

INTRODUCTION

1.1.1 Background

“The urge to explore new place and seek a change of and experiences is not new, rapid development in the means of transportation and communication has made the whole world practically one neighborhood and has made an easy affair prosperity, leisure, coupled with the quest for pleasure and recreation are the principle motivating factors which sustain the development.

Tourism is a smokeless industry, which plays significant role for the economic, socio-cultural, environmental, and educational and political development of the nation. Tourism takes part in the pivotal role between national and international community.

Before industrial revolution (1760–1840) travel was mainly a matter of seeking knowledge, engaging in trade and commerce and undertaking pilgrimage. The industrial revolution caused technological changes, which influence in the social, political, economical and cultural life of human being. The industrial revolution also brings the change in the sector of tourism with the power driven machine. The consumption of such power driven machine attracts tourists from one place to another to full their expectation and desire of entertainment.

In the beginning it was the railways, which opened up the continents. Then came streams trips, followed by the introduction of motorcar, which started, to decentralize nations. Finally we have jet aeroplane and magnetic train have led to a new concept – mass tourism. Advent of the Jet travel in 1958 was most dramatic event. Air travel from 1960 was tremendously because of introduction Jet similarly advent of high speed of trains, were first introduced in Europe helped to boost up travel. Some experts even talk of potential speed of 500 km per hour on rails, high speed magnetic trains are not only fast but also seek looking, noiseless, low on pollution and above all cause no wear and tear on track because they never touch it. In Japan and France such trains are running successfully. Thus, the travel of train increases in wealth of industrial society, communication and administrative mechanism of the organizations.

In 1992 tourism has become the largest industry that have been enjoying large number of the people through out the world. Tourism industry seems well developed since 1936 to 1993. Since the development of tourism it became the part of study in social science mainly in Economics, Geography, Management, Sociology,

Anthropology and Psychology. These disciplines have contributed a great deal in the sector of tourism. Many scholars have enriched it with literature for the development of tourism as discipline making contribution to theoretical concepts, empirical investigations and various aspects of tourism”. (Upadhyay; 2008)

1.1.2 Religious Treks and Tours

Generally the beginning of tourism in each country started with pilgrimage or religious tourism. Even now, especially in Asia, religion is the strongest motive to travel. For the last two thousand years Chinese and Tibetan had been visiting Lumbini. But due to difficult terrain, the number was limited. In contrast, due to the advantage of sailboats Mecca and Jerusalem had been the big centers in the middle ages also.

The devotees of Pashupatinath from the nearby countries had been visiting Nepal for hundred of years. The religious minded pilgrims or tourists are not only interested in their religious objects but they are also interested in the culture of the country, e.g. habits, languages, customs, historical monuments, arts, music, dance, folklores and festivals of the people. They exchange the feelings and experiences with the local people, which can be of great informal educational value for both guest and host alike. Many religious tourists also peruse their hobbies while visiting a destination.

Reliable time series data to show the trend of religious tourism in Nepal is not available. Nepal tourism statistics has been showing religious tourists as a separate group. But holiday/pleasure group tourists visit Nepal for more than one reason. Nevertheless, it can be safely estimated that 20 to 30 percent of the tourists visiting Nepal especially form India, Thailand, Japan and Korea fall under pilgrimage-cum-pleasure category. Almost all the tourists form Sri-Lanka and Myanmar visiting Nepal can be regarded as pilgrims or religious tourists.

Nepal is generally known as the birth place of Sita and Buddha. It is also known as the abode of Lord Shiva and the country of living goddesses. Nepal is also known as Sangri-La. There are places of great natural beauty, medieval age culture with great mythological base such as Khaptad, Ramaroson, Malika and Surma Sarobar. To see these sites of supreme natural beauty one has to trek to Khaptad. Khaptad is not only extremely rich with mythological tales, passed on from generation to generation, it is also most beautiful comparable to Gulmarg in India. The natural monuments and pre-

historical temples are mostly in the open air. The feeling or experience we gain in Khaptad is totally different as compared to feeling we get in Kashi Biswonath or Pashupatinath temple complexes (DEAN, 1998).

1.1.3 Tourism in Nepalese context

The history reveals that the travelers used to visit Nepal from the ancient times. But Nepal was kept isolated from outside world till the historic revolution of 1950. During Rana Regime the movements of foreigners were directed and controlled by the then prime minister themselves. Nepal opened her door freely to international visitors after the establishment of multiparty democratic system. Development of tourism in Nepal is an outcome of change in political system of the country (Shrestha 2004).

In Nepal tourism is recognized as second largest industry as the source of government revenue. It plays a significant role for economic development and environmental conservation. In fiscal year 2063/064 Rs.617.60 billion foreign currencies was earned which had given 0.9% contribution in GDP of the country (Economic Survey 2007/08).

1.2 Statement of the Problem

Tourism is an important source of foreign exchange, which contributes to generate employment and government revenue. It supports at local products like handloom, handicrafts, woolen products, herbals and other NTFP. Similarly, it supports to increase demand for goods and services, which promotes supply of production and gives changes to improve the local traditional industries. Today it is looked on as Nepal's single most prized "economic commodity" the selling of which earns the country its valuable foreign exchange and generates a good income in the form of revenue (Sharma, 1995). When we turn the history of tourism in Nepal, we found that tourism industry was only well flourished post 1950s. Prior to 1950 tourists were only visited exotic places for their different objectives by which they documented the information on the different historical and religious places of Nepal. They just visited different areas of Nepal to see beauty and observing the cultural heritage. In early years the country had no infrastructure, communication and other supporting facilities, which could not success to establish tourism as an attractive industry.

Tourism industry plays a significant role for the promotion and generates additional employment opportunities like to run the business, tourist guide, potters and so on.

For long run development of religious tourism new facilities would be provided for the tourists like accommodation (hotels, bar and restaurants), communication, road, information, skilled guide and trekking facilities. These facilities should not only confine in the city area but also other pertinent area of tourism like Khaptad region.

Khaptad region developing as a funny destination, a few number of religious tourists visit this region and its several places like Khaptad, Saileswari and Asdwalo ko Gufa and their average length of stay of a few days (DEAN, 1998). The few numbers of arrivals and the length of stay of tourists indicate that a wide research is needed in this field to find out the main problems and prospects of tourism. That will be helpful to reduce the poverty around the Khaptad area and it supports to earn the foreign currency through this smokeless industry.

There are a few studies highlight the status and problem of a particular tourist place but there is not done serious study at micro level religious tourism like in the Khaptad region. This is the first study on religious tourism in Khaptad region. The study is attempt to identify the problem, necessary support for its development, which address the problem that helps the tourism planners to frame appropriate plan and policies for necessary action. This study may help to identify constraints and problem of similar type of other tourist places also. The main research questions of the study are:

1. What are major factors that promote the religious site of the study area? How these religious sites attract the tourists? What kinds of myths and legends are to be found in the study area? How the folk culture including Deuda dance and songs attract the tourist? What sorts of the efforts government have been initiated for the promotion of religious tourism? What are the major problems on religious tourism in the study area? What kinds of the impacts can be observed after the establishment of the Khaptad National Park particularly in the religious practices? How the religious tourism reduces poverty in the study area?

2. How the local community is deprived from the opportunities after the establishment of Khaptad National Park i.e. worshipping, fodders, firewood and herbal? Are the people participating in order to preserve the sacred places? What sort of policies needed for the preservation of the cultural heritage of the study area? What sort of opportunities will be created after the promotion of religious tourism in the study area? How the traditional and indigenious organizations (i.e. Guthi) helps to maintain the temples, *pati pauwa* (rest place), *dharmasala* (rest house) and

dhungedhara (water conduit). What kinds of business have been running in the religious site? What sort of their local products they export from the Khaptad region?

1.3 Objectives of the Study

The general objective of this study will to identify the problems and access the prospects of religious tourism in Khaptad region.

The specific objectives of this study are as follows:

-) To identify the important religious sites in and around the Khaptad Region.
-) To identify the problems and prospects of religious tourism in and around the Khaptad region.
-) To analyze the significance of folk culture for the promotion of religious tourism and its role for the employment generation and poverty alleviation.

1.4 Rationale of the study

The aim of the study is to explore the different aspects of the religious tourism in the Khaptad area. It covers the beliefs, values, arts, rituals, and magical phenomenon adopted by the local people. These aspects more or less related to the economic dimension of the human being. These components have been playing important role for the promotion of the tourism in the western Nepal. The detail information on the religious tourism is useful for researcher, planner and policy makers. This study also provides the good references for the government and other development organizations in order to formulate tourism policy in the future. In addition, this study also documented the information of cultural heritage, which have playing vital role to reduce the poverty.

1.5 Limitation of the Study

This study is focused on the problems and prospects of the religious tourism in Khaptad region. The study does not deal with other kinds of tourism in Nepal. Primary sources of the data were collected only in the sacred sites of the Khaptad region, which were helpful to generalize the overall issues of the Khaptad region. Field study was done in the May-June to observe several feasts and festivals of the study area. Questionnaire and interview method were utilized to dig out the information, which may consume more time.

CHAPTER TWO

LITERATURE REVIEW

2.1 Theoretical Framework

The word “Tour” is derived from Latin word “Tornate” and Greek “Tornos” and means a lathe or circle; the movement around a central point or axis. The meaning changed in modern English and represents one’s turn. The suffix ‘ism’ is defined as an action or process; typical behavior or quality when the suffix ‘ist’ is combined, they suggest the action of movement around a circle. One can argue that circle represents a starting point which ultimately returns to its beginning. Therefore like a circle a tour represents a journey that is a round trip; i. e. the act of living and then returning to original starting point and one who takes such a journey can be called a tourist (Theobald 1997).

The word “Tour” is also derived from Hebrew term “Torah” which means learning, studying or search. A tour represents an attempt by the travelers to discover something about a place that he visits. A tourist may want to learn about business opportunities, job opportunities, health advantages and educational field, environmental or recreational properties.

Tourism has passed different phases since ancient to modern time. During the time traveling was associated with finding solutions to man’s daily needs like food and shelter.

Prior to the advent of the industrial revolution, travel was primarily related with trade, with desire for military conquest or with the performance of group rites. It was principally the traders who in the early historical period blazed the trail by establishing national trade routes and communication which later extended throughout other regions and finally to other continent. Thus it was trade in the first place that motivated travel in the real sense. Later with the advent of modern means of transportations and communications, tourism was uplifted. Thus this developed traveling in modern terminology is known as tourism.

The tourism consists to all those trades that together satisfy the varied demands of tourists. For considering something as tourist activity it should satisfy the following conditions:

1. Travel must be temporary
2. Travel must be voluntary
3. Travel should not have remunerative employment as its aim.

Tourism is not new phenomenon for Hindu. In Sanskrit literature there are three terms for tourism derived from the root *atan*, which means going or leaving home for some other places. The three terms; that are related to tourism are *paryatan*, *desatun* and *tirthatan*.

2.1.1 Concepts of Tourism

Herman Von Schullard (1910) mentioned that tourism is the sum total of economic operations which is directly related to entry, stay and movement of foreigner inside and outside a certain country. This definition has focused on economic aspect of tourism and difference between domestic and international tourism (cited by Upadhyay 2003).

Similarly, the concept of tourism was defined more technically by Swiss Professors W.Hunkizer and K.Krapf in 1942, which was accepted by the international Association of Scientific Experts in Tourism (AIEST). According to them “Tourism is the totality of the relationship and phenomenon arising from travel and stay of strangers, provided that the stay does not employ the establishment of a permanent resident and is not consulted with a remunerated activity.”

Burkart and Medlik (1981) write, “Tourism denotes the temporary and short term movement of the place to destination outside the place where they normally live and work and their activities at those destination.” They also provide another definition in the same area “Tourism embraces all movement of people outside their communities for all purpose except migration or regular daily work. The most frequent reason for this movement is for holiday but it will also include for example attendances at conferences and movement on infrequent business purpose (Ibid)”.

McIntosh, Goeldner and Brent Ritchie (1990) defined tourism as “the sum of the phenomenon and relationship arising from the interactions of tourists business supplies, host government and host communities in the process of attracting and hosting these tourists and other visitors”. This definition focuses on the business and other interaction activities.

The definition of the tourism can be concluded as “a movement or journey of the people for entertainment within short period of time and such movement or journey influence the national and international economy through the various tourism based activities like trekking, travel and employment”. Beside the economic transformation, tourism brings change in human behavior, attitude and beliefs, which have been prevailing since the generation.

2.1.2 who is Tourist?

The word tourist is comparatively a recent phenomenon. Prior to the word “Tourist”, they were known as travelers or explorers. In the first half of the seventeenth century the term was first used for traveling from one place to other place, or to a journey or excursion or a circuitous journey touching the principle parts of country or region.

In the early 19th century the terms “Tourist” assumed a meaning of “One who makes a tour, especially one that does this for reaction or who travels for pleasure or whose object of interest is scenery or the like” (Upadhyaya, 2006).

The league of nation did a pioneering work in defining the tourist for the purpose of statistical measurement. Realizing the importance of collecting statistics, the committee of the statistical experts of the league of nations, in 1937, defined “foreign tourist” as: any person visiting the country, other than that in which he usually resides, for the period of at least 24 hours. This definition considered the following characters for being a tourist:

-) Person traveling to meetings or as a representative in capacity of any kind (scientific, administrative, diplomatic, religious, athletics etc.)
-) Persons traveling for business purposes.
-) Persons arriving in the course of a sea cruise, even when they stay for less than 24 hours.

The above definition was confirmed by the united nation in the year 1945 and it was stated that the tourist was a person who stayed in a foreign country for more than 24 hours and less than 6 months for any non immigrant purpose.

For statistical purpose the term visitor describes any person visiting to a country other than that of his usual place of residence for any reason other than to remunerate profession. This definition covers:

Tourist i.e. temporary visitors staying at least 24 hours in the country visited and the purpose of whose journey can be classified under the following heading:

- a) Leisure (reaction, holiday, health, study, religion and sports)
- b) Business (family, mission, and meetings)

Excursionists whom are temporary visitors staying less than 24 hours in the country visited including cruise passengers who arrive in a country on a cruise ship return to the sea. Such right to sleep on a boat even though the ship remains in port for several days (WTO, Cited by Upadhaya 2006).

2.1.3 Characteristics of Tourism

Upadhyay (2006) in his book “Tourism and Economic Development in Nepal” has mentioned the following characteristics of tourism:

1. Tourism involves a complex set of interrelationships between people place and product.
2. The interrelationship inviolable through the transportations of people to various destinations outside of their normal place of residence and their stay at those destinations.
3. The durations of resting must generally be of a short-term nature.
4. Tourism entails pleasure activities in that it does not involve earning related travel.
5. It is an intangible service and it cannot be seen or inspected before its purchases.
6. Tourism product is not a homogeneous tour package to a destination and may vary in quality depending upon the circumstances, for instance a delayed domestic flight could affect the image of the product.
7. The short-term supply of the product is fixed. The number of the hotel rooms cannot be increased overnight to meet the requirement of the season.
8. The tourism product is highly perishable, a hotel room or an airlines seat not used today is total loss.
9. The tourism product can't be stored for future use.
10. Its raw materials are inexhaustible.
11. The tourism products do not diminish with constant uses.

2.1.4 Features of Tourism

Upadhyaya 2006 cited the arguments presented by the Harka Gurung in 2000 in order to justify the unique features of tourism in terms of land locked countries like Nepal, which are as follow:

1. Its raw materials are inexhaustible. In other industries raw materials are used for extracting certain products and in the process the raw materials are transformed from one to other output. The original raw materials are either discarded as waste or recycled as a product. The processes of hospitality keep the material intact but capitalization the service provided. Better the quality of service greater the economic return.
2. Tourism products do not diminish with constant use. Despite the influx of increasing number of tourist the sight and sound of particular dimension can be maintained and even enhanced every year Sagarmatha will be ever there. Million and million photographer exposures there have been but the height of machhapuchhe (6993m) has not diminished. Rather it has enhanced the image of Pokhara of Nepal, as a tourist destination. Tourism indeed has been instrumental in reviving traditional culture, arts and handicrafts. The key is proper management where by small countries like Austria and Switzerland host many more tourist than their native population and small territories like Hong Kong and Singapore handle high volume of tourism traffic in the form of sophisticated industry.
3. Modern tourism is of global dimension and the volume will even grow with telescopic of time with the help of jet travel and increasing in leisure in the industrial society, international tourism is one of the fastest growing industry in the world and for many countries reception of foreign currency through tourism constitutes the single item in their balance of payment therefore it is highly competitive and needs aggressive promotion.
4. Tourism has other advanced as compared to merchandise export that is tourist happen to be physical in the exporting country this means that many goods consumed by tourist do not have to be transported across international border and hence face no traffic barrier to foreign country. Thus greater the domestic product of tourist goods lesser the linkage of earning from tourism.

2. 2 Some Empirical studies in context of Nepal

Pradhan (1978) concludes that Nepal began to benefit from tourism industry in the post 1950 A.D. After first and second world war, developed countries like UK, USA, France etc also used tourism industry for the solution of favorable balance of payment. The developing countries used tourism to sustain deficit financing and economic development. The topographical condition of Nepal is fruitful for tourism industries and it helps to solve the national unemployment problems. The training program conducted by different institution and UNDP (United Nation Development Program) and ILO (International Labour Organization) have significant contribution in the promotion of tourism industry.

Burger (1978) studied the economic impact of tourism in Nepal. In his study he observed that tourism in Nepal is of rather recent origin. Before 1950 no foreigners were allowed to visit Nepal without permission of the Rana Rulers. After opening door to tourism, the tourism inflow of Nepal rapidly increased. He indicated that more than 1 million tourists visited the country in 1976. Since 1962 the number of tourist arrivals has grown at an average 20 percent per annum. More than 80 percent of total tourists arrived in the country via air where as about 20 percent arrived overland excluding Indian tourists. One of the most important findings of the study was one out of six tourists who visited India also visited Nepal. The study concludes that although tourism is a recent phenomenon in Nepal, it has grown at an astonishing rate. Europe was the major tourist generating market for Nepal in 1975, but the USA was the leading single country in terms of numbers of visitors.

Pradhananga (1993) has analyzed tourist consumption pattern and its economic impact in Nepal. His study showed that the tourism sector contributed 37.99 percent of the direct expenditure. The study has also found that the direct import content was 33.49 percent, in tourist sector, 17.34 percent in tourism related sector and non-tourism sector the increase in tourist expenditure leads to increase in import and this was found to reduce the negative effect on the national economy. In this study the finding is that higher the propensity to import, higher is the leakage of money. Tourist expenditure was used for imports and thus the ultimate result would be unfavorable to balance of payment. This study revealed that the major source of government income is usually from direct taxes and custom duties. It is indicated that the direct taxes generated from tourism sector was 4.72 percent, tourism related

sector was 0.074 percent and from non – tourism sector it was 2.27 percent. Beside this he also found that the direct employment opportunities in tourism sector was 12.41 percent, in tourism related sector it was 54.71 percent in 1993.

Chitrakar (1997) found that tourism has contributed to the foreign exchange earnings, employment generations, regional development and linkages. The foreign exchange from tourism industry was Rs. 8251.71 million in 1993/94.

Malla (1998) studied on planned development of tourism in Nepal and found that the tourist inflow was smoothly increasing from 1962 to 1995, however, the annual rate of increase was fluctuating. Large numbers of tourist came to visit Nepal for holiday pleasure. In the year 1995 about 50.4 percent tourists visited Nepal for holiday pleasure and 32 percent of tourists came from India. In continental basis 50 percent of total tourists came from Asia and the rest from Western Europe respectively. The study also concluded that before unification, tourists came to Nepal for religious purpose. During Rana regime due to the over suspected outlook of regime, Nepal was isolated from the outside world. After downfall of Rana regime, the development of tourism sector gradually started in Nepal.

Tripathy (2002) in his study found that the trend of foreign exchange earning from tourism sector increased during the fiscal year 1974/75 to 1997/98. The trend value shows that the foreign exchange was increasing by Rs 437.83 million per year during the period. The Gini coefficient ($G,C = 0.55$) explains that there is not much more variation among the foreign exchange earnings of the years from 1974/75 to 1997/98. Tourists of age group 16-30 and 30–45 are more than other age groups. This indicates the young tourists are very much interested to visit Nepal. The percentage of male tourists was larger than the female tourists between the years 1962 to 1998. The absolute value of $G C = 0.94$ between the total tourists arrival for pleasure indicates there is positive but low degree of correlation between the total tourists arrival and tourists arrival for pleasure.

2. 2.1 Development of Tourism in Nepal

By nature human being is always curious about new place and begins to visit other places to satisfy his curiosity. People have been visiting different places since ancient times. People visiting Nepal to for cultural exchange and for pilgrimage were popular. The history of Nepalese tourism has been classified into three phases.

First Phase: Before Unification

Nepal is a country with beautiful Himalayan Mountain ranges and birth place of many great personalities like Lord Buddha which makes Nepal a great cultural and religious destination for the pilgrimage from the ancient time. It is believed that Kathmandu valley was full of water; a monk traveler named Manjushree came over Kathmandu and emptied the water of the lake by cutting the edge of the hill at Chovar with a sword. As a result, this empty place became Kathmandu Valley. Nepal being the holy Shrine of Gautam Buddha, Indian emperor Ashok visited Nepal in 249 B. C. as a pilgrim and married his daughter Charumati with the Nepalese King named Devpal. He erected a monastery named *Charumati Bihar*. He also constructed four Buddhist stupas in the four corner of Patan. He also constructed a pillar named Ashok pillar in Lumbini the birthplace of Lord Buddha. During Lichhavi rule, the great emperor of Tibet named Shrangchang Gampo visited Nepal during the rule of Anshuvarma as pilgrims and married with the Nepalese princess Bhrikuti. In the ancient time a Chinese traveler Huan-Tsang visited Nepal and described the beauties of Kailaskut Bhawan and Mangriha of Lichhavi dynasty.

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

Second Phase: After Unification

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

British colonel Kirkpatrick had led a mission to Nepal in 1793 and described beauties of Nepal, while projecting a realistic manifestation of the culture, tradition, economy, the administration and politics of Nepal. The book was able to stir

interest in the Western readers and created an urge to visit this land of mystery and mysticism (Chand, 2000).

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

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

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

Third Phase: After Declaration of Democracy 1950

In 1951, autocratic rule of Ranas ended and democracy was declared and the door of the development in tourism was opened. Nepal started to greet those persons who wanted to enter Nepal with the purpose of traveling or with any other such purposes. Sir Edmund Hillary and Tensing Norge Sherpa succeed in climbing Mt. Everest, the highest mountain in the world 8848 m. During the same period Nepal got the membership of UNO in 1950, Nepal gradually, began to be known to the outside world. Due to these reasons tourist from the different countries began to enter Nepal. Some organizations related to the tourism were set up in Nepal for the well management of tourists.

Department of Tourism was established in 1962, and has been helping in obtaining membership of various international tourism development institutions such as International Union of Official Travel Organization (IUOTO), South Asian Travel

Commission (SATC), the Pacific Area Travel Association (PATA), and American Society of Travel Agent (ASTA).

2.3 Religious Tourism

The topic “Religious Tourism” is not studied in detailed so far. Thus sufficient information regarding this particular topic is not available. Some of the views mentioned below throw light on religious tourism, pilgrimage and cultural tourism.

“Religious tourism also commonly referred to as faith tourism, is a form of tourism whereby people of faith travel individually or in groups for pilgrimage, missionary or leisure purpose (www.wikipedia, 2008).

Kamil (2002) says that the religious tourism is a fixture of both ancient and modern cultures – a constant practices that continues since ancient times to present day, when religious tourism has become a main stay of secular tourism.

Above-mentioned definitions of religious tourism ultimately suggest that religious tourism revolves around pilgrimage, missionary, faith and culture. In short religion plays a pivotal role here. Hence we can conclude that without the study of pilgrimage, missionary travel and cultural tourism, the study of religious tourism is of no value or it is indeed incomplete.

Before studying religious tourism in detail, it is important to have an overview on all these inter-woven components of religious tourism, i.e. pilgrimage, missionary travel and culture tourism.

Pilgrimage: The heart of faith based travel industry is pilgrimage. In the other words it is a journey to a holy land site for a religious purpose. The most common pilgrimages are church in Christianity, temples in Hinduism, Mosque and Mazar in Islam, Gumba in Buddhism and so on. (www.leisuregrouptravel.com 2008)

Similarly, pilgrimage is a journey to a shrine or other sacred place undertaken to gain divine aid, as an act of thanksgiving or penance, or to demonstrate devotion. (Britanica, Concise Encyclopedia)

Missionary Travel: One of the most popular forms of religious travel is the mission. It is a trip whereby an individual or group travels to another destination to share one’s faith with the local population while assisting with humanitarian needs. (www.leisuregrouptravel.com 2008)

Cultural Tourism: Cultural tourism (culture tourism) as a subset of tourism concerned with a country or a region's culture, especially its arts. It generally focuses on traditional communities, who have diverse customs, unique form of arts and distinct social practices and which basically distinguishes it from other types/forms of culture. Cultural tourism includes tourism in urban areas, particularly historic or large cities and their culture facilities such as museum and theaters. It can also include tourism in rural areas showcasing the tradition of indigenous cultural communities (i.e. festivals, rituals), and their value and lifestyle. It is generally agreed that cultural tourists spend substantially more than standard tourists do (www.wikipedia.com, 2008).

Religious tourism from the viewpoint of travel industry can be defined in three different ways: (i) it is a travel to a religious destination site (trip to a holy land) e.g. Char Dham Yatra in Hindus, (ii) it is a travel with a spiritual intent, e.g. Christian conference and Maha Kumbha Mela in Hindus and (iii) leisure travel with a fellowship intent, e.g. faith based cruise in Christianity. ([Www.leisuregrouptravel.com](http://www.leisuregrouptravel.com), 2008)

Bhardwaj,(1973) made a study on 'Hindu places of pilgrimage in India.' A study of cultural geography by him states different aspects of cultural tourists. He selected different sacred places for field survey and showed the distribution of Hindu places of pilgrimage according to the Mahabharat. He also studied sacred places and their importance according to the Puran and other later sources. He studies the rank, trends, frequency and types of visits of pilgrims, which are applied in this study. He developed the ideas and trends to analyze the pilgrimage tourism, which is useful for every one who is interested to learn pilgrimage tourism.

Tondon (2053 BS) has made a great study on 'Pashupati Kshetra Ko Sanskritik Adhyayan'. He has made a detail study of this area. He has shown the geographical, cultural, historical, religious and social importance of Pashupati Kshetra. His study supports to analyze the pilgrims and their trends for this study.

Poudel and P. B. Singh (1994) studied on 'Pilgrimage and Tourism at Muktinath'. This study is the study of scarcity and spatial structure of Muktinath. This study shows the relation of Religion with the men and their tradition, culture and historical

place. This study shows the structure, frequency, motive and trends of pilgrims, which are also very useful to analyze the pilgrims in this study.

Gurung (1998) has made a study on 'Developing Lumbini as pilgrimage centre of peace'. This study shows the historical and archeological overview of Lumbini as a birth place of Lord Buddha. He has mentioned the development plan and contribution of the donor countries to develop this historical place as a destination of Buddhist pilgrims and other pilgrims as well. His study is helpful for this to analyze the management for the pilgrims and to study their trends.

Pollaco (1986) studied on 'Development of Cultural tourism in Nepal'. He states in his study that historical monuments and cultures are the attraction for the tourists. This study comes to conclusions that intensive case should be taken for the protection of the cultural properties of Nepal has to develop cultural tourism in Nepal. Messerschmidt(1992) has made a study on Muktinath: Himalayan Pilgrimage a cultural and Historical Guide'. In his study he has been made the study of structure and anti-structure of the Muktinath in the context of religious pilgrimage. It states that in his study the major objective of going Muktinath is to do worship or receive Darshan of God. Some Hindu men change their *janai*(sacred thread) during Janaipurnima at Muktinath. It helps this study to analyze the objectives of pilgrims and their cultural activities during the visits of sacred places.

Kaur (1985) studied on 'Himalayan Pilgrimages and the New Tourism'. He studied about assessing scenic resources for tourism. He showed the inter-relationship among different important Hindu religious places of India, traditional routes of the *Tirthas* and the behaviors of pilgrims. It is helpful for this study to analyze the behavior of the pilgrims.

Somyaji (1999) has made a study on Shree Pashupati Darshan. He studied the historical and cultural importance of Pashupatinath. He has studied the system of performing daily Puja at the Pashupatinath and the cultural importance of the sacred place, which is helpful to study the behavior of pilgrims for this study.

2.4 Literature Review on Khaptad

Development Association of Nepal (1998) studied the pre-feasibility in Khaptad region. The study assessed the historical, geographical, cultural and religious importance of the Khaptad region. The main objectives of the study were:

-) To formulate strategic plan for the development of tourism in Khaptad region so that the nation gives optimal benefit at minimum economic and social costs.
-) To prepare the groundwork for a detailed feasibility study cum master plan for the sustainable and eco-friendly, religious, spiritual, scientific and general trekking and tourism development in Khaptad and nearby area.
-) To collect and compile all the study reports scientific data and available information on Khaptad, which may perish over time.
-) To enable the Khaptad Region Tourism Committee and the Ministry of tourism to approach various international agencies, government or interested investors with sound and adequately detailed preliminary data, information and recommendations.

The study was also concerned to find out the problems and prospects of tourism development in Khaptad region. It had also studied the socio-economic status of study area and found the main causes of backwardness in the area as unemployment and poverty.

The study concluded that Khaptad is geographically backward region but unique destination in terms of its natural beauty. There are too much sources for the development of tourism. Specially, Indian tourists and many foreign tourists from third country can be attracted by providing tourism related facilities like road, accommodation etc. Due to the lack of these tourism related facilities the flow of tourist is very low in Khaptad region. For both economic and tourism development, the study recommended:

-) Rafting: it may be possible to arrange some more challenging trek combined with rafting in the Seti, Budhi and Karnali Rivers in near future. Rafting from Dipayal, Sanfebagar upto Karnali Bridge on the East-West highway seems to be feasible.
-) Winter sports like Golf and Pony treks are feasible in Ghoda Daune Patan, Chidi Patan and Chhinte patan.
-) It is strongly recommended that a herbal garden cum Museum must be established near Khaptad Baba's Ashram.

) Khaptad can be great center for spiritual tourism, as more people from urban centers would like to get relief from tension of modern day life. Therefore, it is recommended that a meditation and yoga center, which can take about 40 devotees at a time with facilities of 20 bedrooms with attached bathroom, should be built.

Similarly, the study recommended for village tourism product. Specially, in Kandamandu, there is high possibility for village tourism. For economic development, local cottage and handicraft industry should be opened. Finally, the study suggested that government and Khaptad Regional Tourism Committee should give fund for the development of tourism in this region. Thus, this study can be supportive for the study of religious tourism in Khaptad region.

Balayar (2000) wrote “Khaptad, Heaven in the earth”. He described the Khaptad region as unique, virgin, and unexplored in terms of its scientific, ecological and socio-cultural values. It is in fact a living museum of life forms, a meeting point of various cultures, a place of religious values and wonderful treasured place with natural resources. The area offers valuable services to human beings and has attracted people to maintain its natural beauty, sanctity and tranquility. Thus there is high possibility of tourist attraction. But due to the lack of tourism related facility the flow of tourist is very low. He suggested that concerned authority or government and Khaptad Regional Tourism Committee should pay their attention in time. His view is also useful for my study in the Khaptad region.

Pandey (2001) writes “Khaptad Alaukik Sampada ko Bhandar”. He explains the history and historical development of Khaptad region. He has described the various places, which have their own historical, cultural and religious importance like Tribeni, Sahasra-Linga, Nagdhunga and other sacred places for the development of tourism industry in Khaptad region. He has also showed the importance of natural beauty, fauna, flora, herbal plants and bird species, which can be found in Khaptad region. Similarly, the culture like Jatra, Fag, Sagun, Deuda, Bhain, Valaulo, Bhada, Chhelo etc. have great role to promote the tourism industry. From all these aspects, Khaptad region can attract large number of tourists. For this, he has suggested that government and public sector must be aware towards this region and integral tourism program must be implemented.

Joshi (2004) studied on “ Mountain tourism in Nepal: A case study of Khaptad National Park”. He studied the geographical, cultural and religious sites of the study area. He stated the low tourists arrival trend in Khaptad region was due to the lack of facilities like road, accommodation and other tourism related facilities. He also studied the problems faced by Khaptad region in terms of tourism development and prospect for tourism development in the study area. The study concluded that tourism related activities are centralized in some main places like Chitwan, Muktinath, Pashupatinath of the country, which places have over load of tourists. Similarly, this study focuses on the reconstruction of the religious sites, which are the main pillar for tourist attraction in Khaptad region. This study suggested that the tourists from these special places should be diverted to other places of the country like Khaptad. For tourism development, the study focuses on the infrastructural development like accommodation facilities, road and reconstruction of religious sites of the study area. The study is also helpful in my study.

Upreti (2007) has studied and published a book “Incredible Far west Nepal”. In his book, he describes the important tourist attraction places of far western Nepal including Khaptad region. The geographical, historical, cultural and religious values of far western Nepal are beautifully analyzed in this book. This book will be very helpful for policy makers and planners for tourism development in far western region. Similarly, the argument of this book is useful to study and analyze the religious tourism in Khaptad region.

Nepal Tourism Board’s (2008) study on “Tourism Product of Nepal” has described the tourism centers of all Nepal including Khaptad region. In this book NTB shows the socio- cultural condition, climate, geography of the region, religious places and various tourist attraction centers of the Khaptad region. This book is useful for planners and policy makers for tourism development and also helpful for the study of religious tourism in Khaptad region.

All above-mentioned research works and views of the persons have described the geographical, historical, cultural and religious importance of the Khaptad region. According to these studies, Khaptad is unique in terms of natural beauty, fauna, flora and herbal plants, which are the main attraction for tourists. The folk culture like Deuda, Bhuwa, Chhelo, Gaura parva and other local feast and festivals have also significant role for tourism development in Khaptad region for both domestic and

foreign tourists. All above research have suggested for providing the facilities like road, accommodation and reconstruction of religious sites. Thus, there are too much sources for tourism attraction and there is high possibility for development of religious tourism. But, till now the topic religious tourism in Khaptad region is not studied in detail. This study will be helpful to find the problems and prospects of religious tourism in Khaptad region, which will be useful for policy makers and planners in future.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Rationale for Selection of the Study Area

KNP is unique in terms of the natural beauty, which provides the habitat for the wild animals however such natural beauty lies away from the tourists due to lack of developed infrastructure. There are natural attractions like flora, fauna, species and NTFP. Similarly, the culture of the Khaptad region is also unique than other region of Nepal. This region itself is rich in its folk culture as people have been continuing various types Deuda dance, Bhuwa, Chhoti nachney, Jatras and Parvas. Such types of the culture have been transforming one generation to another. Religious sites of this region have been attracting both domestic and international tourists. This shows the high possibility of tourism development in KNP region. As a local people of the study area I am familiar with religious and cultural sites, which were helpful to collect the field data within the period of the field research.

3.2 Research Design

Research design is helpful to manage the evidences and enquires of the study in appropriate order within the given time frame and to interpret the data. This study is based on both exploratory and descriptive research design. In descriptive research design the study included research methods and review of related literature. Similarly, in exploratory researcher design the study included the facts and phenomenon of the study area. Accordingly, the researcher developed some of the instruments like the structured and unstructured questionnaire and interview schedule to explore the field information on religious tourism.

3.3 Nature and Sources of Data

This study is based on qualitative and quantitative by nature. The perception, adoptive strategies and their migico-religious practices were qualitatively analysed whereas quantitative data revealed the income, expenditure pattern, educational status hotel, business trend in the area. Primary data were gathered through field observation; interview, questionnaire survey and secondary data were collected through official documents, newspapers, newsletters, journals, documentaries, annotated bibliographies and books. Research Data were coded and tabulated and analysed in logical order.

3.4 Techniques of Data Collection

3.4.1 Observation

Research involved in the observation to record the different information related to religious tourism in the Khaptad region. To accomplish this task, both participant and quasi-participant observation were used. During the period of observation the value of their cultural identity were sincerely observed. In the observation period the study was based on the observation of customs, feasts and festivals, rituals and other sacred sites. A part from these, the study observed the small and cottage industries based on traditional and indigenous technology like wooden and basketry products.

3.4.2 Key Informants Interview

The study had undertaken the structured, semi-structured and unstructured interview to explore the information on religious tourism and its impacts on both local and national economy. For these, the study was based on interviews with village leaders, politicians, dhama, tourists, mukhiya, elderly people, businessmen and government officials like official of tourism board and security personnel. The study recorded their interviews in the audio. These interviews were transcribed and translated in the field.

3.5 Tools of Data Collection

Researcher used different types of the tools like questionnaire, checklist, and audio recorder in order to collect the primary information from the field. Both structured and unstructured questionnaires were used to collect quantitative information in the KNP area. Questionnaire provided the information about business, educational status, expenditure pattern of the tourist and demographic data of the local informants. A separate checklist was used to interview different respondents such as government officials, businessman and other concern bodies. Before collecting data, researcher pre-tested his data in Godawari area of Kathmandu. It helped to avoid errors and difficulties of the research.

3.6 Method of Data Analysis

In the process of data analysis the researcher classified and tabulated data, which he had collected through the various sources. In this study data were collected and tabulated manually. For different types of data different tables are prepared. Simple statistical tools were used such as percentage, average, frequency, bar diagrams and pie chart. To fulfil the objectives of the study, data were analysed descriptively.

CHAPTER FOUR

GEOGRAPHICAL AND PHYSICAL SETTING OF STUDY AREA

4.1 Geographical and Ecological Setting

Khaptad National Park is located in the mid-mountain part of Far-Western region of Nepal. It is situated between $29^{\circ} 46'' - 29^{\circ} 30''$ North latitude and $81^{\circ} 02'' - 81^{\circ} 22''$ East longitude. Altitude of the national park area ranges between 1000-3000m. Khaptad national park is 446km air distance from Kathmandu. The central part is situated at the point where the border of Bajhang, Bajura, Achham and Doti districts meet. The park covers unique mid mountain ecosystem of western Nepal. It covers an area of 225km. The park head quarter is at Khaptad, which is 50km distance from Silgadhi, Doti, and 32km distance from Chainpur, Bajhang. There are airports around the park, such as Chainpur in Bajhang, Kolti in Bajura, Sanfe Bagar in Accham and Dipayal in Doti. Of these, the best option is flying from Nepalgunj to Dipayal and takes a local bus to Silgadhi. The other options are flying to Accham or Bajhang followed by a two day walk, or fly to Bajura followed by a four day walk to the park head quarters. However the airports are rarely opened. The most popular access from Silgadhi (In Doti), which is six-hour uphill trip to Jhingrana, a park entrance, and another seven hours to the park head quarters.

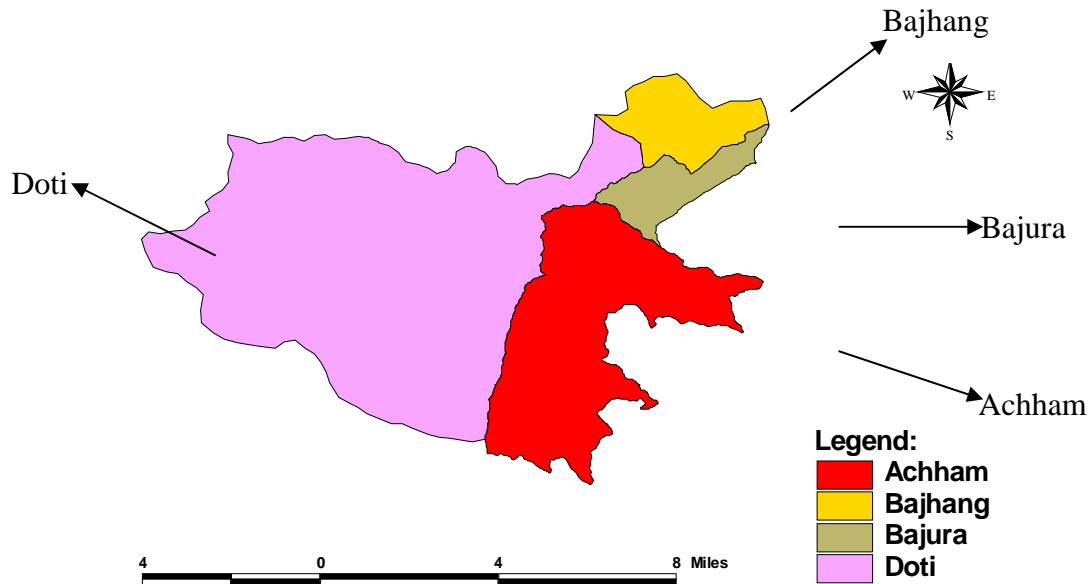
The seasons of springs (March-May) and autumn (October-November) are the best time for the tourists in order to get entertainment. The temperature ranges of KNP during these season is between $10^{\circ}\text{C} - 20^{\circ}\text{C}$. From December to February winter brings snow and chilling winds. In the winter seasons only few people stay in KNP area.

Khaptad national park provides habitats to nearly 355 different species of vascular plants of which 135 species are distributed in Patans. The blooming flowers consist of Primulas, Buttercups, wild barriers and bistorts. The pristine forest composes of fir, oak, Hemlock, Laure and Rhododendron in the upper belt and Chir pines, Nepalese Alder and Rhododendrons in the lower belt.

The park is home to about 287 bird species both migratory and residents such as Impeyan, Pheasant, Partridge, Flycatchers, Bulbuls, Cuckoos, Peregrine Falcon, White rumped vulture, and Eagle. A wide variety of Butterflies, Moths and insects are also a part of Khaptad eco-system.

Among the 23 mammals species, the common one includes Leopard, Musk deer, Barking Deer, Himalayan Black Bear, Yellow Throated Marten, Wild Dog and Rhesus and Lang.

Khapad National Park



4.2 Social Setting of the Study Area

This study was conducted in some major religious sites of the KNP where people have been following the Indo-Aryan civilization through the generation and which survived uniquely across the length, and breadth of the country. There is high dominance of the Brahmin, Chhettri and dalits. Some of the other ethnic groups also inhabitants in the KNP area like Magar, Raute and many more. They pose the Indo-Aryan languages features. The linguistics claims that the origin of the Nepali language is Singha valley and its territory, however KNP also lies in the territory and speaks like Singali. Religiously, they follow Hinduism and observe some major festivals like Dasain and Tihar. There is interconnection among the different caste groups because as caste group play different role and help one another differently. The cultural values and ethos of the society assign different caste, which enables to maintain social integrity among them.

The people of the study area engage in traditional occupations like farming, herding, and occupational work. The occupation of the people depends on the varna system for example, Brahmins plays the role as spiritual teachers and priest, Chhettri as warrior,

Vaisa as farmer and dalit groups works as other occupational works like carpentry, tailoring, musician, potters, brick-kilns and black smith. Beside these, the people of this area have been involved in herbs collection, working as wage laborers in the city area and employed in India and in Arabian countries. Women mainly perform household chores whereas their husbands are involved in income generating activities. Traditional leaders like Mukhiya, Dhami and Jimdars influence the major decisions of the society. The decision of society is guided by power, prestige and economic position.

This is a potential area for tourism because different temples devoted to Hindu God and Goddess are located in this region, that attract both national and international tourists for pilgrimage as well as entertainment during festival and special occasion. This region is popular for folk culture like dueda, sarai and thado khel and is the major attraction for the tourists. Along with being attractions for tourists, these folk cultures are the threads that integrate the people of this locality.

4.3 Population Distribution

The population of Khaptad region covers the population of four districts: Achham, Bajhang, Bajura and Doti.

Table 1: Population and sex ratio

Districts	Total population	Male	Female	Sex Ratio
Achham	231285	108998	122287	0.89
Bajhang	167026	80676	86350	0.93
Bajura	100626	49813	50813	0.98
Doti	207066	103521	103545	1.00
Total	706003	343008 (48.58%)	362995 (51.42%)	

Source: CBS, Nepal, 2001.

The table 1 shows the demographic situation of Khaptad region. The total population of the region is 706003 including the population of four districts. The male population is 48.58 percent (343008) whereas female population is 51.42 percent (362995).

4.4 Tourism Attraction

The KNP area offers a variety of attractions depicting natural heritages enriched with cultural traditions.

The 22 Patans demonstrated the dynamic process of transhumance in Nepal. Thousands of freely grazing cattle can be observed in the meadows. Seasonal cattle sheds are dotted don the rolling hill.

4.5 Economically Active Population in Khaptad Region

According to population census 2001 about 387895 of the total population are economically active from the four districts: Among them 127920 are in Achham, 95429 in Bajhang, 61927 in Bajura and 101926 in Doti. Table 2 shows 54.94 percent of total population are economically active. Among them in Bajura 61.54 percent population are economically active. Similarly, 79.86 percent of total economically active people in Khaptad region depend upon agriculture and forestry. Only 0.019 percent of total population works in fishing sector.

Table 2: Economically active population ten years of age and over by major industry division for Khaptad Region

District		Achham	Bajhang	Bajura	Doti
Total		127920	95429	61927	102619
Major Industry	Agriculture and Forestry	112975	71591	52368	72822
	Fishing	0	42	0	32
	Mining and Quarrying	0	123	0	19
	Manufacturing and Recycling	4575	10149	2740	6851
	Electricity, Gas and Water Supply	1667	1240	934	1372
	Construction	303	1020	178	1062
	Wholesale and Retail Trade	4434	6650	3009	3818
	Hotels and Restaurants	196	188	121	566
	Transport Storage and Communications	272	330	156	455
	Financial Intermediations	17	42	25	199
	Real Estate and Renting and Business Activities	60	49	33	79
	Public Admin. And Social Security	766	528	380	2795
	Education	1157	1646	845	1230
	Health and Social Work	341	288	91	357
	Other Community, Social and Personal Service	106	385	57	178
	Private Households with Employed Persons	121	188	65	274
	Extra Territorial Org. and Bodies	686	601	366	10188
Not Stated	244	369	559	322	

Source: CBS, Nepal, 2001.

4.6 Religious Belief in Khaptad Region

Although the Masto Debata is worshipped throughout Nepal, the people of Khaptad region have great faith in Masto and worship it with great reverence.

It is believed in Hindu mythology that Shiva is the creator as well as destroyer of the evil. It is also mentioned in ancient literature that Shiva is a form of two powerful forces of the universe – sun, agni (fire) and Maruta (electricity). It was the Maruta form of the Lord Shiva responsible for rain, air, thunderstorms and electricity, which often cause fear in the ancient people living in Khaptad region. It is believed that because of this fear, people living near Swarnabhumi and Kailash started worshipping Maruta. Maso has been derived from Maruta, one of the forms of Lord Shiva.

The Masto being Bayurupa (air form) has always been together with the migratory people and was given different name according to the place they migrated. The Masto Debata worshipped in Khaptad region consisted of twelve brothers and nine sisters. Researchers believe that Devi Puja was observed due to the influence of the Aryans. The twelve brothers Masto are known as Baraha Masto.

The Masto brothers indicated are Adi Masto, Rumala, Dahre, Khappar Tedi, Munda, Rudra, Kali, Kala, Dhandar, Mandali, Dudhe and Lade. In the temples of nine brothers from Adi Masto to Kala Masto goat is sacrificed while in Mandali Dudhe and Lade Masto temple milk, bread and butter are offered and are considered Satyaguni (vegetarians)

It is believed that the first people of Khasa were Dhandar where Adi Masto was created and worshipped. It is said that Dhandar Masto was the Kul Debata of the rulers.

During Masto Puja, the turbaned Dhanmis convulse and jangle the bunched bells in their left hand, while brandishing Chamars (Yak Tail) with their right hands. Simultaneously uttering various sacred mantras and intelligible incantations. During this period, Dhami makes prophecies and heals sick persons. And the people take his word as word from God and accept all the decision made by him. Often people go to him for justice.

The language used by Dhami during Masto Puja in Khaptad region is believed to be very ancient Khasa language (spoken during Shiva – Kuber regime) while that of

Tharpa Masto Dhama is believed to be Tibetan. During Tamoguni and Rajoguni Masto Puja, the Mul Dhama (main priest) holds up a goat and bites its neck puncturing its skin and drinking the warm blood till struggling animal is a lifeless and bloodless carcass.

The Kaloshila Masto shrine at Accham district is said to be most popular and powerful in the region where goats are scarified every year between Decembers – January.

The Dhamis are considered endogenous groups who have still retained their characteristics. However, they have now been segregated and reduced to a lower status. No other tribes now marry into this group, resulting in a Jat (caste) of their own People.

4.7 Religious Centers of Khaptad Region

Mt. Kailash, Mansarobar and Khaptad – Malika areas has been very popular centers of pilgrimage or in the modern terms “Religious Tourism” destination. Badridutta Pandey in his book (Kumaun ka Itihaas, P 167-168) has quoted Bhagwan Dattatrya recommending King Janmajaya and other hermits to enter Himalayas via Lohanadi (Present day Lohaghat in Kali Kumaun) to reach Kalimula (Kalapani or Limphia Dhura) and then to Mansarobar. While returning Bhagwan Dattatraya is quoted as recommending to visit Sarayumula the starting point of river Karnali, then to Khechara Tirtha, then came down to Baidyanath and after taking holy bath in Bridha (Budi) Ganga, directs to proceed towards worshipping Malika Devi and then came down to Jwala Debi. Actually there are hundreds of religious spots mostly connected with Lord Shiva and Goddess Parvati. Mythological capital of Alkapuri in western Himalayas and Mt. Kailash and adjoining areas can be said to be the meeting place of all the Devaganas and famous sages, if we interconnect several mythological stories described in all the eighteen Puranas. Whenever, there was some serious trouble all the Gods and sages seem to visit Mt. Kailash to beg for favor and protection from Lord Shiva. If not found Kailash they would proceed to search him his favorite places or his hide out place like Chandangiri.

4.7.1 Shaileshwori (Silgadhi – Doti)

The most famous religious centers on the way to Khaptad were Dilpeshwor in Dipayal and Goddess Shaileshwori in Silgadhi. Guru Vashishtha had recommended Lord Rama to go to worship Goddess Parvati and recommended the pilgrimage trekking route. According to the mythological narration of Skandha Purana, Manasa Khanda, Lord Shiva wanted to spend some time with Goddess Parvati immediately after his marriage and therefore, entered the enchanting jungle in Chandan Parbat, on the way to Mt. Kailash. Parvati and enchanting place attracted Lord Shiva so much that he forgot to go to Mt. Kailash. The Devgana leader like Brahma and Indra were worried about the delay and came down to Chandan Parbat. Because of that holy marriage would produce a son—Kumara with supernatural power. This son of Lord Shiva and Parvati only could kill all-powerful Tarkasura, who was giving unbearable sufferings to Devganas or Aryans. They had sudden encounter with the couple on the honeymoon. As Goddess Parvati was sitting on a stone slab with her husband, she vanished inside this slab because of her shyness. After prayers and worshipping, she came in her own divine form and agreed with her husband Lord Shiva to go back to Mt. Kailash. But this place had so much of sweet memory and so dear to them and hence declared that this will always be present in Chandan Parbat in the form of the deposit of gold and their presence will be in the shape of half-Shiva and half-Parvati both combined. One can see the Arga (hole) and Lingam both placed together on this stone slab, even now. The Goddess is worshipped as Shaileshwor in the form of Ardhanarishwor ever since.

Hearing of this mythological narration from Guru Vashishtha, Lord Rama after completion of Ashwamegha Yajna, had visited Chandan Parbat and worshipped Goddess Shaileshwori. Lord Rama was the one who had popularized this area in later Vaidik period. It is also noteworthy that Rama's ancestors King Dilipa had also meditated here.

At present this temple is situated in the center of Silgadhi bazaar, has a complex of temples of Ganesh and Masto, etc. Silgadhi bazaar is about 10 hours of driving distance from Banbasa (5 Km south of Tanakpur – India). Banbasa – Mahendranagar is only 6-7 hours driving distance from Delhi. From here there are direct buses to Delhi during the day time. Silgadhi bazaar situated at an altitude of 1380 mtr is a

historical town, with hospitals, telecommunication facilities and is the main business center of far western Nepal. The climate is pleasantly cool even in the summer.



Shaileshwori Temple

4.7.2 Holy Places in Khecharadi Parbat

This holy place is said to be the home of God Varuna, Kubera and other Khechar (Sky traveling) Gods where many mines of gold and jewels were found in the ancient time and which is divine home of plants and trees of Gods, where wildlife, birds, lakes, rivulets, waterfalls and natural floral gardens make Khaptad a heaven in this world. This place is so healthy that all diseases vanish once we worship the Gods of Khaptad. Skandha Purana and Manasa Khanda tell much more about this place.

4.7.3 Upper Tribeni

This place is at the very center of the national park at an altitude of 3000 m. It is about two days walk form Silgadhi bazaar. Once the proposed Silgadhi – Serma – Jhingrana road is completed, one can reach the proposed tented camp at Suki Daha in one day. Tribeni is about one hour distance form Suki Daha. On the way to upper Tribeni, one can see two small lakes – one is called Suki Daha and the other is called Buki Daha. Bhagwan Dattatraya had meditated here and had built a temple of Shankara Shila. In upper Tribeni there is also a temple of Jagannatha.



Tribeni Temple

4.7.4 Hermitage of Khaptad Baba

A unique feature of KNP is that the great sage Late Swami Sachchidananda Saraswoti had lived here for about 50 years. He has contributed greatly to the welfare of humanity by spreading his spiritual thoughts. He healed many sick people suffering from both mental and physical sickness. He has written several books containing great knowledge about ways of living human life on earth. These books are: Bichar Bigyan (Science of religion and spiritualism) Part-1, 2, 3 and 4, Dharma Bigyan, Ma ra Mero Kartbya (Me and my Responsibility) and Nari Dharma and Purusha Dharma (Duties of man and women)

His hermitage is situated in the heavily forested ridge at an altitude of 2932 m lying between holy Tribeni Patan and Ghoda Daune Patan. In terms of his contribution for the betterment of mankind, the Late Khaptad Baba can be compared to many sages of Vaidik and Pauranik era. It would be worthwhile here to highlight the life of this great sage briefly as follows:

According to Dr. Swami Prapannacharya, Khaptad Baba was born in Jammu (India). He was the only son of his parents. The name of his mother was Gauri, Father's name was Janak Sharma and his name was Shiva Nath Dogra. So he was a Dogra Brahmin of Jammu. After receiving primary education at Jammu, he went to Kolkata for study where he stayed for 10 years, till he passed intermediate examination. Then Baba

went England where he received his MBBS degree. It is said that he then opened hospital and ran it successfully for ten years. Although Baba himself had not disclosed much about his life, but according to Prof. Shiva Gopal Risal, once when he was treating a boy, he was very much worried that he was unable to save the life of the boy. At that time a sage appeared suddenly before him and saved the life of the boy sprinkling sacred water over his body. Baba then left his medical profession and disappeared from his home in search of supreme knowledge. Shiva Nath Dogra went to Adya Jagatguru Shankaracharya at Sringeri Nath in search of able guru. After receiving Dikshya from Santananda Saraswati for two years, he came to Benaras to study Beda, Upnishad, etc. where he spent 12 years in Gaunath and Tarakeshwor Nath. He again went to Sringeri Nath in South India to receive Sanyasa Dikshya. The guru then gave Shiva Nath the title of Swami Sachchidananda Saraswati. He then started traveling Uttarakhand to understand the cosmic soul. He spent 20 years in Amarnath, Garwal, Badrinath, Kedarnath and Gadhamukteshwor of Kumaun. For the next 6 years he remained with Hedarban Baba at Ranikhet. It was his last stay in India.

The first place of his visit in Nepal was Fikkal – Ilam where he had lived for 6 years. He also stayed for ten years of Pathibhara temples in Taplejung. Other places where he spent his life before proceeding to Khaptad include Kalinchowk 11 years, Jumla Ganesh temple 1 year, Dullu Dhuleshwor 6 months and from there he went to Bajhang and requested Bajhangi Raja – Late Ram Jung to search appropriate place for his stay in the region. It was then the Raja Ram Jung who built Baba's hermitage at Khaptad. It is there where he spent 48 years purifying and curing human beings. His exact age is still controversial but most believed that he lived for 140 years. He is no longer in this world, but his teachings, publication and his message to attain happiness human life remain with us forever (DEAN, 1998).



Hermitage of Khaptad Baba

4.7.5 Kedareshwor

The unique white and black rock about 30 ft. tall looks like a Lingam. It is quite possible that Lord Shiva and Parvati were married near this area and not in Kedarnath in Garwal, as popularly believed. Skandha Purana, Himabata Khanda, Nepali P-148 mentions of Khaptad area to be within Kedara Chhetra. As Lord Shiva had waited in Baidyanath before marriage and as he had stayed for a longer time in Shaileshwori Chhetra in Chandan Parbat. It is logical to think that this great marriage ceremony took place in Kedara Chhetra of Khaptad.

4.7.6 Naga Dhunga Lokhada

On the way to Nag Dhunga one can climb a small hill rising from the plateau to reach Lokhada, situated at the height of 3152 m, it has a panoramic view of holy Mt. Malika in the east and various peak of Mt. Saipal and Mt. Api in the north- west and northern side. As of now, the peak of Mt. Mandhata and Mt. Kailash are not identified. Some people think that Mt. Kailash may be visible from here or at least, one can see the surrounding areas of most holy Mt. Kailash from here. Other nearby peaks are Api

Nampha and Surma Sarobar peaks. Naga Dhunga is a very interesting place with fossilized serpent like formation on the rocks. It can be very interesting subject for geologists and archeologists. From the religious point of view, these serpents like forms are regarded as various Naga deities. This spot could have been of great religious importance for Shaka, Naga Kiratas and Khasa people in mythological times.



Nagdhunga

4.7.7 Buki Daha

On the way back to camp from Ghoda Daune Patan, one can see a small but enchanting lake named Buki Daha. This lake is called Baka Sarobar in Puranas. It is said that many Gods and Goddesses used to live here in the form of Khe-Chara (birds). Probably Ghoda Daune Patan was called Chandrasthala and was Lord Indra's favorite place. It is possible that his commanders trained their horses and horsemen here.

4.7.8 Kedar daha and Kedar masto

Khapar Daha and Khaparmandu seem to be of supreme importance for Ya-Khasa (Yakshya) people of mythological times and Khasa Chhetris and Bramans scattered

all over the Nepal, Kumaun and Garwal even now. The cult of Masto is still very powerful in these areas.

Khaptad Masto is the supreme clan God for Khaptadi Khasa Chhetris and Brahmans and even for Khaptadi Rana and Thapa Magars. Masto or Masta is a word derived from the Sanskrit word “Maruta”, the Vedik God of storm and lightening, which was pronounced by Ya-Khasas as Marutas. When they came in contact with Aryans, they started thinking that Masto was the chief commander of Lord Shiva named Birbhadra. It is noteworthy that Vedik God Maruta was supposed to be very close to or descendent of Rudra. Masto temples do not display any statue, as storm has no form. As mentioned in “Nepal Visitor” Vol. 3, 1996, the head on collision with Masto deity is an experience of a lifetime. If one is lucky, he or she may see a Dhami with pure Caucasoid features with long matted locks inside his turban. In special occasions, when he possesses he becomes oracle of Khapar Masto deity and during convulsions he makes prophecies and heals the sick people. Khapar Lake and Mandu are at about an hour walk from park HQ and upper Tribeni. On the way, if one climbs the hillock of Balla Jodhi and one can have a panoramic view of Himalayan peaks in the north and foot hill planes in the south, both at the same time. This view is simply remarkable and unique.



Kedar dhunga

4.7.9 Ganesh Temple

The present day temple of Ganesh is new, but it is quite possible that the site of the old temple of Ganesh may be one of the oldest and may be from later Vedic period. The statue of Lord Ganesh also seems to be weather beaten and old. After climbing about 200 m. One can have a bird's eye view of 300-400 km of eastern Himalayas, Mahabharat and Chure range and foothill planes of Nepal and bordering areas of northern India. It is learnt from local people that in a clear dark night one can see the head light of the north east bound Indian trains. It is quite possible to have a Darshana of Goddess Malika's temple with the help of powerful telescope from the view tower at peak of this hillock, towering over Ganesh Patan. The altitude of this peak is 3275 m.

4.7.10 Sahastralinga and Danphe ko Kot

One whole chapter is devoted to Sahastralinga, in Manasa Khanda of Skandha Purana. It has been described as one of the most outstanding creation of Lord Biswakarma. It is situated at the center of Kheradi Parbat, which is described to be 11 Yojana (22

miles) and 7 Yojana (14 miles) wide. In the center of Khecharadi Parbat there are 5 beautiful rocks. In the center of these five rocks Bishwakarma created the rock of Shankara or Shakara Shila. Over this Shankara Shila Lord Biswakarma had built bright and most beautiful thousand Lingams for Devganas and Gandharvas, etc. to worship their Parmeshwara. At present, one can hardly see any such thousand bright and most beautiful Lingams, may be due to weathering or earthquake they are no more there. But the big rocks can definitely make us feel very close to the Lord.

The Pauranik story of Mani Griva and his brother who had come to worship Sahastralinga, may be from as far as present day Peshawar – Pakistan and how they were guided by local Siddhas illustrates the fact that this place was so very important for the sages, hermits and the kings of pre-historic Nepal and India.

This place is very important from archeological point of view. Danphe ko Kot means the fort of Danphe (King of the birds) Khechar in Sanskrit also means the one who travels in the sky. Much research is needed to know why this place was called Danphe ko Kot. As this place is located at the highest point in Khaptad – 3275 m, after clearing some bushes, a view tower can be constructed in Danphe ko Kot. Although, Sahastralinga is even higher, this place should not be disturbed from the religious point of view. From the proposed view tower, the famous temple and peak of Mt. Malika can be seen. It is worth exploring, whether one can have a Darshana of Mt. Kailash from this spot. The other peaks in the north are Api Nampha, Surma Sarobar, etc.

Some archeologically important items in Danphe ko Kot have been found. A serious archeologically study can reveal much historical and even pre-historical information. It takes about one hour to reach lower Tribeni from Suki Daha and another thirty minutes to reach Ganesh temple and yet another fifteen minutes to Danphe ko Kot. Sahastralinga is about 15 minutes climb from Danphe ko Kot. The trails need to be cleared and improved. If one wants to go to Chaukhutte post in Achham district, it will take four-hour walk. One can also reach Kandamandu in four to five hours.



Sahastralinga

4.7.11 Baijya Nath (Baidya Nath)

Very close to Khaptad National Park is yet another favorite place of Lord Shiva. Baidya Nath is close on the left bank of river Budi Ganga. Budi Ganga has many place of religious importance and is also connected with the famous sage Martanda. This area seems to be the place where Lord Shiva has spent considerable time just before his marriage with Parvati. In Manasa Khanda, Baidya Nath is said to be at the confluence of Budi Ganga and river Saraswati. Lord Shiva's presence here along with Parvati and Kumara is said to be for the purpose of healing sick and wounded. Lord Shiva is supposed to have said that he lives here in the form of medicine itself and he himself will cure any disease in this place. This seems to be the place where Lord Shiva is supposed to have developed and popularized Ayurveda using rare and most valuable herbs of Khaptad.

It is said in Puranas that Kubera, Indra, King Bali, Ravana, Baruna and many other famous sages had meditated here and met Lord Shiva. It is popularly believed by local

people even now that any sick or desperate who visits this place and worships the



Shi
va
Lin
ga
m
of
Bai
dya
Nat
h
bec
om

es healthy and lives long.

4.7.12 Ramaroson (Pancha Pura Area) Achham

Kailash Ganga is a tributary of Bridha Ganga. According to Manasa Khanda of Skandha Purana, holy river Kailash had immerged from the mountains of Pancha Pura. As we know now, that it originates from Ramaroson lake of Achham district. This fact indicates that Ramaroson was called Pancha Pura in Puranas. The historical five cities of Goddess Girija (Parbati) seem to be around or within Ramaroson Lake district. River Kailash had immerged to do favours to the son of great sage Bhrigu of

Bhrigu Sanhita family. In a nearby lake named Sankhya, Lord Ganesh is said to be residing. However, the exact location is not known.

Some remains of old temples and buildings have been found in this area. This place is not only beautiful but also is important from archeological point of view, as an ancient center with Panch Pura of Goddess Girija, who was also an incarnation of Sati Devi. The area may have mysteries of the Pauranik age.

4.7.13 Badimalika (Great Goddess Malika or Mallika) Bajura

Believers agree that harder the effort to reach the deity, greater is the reward. Malika is an example of this belief. The temple of Malika Devi is situated at an altitude of 13500 ft. There is also a helipad by the side of the temple.

According to Skandha Purana, the mountain of Malika is situated in between Pancha Pura Mountains and Mt. Deva Nath. Verse 11 and 12 in the chapter “Mallika Chhetra Mahatmya” of the book mentioned above, says that the mountain of Malika is by itself the abode of Goddess Bhagwati. The other peak called Devatatah is unknown. It may be the high peak near Pandusen (where Pandavas slept). It is noteworthy that verse 18 of “Mallika Chhetra Mahatmya” in the chapter of Manasa Khanda clearly said that this is the mountain, which was used by those who wanted to leave their bodies back here and renounce this world. Pandavas did the same and it is quite possible that it was done in the region north of Mt. Malika and not in Garwal Himalayas as has been generally believed.

The description given in verse 136 to 139 suggests that when Goddess Sati had thrown her body from the heaven, it had fallen in Malika. Parvati was born here and lived until her marriage with Lord Shiva. This suggests that the capital of Parbat Raj (Himalaya) was near this area (somewhere between Malika of present day and Parbat district in Dhaulagiri Zone of Western Nepal).

The peaks around Mt. Malika are also described as heap of wealth of Lord Kubera. In verse 97, the palace of Lord Kubera is said to be very close to Mt. Malika.

Proposed trek rout for serious religious trekkers from KNP via Kamala-Barbis and Kailashmandu. From Khaptad one can travel with porters, tents and food supply to Malika temple alternatively, a helicopter can be chartered from Nepalgunj.

4.7.14 Surma Devi and Surma Sarobar

Surma Devi Lake is the most holy place in the district of Bajhang. It is about 3 days walking distance north of Chainpur. New trail is being built along the riverbank of Seti. This place is at an altitude of 14000 ft. According to the local tradition, Surma Devi is the youngest sister of God Dahre Masto. Mr. Kulchandra Sharma in his book “Nepali Khasa Bahun ka Kuldevata Masto” P-42 relates Adi Masto with “Zaad” Khasas the Masto Dhama as Dhande Jhankri. The word “Dhande” denotes the place “Dhandar ma Juteaun, Khaptad ma Phuteaun” meaning that we were assembled in Dhandar and scattered from Khaptad (all over Nepal) Ram Bahadur Rawal in his introduction to Kulchandra Sharma’s book thinks that the name of Bajhang is derived from the ancient name “Bada Dhandar” and “Bada Ghangar”. For Hindus of Pauranik times, Maruta or Masto was regarded as a different form of Lord Shiva himself. Hindus also believe Surma Devi to be not other than Goddess Kali. From Surma Sarobar area one can get Darshana of Mt. Kailash.

One can trek from Khaptad to Surma Sarobar and Mt. Saipal area. From Khaptad it takes two days to reach Chainpur, Bajhang. Trekker must proceed in small group with porters, guided, tents and food supply.

Table 3: Population by Religions in Khaptad Region

Districts	Hindu	Bauddha	Islam	Kirat	Jain	Christian	Sikh	Bahai	Other	Total population
Achham	230892	91	154	19	9	42	3	13	63	231285
Bajhang	166635	334	23	-	2	6	2	5	19	167026
Bajura	99337	1059	132	1	1	61	-	7	28	100626
Doti	204543	2284	124	6	11	47	3	10	38	207066
Total										

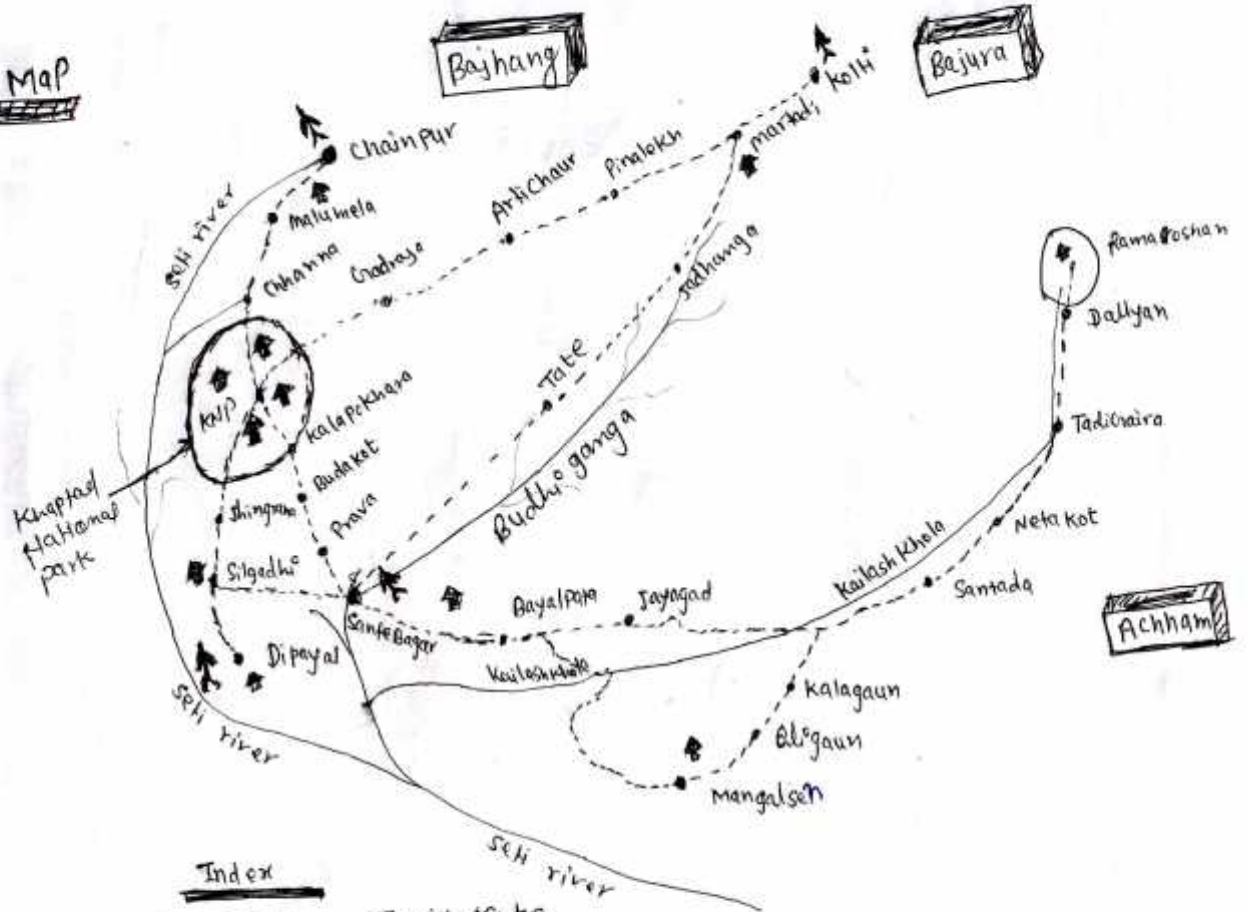
Source: CBS, Nepal, 2001.

Table no. 3 demonstrates that there is high dominance of the Hindu population in the Khaptad region. It is true that majority of the cultural sites of this region are influenced by the Hindu philosophy. Large numbers of the Hindu population followed by Buddhist, Islam, Christian, Kirant, Jian, Siks and Bahai respectively. Apart from

these, there are different types of the religious sites where large number of Hindus have been observing religious sites on different occasion and for different purposes.

Tourist Map

Dot



- Index**
- Tourist route
 - River
 - Airways, Airport
 - Temple

CHAPTER FIVE

DATA ANALYSIS AND PRESENTATION

Data were collected from primary as well as secondary sources. Primary data collected were based on the field study of the researcher. Primary data were concerned with the opinion, employment, tourist product, education and age status of businessmen and local people. Similarly primary data were also concerned with the expenditure pattern of tourist in this area. Secondary data were collected from department of tourism, which are concerned with the trend of tourist arrival in Khaptad region. Both kind of data are tabulated and analyzed descriptively.

5.1 Tourist Arrivals in KNP

KNP opened it's door to foreigners in 1993. According to records only 24 tourists arrived at KNP in 1993. The following table depicts the decreasing trend of tourist arrival in KNP.

Table 4: Tourist arrival in KNP 1993 – 2007

Year	Total tourist
1993	24
1994	20
1995	7
1996	12
1997	7
1998	5
1999	29
2000	39
2001	39
2002	1
2003	0
2004	4
2005	0
2006	1
2007	9

Source: Department of tourism

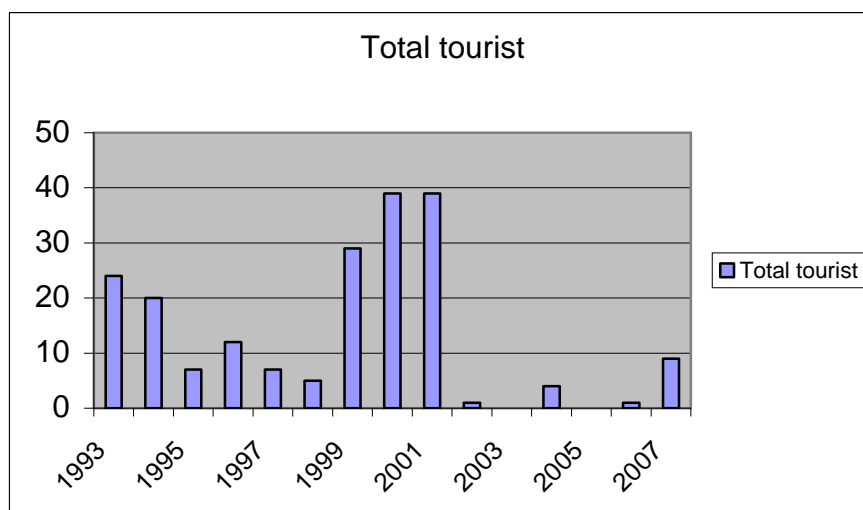


Table no. 4 shows that the number of the tourists increased within the period 1993-2001 however the growth rate of the tourist decreased by 2001. The decreasing rate was not only found in the KNP however such decreasing found through out the country. There are the several causes behind it like Maoist insurgency, instable government, destruction of the infrastructure development and mostly insecurity problem.

5.2 Flow of Indian tourist in Nepal.

Table no 5: Flow of Indian tourist in Nepal

Year	Indian Tourists
1996/97	128,809
1997/98	138,647
1998/99	141,061
1999/00	100,307
2000/01	36,401
2001/02	59,127
2002/03	76,707
2003/04	96,310
2004/05	78,640
2005/06	103,085
2006/07	93,722
2007/08	96,010

Source: Department of Tourism (NTB)

Table no 5 Shows that large numbers of Indian tourist arrive in Nepal. Indian tourists enter in Nepal from different borders of Nepal. Among them, the nearest borders from Delhi are Gaurifanta of Kailali and Gadda Chauki of Kanchanpur. Many Indians believe in Hinduism. They come to Nepal as religious tourists to visit Pashupati Nath, Muktinath, Lumbini and other sacred places of Nepal. Khaptad Region itself is popular for religious purpose because many religious sites area located in this region like Hermitage of the Khaptad Baba, Dilpeshowre and Bhimeshowre in Dipayal, Saileshowri in Silgadhi and Badi Malika in the Bajura are most popular for the national and international religious tourists in the Khaptad region. Khaptad region is also popular for the natural scenery and its beauty ornated by the various flora and fauna.

5.3 Age structure of hoteliers

In Khaptad region altogether 20 hotels were established for the tourism. The males run most of the hotels, and the female have subordinate role due to the patriarchal structure of the society. Out of the total hotels only 5(25%) hotels are run by the female among them 2(10%) in Doti and 1(5%) in Bajura, 1(5%) in Achham and 1 (5%) in Bajhang. Similarly, 17(85%) hotels are run by the male in all four districts of the Khaptad region. The researcher found that there is negative concept regarding women those who run the business like hotel. Out of the 20 hotels Doti alone has the 10(50%) of them because Doti is the best route for the tourist than the other districts. I found that the people belonging to different age groups adopt hotel business in the study area. Following table shows the age structure of the hoteliers in the KNP.

Table 6: Age structure of hoteliers

S N	District	Age Group			Total
		Below 30	30 – 60	Above 60	
1	Doti	2 (10%)	7 (35%)	1 (5%)	10 (50%)
2	Bajura	3 (15%)	2 (10%)	-	5 (25%)
3	Achham	1 (5%)	1 (5%)	-	2 (10%)
4	Bajhang	2 (10%)	1 (5%)	-	3 (15%)
Total		8 (40%)	11 (55%)	1 (5%)	20 (100%)

Source: Field survey 2008.

The age structure of hoteliers of the study area differs by district. Out of the total involvement of age group 30–60 years accounted 55 percent followed by age group

below 30 years 40 percent and old aged above 60 only 5 percent. By district Doti consisted 50 percent followed by Bajura 25 percent, Bajhang 15 percent and Achham 10 percent respectively. This table shows that the age group between 30-60 of the hostlers seems more active in their income in comparison to other age groups. It proves that the total income of this age group is responsible to look after the other age groups in their family.

5.4 Education status of hoteliers

Table 7: Education status of hoteliers

S.N	District	Uneducated	Literate	Primary	Secondary	Above SLC	Total
1	Doti	6 (30%)	2(10%)	2 (10%)	-	-	10(50%)
2	Bajura	-	2 (10%)	2 (10%)	1 (5%)	-	5 (25%)
3	Achham	1 (5%)	-	-	1 (5%)	-	2(10%)
4	Bajhang	1 (5%)	-	2 (10%)	-	-	3(15%)
	Total	8 (40%)	4 (20%)	6 (30%)	2 (10%)	-	20 (100%)

Source: : Field survey 2008

Table no. 7 shows that 40 percent of the hoteliers are uneducated out of the total population followed by the 20 percent are literate, 30 percent primary education and 10 percent secondary education. I found that the more educated people have the more knowledge about development in the study area.

5.5 Hoteliers attitude own Hotel Number Destination

Table 8: Hoteliers attitude on available accommodation facility

S.N	District	Number	Sufficient	Insufficient	More sufficient	Remarks
1	Doti	10 (50%)	2 (10%)	8 (40%)	-	Increasing The facility And capacity
2	Bajura	5 (25%)	-	5 (25%)	-	
3	Achham	2 (10%)	-	2 (10%)	-	
4	Bajhang	3(15%)	-	3 (15%)	-	
	Total	20 (100%)	2 (10%)	18 (90%)	-	

Source: Field survey 2008

Table 8 shows majority of the hotel businessmen of the study area are not satisfied with the capacity and facility of their hotels existed in KNP area. They want to increase both the capacity and facility of hotels. 90 percent hotel businessmen of the study area responded that the capacity and facility of their hotels is insufficient because it was not developed intending to serve the tourists. Also, they opined that until accommodation facility is not developed, tourism couldn't be healthy promoted in the area.

5.6 Employment pattern in hotels

Table 9: Employment pattern in hotels

S.N	District	Permanent		Temporary		Grand Total
		Male	Female	Male	Female	
1	Doti	10 (25%)	11 (27.5%)	1 (2.5%)	1 (2.5%)	23 (57.5%)
2	Bajura	9 (22.5%)	-	3 (7.5%)	1 (2.5%)	13 (32.5%)
3	Achham	1 (2.5%)	-	1 (2.5%)	-	2 (5%)
4	Bajhang	2 (5%)	-	-	-	2 (5%)
	Total	22 (55%)	11 (27.5%)	5 (12.5%)	2 (5%)	40 (100%)

Source: Field survey 2008

Table no 9 shows that there is only limited numbers of the female employed in the hotels than the male. Out of the total employed 67.5 percent males who are engaged in the hotels as permanent and temporary employee, whereas only 32.5 percent females are employed in hotels. The hoteliers of the Doti alone occupy 57.5 percent of the total hotel in the area.

5.7 Expenditure Pattern of the Visitors

Table 10: Expenditure Pattern of the Visitors

S.N	District	10 – 30	40 - 60	Above 60	Total
1	Doti	3 (15%)	5 (25%)	2 (10%)	10 (50%)
2	Bajura	-	3 (15%)	2 (10%)	5 (25%)
3	Achham	-	1 (5%)	1 (5%)	2 (20%)
4	Bajhang	1 (5%)	1 (5%)	1 (5%)	3 (15%)
	Total	4 (20%)	10 (50%)	6 (30%)	20 (100%)

Source: Field survey 2008

Table no. 10 demonstrates that 50 percent visitors spend Rs 40 to Rs60, 30 percent visitors spend more than Rs 60 and 20 percent visitors spend less than Rs 30. It proves that all most all the visitors are domestic tourists because their spend rate is less than 1\$. I argue that most people spend their money in the public festivals and occasions. In addition, the visitors of the Doti districts alone spend 50 percent of the money in the Khaptad region

5.8 Hoteliers opinion for the development of Tourism in KNP area

Table 11: Hoteliers opinion for the development of Tourism in KNP area

S.N	Opinion	Doti	Bajura	Achham	Bajhang	Total
1	Local people should be active	1 (5%)	-	-	1 (5%)	2 (10%)
2	Government supportive policy	1 (5%)	1 (5%)	1 (5%)	1 (5%)	4 (20%)
3	Employment opportunity for local people	2 (10%)	1 (5%)	1 (5%)	-	4 (20%)
4	Hotel facility	2 (10%)	1 (5%)	-	1 (5%)	4 (20%)
5	Road facility	1 (5%)	2 (10%)	-	-	3 (15%)
6	Advertisement	1 (5%)	-	-	-	1 (5%)
7	Training to local people	1 (5%)	-	-	-	1 (5%)
8	Trekking pony	1 (5%)	-	-	-	1 (5%)
	Total	10 (50%)	5 (25%)	2 (10%)	3 (15%)	20 (100%)

Source: Field survey 2008

Hoteliers of the study area expressed their different views regarding the development of the religious tourism in Khaptad region. Out of 20 hoteliers 20 percent emphasized over the increase of hotel facilities in all most all the seasons along with well-equipped facilities. 15 percent hoteliers emphasized over the road facilities to promote religious tourism. Similarly other 20 percent emphasized over equal employment opportunities to local people. The next 5 percent hoteliers emphasized over advertisement through newspapers, radio and television about the religious tourism sites in Khaptad region. 20 percent of the people suggested in favor of the government supportive policies to endorse religious tourism in the study area. Remaining 20

percent of the people were in favor the training local people, in trekking pony and for initiating them into various tourist activities.

5.9 public opinion for Employment generation from Tourism in and Khaptad Region

Researcher had taken 40 informants including 10 from each district of Khaptad region. Due to the lack of time, climatic problem and limited sources the researcher could not take more than 40 informants.

Of the total 40 persons 75 percent informant are male and 25 percent informant are female.

Table 12: Employment generation from the Tourism

Districts	Employed		Unemployed	Total
	Basketry products	Herbal		
Achham	3 (7.5%)	2 (5%)	5 (12.5%)	10
Bajhang	4 (10%)	1 (2.5%)	5 (12.5%)	10
Bajura	2 (5%)	-	8 (20%)	10
Doti	4 (10%)	1 (2.5%)	5 (12.5%)	10
Total	13 (32.5%)	4 (10%)	23 (57.5%)	40 (100%)

Source: Field survey, 2008

Table no 12 Shows that 57.5 percent informants did not benefit from the product of this region. 32.5 percent are involved in basketry products like *doko*, *namlo* and *mandro*. However they have to go to far from home to sell these goods like Silgadhi of Doti, Chainpur of Bajhang and other places. Only some time domestic tourists buy these goods from leads place. 10 percent of them are involved in herbal products and they are satisfied in their occupation.

5.10 Public Opinion for the Development of Religious Tourism

Table 13: Public Opinion on the Development of Religious Tourism

People' view	Achham	Bajhang	Bajura	Doti	Total
Reconstruction of religious sites	2 (5%)	2 (5%)	2 (5%)	2 (5%)	8 (20%)
Advertisement	1 (2.5%)	2 (5%)	3 (7.5%)	3 (7.5%)	9 (22.5%)
Adequate government policy	5 (12.5%)	4 (10%)	2 (5%)	5 (12.5%)	16 (40%)
Accommodation	-	1 (2.5%)	2 (5%)	-	3 (7.5%)
Road	2 (5%)	1 (2.5%)	1 (2.5%)	-	4 (10%)
Total	10	10	10	10	40 (100%)

Source: Field survey 2008

Table no 13; shows 40 percent people opined the adequate government policy was necessary for development of religious tourism in the area. According to them government has ignored to this region in every sector. Similarly, 22.5 percent people favored to advertise the religious importance and natural beauty of the area. 20 percent of total informant suggested the reconstruction of the religious sites in the region, which are the main pillar of the tourist attraction. Other 7.5 percent emphasized on accommodation and 10 percent emphasized on road for the promotion of religious tourism

5.11 Significance of folk culture to promote religious tourism

Table 14: Significance of folk culture to promote religious tourism

Districts	Yes		No	Total
	Domestic	Foreigner		
Achham	8 (20%)	-	2 (5%)	10
Bajhang	5 (12.5%)	2 (5%)	3 (7.5%)	10
Bajura	7 (17.5%)	-	3 (7.5%)	10
Doti	7 (17.5%)	3 (7.5%)	-	10
Total	27 (67.5%)	5 (12.5%)	8 (20%)	40 (100%)

Source: Field survey, 2008.

Table no 14 shows the folk culture like Deuda dance, Bhuwa and other festivals can promote the religious tourism. 67.5 percent of the total informant viewed that these types of folk culture only support to increase the domestic tourists whereas 12.5 percent informants had viewed that these types of culture are helpful to promote the religious tourism from foreigner tourist perspective. But 20 percent of total informants had viewed that there is no place of such types of culture to promote the religious tourism.

CHAPTER SIX

PROBLEMS AND PROSPECTS OF TOURISM IN KHAPTAD REGION

6.1 Problems for sustainable tourism development in Khaptad Region

A number of constraints have affected the tourism development process in this region. Some of these constraints emanate from poor natural resource base, others arise from lack of physical and institutional infrastructure, while yet others result from the shortage of skilled technical and professional human resources. The major constraints are:

6.1.1 Weak Natural resource base

The pressure on limited arable land due to population growth and declining agricultural productivity greatly limits the local availability of food items for supporting of the tourism – based industry.

6.1.2 Inadequate Physical Infrastructure

The infrastructure facilities like roads, hotels, trekking agencies, supply of trekking gear and packed food, Communication and electric power is not yet developed for support tourism development.

6.1.3 Shortage of Skilled Human Resources

The regions apparent advantage of having abundant cheap labor is illusory since it generally lacks social support and environment for labor and skill needed for tourism development. The shortage of skilled personnel imposes serious constraints at least in short to medium term.

6.1.4 Inadequate Inter–sectoral Linkages

Distributing aspect in KNP region is the lack of inadequate linkage of tourism with the local economy. The absence of such linkages deprives the local economy of the multiplier effects of generating additional income and employment and makes it excessively dependent on external inputs.

6.1.5 Lack of Local cottage and handicraft products

Except some Nigalo and bamboo- based products, there are no other products made for sale in Khaptad region. This deprives the opportunities to local people for generating income and employment from tourism development.

6.1.6 Insufficient Attention to Enhance the Tourism Product Quality and Facilities

A significant factor, which presently seems to affect tourism in KNP region centers on poor quality of facilities for tourism market. Except the scenic beauty, all other tourist products need substantial renovation such as Sahastra Linga, Khaptad dahas, ganesh temple, Nagadhunga and Tribeni. In these important places there is not even a resting shade incase of rainfall and snowfall. The historical and religious importance and significance of these places also need to be researched and used for developing tourism products for marketing.

6.1.7 Late Start of Development in the Region

Although the modernization process started in Nepal around the 1950's the effective inclusion of this region in this modernization process with adequate resources has been very late.

6.1.8 Market Limitation

To attract sizable number of foreigner and Indian tourists requires substantial improvement, Investment in infrastructure facilities and services. Considering the limited tourist arrival in the KNP, it may not be feasible for private entrepreneurs to invest in infrastructure development.

6.1.9 Weak role of Government

The lack of government priority and commitment for the development of KNP region is also a deterrent to tourism development. For tourism development, inter- sectoral development approaches are needed especially in the following areas:

-) Physical infrastructure: Transport, communication, electricity, hotels, resting places, camping sites etc.
-) Community development
-) Environment protection
-) Electricity and energy development

-) Developing agriculture/ horticulture and livestock resources
-) Human resources
-) Financial resource mobilization, including local saving schemes
-) Technological support system
-) Enhanced social services
-) Restructuring/ renovation of important temples of tourist attraction
-) Identification and implementation of income generating activities and
-) Institutional arrangement for implementation.

Poverty and its causes

There is wide spread poverty in KNP area. The major factors behind this situation are:

-) Under employment/ unemployment of the male population
-) Poor saving for investment
-) Lack of adequate extension service in agriculture
-) Lack of awareness among local people
-) Poor infrastructure development
-) Limited land holding and lack of grazing land for live stock
-) Prevalence of superstition and untouchability
-) Limited off- farm income generating activities
-) Few educated people, out- migration of educated people
-) Lack of basic social services such as health, maternity and childcare and education
-) Poor sanitation and prevalence of water and food- borne diseases
-) Excessive competition for scare resources for both human and livestock population
-) Lack of realistic program for enhancing the capacities of local people in planning, managing and utilizing available resources
-) Lack of action program encompassing conservation measures and production system.

The consequences of the above factors have been low and declining productivity of human/ agriculture/ livestock and growing ecological imbalance. The population pressure has pushed farmers to increasingly cultivate marginal lands at a higher rate. The excessive felling of woods and shrubs for fuel wood and food and excessive grazing of land (including Khaptad Patans) have led to substantial and irreversible soil

erosion. Apart from this, resources available in the area have not been effectively utilized due to lack of proper assessment, absorption and adoption of appropriate technology. The widespread poverty has hindered peoples' capacity to use resources in sustainable manner. In order to improve productivity of land and human resources on a sustained basis, it is necessary to reduce poverty through rapid rise in per capita income of the poor.

Under the prevailing demographic pressure on resources, the most serious concerns of Khaptad region are how to ensure subsistence living for the local people and how to minimize long- term consequences of resource depletion.

6.2 Prospects for Tourism Development in Khaptad Region

The main challenges are to change the behavior or dynamics of Khaptadi people to implement development projects.

Through this, knowledge, talent and resources can be optimally utilized for common benefits. The tourism project should internalize and implement modern development goals in the community. Local people should be recognized as the main decision makers to tackle problems collectively for their mutual benefit.

The tourism development program in Khaptad should pay more attention to income generating activities, both short and long term, while at the same time ensuring people's right and privileges over the resources. Equally important is the task of installing right kind of value system and change attitudes to develop entrepreneurship and management skills.

The various alternatives available for tourism development in KNP region consist of:

-) Awareness building – the aim of awareness building should be to communicate with household about tourism development and about the opportunities and resources of the area, the income generating activities possibilities, the services provided through the park office and the potential benefits for each household. This can be achieved through community communication programmes, non-formal education programmes and through motivational schemes.
-) Restructuring land use pattern by rational arrangement of different habitats to provide productive applications for under-utilized land, labor, and capital.

-) Introduction of micro-credit project for women to initiate income-generating activities.
-) Introduction of genetic improvement programs of livestock (cow) including pasture and fodder trees plantation.
-) Introduction of extension services for improving agricultural production.
-) Increasing opportunities for off-farm employment.
-) Increasing biomass production through spatial and temporal inter-cropping of different species.
-) Encouraging farmers to adopt high value crops and cash crops.
-) Increasing the value added form of agriculture and agro-forestry produces through Nigalo (bamboo), Allo (*Alnus nepalensis*) and Lokta (*Picanthus nepalensis*), potato chips etc.
-) Developments of minor forest products such as aromatic and medicinal herbs, ferns, orchids that are in high demand.
-) Formation of various users' groups for improving greater user management of resources on sustainable basis.
-) Improving the user ability in identifying needs and in planning and managing resources, in particular of the women and the under- privileged.
-) Curbing population growth, including provision of basic social services such as health, sanitation, safe drinking water, education and nutrition to improve quality of life.
-) Education and training activities that encourage local skill enhancement and natural resource management capacity.
-) An integrated approach among government agencies, NGOs, INGOs working in the Seti zone for making resource enhancement programme effective.
-) Development of basic infrastructure such as improved trek/ mule routes electricity/ irrigation water by involving local people.
-) Underground cellar type cold storage in areas like Balma, Baglekh, Jhigrana, where there is a great scope for increasing production of potatoes, apples, walnuts etc.
-) Rearing of wild boars in selected communities.
-) Potato seed production for export to India.
-) Panir (cheese) for exporting to India.

-) Development and production of wood based products, which could find ready market both inside and outside the country.
-) Introduction of improved breeds of goats and poultry birds to increase the income of the poor farmers.

There can be many other potential areas for development in the region. Therefore it is recommended that top priority should be given to identify such opportunities.

CHAPTER SEVEN

SUMMARY, CONCLUSION AND RECOMMENDATION

7.1 Summary

The study attempts to access the physical and religious-cultural tourist resources of Khaptad Region. The data of the research are based on both primary and secondary sources. KNP is situated at the cross point of the boundary of 4 districts, Doti, Bajura, Achham, Bajhang. Almost all the part of the study area is situated in mid mountain between 1000m to 3000m above the sea level. Climatically, the study area experiences cool temperate climate. It has area of 225 sq. Km. The headquarter of the park at Khaptad is about 50 Km walking distance from Silgadhi, (Doti) and 32 Km from Chainpur (Bajhang). It is a vast plateau with green grassland intermixed with oak and coniferous forest. Boundary of the four districts meets at Chidipatan, which is located at the center. The Tribeni and Sailigad and their tributaries are the main river of the study area.

There are several fauna community i. e. Leopard, Himalayan Yellow Thortad Marten, Himalayan Black Bear, Musk deer, Goral, and Himalayan Thar. More than 287 species of birds are recorded in the park.

The basic attractions of tourists in KNP area are scenic attraction, pleasant climate, vegetation, flora, fauna and socio-cultural heritage including Khaptad Baba's hermitage.

Study area itself is ornated by the 22 different patans that provides panoramic view to visitors. The natural beauty of the study area provides full entertainment to the tourists within their short period of visit. Besides this panoramic view, KNP has some religious sites that are very much important for the religious tourists. The major religious sites are Nag- Dhunga, Khaptad Daha, Sahashra- linga and Tribeni River.

One of the natural gifts of KNP is its pleasant and healthy climate, which is ideal for holiday pleasure. KNP area experiences bright sun shine and in almost all the months the sky is cloudless.

KNP is rich in terms of fauna and flora. The park harbors nearly 355 species of vascular plants of which 135 are distributed in patans. The park is home for about 287 birds species both migratory and residents. A wide variety of butterfly, moths and insects are also a part of Khaptad eco-system.

The study area is culturally divided into various caste/ ethnic groups each having specific characteristic in terms of traditional ceremonies and belief. Brahmins, Chhetri and Thakuri have dominance over the other so-called dalits. These caste groups have been playing different roles under the guidance of the Hindu *varna* system. The inhabitants of this region have been speaking Indo-Aryan language and their cultural features have characteristics like that of the people of Kumaon and Garwal in India. The people of this region perform different folk dances like Deuda, Sarai and Hudkaile. It has unique cultural features, which can attract many domestic and international tourists in special occasions.

During 1993 only 24 tourists were recorded as visitors to the area, whereas, in 2000 and 2001 they were 39 on record. It shows the decreasing trend of tourist arrivals in Khaptad region. The main reason of the decreasing number of the tourists is terrorist activities in the name of the people's war during that period.

There is lack of Hotels and lodges facilities in KNP area. Only 20 hotels were found during the field survey. Doti district has 50 percent of the share followed by Bajhang 15 percent Majority (75%) of the hotels are operated by males and 60 percent of hoteliers are literate. Most (80%) of the hoteliers have their own house for hotels and rest of the others run their business in rented house for short time period. Around 70 percent of the hotels in the study area were established after 2051. For the development of tourism in Khaptad region 30 percent hoteliers emphasized on increments of hotel facilities whereas only 20 percent emphasized on road/ accessibility.

But sixty per cent hoteliers of the study area want to increase both facility and capacity of their hotels. They opined that until accommodation facility is developed tourism couldn't be promoted healthily in the area.

Fifty per cent of the hoteliers planned to increase the facility and continue the same business in the future. Tourist expenditure is around Rs 40–60 in a day.

7.2 Conclusion

Tourism is one of the most significant contributors of Nepalese economy. In spite of high potentiality of tourism development in all development regions and their ecological region, tourism in Nepal is centralized in the eastern and central part of the country. In Mount Everest, Kathmandu, Pokhara, Annapurna, and in other area of the country, centralized and highly seasonal nature of tourism serious environmental

damage in some of the valuable and sensitive touristic resources and cultural and natural landscapes of Nepal has been caused. Therefore, both the natural and cultural diversity of these areas are at risk and their potentialities are at risk.

In this perspective tourism, especially various forms of scale and indigenous nature can play a key role in keeping the potential intact, reducing the income leakage and increasing the network linkages. Environmentally viable and socially responsible tourism can't be fostered without research-based appraisal of tourist resources. Along with this there is a strong need of assessing the needs of the indigenous people and tourism plan should be made keeping under consideration the outcome of the dialogue with the local community on the basis of active community participation.

Mid – Western and Far – Western part of Nepal have immense potentiality to mitigate these issues and develop tourism in a sustainable way: Khaptad national Park area which covers four districts of Far Western Nepal is in infancy of tourism development. Therefore concerned authority of both park administration and tourism should immediately focus their attention to explore the immense tourist resources of this area and carryout effort in solving the conflicts among the locals along with decentralizing the tourism development of the country. The people of the study area substantially adopt their ancestral culture, which has been preserving their cultural identity and cultural ethos. However, such cultural practices are on edge of the crisis due to the unavoidable penetration of the modernization at the grass root level of day-to-day life. These days' people are adopting new means of entertainment like TV, computer and other electronic gadget media and that have been simultaneously replacing the local culture. In addition, the one and half decade so-called people's war has swept away sweeps the religious practices of KNP area. In one hand such activities have destroyed people's identity and on the other hand it has uprooted the cultural values forever.

In fact, for the promotion of national economy through tourism, external and internal erosion of culture should be stopped as soon as possible and religious values and traditional values should be cultivated. Without the presence of religious activities there is no possibility to promote the tourism activities at the grass root level.

7.3 Recommendation

This study covers KNP along with peripheral part of the adjoining districts Doti, Bajura, Achham, and Bajhang. Borders of these four districts are jointed at Chidipatan

of Khaptad National Park. Keeping these considerations following efforts should be carried out for the promotion of religious tourism in this area:

- (i) Transportation development and road construction are not supportive for bio- diversity conservation and healthy environment if they are constructed haphazardly. However, tourism industry is associated with travel and its activities always demand high accessibility and linkage. KNP area lacks both of these facilities. Therefore eco- friendly road construction to KNP headquarter area is the first prerequisites for promoting religious tourism in the area. For this, district development committee of four districts should provide budget for construction of road and they should play pivotal role.
- (ii) Development of tourism always depends on lodging and fooding the facilities for non- residents. This study reveals that tourist oriented accommodation facilities in the KNP area are almost out of the scene. Hence, eco- friendly, socially and culturally supportive, healthy and convenient accommodation and restaurant facilities and other peripheral infrastructural development may significantly boost tourism in KNP area. While developing these facilities, necessary care should be given for the use of local resources, architectural design and gender balance employment of the local people.
- (iii) The bio-diversity of KNP which is yet unexplored should be explored through adequate research. This will help to raise and promote to tourist activities in the area. Government, Khaptad Regional Development Committee and private sector of local level have to pay attention in time.
- (iv) The people who are dependent on the resources of KNP should be provided another job opportunities by government. This will gradually reduce the encroachment on the resources of national park and in the conservation and protection of wild animals in the park as well as in bio- diversity in the park area. Similarly, well-managed planning of infrastructural (hotel and road) development and promotion policy is urgently needed if tourism is to be developed in Khaptad region in a sustainable way.
- (v) As Annapurna, Sagarmatha and Chitwan National Park area are facing increasing pressure of tourism and associated activities, the effort should

be carried out to develop tourism in the area like KNP. This will also consequently help in decentralizing tourism.

- (vi) Tourism can't grow in absence of trained manpower like tourist guide, hotel administration, cleaners, cooks, shopkeepers and other staff that are necessary for tourist activities. Through imported trained manpower has high mobility, for preserving cultural and religious heritages for this area, local people should be trained for fulfilling the needs of manpower of the tourist activities. This will also ensure reliable and durable supply of manpower in this area. For these, leader of this area should be creative providing these kinds of training opportunities.
- (vii) The hermitage of Khaptad Baba has not been properly preserved and its surrounding is in ruins. So, along with establishing Baba's statue by the side of the temple, a meditation center near the hermitage should be constructed. This will help in promoting tourism in this area.
- (viii) KNP area is endowed with variety of herbal plants. They should be appraised with sufficient research and conservation activities. Several patches of KNP have immense possibility for the plantation of herbal plants. The people of the developed modern society have increasingly given value for herbal treatment. Their belief on modern medicine is gradually decreasing timely consideration for the preservation of valuable herbal plants in this area may significantly raise touristy and economic value of the area.
- (ix) Firewood is the only source of fuel for the local people as well as the park authority. During winter season the rate of fuel wood consumption highly increases in KNP area. In the long run it may appear as a serious problem if alternate power system is not introduced in the area. So effort should be carried to find alternate source of energy.
- (x) Different sites and structure of religio- cultural importance like Sahashra-Linga, Tribeni, Ganesh temple, Nag- Dhunga, Saileswari in Khaptad region are in ruinous condition due to absence of protection and renovation. Therefore concerned authorities should pay their attention on these issues immediately and renovate them.
- (xi) Jhingrana of Doti and Darugaun of Bajhang are very good sites for the development of pony trekking. Development of pony trekking service in

such area can attract the old aged and quality tourists, who are unable to walk on their foot. This will also help to provide off- farm jobs to the farmers to the local area. So action should be carried in this sector.

- (xii) From Silgadhi of Doti to Jhingrana, cable car should be launched. This will help to promote tourism industry in KNP region. Along with this, the area from kKarnali (Chisapani bridge) to Seti (Dipayal, Doti) has huge potential for rafting. This route should be developed for promoting tourism in the area.
- (xiii) The raw materials of KNP area like Nigalo and Bamboo that should be used more through the establishment of cottage industry, which will be instrument in promoting the indigenous handicrafts and skill of this area.
- (xiv) As the cultural identity may crumble under the pressure of modernization, which can subsequently erode the religious values in this area, sufficient public awareness should be made in order to make the locals of their cultural and religious assets.

To solve the problems of religious tourism in Khaptad region above suggestions are recommended. To fulfill these recommendations Khaptad Regional Development Committee, District Development Committee of these four districts, government, Taragaon Development board, Ministry for tourism, Nepal tourism Board, NGOs, ONGOs and private sector working in local area should pay their attention in time.

References

- Agrawal, N.K. and R.P. Upadhyaya (2006). *Tourism and Economic Development of Nepal*. New Delhi: Northern Book Centre.
- Aryal, D. (2005). *Economic impact of tourism in Nepal*. Unpublished master's thesis Tribhuvan University.
- Balayar, B. B. (2000). *Khaptad, Heaven in the Earth*, Dewatavi, published by Doteli Samaj, Kathmandu.
- Bhardwaj, S. M. (1973). *Hindu places of pilgrimage in India: A case study of cultural geography*, University of California Press, India.
- Bhatta, D.P (2006). *Ecotourism in Nepal*. Kathmandu: Anju Bhatta.
- Burger, V.(1978). *The economic impact of tourism in Nepal, An Input-output analysis*, Unpublished doctoral dissertation Cornell University.
- Burkart A J and Medlik S. (1981). *Tourism: past, present and future*. London: Heinemann.
- CBS (2001). *Population census 2001*. National planning commission Kathmandu.
- Chand, D. (2000). *Nepal's Tourism Uncensored Facts*. Pilgrims Publishing Baranasi, India.
- Chitrakar, R. (2002). *Role of tourism in economic development of Nepal*, Unpublished master's thesis Tribhuvan University.
- DEAN (1998). *Pre feasibility reports on: Tourism Development in Khaptad region*. Unpublished manuscript of K R T C and Tara Gaun development board.
- Gurung H. (2000). *Tourism and Tirth*. Kathmandu: Hotel Association Nepal.
- Gurung, H. (1998). Developing Lumbini As Pilgrimage Center of Peace. *The Himalayan Review*, 29: 97-111.
- Joshi, R.K. (2004). *Mountain tourism in Nepal: A case study of Khaptad National Park*, unpublished master's thesis Tribhuvan University.

- Kamil, j. (2002). Stmenas _ ahramweekly 469
- Kaur, J. (1985). *Himalayan Pilgrimages and the New Tourism*. New Delhi: Himalayan Books.
- Malla, S.M. (1998). *A Study on planned development of tourism in Nepal*, Unpublished master's thesis Tribhuvan University.
- MCIntash, Robert W, Goeldner, Charles R (1990). *Tourism principles, practices, philosophies*. New York: John Wiley and Sons Inc.
- Messerschmidt, D.A. (1992). *Muktinath: Himalaya Pilgrimage: A Cultural and Historical Guide*. Kathmandu: Sahayogi Press.
- MOF. (2064). *Economic survey 2064/65*, Kathmandu: Ministry of Finance Govt. of Nepal.
- MoCTAC/Gon. (2007). *Nepal Tourism Statistics*, Kathmandu: Ministry of culture, Tourism and Aviation, Government of Nepal.
- NTB. (2008). *Tourism products of Nepal, tourist service center*. Kathmandu: Bhrikutimandap, Nepal.
- NTB (2001), *Upcoming tourism products of Nepal*. Kathmandu: Pradarshanimarg.
- Pandey, H.D. (2001). *Khaptad, Alaukin Sampada ko Bhandar*, Paharedar monthly, Kathmandu.
- Pollaco, J. C. (1986). *Nepal Development of Cultural Tourism*. Unpublished manuscript. Kathmandu: UNESCO FR/PP.
- Poudel, P.C. (1996). *Tourist Resources and Environment Appraisal in Pokhara Region, Nepal: A Geographical Analysis*. Unpublished doctoral dissertation, Banaras Hindu University.
- Poudel, P.C. and P. B. Singh Rana (1994). Pilgrimage and Tourism at Muktinath, Nepal. A Study of Sociality and Spatial Structure. *National Geographical Journal of India*, 40: 249-268.

- Poudel, R.C. (1994). *Pashupati Hata Kshetrko Samajik-Arthik Sarbhekshan*. Unpublished Manuscript. Kathmandu: Pashupati Area Development Trust.
- Pradhan, I. (1978). *A study on tourism in Sauraha of Royal Chitwan National Park*, Unpublished MPA Thesis Tribhuvan University.
- Pradhananga, S B. (1993). *Tourism consumption pattern and its economic impact in Nepal*, Unpublished doctoral dissertation Tribhuvan Univesity.
- Sapkota, B. (2005). *Tourism in Nepal: A case study of Helmbu region*, Unpublished master's thesis Tribhuvan University.
- Satyal, Y. R. (2002). *Pilgrimage Tourism in Nepal*. New Delhi: Adroit Publishers, Yamuna Vihar.
- Sharma, P. R. (1995). *Culture and tourism: defining roles and relationship*. Kathmandu:ICEMOD.
- Shrestha P. M. (1999). *Tourism in Nepal: Problems and prospects*, Unpublished doctoral dissertation Banaras Hindu University.
- Somyaji, A. K. (1999). *Shree Pashupati Darsan*. Kathmandu: Shree Printing Center.
- Tondon, G. (1997). *Pashupati Kshtra Ko Sanskritik Adhyayan*. Kathmandu: Pashupati. Printing Press.
- Tripathee, B. R. (2000). *Impact of tourism industry in Nepalese economy*, Unpublished MA thesis Tribhuvan Univeristy.
- Upadhyaya, R. P. (2003). *A study of tourism as a leading sector for Economic Development of Nepal*, Unpublished doctoral dissertation Lucknow University.
- Upreti, B (2007). *Incredible Far west Nepal*, published by Kailali Chember of commerce and industries.

<http://www.leisuregrouptravel.com/> / 24 September

Abbreviation

UK	United Kingdom
DEAN	Development Association of Nepal
GDP	Gross Domestic Product
Rs	Rupees
NTFP	Non Timber Forest Product
AEIST	International Association of Scientific Export in Tourism
WTO	World Tourism Organization
M	Meter
Mtr	Meter
USA	United State of America
UNDP	United Nation Development Programme
ILO	International Labor Organization
G.C	Gini Coefficient
UNO	United Nation Organization
IUOTO	International Union of Official Travel Organization
SATC	South Asian Travel Commission
PATA	Pacific Area Travel Association
ASTA	American society of Travel Agent
KNP	Khaptad National Park
Vol.	Volume
HQ	Head Quarter
Km	Kilometer
NTB	Nepal Tourism Board
CBS	Central Bureau of Statistics
NATHM	National Academy of Tourism and Hotel Manegment

Glossary

Paryatan	Commercial organization, which established to meet the desire of the tourist
Desatun	Going out of the country primarily for economic gain
Trithatan	Observe the religious sites as pilgrimage.
Tirthas	Famous religious sites for the pilgrimage
Patan	Moorland
Bayu Rupa	Air form
Agni	Fire
Devi Puja	Worshiping Goddess
Satyaguni	Vegetarian
Tamoguni	Meat offered
Chamars	Yak tail
Dhami	Representative of God
Mul Dhami	Main priest
Jat	Caste
Jatra	A Kind of festival celebrating on the special occasion
Deuda	Famous song of Far-Western Nepal
Bhuwa	A famous dance in Far-Western Nepal
Laya	Rhythm
Pratha	Custom
Argha	Hole
Daha	Lake
Vaidek	According to Veda
Pauranik	According to Puran
Bahun	Brahmin
Kuldevata	Main God worshiping from generation to generation
Guthi	Traditional and indigenous institute
Dharmashala	Rest house
Dhungedhara	Water conduit
Raja	King
Baba	Sage
Swami	sage

ANNEX-I

Questionnaire for Hotel business

1. Introduction (Detail)
 - a) Male/ Female b) Age c) Local/ Outsider
 - d) Religion e) Single/ Joint family
 - f) Family Number: Male..... Female.....
 - g) Education: Uneducated/ Literate/ Primary/ Secondary/ Higher education
 - h) On rented house/ own house
 - j) Location: District...VDC...
Ward...Tole.....
2. What is your main business?
3. Are you involved in any tourist business? If yes what type and when did you establish it?
4. What is your average sell in a day?
5. Please mention the number of employees in your hotel/ as listed below
 - a) Permanent: Male...Female.....
 - b) Temporary: Male ...Female...
 - c) Their address: District...VDC...
6. Please mention the number of employees by nature of job
 - a) Manager b) cook c) Accountant
 - d) Storekeeper e) Security f) Others
7. Please the capacity/ facility change of your hotel
 - a) Bedroom: Single... Double... Common....
 - b) Facility: Attach Bathroom.... common bathroom...

8. What do you think about capacity?
- a) Sufficient b) Insufficient c) More than sufficient
9. Your future plan regarding the business
- a) Planning to increase the capacity b) Planning to increase the facility
- c) Change the business condition d) Continue the same
10. What is the daily expenditure of tourist in your hotel?
- a) b) c) d)
11. In average how many night tourists stay in your hotel?
- a) 1 – 2 b) 3 – 4 c) 4 - 5 d) a week e) More than a week
12. What is your opinion regarding the KNP management?
13. What are the main complaints and acknowledgement do the tourist/ generally made regarding hotel of this area?
- a) Complaints
- b) Acknowledgement
14. Would you please suggest measures to promote tourist in better way in KNP area?

ANNEX-II

स्थानीय जनताको लागि प्रश्नावली

१. सामान्य जानकारी
लिङ्ग : महिला/पुरुष नाम:
ठेगाना : गा.वि.स.वडा नं.
शिक्षा:वैवाहिक स्थिति: विवाहित/अविवाहित
कुल परिवार संख्या : महिला पुरुष
२. तपाईंको मुख्य पेशा के होला ?
(क) व्यापार (ख) नोकरी (ग) कृषि (घ) पर्यटन (ङ) अन्य
३. तपाईंको आम्दानीको मुख्य श्रोत के होला ?
(क) व्यापार (ख) नोकरी (ग) कृषि (घ) पशुपालन (ङ) पर्यटन
(च) अन्य
४. तपाईंको पर्यटन व्यवसाय प्रति कस्तो धारणा छ ?
५. तपाईंले यस क्षेत्रमा कुनै पर्यटक भेटाउनु भएको छ ? यदि छ भने पर्यटकसंग तपाईंको कस्तो अनुभव छ ।
६. तपाईं कस्तो पर्यटक मन पराउनु हुन्छ ?
(क) स्वदेशी (ख) भारतीय (ग) तेस्रो मुलुकका
७. तपाईंलाई धार्मिक पर्यटन बारे केही थाहा छ ?
८. खप्तड क्षेत्रमा धार्मिक पर्यटनका विकास गर्न के गर्नु पर्ला ?
(क) धार्मिक पक्षहरु : जस्तै मन्दिर, देवालय आदिको पुर्ननिर्माण
(ख) उचित सरकारी नीति
(ग) प्रचार प्रसार तथा विज्ञापन
(घ) सडक तथा यातायातको विकास
(ङ) होटल तथा आवास सुविधा
९. हाल सम्म धार्मिक पर्यटनको विकासको निमित्त यस क्षेत्रमा सरकारले कुनै कदम चालेको छ ? यदि छ भने कस्तो कदम चालेको छ ?
१०. यस क्षेत्रको परम्परागत संस्कृति जस्तै डेउडा, भूवा, ठाडो खेल आदिले धार्मिक पर्यटकलाई आकर्षक गर्न सक्छ, की सक्दैन ? यदि सक्छ भने कस्तो पर्यटकलाई आकर्षण गर्न सक्छ ?
(क) स्वदेशी (ख) विदेशी (ग) सक्तैन
११. यस क्षेत्रमा पर्यटकलाई वेचन लायक सामानहरु के के छन् ?

१२. खप्तड क्षेत्रमा उपलब्ध वस्तुहरुबाट कुनै व्यवसाय सञ्चालन गर्नु भएको छ ? यदि छ भने कस्तो व्यवसाय हो ?
- (क) नाडलो तथा वाँसबाट वस्तु बनाउने
(ख) जडीबुटी संकलन गर्ने
(ग) सञ्चालन गरेको छैन ।
१३. खप्तड राष्ट्रिय निकुञ्जको स्थापना पछि तपाईंलाई कुनै फाइदा भएको छ वा घाटा ? यदि फाइदा भएको भए कस्तो फाइदा ? यदि घाटा भएको भए कस्तो घाटा ?
१४. के धार्मिक पर्यटनले यस क्षेत्रमा गरिवी घटाउन सक्छ ?
- (क) सक्छ (ख) सक्तैन (ग) थाहा छैन ।
१५. खप्तड राष्ट्रिय निकुञ्जको स्थापना पछि यस क्षेत्रमा कुनै धार्मिक गतिविधि भएका छन् ।
- (क) छन (ख) छैनन् ।
१६. खप्तड क्षेत्रमा धार्मिक पर्यटनको समस्या के होला ?
१७. प्राचीन रुपमा रहेका विभिन्न संघ संस्था, गुठी आदिले यस क्षेत्रमा रहेका पाटी, पौवा, धर्माशाला, ढुङ्गेधारा, आदिको निर्माणमा कुनै भूमिका निर्वाह गरेको छ ?
- (क) छ (ख) छैन (ग) थाहा छैन ।
१८. खप्तडमा पर्यटन विकासको निमित्त नीजि तथा गैह्र सरकारी संस्थाले कुनै योगदान पुऱ्याएको छ ?
- (क) छ (ख) छैन (ग) थाहा छैन
१९. यस क्षेत्रको धार्मिक, सामाजिक, सास्कृतिक तथा धार्मिक विकासको निमित्त कस्तो नीति ल्याउन सकिन्छ ?
२०. खप्तड आउने पर्यटकलाई सवै भन्दा उचित बाटो कुन हुन सक्छ ?
- (क) डोटी हुँदै खप्तड
(ख) अछाम हुँदै खप्तड
(ग) बझाङ हुँदै खप्तड
(घ) बाजुरा हुँदै खप्तड

किन ? कति समय लाग्छ