling to different destinations has become the order of the day rather than an expectation. It is the peoples desire to learn more and interact with different culture and its people that initially spurred tourism. The number of tourists in the world shown in his article is the staggering figure of 616635000(1997) people traveling worldwide.

Nepal has the vast potential in its rich and unique natural and cultural heritage to attract a greater number of tourists but it could not do the job so he puts emphasis on tourism marketing. According to him it is important to note that however the potentials may be tourists cannot be attracted unless the right emphasis is laid on tourism marketing. He further says potential alone does not help marketing them is a must if a greater flow of tourists is expected. This is the needed because it has been realized that tourism is an important component of the country's economy. Marketing has a special place for tourism because that is the way to introduce Nepal in the tourist generating countries has become a sophisticated art because of the prevalent competitive atmosphere. The ability to market the country and its tourism products has been many countries leave Nepal way behind in the race. This is because Nepal has not been able to vigorously promote and publicize itself in the tourist generating markets as effectively as it should. He suggests solving this problem; the need is to be innovative. Hence, better marketing means more tourists arrivals.

Yajana Raj Satyal (2000) has written the book in title of "Tourism Monograph of Nepal" published in 2000. In this book he has analyzed different aspects of tourism like the length of stay, expenditure, different ways of employment generating. He suggest that His Majesty's Government, Ministry of Tourism has to embark on the planned development of tourism in order to get maximum benefit out of tourism and reduce its negative aspect to the minimum.

According to Satyal, the ministry of Tourism should develop a comprehensive system of inner-ministerial consultation with all government agencies in order to safeguard potential tourism aspects, to optimize the benefits to achieve services necessary to tourism development and in certain cases to co-ordinate the joint development of areas of tourism. More can be achieved through tourism industry organizations and representation them in the decision-making body in Tourism. These elements are fundamental to the orderly and successful growth of tourism.

A definite tourism national policy by his Majesty's Government must be developed in close co-operation with the public and private sectors.

Likewise he puts his view on increasing the length of stay and constructing seasonally variations, both His Majesty's government and the travel industry should put up ad joint marketing programmed o promote Nepal as an all around tourism attraction. In the same way he thinks that mountain tourism i.e. trekking and mountaineering occupies a dominant position in Nepal. Two third of the trekkers are back- packers and open restricted areas one after another strategically important for trekking tourism. The same policy should be followed for mountaineering as well.

He opines his view on the employment generated by tourism that the development and its prospects for expansion make it one of the economic sectors in Nepal. Hostels have recruited the highest number of employees 83 percent, followed by travel agencies 13 percent have been found in his study and as the seasonal employment of potters was not counted, the trekking agencies showed the lowest number of employees 3 percent. He found in the study the conducted for 1998 employment record that 3 to 5 stars hotels provided 3,683 jobs while 2 star below generated 2,500 jobs. Similarly lodges and restaurant created 9,800 jobs. Likewise wild life resort provided 322 jobs whereas Travel Agencies and Foreign Airlines generated job 3,130. In the same way, Trekking and rafting Agencies produced 3,130 jobs in this period.

Rhoderick Chalmers has written on Bhaktapur in the "Eyes on Nepal" guidebook for tourists. He has own stylish paragraph in praise of its beauty. " The important thing about Bhaktapur is that you are here and not there". "Here" being this eastern end of the valley and "There" being the urban sprawl of Katmandu/ Patan. Yes, the architecture may be the same, the language and culture hardly distinguishable from the capital but Bhaktapur is different. Like other writers he also lauds on the entrance fee has made BM independent. It does not have to go begging to international lenders to fund conservation work but can bankroll its

own rolling programme of maintenance and restoration. The streets, even off the main tourist routes, are clean enough to put most of London to shame. He concludes his article saying, “in a year’s time you will have forgotten which king was Jayasthiti was which Bhupatindra but you have forgotten BM”.

He has written on Bhaktapur in the “Eyes on Nepa” guidebook for tourists. He has his own stylish paragraph in praise of its beauty. “The important thing about Bhaktapur is that you are here and not there”. “Here” being the urban sprawl of Katmandu /Patan.

Hari Prasad Shrestha (2000) studied on the topic “Tourism in Nepal, Marketing challenges”. He founded that tourism makes significant contributions to the government exchequer. In Nepal the major source of revenue from tourism consists of hotel tax, visa and trekking fee, mountaineering fees, national park entry fees and airport tax.

Engward (1999) regional adviser for culture in Asia and the Pacific, says that Bhaktapur is the best-preserved historic city in Asia. He opined the view in the interview during UNESCO conference being held in Bhaktapur. Bhaktapur is able not only to preserve built heritage and maintain its living cultural tradition, but also to use these heritage resources as a foundation on which to develop the economy through tourism, handicraft production and other means is an excellent example of how our ancient heritage is the key to modern development. This is the very reason why UNESCO calls our overall project LEAP. LEAP stands for “local effort and preservation” but focuses on using heritage as a springboard to leap into the 21 century.

When heritage is conserved solely to promote tourism, ultimately it stands to able benefits to local people. That is why. Putting strong emphasis on preserving the heritage, he says that one of the most important issues and major topics of this conference is to examine how heritage can be developed for a boarder range of

uses. We will look at how profits from tourism and other avenues can be shared equitably by all members of a community- those people whose responsibility is to take care of their heritage while minimizing conflict.

Bhab Nath Tiwari (1999) carried out the study on the title of Tourism in Nepal, A Case Study of Saurah, Chitwan. Tiwari is of the view that the tourists sector of Nepal is too heavily reliant on heritage man made as well as natural. The structure and pattern of tourist activities have essentially remained the same over the years. In 1996, a total of 3,93,613 tourists visited Nepal and gross foreign exchange earning from tourists were US \$ 119.06 million. In this study, it was also further revealed that the largest number of tourists (46.67 Percent) visited Sauraha from Western Europe and followed by Asia (31.43 percent) and North America (12.38 percent). Similarly, the number of tourist visited Sauraha from Australia and Africa are 7.62 percent and 1.9 percent respectively. Besides these points the study also declared that among total number of tourists visiting in Sauraha, 42.86 percent of tourists visited with the purpose of seeing National park and wild animals, 21.9 percent for peaceful environment, 17.15 percent for sight seeing, 13.81 percent for boating and elephant riding, 12.38 percent for recreation and only 1.9 percent of tourists visited Sauraha for other purposes.

CHAPTER- III

RESEARCH METHODOLOGY

This study was mainly based on primary data. Relevant secondary sources of information were consulted and used.

3.1 Types and sources of Data

a. Secondary Data

The secondary data were collected from different sources. These following are the important sources related to tourism: -

- Nepal tourism statistic publication for the department of Tourism, His Majesty Government of Nepal.
- Bhaktapur Tourist statistic publication and Bhaktapur Municipality.
- Bhaktapur Town Development plan (Book)
- Different Articles, Dissertations and Reports.

b. Primary Data

Required information was collected through interview and field survey. Field survey was carried out in the three selected locations. Information was obtained by using structural questionnaire and open interview.

3.2 Tools of Data Collection

For the collection of data questionnaire interview, field survey methods were utilized according to need.

3.4 Sampling Procedure

Primary information was obtained from interview with tourists' visiting Bhaktapur city, local people, and entrepreneur and tourism experts. Simple random

sampling technique was used to select the respondents. Sixty tourists, sixty local and people were selected for interview.

3.5 Data Analysis and Presentation

As per the need of research objectives collected information /data was presented in appropriate tables, charts and graphs. Data collected form in questionnaire and interview were tabulated to show clearly. Data were presented in percentage also.

CHAPTER – IV

INTRODUCTION OF THE STUDY AREAS

Bhaktapur, locally known as Khowpa, is world renowned for its elegant art, fabulous culture and indigenous life-style. It is known for its majestic monuments, colorful festivals and the native Newars best known for their generation-old craftsmanship. The ancient city is also popularly known as the “City of Culture”, “The Living Heritage” and “Nepal’s Cultural Capital”

Bhaktapur, at 1401m above sea level, spreads over an area of 138.46 sq. km (smallest districts of Nepal). It grows from a collection of villages strung along the ancient trade route between India and Tibet. The capital city of the Great Malla kingdom till the 15th century, Bhaktapur was brought into present shape in the early 18th century.

Bhaktapur has its gem in the Durbar Square UNESCO World Heritage site. The seat of Malla royalties till their downfall in 1796 AD, the palatial enclave is wondrously strewn with unique places, temples and monasteries best admired for their exquisite works in wood, metal and stone. With its wondrous layout housing many “ Only of their kinds,” it has bewitched pilgrims and travelers for centuries.

with such a plethora of historic monuments and friendly men all round, we will experience the same feeling as many have had before we. After all, the ambience here is such that it is instantly takes we back by centuries the moment step into the glorious city that is Bhaktapur.

There are lots of places for tourism sectors, out of them only three squares (Durbar, Taumadhi and Dattatreya) were select for study. Profile of three squares is given below;

4.1 Durbar Square

Bhaktapur Durbar Square is one of the seven UNSECO world heritage sites located in Katmandu valley. This spectacular square, the capital of the Mall kingdom till 1769, is an open museum in itself. Victorian illustrations show that it was once packed with monasteries, temples and artistic buildings, almost one third of which were destroyed by the disastrous earthquake of 1934. The square however, still holds mesmerizing palaces, pagodas, Sikhara- style temples as well as Buddhist monasteries exclusively architecture.

Approaching Durbar Square through the huge white gate, on left you will notice a pair of lion statues guarding supposedly one of the entrances to the royal complex. Between them lie two masterpieces of stone sculptures, Bhairav the fierce form of Shiv and Durga a fearsome manifestation of Goddess Parvati, which dates back to 1701 AD. It is believed that the unfortunate sculpture had his hands cut off afterwards, to prevent him from duplicating his masterpieces.

In front of these statues of Bhairav and Durga, there are a series of temples, which represent the four highest Hindu pilgrimages sites-Jaganath, Kedarnath, Rameswar and Badrinath. The then Mall kings had the constructed for those who could not afford to visit the original sites in India.

Another pair of lion statues and stone sculptures of Hanuman (Worshipped for strength and devotion) and Narshinga (an incarnation of Lord Vishnu) can be seen at the entrance of the national Art Gallery, which is situated on the middle north side of the Square. The gallery is worth visiting for its exclusive collection of Buddhist Paubha (Thanka) paintings, palm leaf manuscripts as well as metal and stone statues.

The whole block on the North side of the square is the main palace complex. It consisted of 99 different courtyards within. The main entrance to this palace

complex is the masterpiece of Bhaktapur. Through this golden Gate we may enter to discover the courtyard of the Taleju temple, the Royal Bath and what used to be the residence of the Malla kings.

Next to the Golden Gate is the talked about 55 windows palace of king Bhupatindra Malla. The series of intricately carved wooden carving windows on the second floor is the field of the structure. The whole of these windows have been pulled in by more than 2 feet to the present level during reconstruction after the earthquake of 1934 A.D.

In front of the palace lies a large bell erected by king Ranjit Malla in 1773 A.D. Beside the big bell stands the Shikhar style Durga temple, completely built out of stones in 1727 A.D. by Jaya Ranjit Malla. On the lower side of this Vatsala temple lays another small bell erected by king Bhupatindra Malla. It is popularly known as the 'Barking Bell' because dogs bark and whine at its sound. Unfortunately it is now broken.

4.2 Taumadhi Square

It is just a half-minute walk from the Durbar Square is the square that divides the ancient town into the upper and lower halves. The biggest festival of the town- Bisket Jatra, scheduled in April- starts from this very square. The square is dominated by many mesmerizing temples and other medieval architectures such as the Nyatopol temple. The Bhairav temple and the Teel Mahadev Narayan temple are also major attractions. Being centrally located a lot of local activities depicting local life- style and culture can be observed here throughout the day.

The Nyatopola temple most dominantly lying in the south face of the square named after its physical structure (five tiers of roofs) , is the tallest temple in the valley and certainly one of Nepal's most stupendous monuments. The temple founded by king Bhupatindra Malla in 1702A.D. is dedicated to Goddess Sidhi-

Laxmi- the Goddess representing most powerful female force. It has its own legend behind its construction, which goes as follows. Once the God Bhairava of the Bhairava temple became troublesome to the king in some typically ill-defined manners as he was advised that the Bahirava. Thus, the king himself got involved, as advised by the then astrologers, in the construction of the temple. It is thus believed that the goddess siddhi-Laxmi has a claiming effect on the Bhairava.

The temple was so well constructed that even the earthquake of 1934 A.D. caused only minor damaged to it, whereas the temple of Bhairava was completely destroyed. The temple stands above the five-stage plinth and rises over 30m above the top plinth. Pairs of guardian figures flank the stairway that ascends the plinth. It is believed that every pairs of these guardians is ten times more powerful than the pair immediately below. At the bottom of the stairway lies pair of 2m high stone of the legendary Rajput wrestlers Jaimal and Pata; a pair of griffons and a pair of tantric goddess know as Singhini and Tyahagrini are placed one pair above the other in the same sequence.

The temple rich in its craftsmanship is one of the best samples of traditional Nepalese architecture and is admired by visitors and locals alike. The municipality renovated the roofs of the temple recently.

The huge pagoda style temple erected at the eastside of the square is dedicated to Bhairav- the ferocious from of lord Shiva, built by Jaga Jyoti Mall in temple is a head without its body. According to the legend, Vishnunath in other words a anme given to Shiva in the holy city Kashi once visited Bhaktapur to observe the bisket Jatra. After having been recognized, he was beheaded to make him stay forever in Bhaktapur and kept in the temple. Thus, the temple known as Kashi Vishvanath. During the annual festival of Bisket thw same image is placed on a chariot and conveyed around the city. A small image of Bhairav at the front of wall of the ground level is regarded as Nasa Dev. Another image of Bahirava

also known as Akash bhairava can be seen painted on a straw and hung against the wall.

South from Nyatopoal, across the Taumadhi Square an alley beneath a house leads to the lord Vishnu's ancient shrine of Teel Mahadev Narayan. Although the place was in use since 1080 A.D. the icons were believed to be placed inside the temple only in 1170 A.D..A disc, lotus, conch shell and mace-four emblems of lord Vishnu are placed on pillars to the sides of the entrance. The open courtyard of the temple is used for the scared ceremony of Ihi- a ritual of young Newari girls being wedded to lord Vishnu.

4.3 Dattatreya Square

Like other squares, Dattatreya Square is another open museum that contains innumerable monumental masterpieces of woodcarving. The square originally known as "Tachupal" verbally meaning the 'grand rest rose'- alone consists seven '*Maths*, among a dozen existing in Bhaktapur. Bhimsen temple, the famous Peacock window, the Bronze and Brass Museum, the woodcarving Museum and the Dattatrey temple are the additional major attractions of the square. Dattatrey square probably was the original center of Bhaktapur, in the initial periods of it's founding.

Dattatrey Temple built in 1427 A.D. by king Yakashya Malla and his son Raja Malla is the only temple in Nepal that is dedicated to the God Dattatreya- the combined incarnation of the three supreme Gods of Hinduism; Brahmin, Vishnu and Shiv. According to the legend, an influential and highly respected Indian 'Yogi' returning from his pilgrimage, died here. Nepalese have positioned at the front of the temple on top of another stone column. One might be interested in the wood craved erotic panels around the temple, which is still used sheltering Yogis and pilgrims.

Pujari Math is the best and the most richly architecture among all the *Maths*. King Yakashya built it in the 15th century and was used for the storage of donation and contributions until late 20th century. Until a few years back an annual caravan of Tibetan Lamas used to bring tributes to the monastery. The *Math* got reconstructed during Vishwa Mall's supremacy in the mid 16th century. Then, after being destroyed by the earthquake of 1934 A.D., the German government with financial and technical support renovated it and presented it to the crown prince Birendra Birbikram Shaddev on the occasion of his wedding in 1979 A.D.

Now a home to the wood-craving museum, the *math* itself is a beautiful combination of fine masterpieces of wood cravings in the forms of doors and windows. This four story with 3 inner courtyards have incomparable masterpieces of hanging windows around the inside of each courtyard. The world famous peacock window is situated of the eastern face of the *Math*. The wood-craving museum here has a splendid collection of antique carvings. A set of 14 roofs struts, image of Visundhara. Tantric images of Vishnu Vishwarupa with 30 arms and 17 faces and a mouth in its Bhairav, Pujadevi etc. are a few to mention here. Frankly it's worth visiting this museum *Math*.

To the west to the Dattatreya temple, across the square stands a double storied rectangular pagoda styled temple dedicated to Lord Bhimsen built in 1605 A.D.. Lord Bhimsen is the second eldest of the five Pandava brothers from Mahabharat epic, Bhimsen is considered to be as strong as thousand elephants. In the old days when there was no modern transportation facility one had to trek to Tibet and to India for trade, therefore, had to be strong. In order to gain strength people prayed to Lord Bhimsen in the ongoing even at present times as a tradition.

CHAPTER- V

GROWTH OF TOURISM IN BHAKTAPUR

After the political change of the revolution of 1951, Nepal opened its entrance to foreign visitor. Due to the lack of systematic management that time tourist's inflow was not recorded. In 1952, a sufficient number of tourists were arrived in Nepal and their records were started. Later tourist inflow in Nepal has increased day by day highly number.

For the tourism promotion there are several places in Nepal. Out of them Bhaktapur is one of the historical and cultural place of them.

Bhaktapur is one of the three old major towns of the Katmandu valley. Most of the part of the Katmandu and Patan (Lalitpur) has lost a good part of their originality due to the urbanization and unmanaged settlements. In Bhaktapur on the other hand the tradition appearance is highly preserved. If more can be shown about the social life it could be an attraction for tourist. Darbur Square and Taumadhi Square are major center of town attraction in Bhaktapur. The Dattaraya Square is an additional attraction after its restoration. It is likely that an increasing number of tourists will come to Bhaktapur in future. While, enjoying the traditional "untouched" town. The improvement of their facilities as a consequence their visits can be as paving the way for a longer stay of organized groups.

5.1 Tourists Inflow in Bhaktapur during the Period of 050/51-062/63

Sine the 2050/51, Bhaktapur Municipality has started to record the tourists visiting the town. In that year 87345 tourists visited Bhaktapur. Detailed in below table.

Total Tourist Arrival in Bhaktapur 2050-2063 V.S.

Month	050/51	051/52	052/53	053/54	054/55	055/56	056/57	057/58	058/59	059/60	060/61	061/62	062/63
Sharwan	0	0	8448	7958	8505	12372	11537	13178	7138	5443	7508	8779	7881
Bhadra	0	0	7123	7166	7714	10885	12561	11337	6893	5520	6688	6271	7974
Ashoj	0	0	11984	11770	11874	20585	20305	20514	10562	7876	11833	9068	11494
Kartik	0	0	17867	18269	20156	31326	32618	32939	16968	11475	17909	15085	15574
Mangsir	0	0	10227	11320	12295	16637	21186	19759	9265	7364	11787	9451	10374
Poush	0	0	8714	8442	10914	16320	14175	13170	4826	6126	9123	6346	7697
Magh	0	0	7207	6881	10224	11672	10157	10499	4028	4777	8074	4251	5112
Falgun	0	0	10859	11018	14527	17531	15761	15074	5725	6358	9932	5359	6697
Chitra	0	0	12741	12742	16750	19233	16364	16723	7771	7456	12028	6627	6673
Baisakh	0	0	9457	8799	16452	16906	20251	15707	7007	8444	11790	6787	3820
Jesth	0	0	4602	3875	14446	16193	14932	8132	6634	8515	7660	5546	4655
Ashadha	0	0	3511	2612	9373	8145	8034	3021	4983	5799	4707	4035	4379
Total	887345	97757	112740	110852	153230	197805	197881	180053	91800	85153	119039	87605	92330

Source: Bhaktapur Municipality, 2063

5.2 Total Annual non-SAARC countries since 2050/051 to 2062/063 V.S.

Total tourist arrival from Non SAARC countries since 2050/051-2062/63 in Nepal given below.

Table 2

Total Annual Non-SSARC tourist Arrival in Bhaktapur (2050/51-062/63)

Month	050/51	051/52	052/53	053/54	054/55	055/56	056/57	057/58	058/59	059/60	060/61	061/62	062/63
Sharwan	0	0	8448	7958	8505	9289	9096	10589	6038	3371	5132	6564	5877
Bhadra	0	0	7123	7166	7714	8298	9700	8766	5485	3577	4929	5384	5478
Ashoj	0	0	11984	11770	11874	15056	16333	15057	8979	5984	8046	7483	8545
Kartik	0	0	17867	18269	20156	24275	25467	26005	14329	8846	13609	13186	13015
Mangsir	0	0	10227	11320	12295	13562	16123	16913	7744	5506	9539	7697	8601
Poush	0	0	8714	8442	9539	10400	9681	10304	4026	3910	6471	4677	5635
Magh	0	0	7207	6881	7892	8746	8844	8861	3213	3295	5883	3289	3404
Falgun	0	0	10859	11018	11578	13656	13818	13271	4782	4609	7839	4812	5524
Chitra	0	0	12741	12742	13750	15625	14268	14540	6577	5907	9821	6001	5776
Baisakh	0	0	9457	8799	10359	11436	15310	11489	4658	5465	8368	5202	3282
Jesth	0	0	4602	3875	4553	6031	5830	3567	2538	2180	3160	2493	2200
Ashadha	0	0	3511	2612	3135	3703	3647	1950	1331	1911	2117	1679	2074
Total	87345	97757	112740	110852	121350	140077	148117	141312	69700	54561	84914	68467	69411

Source: Bhaktapur Municipality, 2063

5.3 Total Annual SAARC Tourist Arrival in Bhaktapur

According to the Bhaktapur Municipality, total tourist arrival in Bhaktapur since 2054/055 to 062/063 V.S. shown in table 6.3

Table 3
Total Annual SAARC Tourist Arrival in Bhaktapur

Month	054/55	055/56	056/57	057/58	058/59	059/60	060/61	061/62	062/63
Sharwan	0	3083	2441	2589	1100	2072	2376	2215	2004
Bhadra	0	2587	2861	2571	1408	1943	1759	887	2496
Ashoj	0	5529	3972	5457	1583	1892	3787	1585	2949
Kartik	0	7051	7151	6934	2639	2629	4300	1899	2559
Mangsir	0	3075	5063	2846	1521	1858	2248	1754	1773
Poush	1375	5920	4494	2866	800	2216	2652	1669	2062
Magh	2332	2926	1313	1638	815	1482	2191	962	1708
Falgun	2949	3875	1943	1803	943	1749	2093	547	1173
Chitra	3000	3608	2096	2183	1194	1549	2207	626	897
Baisakh	6093	5470	4941	4218	2349	2979	3422	1585	538
Jesth	9893	10162	9102	4565	4096	6335	4500	3053	2455
Ashadha	6238	4442	4387	1071	3652	3888	2590	2356	2305
Total	31880	57728	49764	38741	22100	30592	34125	19138	22919

Source: Bhaktapur Municipality, 2063

5.4 Cultural Heritage

With the fruitful co-operation rendered by the local citizens as well as visitors, Bhaktapur municipality has managed to make Bhaktapur the best-preserved and least polluted city in the Himalayan kingdom of Nepal. Be they the Nepalese or foreign tourists, all visitors alike find, feel and explore Bhaktapur in its true, unspoilt authentic. And it is this ancient township where they do experience the rare combination of purity in nature with the purity of minds. Calm, quiet and serene, Bhaktapur authentically represents what a clean heritage city should look like.

Because of its lively and well-preserved art and culture, Bhaktapur is often referred to as “Living Heritage”. In the centuries-old traditions of art, culture and craftsmanship, it is second to none. Even nearly one and a half millennium after the first foreign traveler, a Chinese pilgrim, crossed the Himalayas to admire the artistic splendors of the “Nepal Valley” (Kathmandu Valley) Bhaktapur has not lost all its glory. The ever-changing time weather and natural calamities of course might have brought about both qualitative changes in the cityscape, and yet the ambience in Bhaktapur seems to be what it was like centuries ago.

5.4.1 Art and Culture

The glories of Bhaktapur lie in its unrivalled art and culture. As is known to the whole world, the Heritage City is home to numerous artistic masterpieces of wood, metal, terracotta and stone. The specimens of different aspects of art here are so exquisite that they baffle even the gray-haired connoisseurs. Majestic palaces, single or multi-tiered pagoda temples, Buddhist *Bahas* and *Bahis* (courtyards), various shaped and sized ponds. Artistically carved community stone spouts, roadside rest houses, artistically designed private house, brick-or-stone-paved squares, and quaint streets are enough to mesmerize the tourists. Be it the world-renowned 55-windows palace of the Malla monarchs, or the colossal five-tiered Nyatapola temple (1702AD), or the gilded Golden Gate

(1758AD), or the peacock Window (at Tuchhimala), variously shaped and sized ponds and intricately carved public water conduits in Bhaktapur Municipality.

5.4.2 Festival

Another key feature that has kept Bhaktapur culturally vibrant is its colorful festivals. Of course many of the city's festivals, like the massive monuments in the neighbor have vanished over centuries there are still many which keep Bhaktapur vibrant with their color and sound. Although the old saying that “ every other building in the Nepali valley is a temple and every other day s festival” may appear a mere exaggeration these days, there are still innumerable festivals which are observed with the same old fervor and flavor as they were centuries ago. Leave alone the hundreds even a like Bisket Jatra and Spa- paru are there to make the city to none. And much to visitors' utter astonishment each and every new or full moon in this ancient city stands view to a bigger or slammer festivity.

They celebrate the end or beginning of season, commemorate a certain historical or religious event or eulogize a goddess. While observing such a great variety of festivals, one aspect that many of them have in common in their observance by both Hindus and Buddhists. Obviously complying with the aged-old Nepalese traditions of socio-cultural harmony and mutual respect, festivals of Hindu origin have changed under the influence of the other. And it is this constant and harmonious hobnobbing among divergent communities that has made the city truly a cultural mosaic.

Another custom of Bhaktapur's festivals is their strict compliance with the lunar calendar. Therefore, all of them with only one exception- revolve around full or new moons.

The only exception festivals that is celebrated, as per the official solar calendar in Nepal is Bisket Jatra. Celebrated for nine consecutive days in Bhaktapur, the former capital city, the festival bids farewell to the old year and greets a new one. The festival sees the climax with the erection and pulling down of *Yosin*, the ceremonial pole, at the city outskirts named after that very pole, *Yosin-khyo* (*kjhyo* in Nepalbhasa or Newari means an open space).

The retention of festivals in Bhaktapur owes much to its slow pace towards urbanization and the so-called modernity. Its relative seclusion from the “too urban –Kathmandu” has also helped it retain its cultural glory. Had it braced urbanization in the same rapidity as its two “rival” neighbors -Kathmandu and Lalitpur-did, many of those popular festivals would already have vanished in the thickness of concrete Jungles. Let us take the well-acclaimed Nava Durga dance for example. This dance eulogizes Asta Matrika, the eight-mother goddess, who supposedly sits around the city’s eight corners to give a watchful guard on it. It is held all throughout the old city area in turn, which goes from January till June, closely following the lunar calendar. The places and the lunar dates of its staging are specific with no room of alteration. So, had the cityscape changed giving way to whatever the reason, the Nava Durga dance too would have succumbed to the so-called modernity the same way as many of similar dances did in neighboring Kathmandu and Lalitpur. Similarly many other festivals, especially those that are observed outdoors, would also have gone down the history lanes. *Bisket Jatra* (chariot festival, April), *Sa-paru* or the ‘Festival of Cows’ (a full-moon day when all bereaved families go around a prescribed route in the city; July-August), *Ghatha-muga* (a new moon festival when straw-made effigies of a malevolent demon are dragged out to and burnt down at city outskirts, August) and *Nasaa-bwojyaa* (a full-moon festival when the first grains of cereals are displayed and offered to divinities; takes place immediately after the harvesting season in October) are some of the major festivals which could not have resisted the onslaught of urbanization. But thanks to people’s obsession towards their age-old tradition and less influence of the so-called modernity, those festivals are

still observed with the same old fervor, making their Bhaktapur truly a “Living Heritage”.

5.4.3 Craftsmanship

Another glory that slow pace of “modernity” has helped retain in Bhaktapur is its lively tradition of craftsmanship. Pottery, woodcarving, textile and papier-mâché masks are some of them, which add to the city’s unrivalled cultural glory. Still reminiscent of the glory that the local Newar craftsmen have mastered over centuries, their craftsmanship in the changed context has become an unavoidable attraction for foreign tourists and the Nepalese alike. While talking about the creativity of the people of Bhaktapur, one thing that one hardly forests to mention is *Juju-dhau*, the special type of yogurt that this ancient city has been so famous for. Because of its superb taste as well as the medicinal value, yogurt of Bhaktapur is termed as *Juju-dhau*, which literally means the “king of all yogurt varieties”.

5.4.4 Management of Heritage

Bhaktapur’s rich cultural heritage revolves around its monuments and men. The city’s concern towards the management of Heritage (directed towards their long-term conservation) dates back to the very time when those monuments were created, more often, concerns about conservation-minded management crawled in even before the construction of monuments. Instances are there when the innovator of certain monument or ritual allocated are there when the innovator of certain monument or ritual allocated a certain amount of land even before starting the construction work, rightly anticipation the funds that would be required for future upkeep of their creations. Still there are innumerable private *Guthis*, which, with their permanent source of income coming through crops from those allocated lands, take constant care many monuments directly under them. It is true that the nationalization of many such *Guthis* in the 1960s and 70s have

cast black spells over many monuments; the inception of *Guthi* systems had sprouted out of the concerns pertaining to the concerns to the conservation of art and culture.

The latest series of conservation works, especially those initiated by Bhaktapur Municipality, could not take shape till 1993, the year when the local body began levying 'service charge' on all non-SAARC visitors. The 'charge' at that time was Rs50/- (less than US\$1) per person, which was exempted to visitors coming from the SAARC nations – Bangladesh, Bhutan, India, the Maldives, Pakistani and Sri-Lanka. Before that, the sources of income of the Municipality are so scanty that they were not enough even to feed the staff, leave alone the efforts towards conserving the heritage.

Levying the 'service charge' on all non-SAARC visitors by Bhaktapur Municipality was aimed at raising funds for conservation works. But this painstaking job made by Bhaktapur Municipality could not be safe from criticism. Some of the tourism entrepreneurs openly came out against the 'service charge', threading that the move by the Municipality would have adverse effect on Bhaktapur's tourism. Keeping in mind the enormity of conservation in a heritage city like Bhaktapur, Bhaktapur Municipality has created a separate 'heritage Unit' within the Municipality's administrative structure.

5.4.5 Condition of the Cultural Heritage in Bhaktapur

Innovative cultural heritage of Bhaktapur are its majestic palaces, single-or multi-tired pagoda temples, Buddhist *bahas* and *bahis* (courtyards), variously shaped and sized ponds, artistically carved community stone spouts, roadside rest houses, artistically designed private houses, brick of condition. Some are still in sound state, while the others are in either repairable or totally wretched condition.

Bhaktapur has different types of public and private buildings. The most important building in private ownership with intact *Malla* character in the city number 73,

whereas 404 other buildings are important because of the least damage made in the original traditional character. Besides, the city has 1,214 moderate buildings, and 3,379 buildings in the city are simple and less important but definitely urban character from both the heritage and historic points of view.

5.4.6 Heritage Building

Most of the heritage building in Bhaktapur belongs to the public. They are used for varied religious and social purposes. At times, they become shrines for worship or spots displaying divine images to the public. More often they are also used as venues for clan or community feasts or similar other social gatherings. Some of them are priestly palaces, *Maths* in the local tongue. A few of them, especially those at the Datatereya Square, have been converted into museums. While the *Pujari Math* houses the country's only Woodcarving Museum, the *Chikanpa Math* opposite it is home to Nepal's another unique museum, the Brass and Bronze Museum. Unfortunately there are still many such community and *Math* buildings, especially their usurpation by individuals and feuds among clans and clan members, many of them either have been privatized or require rescue.

A number of Bhaktapur's community buildings have been used as tourist restaurants, whereas a great number of *Dyochhens* (buildings housing religious shrines) and *Agamchhens* (residence of clan-deity), *Bahis* and *Bihars* (enclosed Buddhist shrines with courtyards within) and *stats* (public buildings for feasts or social gathering) are still owned and taken care of by the concerned communities or clans. Apart from them, there are 1,791 attractively designed and grandeur. Used for residential purposes, these individual houses dot Bhaktapur's cultural cityscape, and it is this sector, which is constantly in need of encouragement and incentives from the concerned governmental agencies for the proper and everlasting preservation of Bhaktapur's heritage.

5.4.7 Lifestyle

Bhaktapur's unique lifestyle also has helped the city live up to its old glory. Less influenced by the so-called modernity, life in this heritage city is what a considerable number of tourists visit here to observe, farmer women draped in their traditional black *sarees*, men attired in their generations-old costumes, and above all, the life in Bhaktapur, which is still true to unspoilt *Newari* traditions, presents them not only a distinct culture but also a different dimension of human civilization.

5.4.8 Living Heritage

Last but not the least; one key factor that makes Bhaktapur truly a "Living Heritage" is its lively traditions of craftsmanship. In around Bhaktapur, there are numerous places, where one can find the city's renowned craftsmen enthusiastically giving continuity to what they have inherited from their immediate past generation. Just peep in private households, or go around some specific public squares, one will see people sunk in their respective works. For example, go around Bhaktapur's two well-acclaimed pottery squares, and tourists will locate their families giving shape to the lumps of black clay placed on their fast spinning wooden wheels. Or just visit a woodcarver's workshop; one will find craftsmen creating gods and goodness, or giving finishing touches to different windows, doors and columns with their traditional implements. Of course there were times when many of Bhaktapur's crafts were standing on the verge of extinction of such crafts and heritage; they have now got a new, rejuvenated life.

5.5 People's Participation in Cultural Activities

Active participation in cultural activities has been an unchallengeable part of Bhaktapur's life. They take part in festivals, making the latter more lively and agile and the town itself truly a "Living Heritage". So, while strolling around the city, one may chance upon musical bands going around the city, playing *Dhimeys*

(traditional drums) and cymbals. Or you may come across individual women who, in their hand, carry a bamboo-made plate or a moral dish containing rice, vermilion, flowers, coins and other offerings to the goddess in their neighborhood. Because of the changing social behavior and outlook, such a tradition of course is on the wane; yet many can still be seen giving continuity to what they have inherited from the preceding generations. As for the city's many cultural dances and musical forms, the Bhaktapur festival 1997 and the series of competitions have helped a lot in their preservation and promotion. Thanks to the Bhaktapur festival 1997, many of the city's centuries old dance forms got a new lease of life and many others came into being. The *Lakhe pyakhan* (dance of a demon) was one of such many dance forms, which had seen the sun after decades during the five-day cultural extravaganza. And much to the joy of cultural buffs, a *Mahakali* Dance troupe solely consisted of girl aged between 10 and 14 was one of the many such cultural groupings which came into being during which came into being during the festival some 6 years ago.

5.6 Community Participation in Conservation of Cultural Heritage

For the sustainable development of the tourism in everywhere local people's participation is unchallengeable. Keeping it into the account, Bhaktapur Municipality encourages as much of public participation in tourism and heritage conservation as possible. Surveys have shown that almost all of Bhaktapur's tourism entrepreneurs and craftsmen are locals. More over, the local people own all restaurants and guesthouses, whereas outside owns a few of souvenir shops in the city.

As for the cultural troupes, all of them without any exception are consisted of local performers. Therefore, any amount of benefit accrued from the growth of tourism trade will have direct bearing on their family and life. Because of this cause, Bhaktapur Municipality is effortful of giving a boost of Bhaktapur's people

currently; the number of people involved in various cultural groups is around 2,000 in Bhaktapur.

The tourism industry is equally instrumental in promoting Bhaktapur's local industries. Without displacing any of its existing industries, the new trade has encouraged such traditional industries as woodcarving, textile, painting and so on' consequently, this has brought about a great change even though to a limited number of Bhaktapur, who have got direct benefit from the industry. The benefit, to a larger extent, is confined to a relatively small section of the society. Bhaktapur Municipality's various skill-oriented training and similar other activities are directed towards giving benefit to as many of Bhaktapur's population as possible.

And while talking about tourism, the innovations in infrastructure inspired by it is something, which no one can ignore, especially in Bhaktapur's context. For instance, there are seven parking areas in this city alone. Moreover the city's pavements, sanitation, telecommunication facilities and such other sectors have seen considerable improvement in recent years.

5.7 Exhibition

Bhaktapur's Living Heritage is presented to visitors through the regular festival and cultural activities. There are festival like Bisket and Sa-paru, which make this ancient city second to none. Similarly there are over 150 musical bands and over 100 cultural groups that make Bhaktapur as culturally lively as it was centuries ago. To make them more noticeable to visitors, Bhaktapur Municipality organizes various competitions to coincide with the city's variety of regular cultural activities. For example, the Sa-paru festival of 2001 saw a competition among the city's traditional flute bands. Like before, the winners of the competition got more musical instruments and cash in prize, and those who just participated in it got mileage promoting them among the visitors as well as the local citizens.

In the course of promoting and presenting Bhaktapur's age-old traditions of art, culture and craftsmanship, what the municipality did in October 1997 is something that many people will never like to forget. That time even many of Bhaktapur's elderly people did see what they had never seen in their entire life. The Bhaktapur Festival 1997 – was a landmark in many aspects.

5.8 Prohibitions Vehicle

In order to diminish the adverse effect of pollution caused by vehicular emission, the municipality fast totally banned all vehicles from getting into the Durbar Square. In addition, heavy vehicles are not allowed to get into the old city core. Increase in the number of parking areas at the city outskirts is aimed at pedestrian zing the city as much as possible.

5.9 Accommodation

The city does not have a started hotel, nor does it have any such deluxe property. As shown by recent surveys, the municipal territory of Bhaktapur at present has 11 tourists staying hotels and guesthouses. With 130 rooms and 231 beds, and the tourists staying here for 3 nights in average, Bhaktapur can accommodate over 22,000 visitors per annum. If the hotels in the city outskirts-excluding those in the nearby popular hill resort of Nagarkot-area to be added, then the capacity rises up to over 30,000. The numbers of rooms and beds available in Nagarkot, 17km to the Northeast of Bhaktapur Municipality, alone area 426m and 818m respectively. And much to the joy of visitors, Nagarkot can cater to kinds of travelers, from "huts" to deluxe five-star hotels.

5.10 Food Out less

Thirteen restaurants (8 café and 5-foodstall) cater to visitors in Bhaktapur. With 495 seats, they serve local as well as Continental, Indian and Chinese cuisine.

The two things that the most of them have in common are the inclusion of local food varieties in their menu and their ambience. No matter how big or small they are, or what do they serve, the entrepreneurs are aware to give traditional touch to the ambience of their restaurant.

5.11 Souvenir and Craft Retailers

As shown by surveys, there are altogether 230 souvenir shops within the municipal territory of Bhaktapur, selling a wide variety of locally made handicrafts? The locally made handicrafts items sold in those shops include terracotta goods, woodcarving, textile, and metal statues and scroll paintings. But if the present tourism situation still continues, those souvenir shops cannot survive for long time.

5.12 Miscellaneous

Besides the hotels, restaurants and souvenir shops, there are altogether, 5 parking lots in and around Bhaktapur. In addition, there are 7 tourist toilets. 3 hospitals, 3 commercial banks, 6 money exchange counters and one post office.

5.13 Cultural Invasion

As many other popular tourist palaces have experienced, Bhaktapur also has witnessed a negative side of tourism. While tourism has brought in money and material pleasure for many, it has paved ways for some negative things as well. As the effect of this fast growing global trade, the indigenous people have begun losing their socio-cultural humiliation. They have begun feeling culturally invaded by “polluting” alien cultures. Leave alone the way they look at the society they are living in; even the clothing of the new generation has seen a sea change in recent years.

Viewed by organizations in the regard of the entrance fee. It does not mean that that weakness mentioned by expert and organization should not be addressed while the municipality initiate new programme in the view of tourism development in Bhaktapur. Bhaktapur Municipality has made various efforts to promote tourism as a sustainable destination. Culture and art is the base for the cultural city. The largest percentages of budget were spent on the preservation of that temple which has helped to make Bhaktapur cultural city. Not only have preservation and renovation been done but also Bhaktapur has provided subsidies to those all house owners who got their houses built as per the traditional way in Bhaktapur. The study showed that correlation between tourists' arrival to Bhaktapur and Nepalese found to be highly positive in last 5 years record. The share occupied by Bhaktapur Municipality in total tourists visiting Nepal ranged from 35.16 percentage to 41.24 percentage.

CHAPTER – VI

ANALYSIS AND PRESENTATION OF DATA

6.1 Introduction

This study had been carried out with a view of improving the deteriorating situation of tourism in Bhaktapur Municipality. So, main focus is given to the data of tourism in Bhaktapur Municipality. This study covers the period for 1993-2006 since Bhaktapur Municipality had provided only this much data. Beyond this data there is no other available in other available in their records. But available information from secondary data even before ten years has been included in the study. The information on the number, length of stay, purpose of visitors' age, sex, foreign exchange earning, their interest, suggestion provided by respective respondents are analyzed in this chapter.

The evaluation of the tourism scenario in Bhaktapur has been conducted on the perceptive basis as well as secondary data and information. In this chapter, an attempt has been made to assess the tourism development on the basis of views and perceptions collected through the questionnaire and by conducting in depth interview with tourism, and tourism expert.

6.2 Findings of Survey on Tourists

In this section an attempt has been made to present analytically the interviews conducted with tourists visiting Bhaktapur in July 2004. The component of interviews included the situation of tourism in Bhaktapur, service and facilities available and problems faced by the tourists. 90 tourists of different field and 15 tourism experts were taken for interview. To calculate this, simple percentages were computed to present and analyze the view and response of the tourists.

The profile of the tourists, expert involved in tourism, were interviewed in course of this study. The outcome of which is presented.

6.3 Nationality

Below table shows the nationality of tourist.

Table 4
Tourists Arrival by Nationality

Region	Total no. Of respondents	Percentage (%)
Americans	12	20
Europe	23	38.33
India	15	25
East Asia	7	11.67
Australia	3	5
Total	60	100

Source: Field survey 2006

Altogether 60 tourists were interviewed and the proportionate share on the basis of the region came to 12 Americans, 23 European, 15 Indian, 7 East Asia and 3 from Australia.

6.4 Sex:

Among the respondents are males and females.

Table 5
Tourist Arrival by sex

Sex	Total No. Of Respondents	Percentage (%)
Male	37	61.67
Female	23	38.37
Total	60	100

Source: Field Survey, 2006

The above table shows that 61.67 percent of tourists are male and 38.37 percent tourists are female. This means male tourists are higher than female tourists.

6.5 Age

The number in percentage of respondents by age group are 8.33 percent below 20, 66.67 percent, 21-40. Similarly 41 – 60 occupy 11.67 percent and 60 over are 13.33 percent.

Table 6
Tourist Arrival by Age

Age	Total No. Of Respondents	Percentage (%)
Below 20	5	8.33
21-40	40	66.67
41-60	7	11.67
61 over	8	13.33
Total	60	100

Source: Field Survey, 2006

6.6 Purposes of Visiting

Among the tourists coming to Bhaktapur, the highest number, 68.33 percentage of tourist are interested in getting view of cultural heritage and 11.67 percentage visited for the sake of recreation. Purpose of research occupied 33.33 percentages and the rest percentage 16.67 belongs to others.

Table 7
Tourist Arrival by Purposes of Visit

Purpose	Total no. Of Respondents	Percentage (%)
Cultural heritage	41	68.33
Recreation	7	11.67
Research	2	33.33
Other	10	16.67
Total	60	100

Source: Field Survey, 2006

On the basis of nationality also, tourists coming from Germany showed more interest in cultural heritage reason behind this matter is that the German project had made a lot of contribution in development of Bhaktapur. However, no difference was noticed in interest of visitors on sex wise basis.

Table 8
Some Cultural Items that Tourist Prefer

S.N	Local people love	Percentage	Visitors love	Percentage
1	Ideological cultural	42	Physical cultural (Architectures)	47
2	Feast and festivals	33	Material items	32
3	Physical items	25	Ideological system	21
	Total	100		100

Source: Field survey: 2006

The above-mentioned table briefly represents the cultural structure what the tourists would like to see and prefer to look, preserve, conserve and so forth, and to make it more clear the below list has been short out.

Table 9
Cultural Items

S.N.	Cultural Events
1	Bisket Jatra
2	Gai jatra Ghintang ghisi
3	Nava Durga Jatra
4	Holi/ Fagu
5	Mask Dance
6	Divi Dance
7	Gunla Parva
8	Others: the common festivals celebrated by other castes people as the whole Nepali like: Dashain, Tihar, Maghe Shakranti, Shiva Ratri and Shree Panchami and so forth.

Source: Field Survey, 2006

During the feasts and festivals, many foreigners were found trapping the view in their cameras. The tourists were also found quite interested to watch them and sometimes they were found enjoying with local people in local feasts. Mostly during Bisket Jatra(the new Bikram era) the foreigners were found dancing and singing with the local people Newars.

Except these, there are many other dances, music Jatras and celebrations. The ancient music and folk music are also living in town, which have become the attractions for the visitors. These local music and the different sorts of musical instruments have also boosted the cultural tourism in town. The big drums called Dhimhya are the common musical instrument, which are played in various ceremonies.

And the notable thing is that there is a university of music affiliated to Katmandu University. They're the principals and the music specialist Dr. Wegner from German has been teaching local music (echo music) to the foreigners as well as for the Nepali musicians and singers.

Due to the mass cultural system Bhaktapur is benefiting on other, from the tourism of cultures. According to the some social scientists, industrialization, bureaucratization, urbanization and geographical mobility have undermined the importance to primary groups or close relationship among people. As a consequence, society trends to be mass of atomized, undifferentiated and shapeless individuals. Thus mass society generates mass culture (Jha: 199).

6.7 Mode of Travel

Data revealed that the highest proportion 38.33 percentage of tourists visiting through travel agency, 23.33 percentages come from recommendation, 21.67 percentage through self, 15 percentage through guidebook and 1.67 percentage through other. Detailed in below table are given.

Table 10
Tourist Arrival by mode of Travel

Mode of Travel	Respondents	Percentage
Travel Agency	23	38.33
Friend's Recommendation	14	23.33
Guidebook	9	15
Self	13	21.67
Other	1	1.67
Total	60	100

Source: Field Survey, 2006

6.8 Stay in Bhaktapur

Data shows that most of the foreign tourist, who visit Bhaktapur are based in Kathmandu. Of the total, 77 percentages spent only a couple of hours in this city. They came here simply to see around the places of tourist interest. Invariably a considerable number of them liked to blend sightseeing with shopping, but those who came here solely for shopping make up a mere 9 percentages. Of the total, 6.5 percentages foreign tourists preferring to stay in Kathmandu is attributed mainly to Bhaktapur's infancy in infrastructure. There are neither big, deluxe hotels nor are there any big restaurant and shopping complexes. Even so the tourists making overnight stays in Bhaktapur's are either from the 'budget class' or those extremely obsessed with Bhaktapur's long artistic and cultural charms. Some tourists preferred to stay here simply to avoid the hustle and bustle combined with intolerable pollution and populations in the neighboring metropolitan areas.

6.9 Suggestion to make Better Place

An attempt was made to assess the response of tourists visiting Bhaktapur on the above-mentioned matter.

6.10 Cultural Heritage

Tourists visiting Bhkatapur highly acknowledged its culture. Most of the tourists put emphasis on keeping the world heritage site, Bhaktapur Durbar Square, as it was in the past. They wanted to experience life style of Bhaktapur dwellers and gave great importance to being close to the local people of Bhaktapur to understand about their life style.

6.11 Entrance Fee

Many hues and cries have been growing ever since Bhaktapur lived the fee. As to whether entrance fee should be levied to enter the core area of Bhaktapur or not tourists visiting Bhkatapur were asked about the same. Among 60 tourists 58.33 percentage were against, 15 percentages suggested reducing fee and the rest showed indifference towards this matter. A few tourists, imprecise number 7, commented on fee so much so that they were willing to pay more than current fee. But some of the tourists complained that fee should not be imposed on the tourists who already said once and wanted to visit Bhaktapur again, until they leave Nepal.

Table 11
Opinion on Increase of Entrance Fee by Tourism

Opinion	Respondents	Percentages
Agonist	9	15
Favor	35	58.33
Reduce	9	15
Do not know	7	11.67
Total	60	100

Source: Field Survey, 2006

6.12 Tourists Satisfied Factors

An attempt was made to find out the factor, which made tourists more satisfied; in this respect tourists coming to Bhakatapur gave very much emphasis to peaceful environment (20%) of the tourists. Similarly the tourists gave very much emphasis to cultural heritage (70%) then people's behaviors (10%). IT showed that which factors should be developed properly in coming days.

6.13 Findings of Survey on Experts

An attempt was made to present the survey findings of tourism experts hereunder. An in depth interview was conducted with 15 tourist experts, who included tourism professional, government officials, businessmen and guide to identify present tourism situation and problems, weakness and the efforts made by Bhakatapur and get their solutions.

6.14 Present Situation in Bhakatapur from the Perspective of Tourism Development

An attempt has been made to assess the present situation of Bhakatapur from the perspective of tourism development in Bhakatapur. But only a fraction of development has been done of all what could have done. Still a lot has to be done for fully exploiting the huge potential that the ancient city and its scenic surroundings offer for the sustainable development of tourism in the area. They were of the view that the lack of vision among the policy makers and the lack of awareness among local masses are the principal hindrances.

6.15 Efforts Being Made by Bhakatapur Municipality

Bhakatapur Municipality plays vital role to promote tourist when respondents were asked of efforts being made by Bhakatapur Municipality most of them were not satisfied with the municipality. They thought the municipality does not match the expectation of tourism professionals. The municipality should have a clear-cut

vision and a strong commitment to translate its words into genuine works. It has neither a vision nor any pragmatic plans and strategies for the long-term development of tourism Bhaktapur. Slogans alone can do nothing. If it cannot do anything meaningful on its own for making Bhaktapur based hotels, travel and trekking agencies and event manager can be a good strategy in wooing the prospective investors. Of course the local body must be appreciated for its conservation oriented efforts, but should try to take the whole community into confidence in the process so that each and every citizen of Bhaktapur can feel a kind of affinity in the community efforts.

6.16 Weakness

The respondents mentioned many weaknesses. They have lack of vision among the policy-makers, from the local to the highest levels and are the greatest drawback. The bureaucrats are neither sensitive nor serious on the matter. The lack of awareness among the local populace is the second major hindrance. The self-centered or selfish attitude is another obstacle on the way.

6.17 Government Policies

The experts are not much satisfied with the government should mobilize the foreign-based Nepalese diplomatic corps in selling Nepal's tourism products, especially cultural tourism along with the natural tourism.

6.18 Bhaktapur Festivals 1997

The experts emphasized that this type of festival should be held time and again. A brainchild of Heritage Group, Bhaktapur Festivals 1997 was a landmark in many ways. It aroused a kind of awareness among the locals on their cultural heritage. It also promoted Bhaktapur, Nepal in general, in the world arena as a place that they should not miss. This kind of event in future will be good for the long-term development of tourism in Bhaktapur.

6.19 Findings Survey on Local People

In this section an analytical interviews have conducted with local people in July 2004. The component of interviews included the effectiveness of entrance fee in Bhaktapur Municipality, service and facilities available and problems faced by the local people. 60 local people (Durbar Square, Taumadhi Square and Dattatraya Square) were interviews in course of this study. The outcome of which is presented as follow.

6.20 Entrance Fee in Bhaktapur Municipality

Table 12

Entrance Fee of Bhaktapur

Year	SAARC Countries	Non-SAARC Countries
1993/07/21	0	Rs.50
1996/07/16	0	Rs. 300
1998/01/01	Rs. 30	Rs. 300
200/08/17	Rs. 30	Rs. 375
2001/01/01	Rs. 50	Rs. 750

Source: Bhaktapur Municipality

Many comments have been about increase of entry fee in Bhaktapur municipality. Due to entrance fee only few tourists come to visit the city, which affect the tourism market. Among 60 people local, 12 percentages in favor, 68.83 percentages suggested reducing fee and the rest showed indifference. Some of the local people complained that fee should not be imposed on the tourists who already paid once; he/she wanted to visit Bhakatapur again, until they leave Nepal.

Table 13

Opinion on increase Entrance Fee by Local People

Opinion	Respondent	Percentage
In Favor	12	20
To reduce	41	68.33
Against	4	6.67
No comment	3	5
Total	60	100

Source: Field Survey, 2006

6.21 Entrance Fee Expenditure

Municipality claimed that they spent 60 percentages in cultural heritage, 30 percentages and 10 percentages miscellaneous (language training, woodcarving training etc.). Among 60 local people 13.33 were in favor, 61.67 percentages were against, 10 percentages do not know and 15 percentages have no comment.

Table 14
Opinion on Expenditure by Local People

Opinion	Respondents	Percentage
In Favor	8	13.33
Against	37	61.67
Do not Know	6	10
No Comment	9	15
Total	60	100

Source: Field Survey, 2006

CHAPTER-VII

PROBLEMS AND PROSPECTS OF TOURISM IN BHAKTAPUR

7.1 Introduction

Due to the fact that proper management and marketing are not carried out, the number of tourists is not increasing. In spite of the huge potentialities of developing tourism industry in Bhaktapur it could not be developed rapidly. Although Bhaktapur is very closed to Capital City and other cultural city Patan, it do can not draw the attentions of tourists as Patan does. Only 6 percent of total tourists visiting to Bhaktapur stay at night that too is just for 2 days whereas average stay of tourists in Nepal is about 12.4 days. The major problems associated with in Bhaktapur ar given below;

7.2 Infrastructure

With out good infrastructure tourism development is impossible for the successful development of tourism in Bhaktapur, it is necessary to give adequate attention towards infrastructure. The major problems of tourism infrastructures in Bhaktapur are supply of water, sanitation, recreation center, park and resorts, drainage and tourism information center. These are summarized below;

7.2.1 Tourist Information Center

In Bhaktapur, there are few information centers for tourist.

7.2.2 Toilet

On the way of Taumadhi where is Nyatapola is situated which is considered to be milestone of the mall period to Datatreya square there is no even a single public toilet which makes tourist inconvenience feel during their rolling in Bhaktapur.

7.2.3 Hotels and Restaurants

There are only few hotels and restaurants in Bhaktapur mainly in core areas that is really pity for the cultural city, Bhaktapur. Until now there is no single started hotel now. This is the reason, which cannot draw the attention of standard tourists as well as their stay in Bhaktapur is nil. Similarly the rooms available at present are not enough in peak season. It is great problem for tourist.

7.2.4 Park and Recreation Center

Bhaktapur is rich in historical and cultural heritage but there is not an attractive park and recreation center. There have facility of park and recreation that help to promote tourism industries. So tourists in Bhaktapur cannot get recreation while they stay many days in Bhaktapur.

7.2.5 Drainage System

The drainage system is not properly managed that's why it is very difficult for pedestrian to walk in rainy season. They have to dodge the muddy while roaming in Bhaktapur that reduces the amusement they get from seeing cultural heritage sites.

7.2.6 Lighting System

At night Bhaktapur sleeps very soon than the people. Nothing at night for tourists in Bhaktapur causes their stay very short. At around the heritage site like Datatraya temple, Taumadhi, and Durbar Square lighting system should be managed and tourism organizations also should run their business till late night like at Thamel in Katmandu, which attract tourists to stay at night in Bhaktapur

7.3 Miscellaneous

i) Hawker

One of the pressing problems faced by tourists coming to Bhaktapur is a hawker. Soon after tourists get off the bus, hawker that disturbs tourists which causing decreasing the excitement while staying in Bhaktapur chases them.

ii) Managed Administration

Due to the lack of effectiveness and co-ordinated administration, tourists are suffering to many problems in Bhaktapur.

iii) Trained Manpower

To create the congenial environment for tourists, trained manpower should be available sufficiently that can satisfy the need of tourists visiting Bhaktapur. Unfortunately there is lack of trained manpower especially who are familiar to cultural heritage and can explain about all the cultural sites in Bhaktapur.

iv) Festivals

Bhaktapur is known as a festival district of Nepal. Therefore different festival should be organized time and again to attract tourists in Bhaktapur but there has not been such type festival with view of tourists ever since Bhaktapur festival was held in 1997.

7.4 Prospect of Tourism in Bhaktapur

7.4.1 Attractive Places Around the City

In addition to its unparalleled riches in art, culture and Craftsmanship, Bhaktapur offers some other attractions, which visitors find simply difficult to resist. One among them is the presence of diverse museums in its territory. May seem incredible for many, but Bhaktapur-the smallest municipality in term of the area- house three museums, each displaying a dazzling treasury of ancient and medieval art, culture and craftsmanship.

While in Bhaktapur's municipal areas, one thing that visitors simply cannot help admire is its serene surrounding, most of them falling within the district of Bhaktapur. The world famous Changu Narayan temple, the oldest pagoda temple in Nepal and a World Heritage site, is only 6km to north of Bhaktapur. The temple premises also boast of housing a number of masterpieces in stone. Above all, the enclosed area is also home to the Kathamandu valley's oldest stone inscription, which dates back to 464AD.

i. Nagarkot

One of Nepal's most favored tourist destinations is some 17km to the Northeast, from where one savors the breathtaking 360-degree views all around including the thrilling Himalayan panorama to the north. In a clear day, visitors can also have a mesmerizing glimpse of Sagarmatha (Mt. Everest), the highest point on earth and a World Heritage site, from here.

ii. The Madhyapur

Thimi area –a part of Bhaktapur District – is another destination that travelers just should not miss during their stay in Bhaktapur. Located six km to the west of Bhaktapur, this part of the district is well acclaimed throughout the world for its pottery, papier-mâché masks, vegetable-growing green areas, and above all, the authentic Newar art, culture and creativity pursued by the local people.

iii. Suryabinayak

The next place that easily beckons to travellers to its bosom is Surayabinayak. Situated off the Arniko highway to the south of Bhaktapur, the place offers captivating views of Bhaktapur, the lush green Mahabharat belt surrounding the valley, and all above them, the majestic Himalayan massif. The area has a shrine dedicated to the elephant- headed Lord Vinayak who is believed to get the first rays of Surya every day, hence the name of the place of Suryavinayak . The shrine and its green surrounding area are popular places where crowds of picnickers and devotees can be seen especially on Tuesday and Saturday. Many

of the Hindu even from faraway places flock the place to get their religious and social rituals solemnized here.

iv. Nala

A part of the neighbouring Kabhre district is equally popular between foreigners and the Nepalese alike. Located some seven kilometers to the east of Bhaktapur, the area is praised for its unspoiled Newar settlements, their culture and the ornate shrines of Goddess Bhagawati., the symbol of supreme female force and Karunamya the god of compassion.

7.5 Life Style of People

Another factor that keeps visitors spellbound Bhaktapur is its unique life style. Farmer women draped in their home-spun black sarees, traditionally attired farmers with a basket of bamboo-basket dangling down their shoulders, religious women carrying a metal plate containing a variety of offerings for divinities in the neighborhood or bands of people going around playing the sets of traditional drums and cymbals all these portray a picture which appears totally different from what visitors see half an hour before in neighboring Kathmandu. Like the atmosphere in and around the city, life in Bhaktapur remains rustic and unspoiled just like it was centuries before. Again it is the seclusion that has helped this ancient city live up to its old glory.

7.6 Monuments

As revealed by recent survey, there are 345 significant monuments in Bhaktapur of which 237 belong to the Hindu pantheon and the remaining 108 to Buddhism. Yet, what astonishes strangers here is the age-old harmony and mutual trust between the two diverse-looking religious communities. And adding to the city's unrivalled heritage, there are three museums all within Bhaktapur's world Heritage zone.

i) National Art Gallery

The oldest of three National Art Gallery at the Durbar Square is best known for its rich collection of Newari scroll Paubha maintaining. It also exhibits many masterpieces in stone, metal and paper that include an ancient book on various breeds of horses and remedies for their ailments. The book attraction here is an ancient Paubha maintaining that shows Lord Indra, king of gods which he got as a punishment for seducing the wife of learned saint. The stone image of Harihar here is no less mesmerizing. Once presiding over the colossal Lal-pandeg, which was razed to ground by the 1934 earthquake, the image depicts the two of Hinduism's supreme Lord's Vishnu and Shiva in their combined form as Harihar.

ii) The Woodcarving Museum

Other two museums are located at the Dattatraya Square, the old seat of royalty when Bhaktapur was the heart of the Greater Malla kingdom from the 1st to 15th century. The woodcarving Museum is housed in the 15th century Pujari Matha, a priestly palace which itself is no less impressive than an open museum. With its intricately carved wooden windows and doors, the building still stands witness to the artistic excellence of Newars over five centuries ago. And it is on the eastern façade of this structure where one can find the world famous peacock window. This museum exhibits various wooden objects dating back to Licchavi (1400-1200) and Malla(1200-1769) periods.

iii) Brass and Bronze Museum

The Brass and Bronze Museum, housed in the historic Chikanpa Math opposite Pujari Math, displays a wide variety of metal objects. Housed in an equally historic Math, the museum exhibits such ceremonial and a household item as Kalash (ritual water vessel), Sukunda, two-deva and yekha-dalu (varieties of traditional oil-fed lamps), ordinary water and jars, utensils, spittoons and so on.

CHAPTER- VIII

CONCLUSION AND RECOMMENDATIONS

8.1 Conclusion

Nepal is allocated budget for tourism development. There are so many places of cultural, historical and natural draw in Nepal. Out of them Bhaktapur is one of the chronological and cultural attraction which is selected for he study.

Bhaktapur is known to be cultural heritage city in Nepal. Among the total tourists visiting to Nepal are cultural tourists so this city is main attraction for those all tourists who are interested in cultural heritage. UNESCO listed 10 heritages sites of Nepal. Among them one is Bhaktapur Durbar Square. To maintain the dignity of the city in the world, a lot of works should be done such as environment sanitation, reconstructed, well managed and preservation of cultural and historical places etc. Despite sign of a development in the heritages sites, there is no room for gratification.

Similar pattern of seasonal venation of tourist inflow is found in case of Bhaktapur as well October, November and March show the high inflow of tourist in the study area. The inflow is equal in September, December, February and April. The summer months June and July record the least inflow. Tourist inflow is relatively high autumn spring and least in winter and summer seasons.

Tourism is main sources of revenue for Bhaktapur. Bhaktapur municipality have not adequate fund for undertaking this activity. Bhaktapur Municipality has decided to implement the tourist entrance fee in 1993 fee generating fund in order to maintain historical structure in this town.

The entrance fee was introduced in 1993. In 1993 the entrance fee was fixed as Rs. 50/- per tourist in 1993. This year 41896 tourists were visited in this city and Rs. 20,94,800/- was collected from entrance fee. Tourists inflow was increasing in 1994 and 1995 highly with comparison of 1993 i.e. 94121 and 106896 respectively. Entrance fee was increased to Rs. 150/- in 1996. Now the entrance fee is Rs. 300/- non-SAARC countries and Rs. 30/- for tourist of SAARC countries. This fee collection is certainly monitored by the municipality staff and elected members. The account of entrance fee is well maintained and it is well administrated.

This study is concerned with the impact of tourism on various types of tourist-oriented activities like catering establishments and curio shops in Bhakatapur. Main impact of tourism, well get good job opportunity to local people. If the local people get changed into curio shops which has increased the value.

Finally, they benefit gained through the tourism in Bhakatapur should be shared among Bhakatapur dwellers. The people are deserved for that since they have to tolerate the rules and regulations introduced by Bhakatapur municipality that deprives them to get facilities only to keep Bhaktapur Municipality as it was in the past.

8.2 Recommendations

Bhaktapur is an ancient town with cultural heritage as well as religious and tradition values. Its natural, cultural and other attractions tend to be become an important tourist attraction. To make a sustainable tourist destination in Nepal, following recommendation are proposed on the basis of this study. The study basically concentrates on the factors that help to promote tourism in Bhaktapur.

1. There are lots of historical places. Most of them are going to destroy soon therefore historical and natural places need to preserve properly.

2. There are various unexplored places in Bhaktapur for tourists' attraction and those could be developed as new products.
3. Create the peaceful environment around ancient temples and uncontrolled and unplanned settlement in the heritage area should be prohibited.
4. The local culture reflected in local tradition and customs should be preserved.
5. The government and the private sector to promote destination, promote products and counter poor or bad publicity abroad and within the country whenever such cases happen should do tourism marketing jointly. Publicity should be made at international level through different popular international travel trade magazines, journals, and electronics media.
6. Star and well-managed hotel should initiate to establish such types of hotel so higher and elite tourists can stay in Bhaktapur at night, which helps to increase in tourism business.
7. Necessary attraction should be given in generating more employment opportunity to local people in tourism sector.
8. Rule prevailing at present about the validity time of tickets to enter the core area of Bhaktapur should be reformed. Once tourists enter to the municipality paying the fee then the ticket should be valid till they stay in Nepal. This makes them come to increase tourism business in Bhaktapur.
9. To develop and promote the tourism industry in the desired and effective way. Policies of government should be focused on continuous improvement of tourism in the municipality as per market needs and to meet emerging challenges. The policy all concerned parties like government, tourism organization, local people and the experts should consult each other. Any rupture in these respects may not help to implement them successfully. All the parties who are concerned with tourism must be active in trying to implement all the recommendations mentioned.

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QUESTIONNAIRE
Questionnaire for Tourist

1. Name: _____ 2. Nationality: _____
3. Sex: _____ 4. Occupation: _____
5. Date of Arrival: _____ 6. Date of departure: _____
7. Your age is between
- | | | |
|-------|----------|--|
| 0-20 | 20-40 | |
| 40-60 | 60 above | |
8. What is your purpose of Bhaktapur visit?
- | | |
|-------------------|---------------|
| a. Cultural tour | b. Recreation |
| c. Research study | d. other |
9. How long time do you spend here?
..... days
10. Do you suppose the entrance fee levied to enter core areas of Bhaktapur is reasonable? Yes/No
- | | |
|--------------------------------------------------------------------------------|-----------------------------------------------------------|
| a. If so, the entrance fee is raised in the future, will you visit here again? | b. B. If not, how much do you think is reasonable amount? |
|--------------------------------------------------------------------------------|-----------------------------------------------------------|
11. How do you come Bhaktapur?
- | | | | |
|-----------|----------|-----------------|-----------|
| a. Self | b. guide | c. travel agent | d. friend |
| e. others | | | |
12. What is your best experience in Bhaktapur?
13. How do you rate your visit to Bhaktapur on the following aspects?
- i) Cultural heritage
- | | | |
|------------------------|-----------------|----------------------|
| a. Highly satisfactory | b. satisfactory | c. Less satisfactory |
| d. Unsatisfactory | | |
- ii) Tourist information
- | | | |
|------------------------|-----------------|----------------------|
| a. Highly satisfactory | b. satisfactory | c. Less satisfactory |
| c. Unsatisfactory | | |
- iii) Language communication

- a. Highly satisfactory
- b. satisfactory
- c. Less satisfactory
- d. Unsatisfactory

14. Have you any suggestion/recommendations to make Bhaktapur a better place for foreign tourist?

15. Did you get food of your choice?

- a. Yes
- b. no
- c. other comment

16. What is your view about the future of Bhaktapur from the standpoint of tourism development?

17. What makes you more satisfied in your visit to Bhaktapur?

- a. Cultural heritage
- b. Peaceful environment
- c. Cheap lodging/
 fooding
- d. Others

6.What do you think about entrance fee?

- a) Good system. b) Bad system. c) Don't know. ...

7.How do you fell about rate of entrance fee?

- a) Expensive
b) Cheap
c) Moderate
d) Don't know.

8.How are the tourists behaved by the local people?

- a) Well-behaved
b) Misbehaved
c) Don't know

9.Where do you dispose your waste?

- A) Put in waste bin
B) Burry in yard
C) Burn in yard
D) Take in disposal area.
E) BDMC picks up