

MANAKAMANA TEMPLE TOURISM

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Abstract

Many tourists from India specially visit Nepal for religious purpose. This study has been concentrated on religious tourism and its socio economic impacts in Manakamana. Manakamana temple is one of the important religious site of Nepal located in Gorkha district around 104 KM far from the Kathmandu. After establishment of the cable car in 2001 by Manakamana Drashan Private Limited, had brought changing dimension in the pilgrimage tourism. There can be seen both positive and negative impacts of the cable car. It is being the center of attraction of the tourist to visit Manakamana. It has increased and tourism related activities jump a long step in the area, however, the cable car had directly hit the traditional business like horse riding business, moles, donkeys, used as porter activities and so on. In this connection how and why pilgrimage tourism brings socio economic changes in Manakamana area as well as what types of negative and positive impacts. This study is based on both primary and secondary data and followed qualitative research design. For this study data were collected by using observation and individual questionnaires.

Keywords: Manakamana, Religions, Tourism,

Introduction

Tourism is a social phenomenon that promotes the movement of visitors to a region or destination in the world with certain natural or artificial features aimed to leisure and rest (Badal, 2019). Pilgrimage is defined as A journey resulting from religious causes, externally to a holy site and internally for spiritual purposes and internal understanding from. This journey has existed as long as religions. Pilgrimage tourism is developed from *Tirtha Yatra* in Hindu civilization. Mostly Himalayan Region of Nepal and India is the good destinations for the pilgrimage tourism. People want to visit different natural and cultural places for the purpose of pleasure and to devote them in to the lord. The Himalayan Pilgrimages are the oldest organized travel system involved over time by Hindu Sages and embodying the spirit of wonder, adventure and spirituality (Karun, 1985). On the other hand, Himalaya' itself is created by the name of the father of the Hindu Goddess *Parvati*. The Himalaya has a particular importance to the followers of Hinduism since time immemorial. The mythological period covering the *Satya*, *Treta* and *Dwapar Yugas*, also contains numerous references regarding the temple, shrines and holy places of the country. Many reflections expressed in the ancient Hindu and Buddhist texts talked about the holiness of Nepal as the land of spiritual

blessing and tranquility (Satyal, 2002). It shows that pilgrimage tourism is one of the oldest phenomena of Nepal.

There are various types of pilgrimage tourism in Nepal. Some are related to ritual bath, some are related to listen speech (*Dhamma Deshana*) and other are visit temple such as visit *pashupati Nath, Manakamana, Dakshankali, Muktinath* etc. Pilgrimage tourism of *Manakamana* is based on third type of pilgrimage tourism where people visit the area for the purpose worship the temple. *Manakamana Devi* is famous in Nepal because of its legendary and myth. It is not so far from the Kathmandu valley so the people of Kathmandu valley and other local people visit the area once years, however, after establishment of the cabal car it became one of the most important religious tourist areas of Nepal.

Tourism is one of the important research topics of academic and nonacademic field so many scholars, academicians and writers have introduced tourism as well as religious tourism in the context of Nepal. In this regards, Coleman (2004) explains: Pilgrims was started from the Malla Period. The *Malla* period was often considered as “Golden Age”, as there was significant development in arts, architectures and culture and then rulers of Nepal were more or less interested in greeting travelers who entered into the kingdom of Nepal as pilgrims. The foreign tourists those days visiting Nepal were Chinese, Tibetan and Indians with the religious purpose mainly and some for the commercial purpose. Chinese and Tibetan tourists used to visit Lumbini, while Indian tourists visited temples like Pashupatinath and Muktinath, religious places such as *Barah Chhetra* and *Gosaikunda*. In the *Malla* Period, the temples such as *Krishna Mandir of Patan*, the *Naytpol Mandir* or a palace of 55 windows, the *Pashupatinath* temple, the *Soyambhu* and *Stupas* of Buddhist were built. It shows that pilgrimage tourism has been started in Nepal since long age and it is still continuing.

Today, the old pilgrimage sites have begun to attract masses of pilgrims, the difference now being that the pilgrims also come across tourist on holiday. The tourist industry and the media are offering pilgrimages as consumerism given that tourist share the same attitudes as pilgrims in other worlds the search for authenticity at different levels of depth and involvement could be said that pilgrims are partly tourist and that tourist are partly pilgrims. Thus they complement one another the promotion of religions tourism today seen as both devotional and cultural, is proof the existence of this common search. The discovery of pilgrimage also shows that religious value, doctrines, and institutions have lost nothing of their status in and their influence over, every day behavior. This means that the modern individual is seeking transcendental values to overcome the fragments, the discontinuity, of modern society and that he or she is the Pilgrim tourist of modern times (Khanal, 2009). The Himalayan Pilgrimages are the oldest organized travel system involved over time by Hindu Sages and embodying the spirit of wonder, adventure and spirituality.

'Tourism experts indicate towards a very interesting phenomenon that most backward regions abound, more often than not, in tourism and recreation resources, such as land aesthetics wilderness, archaeological ruins, ethnicity, indigenous crafts and folk culture. Tourism in such laggard regions can play a positive role in breaking through inertia and economic morbidity. As a catalyst, it can bring speedy socio-economic transformation of the society' (Kaur, 1985). Nepal houses innumerable holy shrine of Hindu and Buddhist deities. The places of Hindu / Boudha pilgrimage

BarahaKshestra, Gorkha, Manakamana, Gosain kunda, Halesi, Janakpur, Lumbini, Muktinath, Pathibhara, Swarga Dwari, etc are very famous and many devotees make a visit or pilgrimages to these places annually. In the same way, Buddhist places of pilgrimages such as *Namo Buddha, Kapilvastu, Tauliglhawa*, and other important Buddhist shrines and monasteries are scattered all over the country and many Buddhist devotees pay visit and make homage to Lord Buddha.

By going through the details given above, it is clear that Nepali culture is a lend of two different civilizations of Asia, Mongoloid and Indo-Aryan culture Vedism and Buddhism are both equally honored in Nepal and the assimilation of the two religious into one entity house created the distinct culture of its own. The fusion of Hinduism and Buddhism has given cementation of the spirit of religious tolerance. Any visitor can see a mixed breed with Buddhist *stupa* or monasteries and Hindu shrines or temples clustered close to one another in the courtyard of religious places. Nepal is really a *Dev Bhomi* (the land of gods and goddesses) and religious place has played an important role in *modeling* the outlook, attitude and custom of the people (Satyal, 2002)

Pilgrimage Tourism in Nepal

Nepal is a tourist's paradise with an infinite variety of interesting to see and do. Nepal has many things to offer the visitor the flourishing of art and architecture as neither demonstrated by the temples of Kathmandu valley, the beauties of nature by the soaring peaks of Mountain Everest and other mountains, nor so high perhaps, but over more spectacular in appearance such as *Machhapuchre* and *Annapurna*. Besides these there is the Mount *Gauri Shankar*, believed to be the home of Lord *Shiva* and his consort, Goddess *Parvati*, the *Gonesh Himal*, referred as the home of the elephant God *Ganesh* and the Mount *Annapurna* named after the goddess of Plenty. As a matter of fact, draped along the greatest heights of the Himalaya, Nepal is the land of eternal fascination, a land of ancient history, colorful cultures and people's superb scenery and some of the best walking trails on earth (Dhakal, 2000).

Nepal was officially a Vedic Country, where Vedism and Buddhism dominated the life of the people. Here both the religions have co-exited amicably for centuries and many people perform both religious festivals that spill in to the street of the cities and the valley accompanied by great

deal of fervor and gaiety. For each and every visitor Nepal not only offers its ancient culture and architecture, splendid mountain views, adventure opportunities through its mountains, jungles and rivers in the area of trekking, jungle- safari and rafting but it offers the easiest and the shortest route to Tibet. Since the opening of Tibet, the route from Kathmandu has become increasingly popular. There is no seasonal hazard in traveling through this beautiful Himalayan country. This makes Nepal a delightful visit one can come here in all and every season.

In reality, is not only a geological mosaic but also a human mosaic? It has a population of 20 million and is divided into various ethnic groups speaking different languages and dialects. Due to topographical differences they put different costumes and ornaments at different places. They peacefully co- exist and this character of the Nepal nation has created an astonishing Nepali culture. Hinduism and Buddhism are equally honored in Nepal and the blending of the two religions in one entity has inspired and created the distinct culture of its own. The reality of this uniqueness can be seen in the everyday life of people and in the works of arts and architecture.

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

Introduction of the Manakamana Temple

Manakamana is the most popular pilgrimage of Nepal. This wish fulfilling temple of *Manakamana* is located in the district of *Gorkha* in the *Gandaki* zone. Every year thousands of pilgrims pay homage to goddess *Manakamana Mai*. Big fair takes place twice a year here and pilgrims from all over the country come with all kinds of faith. These fair of *Kartik panchami* (October- November) and *Baisakh panchami* (April-May) are participated by thousands of pilgrims from different parts of the country (Village Profile 2016). The *Manakamana* temple situated in the Gorkha district, of Gandaki province of Nepal is the sacred place of the Hindu Goddess *Bhagwati*, an incarnation of *Parvati*. The name *Manakamana* originates from two words, “*mana*” meaning heart and “*kamana*”

meaning wish. Venerated since the 17th century, it is believed that Goddess *Bhagwati* grants the wishes of all those who make the pilgrimage to her shrine to worship her.

The *Manakamana* temple lies 12 km south of the Gorkha town. The temple is located on a distinguished ridge 1302 meters above sea level and overlooks the river valleys of *Trisuli* in the south and *Marsyangdi* in the west. The spectacular views of the *Manaslu-Himachali* and Annapurna ranges can be seen to the north of the temple. The temple is approximately a 104 km drive from Kathmandu and can also be reached via bus east from *Pokhara* in around three to four hours.

The legend of *Manakamana* Goddess dates back to the reign of the *Gorkha* king Ram Shah during the 17th century. It is said that his queen possessed divine powers, which only her devotee Lakhan Thapa knew about. One day, the king witnessed his queen in Goddess incarnation, and *Lakhan Thapa* in the form of a lion. Upon mentioning the revelation to his queen, a mysterious death befell the king. As per the custom of that time, the queen committed *sati* (ritual immolation) on her husband's funeral pyre. Before, her *sati* the queen had assured Lakhan Thapa that she would reappear in the near future. Six months later, a farmer while plugging his fields cleaved a stone. From the stone he saw a stream of blood and milk flow. When Lakhan heard an account of this event, he immediately started performing Hindu tantric rituals at the site where the stone had been discovered thus ceasing the flow of blood and milk. The site became the foundation of the present shrine. According to tradition, the priest at the temple must be a descendent of *Lakhan Thapa*.

Objectives of the Study

This study is based on the following objectives;

To identify the role of *Manakamana* Temple for the promotion of religious tourism

To analyze socio economic Status of pilgrimage tourism in *Manakamana*

Methodology

This study concentrates on religious tourism of *Manakamana* temple. For this study both primary and secondary data were used and these data were obtained by using individual questionnaires and observation. Individual questionnaires were asked to 20 tourists including domestic, Indian regional (i.e., SAARC), Chinese and other foreigner. In the same way 20 local house hold were selected. People living *Manakamana* area since long time. They directly faced both negative and positive impacts of the tourism. There are 115 households near *Manakamana* area (Source: *Manakamana* Temple management committee's record). Out of 130 households Only 20 respondents (each household single respondent) were randomly select for this study and asked question related to socio economic impacts of the tourism. More than that researcher also visited the area and observed

the socio economic situation of the people living in the area and directly affected due to Religious tourism. Collected data were analyzed by using qualitative research design because the study only describes the situation without using any mathematical and statistical tools.

Discussion and Analysis

Flow of tourist in *Manakamana*

The flow of tourist increased after the establishment of cable Car in *Manakamana*. Most of the tourists have visited *Manakamana* for religious purpose; however, some of them visit *Manakamana* due to fun with cable car riding. The following table shows the flow of tourist in *Manakamana* during 2015 January to 2016 January (Field survey 2016)

Table: 1 Flow of tourist in *Manakamana*

Monthly follows of tourist in Manakamana	Total Number	Foreigners	Domestic(Nepali)
2015 January	45678	5678	40,0000
Feb.	44,391	4395	43,996
March	52,100	2100	50,000
Aril	46,213	6210	40,003
May	39567	2565	37,002
June	38,017	3015	35,002
July	34467	2460	32,007
August	33879	1879	32,000
Sep.	61,987	5887	56,100
Oct.	72921	7920	65,001
Nov.	73543	6443	57,100
Dec.	71978	5870	56,108

Source: *Manakamana* Cable Car Private limited (2015)

Above table shows that flow of tourist is high during the month of September to December because most of the holy days like *Dashanin*, *Manakamana* annual festival fall during the period and the time is season of foreign tourist.

Studies on Characteristics of Tourists:

In this study 20 tourists were selected including domestic and international among them 8 tourists were domestic, 5 were Indian 2 were Chinese and 4 were European country. General Characteristics of tourist respondent were discussed in the following way. Transportation is one of the main components of tourism that help to tourists to reach destination easily. Tourists use different types of vehicles to reach their desired place. Similarly, tourists who came to visit the *Manakamana*

from Kathmandu or other destinations to up to cable care station also used different means of transportations among them 70 percent had come by Travel Coach/ Public bus to visit the site. In the same manner, 20 percent and 10 percent had used Bicycle and Private Car respectively. Thus, most of tourists came to the cable car station through Travel Coach and public bus as a means of transportation. After the development of *Manakamana* Cable Car, 90 percent tourists are found using Cable car while some local people and some adventurous youth are found fun of walking (Field Survey, 2016). By analyzing these types of factors, concerned bodies can formulate different programs that help to promote tourism. Proportion of male tourist and female are equal in no. in visiting the temple. Economically active group (16 to 59) years are the most visitors of the temple (65 percent) followed by 60 years and above age people and 10 percent constituted by children (Field Survey, 2016).

Tourist by Religion:

Religion has separated people in different groups shaping their attitude and cultural entities differently. The interest of visit of the people is also determined to some extent by the religion. The following table also shows that tourists visiting the study area while doing field survey were classified in terms of religion.

Table: 2 Distributions of Tourists by Religion

Religion	No. of Tourist	Percentage (%)
Hindu	14	70
Buddhist	2	10
Others	4	20
Total	20	100

Source: Field Survey, 2016

The above table reveals that 70 percent tourist were Hindu whereas 10 percent were Buddhists. People from other religion who visited the temple sites were about 20 percent.

Duration of the Stay:

The amount of expenditure of tourist is mainly depending upon length of stay of tourist in the tourist spot or in the country. Below table illustrates distribution of tourists by the duration of stay not in study area but in Nepal.

Table: 3 Distribution of Tourist by the Duration of Stay

Length of the Stay (Days)	No. of Tourist	Percentage
Returned on the same day	11	55
Stayed 1 days	5	25
2days and more	4	20
Total	20	100

Source: Field Survey, 2016

The above table shows that 55percent of tourist was found not stayed in Manakamana site. Around 25percent tourist were found stayed for a day while 20percent tourist were recorded stayed for 2 or more than 2 days. This table shows the fall down in the number of tourists lived in destination.

Expenditure of Tourists:

Tourism is a lucrative business that plays very crucial role in the economic development of a nation. More economic benefit can be acquired with the longer stay of the tourists in the destination. Thus, the amount of expenditure of the tourists is mainly determined by their length of stay in tourist spot and in the country. The below table clears the expenditure done by tourists in the temple Area.

Table: 4 Distributions of Tourists According to Their Expenditure:

Expenditure in Rs	No. of Tourist	Percentage (%)
Below Rs.1000	2	10
Rs.1000- Rs 2000	10	50
Above Rs.2000	8	40
Total	20	100

Source: Field Survey, 2016

The above table shows that the highest 50percent expenses was in between Rs.1000 to Rs.2000 while the lowest 10percent had in below Rs 1000. Among total respondents 40percent, tourists' speculated expenditure in the study area was above Rs. 2000. It shows that the amount of expenses of tourist in the temple site is not much high in comparison to other tourist spots because of lack of the required entertainment facilities in the area or due to lack of tourist stay in hotels.

Purpose of Visit of Tourist:

It is the purpose of visit that motivates tourists to travel from one place to another place. People visit area with different purposes such as general visitors, research study, pilgrimage, to see the traditional culture etc. The below table shows the purposes of tourist come to visit the Durbar Square Area.

Table: 5 Distributions of Tourists by the Purpose of Visit

Purpose of Visit	No. of Tourist	Percentage (%)
Pilgrimage	12	60
Research Study, To see the Mediaeval Art & Architecture	1	5
Recreational Visit	7	35
Total	20	100

Source: Field Survey, 2016

The above table illustrates that out of 20 respondents 60percent of tourist came because of religious purposes where as 35 percent were came as recreational visitors. It was found that 5percent of tourist were for research study. This table clearly shows that the volume of tourists came for religious activities were higher than other purpose in the study area.

Main Purpose of stay at temple sites:

People visit different places for different purposes which depend on the kind of attitude they keep for that place. Some tourists are found left destination on the same day while some tourist are found stayed at temple sites for longer tine. Out of 20 respondents 9 respondents admitted that they stayed at temple sites for a day of two days or even more days. Data collected from the visitors in and around temple sites shows that majority of visitors responded their main purpose of stay at temple site was mainly due to religious belief toward Devi while other responded for recreational purpose like spending holidays, sightseeing and for other reasons as shown in the table below.

Table 6: Main Purpose of Stay at temple sites

S.No	Main Purpose	No of visitors	Percentage
1.	Pilgrimage	4	44
2.	Spending Holidays	3	33
3.	Sight Seeing	2	23
	Total	9	100 percent

Source: Field survey, 2016

The above figure shows that 44percent of the respondent reports their main purpose of stay at temple sites were for pilgrimage purpose whereas 33percent of respondents for spending holidays and 23percent for sightseeing.

Main Problems faced by the visitors

When the visitors were asked for the problems faced by them during their visit, visitors expressed their problems in different sector as listed in the table below.

Table 7: Main Problems faced by the visitors

S.N	Main Problem	No of visitors	Percentage
1.	Highly Expensive	8	40
2.	Accommodation	4	20
3.	Transportation	3	15
4.	Advertisement	2	10
5.	Security	2	10
6.	Others	1	5
	Totals	20	100percent

Source: Field survey, 2016

The above table shows that main problems faced by the visitors, where 40percent of respondents found that visiting the sites was highly expensive, followed by the 20percent respondents felt that the site was lacked of enough and satisfactory accommodation facilities. 15 percent of respondents said that the transportation facilities were not satisfactory. similarly,10 percent of respondents was felt that advertisement was problem for their self-preparedness and another 10 percent of respondents felts that security seems lacking while 5percent respondents said about others problems in the site.

Socio Economic Characteristics of the Respondents

According the temple management committee's report, there were living 130 households who are directly or indirectly involve in tourism activities. Among them only 20 house hold (i.e. 15 percent) respondents have randomly taken for the interviews. Socio economic status of the respondents such as age, sex and religious status are highlighted in the following tables.

Table: 8 Distributions of Respondents by Age and Sex

Age	Sex				Total	Total Percentage
	Male	%	Female	%		
Below 15 Years	1	5	2	10	3	15
16-59Years	7	35	6	30	13	65
60 Years and above	2	10	2	10	4	20
Total	10		10		20	100

Source: Field Survey, 2016

The above table shows the fact that proportion of male tourist and female are equal in no. in visiting the temple. Economically active group (16 to 59) years are the most respondents of the temple (65percent) followed by 60 years and above age people and 10percent constituted by children.

Respondent by Religion (Local People)

Table: 9 Distributions of Respondents by Religion

Religion	Local Respondents	Percentage
Hindu	12	60
Buddhist	6	30
Others	2	10
Total	20	100

Source: Field Survey, 2016

Religion has separated people in different groups shaping their attitude and cultural entities differently. The above table reveals that 60percent respondent were Hindu whereas 30percent were Buddhists. People from other religion who live in the temple sites were about 10percent.

Table: 10 Distribution of respondents by Caste

Caste/Ethnic Group	Number of Respondents	Percentage
Magar	10	50
Newar	5	25
Chhetri	3	15
Other	2	10
Total	20	100 percent

Source:Field Survey, 2016

Caste and ethnicity play vital role to the involvement of religious activities. The above mentions that the highest caste group in the study area is magar 50 percent, Newar is the second largest group that cover 25 percent, Chhetri covers 15percent and others covers 10percent

Table: 11 Educational levels of Respondents

Education	Number of Respondents	Percentage
Illiterate	2	10
Literate	18	90
Total	20	100

Source: Field Survey, 2016

Education status of the respondents play vital role to involvement in tourism related activities. Above table shows the education status of the respondents and shows 10percent are illiterate and 90percent are literate.

Table: 12 Occupational Statuses

Occupation	Respondents	Percentage
Agriculture	9	45
Tourism Sector and business	7	35
Labor	2	10
Others	2	10
Total	20	100 percent

Source: Field Survey, 2016

The above table shows that the main occupation of the respondent's, data shows that 45percent. Respondents involve in agricultural activities except business. 35percent. Only involve in tourism related activities where as 10 percent of respondents was working as a labor and next 10 percent of respondents replied for other occupations except tourism related activities such as foreign job, service etc.

Socio economic status of tourism in *Manakamana*

In the social sectors, 80 percent respondents of study area felt that Health service facilities was same as before whereas only 20 percent felt that there was positive impact in the health sector. More than the half of study area people asked, said that the temple have brought positive impact in educational awareness. 60 percent people think that drinking water facilities have not improved besides the taps. Likewise, positive impact was seen in the people's involvement in the social work. Similarly, positive impact was seen in women and children condition than before. Most of the visitors were for the pilgrimage purpose. When asked about the positive and negative impacts on cultural sector due to tourism visiting the temple, the most of the people have not properly commented.

While analyzing economic impacts of religious tourism in *Manakamana* 40 percent of respondents said that their income was increased by 50percent, 40percent respondents replied that income was increased by 25 percent whereas 10percent respondents replied that their income was raised above 10percent than before due to the tourism activity and due to Cable Car. Selling of arts and photos to the visitors was the main item which had helped to increases the income level of the small entrepreneurs in the study area (40percent) while selling of vegetable accounted raised in income by 30percent. 35percent of the respondents were satisfied that the tourism entrepreneurs are able

to support the local economy where as 50percent of respondents said that it is good enough. But, 15percent respondents answered supports on local economy due to tourism entrepreneurs was very minimal. It also came to know that about 60percent of employees were generated locally. About 40 percent hotels found providing both lodgings and fooding while remaining 60percent were found providing fooding only.

Due to installation of Cable Car, almost all respondents agreed that it had increased the access to temple by easier and faster. They expressed happiness over time reduced by Cable car to reach the temple. They also agreed that their incomes have been increased, their access to health facilities is better than before, their place has been advertised well because of Cable Car. On the Contrary the respondents also stated that the crowd and social evil like theft, copying modern style of living and imitating them had been a serious problem. Moreover, the job of the potters is in danger and their living has been affected badly. Solid waste disposal and drainage system were not well managed in the study area. They reported increased in crowd and noise pollution whereas and most of the people are found not much concerned with issues of natural system like air, water, soil. But in case of forest, most of the people commented the effects on the forest is minimal.

Employment Generated by the local entrepreneurs

When the Hotels and small entrepreneurs were asked about the employment generated due to the tourism around temple site most of the respondents agreed that the tourism activity has created the employment opportunity mostly for the local people and said that tourism has helped to raise the economic status of poor people in the locality.

Table 13: Employment Generated by the local entrepreneurs

Staff	No of Respondents	Percentage
Local	12	60
Outsider	4	20
Both local and outsider	4	20
Total	20	100percent

Source: Field survey, 2016

The above table shows that 60percent of local people were getting the employment opportunities followed by 20percent of people from outside the local area and other 20 percent employee compromises both from the local area as well as from the outside as per the respondents.

Facilities Available in the Hotels Entrepreneurs

When the hotels entrepreneurs were asked about the accommodation facilities, some of them said that both the lodging and fooding facilities were available but other said that only fooding facilities

was available.

Table No 14: Facilities Available in the Hotels Entrepreneurs

SN	Hotels Entrepreneurs	Accommodation	Percentage
1.	1	Lodging & Fooding	40
2.	3	Fooding only	60
	Total=4		100percent

Source: Field survey, 2016

The above table shows that 40percent of hotels entrepreneurs are able to provide both lodging and fooding facilities where as 60percent hotels entrepreneurs are able provide only fooding facilities.

Cable Car

Modernization is the most important aspect of the present world. Ropeway/Cable Car is one of the most important means of modern transport, where topography and land surface is very rough, irregular and physical barriers are found. Similarly, it expends rural activities and livelihood easy and quite good but it does not apply equally everywhere. In the case of Manakamana Cable Car, it has some positive and negative impacts, which is described in following headings. Manakamana Cable Car is one of the wonderful creations of modern science. It has helped and saved the peoples time, money and energy. Therefore, it has some positive impacts, which are given below.

The construction of cable car in *Manakamana* seems important as per the positive impact of time save and easy access to the village. Before opening the MCC the people had to travel by foot for four or five hours from the nearest motorable road, *Aambukhaireni*. However, they now travel only 10 minutes from *Prithwi* highway (Cheres, Chitwan District) to *Manakamana* but they return from different cities (Kathmandu, Pokhara and Narayanghad) in the same day of their visit There were no new economic centres before the opening of the cable car in Manakamana. At present a new economic centre has emerged, which is located in ward no one in the eastern part of Manakamana near the cable car station. There are many new hotels and lodges, curio shop, animal; hardware and other different kind of shops are established. Now this centre is growing as a main marketing area of the village.

The MCC is one of the main income generating sources of the *Manakamana* VDC. It has given the VDC Rs. 0.5 million every year (VDC agreement). Before the opening of the MCC the VDCs main income generating source is only governments' aid and other different income taxes of the village. It is not sufficient for developmental activities in the VDCs. Therefore, MCC has been main income generating source in the VDC after its opening. Similarly, it has started to maintain the pavement of

trekking route ward no. six *Banauti Gaun*, some amount of money has been given to *Manakamana* high school, lower secondary and primary schools. It has helped in the conservation of local forest to given the three forest caring man and it also helps to clean the surroundings of temple area.

When there were some sick people, it was a great problem for fast treatment because it was a huge problem for the ill person to be carried down to Bharatpur or Kathmandu hospital for treatment. Sometimes some of the ill people died before they were taken to the hospital. According to respondents, there were some cases in the VDC before opening the MCC, but now there is no such kind of problem, basically ward no 1, 2, 3, 4, and some northern of ward no 5 of *Manakamana* VDC, because *Manakamana Darshan Pvt. Ltd* has launched free Cable Car for emergency purpose in any time.

Major Findings

This study focuses on religious tourism in *Manakamana* temple area. And its socio- economic impact and impact of Cable Car on the livelihood of the local people of *Manakamana*. It is found that directly or indirectly, local people had adopted several tourisms related activities to sustain their livelihood. But, when *Manakamana* cable car was established in 1998, this old so-called *Manakamana Aambukhaireni* trekking route received less number of tourist and pilgrims every year. All the tourists and pilgrims started to travel through cable car. It saved their time. Now, people from Kathmandu, Pokhara and Chitawan could complete their *Manakamana* temple visit same day which was possible within at least 2-3 days before the construction of MCC. After the construction of MCC, all the tourism and pilgrimage activities of old trekking route collapsed and the place became deserted. As a result, all the livelihood strategies of local people was destroyed and damaged.

In Study area in ward no 3 there are about 130 Households out of which 20 households (26percent) were selected based on random sampling. Most of the houses were found with galvanized iron roof with mud bonded brick or stone wall, secondly there are some houses with brick or stone houses bonded with cement and few number of house with R.C.C pillar system. The highest no of tourists reached the temple site by the use of public Bus/coach (70percent), while 20 tourists are found using Motorcycle and 10 used private vehicles like Car. Nowadays almost all 90percent tourists used cable Car while 10percent tourist mostly adventurous lover youth and local people used to walk up to temples by foot. Mostly economically active group (65 percent) of tourist to the temple were from age group 16 to 59 years, followed by old aged people of 60 years and above by 20percent and children of age below 15 are found to be 15percent. Most of the tourists are Hindu. Around 60percent tourist followed Hindu religion. About 30percent travelers were Buddhist while 10 tourists were following other than Hinduism and Buddhism.

About 70 percent tourists responded that their main purpose of travelling to *Manakamana* was for religious purposes. 30percent responded that their main focus of travelling was for recreation and pleasure.5percent was there with the aim of research and study. About 55percent tourists are found left the destination within same days. Only 25percent admitted staying at temple area for a day while 20percent tourists found stayed for two or more days. Those who stayed at temple areas were mainly for pilgrimage purposes (44percent) while 56percent stayed for the purpose of recreation and sightseeing. The literacy rate of respondents' who can read and write was 75percent. Among these literate highest literate was +2 passed respondents (47percent), followed by under SLC passed 33percent. there were about 20percent graduated. 45percent respondents were recorded their major occupation as agriculture was closely followed by respondents involved in tourism services and business were 35percent, where 20percent were found labors.

Conclusion and Suggestion

In the social sectors,80 percent respondents of study area felt that Health service facilities was same as before whereas only 20 percent felt that there was positive impact in the health sector. More than the half of study area people asked, said that the temple have brought positive impact in educational awareness. 60 percent people think that drinking water facilities have not improved besides the taps. Likewise, positive impact was seen in the people's involvement in the social work. Similarly, positive impact was seen in women and children condition than before by 60 percent. Most of the visitors were for the pilgrimage purpose. When asked about the positive and negative impacts on cultural sector due to tourism visiting the temple, the most of the people have not properly commented.

In the economic study, about 40percent of respondents said that their income was increased by 50percent, 40 percent said respondents replied that income was increased by 25 percent whereas 10 percent respondents replied that their income was raised above 10 percent than before due to the tourism activity and due to Cable Car. Selling of arts and photos to the visitors was the main item which had helped to increases the income level of the small entrepreneurs in the study area (40 percent) while selling of vegetable accounted raised in income by 30 percent. 35 percent of the respondents were satisfied that the tourism entrepreneurs are able to support the local economy where as 50percent of respondents said that it is good enough.

Due to installation of Cable Car, almost all respondents agreed that it had increased the access to temple by easier and faster. They expressed happiness over time reduced by Cable car to reach the temple. They also agreed that their incomes have been increased, their access to health facilities is better than before, their village has been advertised well because of Cable Car. On the Contrary the respondents also stated that the crowd and social evil like theft, copying modern style of living and

imitating them had been a serious problem. Moreover, the job of the potters is in danger and their living has been affected badly.

Where as in Environmental aspect, Solid waste disposal and drainage system were not well managed. They reported increased in crowd and noise pollution whereas and most of the people are found not much concerned with issues of natural system like air, water, soil. But in case of forest, most of the people commented the effects on the forest is minimal.

Manakamana temple is one of the popular destinations for Hindu pilgrims. Generally, the flow of visitors is high on festive seasons as *Dashain, Tihar etc.* Besides these *Manakamana* serves as a perfect Holidays destination for domestic and international tourist. Not only for worshipping Devi, spending holidays, sightseeing's are the other purpose that attracts tourist to the site. Local Household's People were satisfied due to increase in their income level by selling local goods to the small entrepreneurs, hotels, resorts and to the visitors. Despite so many economic and social benefits, environmental aspects were found to be not much cared like pollution, solid waste management and sanitation problems are need to be dealt in time. This reveals the fact that Nepal has high potentiality of pilgrimage tourism throughout the year. In nutshell, it can be said that there is possibly nowhere else on Earth where such magnificent multiplicity is found in a land, so Nepal opens its doors open for tourists of all over the world. Pilgrimage tourism has brought positive impacts on economy, mixed impact on society and culture and little bit of negative impacts on environmental aspects of the *Manakamana* temple site.

Government should give emphasis on pilgrimage tourism in *Manamana* for that government or the concerned authorities should formulate the plan to increase the duration of stay so that local people and entrepreneurs of rural areas can be benefitted. Price hike on local commodities should be strictly checked and ensure effective measure to control it for the sustainable tourism activities in the study area. Solid waste and its disposal should be managed properly by allocating the fixed dumping site and following the principle of refuse, reuse and recycle.

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