

HERITAGE MANAGEMENT PRACTICES IN PASHUPATINATH TEMPLE:
TOURISM DEVELOPMENT PERSPECTIVE

A Thesis

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By

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DECLARATION

I hereby declare that this MA thesis entitled HERITAGE MANAGEMENT PRACTICES IN PASHUPATINATH TEMPLE: TOURISM DEVELOPMENT PERSPECTIVE submitted to the Central Department of Rural Development of Tribhuvan University, is entirely my original work prepared under the guidance and supervisor of the thesis supervisor assigned by the department. I have made due acknowledgements to all ideas and information borrowed from different sources during the preparation of this thesis. The result of this research work has not been presented, published or submitted anywhere else for the award of any degree or for any purposes. I assure that not part of the content has been published in any form before. I shall be solely responsible if any evidences found against my thesis.

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RECOMMENDATION LETTER

The thesis entitled HERITAGE MANAGEMENT PRACTICES IN PASHUPATINATH TEMPLE: TOURISM DEVELOPMENT PERSPECTIVE has been prepared and submitted by Ms. Priyanka KC under my guidance and supervision. I hereby forward this thesis to the evaluation committee for final evaluation and approval.

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APPROVAL LETTER

The thesis entitled HERITAGE MANAGEMENT PRACTICES IN PASHUPATINATH TEMPLE: TOURISM DEVELOPMENT PERSPECTIVE submitted by Ms. Priyanka KC in partial fulfillment of the requirements for the Master's Degree (MA) in Rural Development has been approved by the Evaluation Committee.

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ABSTRACT

The proper endeavor of heritage management and its association with the boom of the tourism industry is undeniable and prerequisite of the prevailing time. UNESCO heritage sites of Nepal are considered as the lifeblood of Nepalese tourism. This study tried to analyze heritage management practices in Pashupatinath temple area from tourism development perspective as it is well-known in terms of culture, religion, history, archaeology, and natural beauty. Methodologically, this study applied quantitative approach and survey research strategy. The required data were collected by applying survey technique and self-administered questionnaires among 318 respondents (103 duty bearers, 106 beneficiaries and 109 respondents of tourists/visitors) selected randomly. The collected data were analyzed by using descriptive (percentage, central tendency) and inferential (composite index, regression, normality and correlation) statistical tools. Theoretical ideas such as system approach, social capital theory and postmodern tourism have been applied while interpreting the data.

This study found that heritage management practices and tourism development in the Pashupatinath temple area have a favorable impact on each other. The heritage management of Pashupatinath temple just adds to the temple's aesthetic and magnificence, attracting millions of tourists from around the world. This study found out Hindus account for nearly one-fifth of total respondents mostly with the purpose of regular worship/prayer. Pashupati area is the place of opportunities for creating self-employment and employment opportunities to many which significantly supported by tourism development. While the cost and benefits analysis of hotel enterprises, flower and souvenir and hotel and guest house are observed, the income average of all three showed that these beneficiaries have taken Pashupatinath area as the spot of achieving economic benefits. Institutions and campaign namely PADT, BPRIP, HPCIDBC, local government BRCC have been performing the management practices from several years. The respondents are the lowest familiar to BPRIP and HPCIDBC even in local community including beneficiaries and tourists categories. This study shows respondents are highly satisfied with PADT for effectively contributing to heritage management whereas respondents are showed unhappiness with BRCC's contribution to heritage management. Even though, overall cultural heritage management practices and tourism management practices are somehow effective. However, the waste management practices, tourism marketing practices, institutional financial transparency, cost of tourism products and services are major concerns to focus and need to work on for the better management.

Finally, the empirical findings of the study can be applied in knowledge level, practice level and policy level by the readers, institutions, local development stakeholders as well as tourism development planner and policy makers.

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ABBREVIATIONS/ACRONYMS

AD	: Antonio Domino
ADB	: Asian Development Bank
ANOVA	: Analysis of Variance
BC	: Before Christ
BRBIP	: Bagmati River Basin Improvement Project
BRCC	: Bagmati River Cleanup Campaign
CBS	: Central Bureau of Statistics
DCT	: Development of Cultural Tourism
DoA	: Department of Archaeology
DoI	: Department of Industry
DSCWM	: Department of Soil Conservation and Watershed Management
DUDBC	: Department of Urban Development and Building Construction
EU	: European Union
GDP	: Gross Domestic Product
GoN	: Government of Nepal
HPCIDBC	: High Powered Committee for Integrated Development of the Bagmati Civilization
ICC	: Intra Class Correlation Coefficient
ICOMOS	: International Council on Monuments and Sites
IDS	: Integrated Development Society
IUCN	: International Union for Conservation of Nature
IWRM	: Integrated Water Resource Management
KM	: Kathmandu Municipality
MoCTCA	: Ministry of Culture, Tourism and Civil Aviation
MoEnv	: Ministry of Environment
MoF	: Ministry of Finance
MOFSC	: Ministry of Forests and Soil Conservation
MoUD	: Ministry of Urban Development
NPC	: National Planning Commission
NRA	: National Reconstruction Authority
NTB	: Nepal Tourism Board
NTSP	: National Tourism Strategic Plan
PADT	: Pashupati Area Development Trust
PCMU	: Project Coordination and Management Unit
RBO	: River Basin Organization
UN	: United Nations
UNDP	: United Nations Development Programme
UNESCO	: United Nations Educational, Scientific and Cultural Organization
UNWTO	: United Nations World Tourism Organization
WECS	: Water and Energy Commission Secretariat
WTO	: World Trade Organization
WTTC	: World Travel & Tourism Council
WWTP	: Waste Water Treatment Plants
IATA	: International Air Transport Association

CHAPTER I

INTRODUCTION

1.1 Background of the Study

A concerted effort to preserve our heritage is a vital link to our cultural, educational, aesthetic, inspirational, and economic legacies - all of the things that quite literally make us who we are - Steve Berry

Tourism is a complicated phenomenon that can only be properly comprehended with a multidisciplinary approach (Candela & Figini, 2012). It does, after all, encompass a wide range of disciplines, including psychology, sociology, economics, geography, and so on. As a result, tourism might be considered an umbrella notion (Lundberg, Krishnamoorthy & Stavenga, 1995). UNWTO defines tourism as a social, cultural, and economic phenomenon in which people go to countries or locations outside of their usual surroundings for personal or business/professional purposes (WTO, 1995). Transportation, lodging, eating and drinking establishments, retail stores, entertainment businesses, and other hospitality services are all included in the category of tourism. These activities, services, and industries provide a travel experiences for individuals or groups traveling outside of their home country for leisure, business, or other objectives for no more than one year in a row (Goeldner, 2011). Tourism is not a recent phenomenon, despite the fact that it might be challenging to pinpoint its exact origins. Early examples of tourism can be seen in the 13th-century tale of Marco Polo, the 18th-century Grand Tour of the British nobles around Europe, and the 19th-century travels through Africa of David Livingstone (Patrycja & Renata, 2014). There are many different types of tourism depending on the type and nature. These types include mass tourism, ecotourism, religious tourism, cultural tourism, heritage tourism, natural tourism, spiritual tourism, family tourism, wellness tourism, sustainable tourism, historical tourism, etc.

Undoubtedly, Tourism is one of the world's fastest-growing economic sectors, contributing considerably to economic factors such as job creation, higher income potential, foreign exchange profits, diversification of the local economic base, tax revenue generation, and support for investment and enterprise. With 1.5 billion international visitors' movement in 2019, Tourism employed 330 million people globally, accounting for 10.3 percent of global GDP and one out of every ten jobs, or 10.6 percent of all vocations (WTTC, 2019; UNWTO, 2020). Nepal as the tourism destination has the high potential of national and international tourists around world and second largest industry in Nepal. As a result, about 1.2 million international tourists (the greatest number to date) visited Nepal in 2019, up 2 percent over the previous year's total of 1,173,072 travelers. (MoCTCA, 2020). Tourists spent Rs. 93.9 billion (US\$ 833.8 million), contributing for 30.8 percent of total exports and 1,034,000 employment, while tourism contributed 6.7 percent of Nepal's GDP (Rs. 231.0 billion or US\$ 2,051.4 million (MoF, 2020). According

to UNWTO (2020), tourism has been the most popular of all the major economic sectors, along with the travel industry.

On the contrary, according to the research, communities all over the world have suffered greatly as a result of the pandemic COVID-19's calamitous global spread, which has also had a disastrous impact on the travel and tourism industry. The travel and tourism sector lost almost 4.5 trillion dollars in 2020, and its overall GDP contribution decreased by 49.1 percent from 2019 to just US\$ 4.7 trillion, compared to a 3.7 percent decline in the global economy. Tourism's contribution to global GDP fell to 5.5 percent in 2020. Practically, every industries have been affected by the COVID-19 pandemic, and the persisting problem in global tourism is a big worry. Similarly, Nepal has also suffered as a result of the outbreak, with preliminary estimates indicating a 14.37 percent loss in the country's GDP due to travel restrictions and flight cancellations (Shrestha, 2020). Nepal's ambitious "Visit Nepal Year 2020" campaign, which planned to draw 2 million tourists to Nepal, had to be shelved due to the severity of the coronavirus and its health effects (Ulak, 2020). According to Nepal Tourism Statistics (2019), there are 1254 registered hotels, 20 domestic airlines, 2649 registered trekking agencies, 29 international airlines that fly to Nepal, and many other subsectors that are competing to stay alive. Ojha (2020) asserts that while tourism-related businesses are currently paying their landlords between NRs. 15,000 and 4.5 million in monthly rent, they are unable to finance themselves due to the lockdown and the lack of visitor arrivals. Till July, 2020, Nepal will have lost 332 million dollars due to the negative impact on the hospitality sector, which includes hotels, tours, and aviation as a result of travel restrictions and a months-long suspension of mobility (Xinhua, 2020). According to Khadka, Pokhrel, Thakur, Magar, Aryal, Shi, Cui and Bhujju, the number of tourists decreased by 1.96 percent in January, 1.00 percent in February, and 73.26 percent in March (2020). The Nepalese government has chosen around 80 hotels and resorts to house tourists till Jestha 2076. In the Pashupatinath region in Gaushala, there are 15 hotels and resorts, according to the research (MoCTCA, 2020).

Following the massive losses in the tourist sector as a result of COVID-19, it is the time for us all to think about refocusing our tourism potentiality. That being the case, one of the best techniques is integrated tourism. "Integrated tourism may be informally described as a sort of tourism that is tightly linked to the region's economic, social, cultural, environmental, and human structures and strives to maximize their use. Consumers may benefit from integrated tourism by getting a unique blend of products, services, and local experiences (Puiu & Tanase, 2008). As a potential nexus for Vedic, religious, cultural, heritage, wellness, family, nature-based tourism, and so on, the Pashupatinath temple site can be an excellent location for integrated tourism.

Cultural and historical relevance, political ramifications, spiritual and intellectual ramifications, and communication are only a few of the meanings associated with the word heritage (Timothy, 2011). Heritage, in the words of UNESCO, "is what we live with today and what we pass on to future generations." Our cultural and natural heritages are "both

life-giving and motivating." Long-term peace and prosperity depend on the preservation of world heritage. According to Irina Bokova, the Director-General of UNESCO, it is a source of knowledge and power that may be shared, as well as a source of pride and dignity for local communities. Because most tourists also visit cultural places, culture and history are essential to Nepalese tourism. Because of their historical relevance, social, religious, and archaeological sites have long attracted visitors. One of the most well-liked and rapidly expanding segments of the tourism sector today is tourists who visit cultural, historical, archaeological, and religious sites (Timothy & Neupane, 2017).

Its management is essential to the heritage's long-term survival. The heritage management and conservation in recent decades has been focused on preserving and protecting that which is irreplaceable and that which is in danger of being lost, damaged, or used improperly (Logan & Reeves, 2009). Additionally, it is based on the idea that heritage sites' authenticity, integrity, localness, and uniqueness are threatened by modern development and other factors such as globalization (Winter & Daly 2012). In the context of Nepal, Pashupatinath is a culturally, spiritually, archaeologically, and naturally important site that is a treasured asset not only for Nepal and its people, but also for the rest of the world, and should be maintained. It was listed in UNESCO World Heritage Sites in 1979. In 2019, there were 171937 visitors to the Pashupati Area (not including Indians), and in 2020, there were 25,400 foreign visitors to Pashupatinath. With Pashupatinath's significant importance, there are various challenges that arise in (explicitly) between its management procedures. The following are some of the issues:

Earthquake Recovery. Nepal was rocked by a devastating 7.6 magnitude earthquake on Saturday, April 25, 2015, at 11:56 a.m. The destruction of several of Kathmandu's seven UNESCO World Heritage Sites was extensive. In 2017, the National Reconstruction Authority (NRA) and the Post Disaster Recovery Framework in 2016 started the process of reconstruction and restoration, but issues such as conceptual debates on "authenticity" and "Build back, better" during reconstruction, conflicting roles and competition among stakeholders, a lack of funding and construction materials, weak documentation of heritage structures, a shortage of skilled human resource, and a debate on Guidelines continue to plague the process. Because of a lack of implementation capability, only 42 percent of monuments destroyed by the 2015 Gorkha Earthquake were restored until the second quarter of FY 2019/2020, when it should have been completed.

Conservation Ethic (Traditional vs Modern). Following the earthquake, there was a dispute about whether heritage structures should be built traditionally or modernly. The breakdown of traditional structures following an earthquake, which resulted in catastrophic loss, and the changing conditions of the recent time have influenced constructors and engineers to choose new structures when restoring historical heritages. The changing situation in terms of timber shortages (inconvenient access to local resources), changing technology, memory loss, knowledge and skills, and building codes, among other things. Despite the fact that the building code allows for traditional

construction, the Department of Urban Development and Building Design's new Design Catalogue for Reconstruction of Earthquake Resistant Houses (DUDBC, 2015), which was created in the aftermath of the earthquake, emphasizes contemporary construction and limits traditional construction to a single story.

Waste Management. Bagmati sites vividly show the primary issue of garbage management. Despite the fact that the Bagmati River is revered as the most sacred and Holy River in Hinduism, the solid waste and sewage put in it is destroying its quality and significance. Due to the enormous number of guests who visit throughout the year, littering is particularly common in this area. Along the majority of the river's route through the valley, especially during the dry season, the quantity and quality of river water are at extremely concerning levels. The area is littered with plastics, chillum, and plastic dishes among other things, especially during festivals and fairs like Shivaratri. Low dissolved oxygen levels, bacterial pollution, and metal toxicity are all harming the Bagmati River's water quality. The main causes of pollution in the Bagmati River are believed to be uncontrolled rapid development, inadequate wastewater treatment infrastructure, low levels of education, a lack of rules, and poor adherence to municipal and industrial wastewater producing regulations. The environmental harm in the area has not been sufficiently controlled. The Bagmati River's degradation, air pollution from Aryaghat's smoke, and sound pollution are all ongoing problems with garbage management.

Spiritual Value of Bagmati River. In Nepalese civilization, the majority of these rivers have religious and cultural importance. Nepalese civilization considers the Bagmati River that run through the Kathmandu Valley to be the holiest of all rivers. Anyone who bathes in the Sangamtirtha/Aryatirtha (pilgrimage site) of the Bagmati river bank gains the merit of having performed the Aswamedha Yagya - an ancient Hindu tradition that is one of the most royal rituals of Sanatan Dharma (Hindu religion) for achieving spiritual satisfaction, peace, and happiness, according to the religious text Himvat Khanda (Yogi, 2013). It is stated that if a person bathes in this river Sangamtirtha (Pilgrimage Site of Pashupatinath) during a solar or lunar eclipse and then provides donations, does Yagya, and conducts ceremonial worships, he would get a million times more merit (Yogi, 2013).

According to Nepal Mahatmya, "Bagmati Sharita Shrestha Yatrakutra Bagahyote TatraTatra Phalam Biddhaw dajPayashwmedhayo." It indicates that among the rivers, the Bagmati is the best, and that everyone who bathes here would be happy, they get the result of Bajpeya and Ashwa Megha Yagya. And it is also said that "Mreegendra Shikhanam Gatwa Peetwa Bai Bagmati Jalam, Dukhayanti man Pshupatinatesyumpashwo Debja" or those who drink this sacred water of Bagmati and observe Pashupati never rebirth as an animal. According to the Pashupati Puran. "God Hari, disguised as a lion, slew Hiranya Kashipu (Demon). He was exhausted when he subsequently traveled to the Himalayas. Prahlad also travelled to Himalaya in search of God Nreesimha (Hari) by invoking the name of the God. This Himalaya was dubbed Mreegendra Himal because the god was seen to be seated as a lion named Mreegendra. Prahlad toiled away in meditation, hoping to get

a sight of the deity. As a result of Lord Mahadev's joyous laughter, a river was born. One can achieve salvation by washing here on Mesh Sankranti or Baishak Sankranti on the Bagmati. Bathing in the hallowed Bagmati, according to the Pashupati Puran, will lead to spiritual, bodily, and religious supremacy. This magnificent river is likewise graced with manorath in the same puran (religion, wealth, kaam and salvation).

Religious Value of Sheshmantak Jungle and Encroachment. Gods live near rivers, mountains, and springs, according to the Holy Scripture Brihat Samhita. Lord Shiva and Goddess Parvati used to visit the Sheshmantak jungle and wander, which is also home to various gods and goddesses (Baidhay, 2045 BS). Bala Nanda, a trader, traveled to Arya Ghat (a cremation site) to attend the burial of one of his relatives. A tiny chunk of the dead corpse jumped out of the fire into the plate of Bala Nanda, who was seated close and eating the ceremonial meal. He consumed the meat of a dead person that had fallen into his plate by accident. After swallowing the flesh, he changed into a terrifying monster with a silver skull. He became cannibal (man eating human meat). People fled in terror. After then, he is known as Balasur. Asur translates to "demon." (Bala+Asur = Balasur).

Balasur's favorite spot became Arya Ghat. People were afraid to visit Arya Ghat to bury their departed relatives. The people pleaded with the king to fix the issue. Brisha Singh, a close friend of Balasur's, was sent to assassinate him by the King. Brisha succeeds to assassinate Balasur through treachery. Brisha felt bad about deceiving Bala. He enchanted Om and prayed to Lord Shiva for the rescue of his companion Balasur in the Sheshmantak Ban (forest). His genuine love for his buddy delighted Lord Shiva. Balasur's rescue was aided by Lord Shiva. Lord Shiva also instructed Brisha to spread sat bij, or seven sorts of grain, across the sacred grounds of the Sheshmantak forest to atone for Balasur's wrongdoing and to absolve himself of his own guilt for murdering a comrade. The practice of Dropping Seven Grains (Sat biu) began that day. Devotees sit in front of a blazing light, remembering the soul that has passed away. The next day, they bathed in the holy Bagmati River and offered "Satbeej" at the Pashupatinath temple Square ways (Anderson, 2010).

Sheshmantak has been utilized for Hindu funerals where cremation is neither preferred nor permitted, such as for newborns, yogis, and mendicants. Despite its Hindu mythological links, Sheshmantak has long been utilized as a burial place by many groups. While the Nepalese ethnic Kirant community does not worship Hinduism, they think Pashupatinath is sacred and have buried their dead in the forest since antiquity. However, in recent years, the number of Christian converts in the Kirant community has risen; as a result, their deceased have continued to be buried in the Sheshmantak forest, but in accordance with Christian customs, such as erecting permanent gravestones, as opposed to Kirant tradition (Mulmi, 2011).

Heritage Management. For all Hindu worshipers, Pashupatinath is the most important place of confluence. Pashupatinath area is a sacred and well-known destination for Hindus all over the world, where Shiva is revered as the Lord of all living things

(Neupane, 2019). Throughout the year, a large number of Hindu pilgrims visit Pashupatinath. If devotees of Shiva visits other temples but not Pashupati, it is considered incomplete. Owing to this fact, Pashupatinath has the potential to become the Hindu religion's global hub. Pashupatinath is not just a pilgrimage site, but it also has a lot of potential as an integrated tourist destination, with historical spiritual, cultural, wellness, family tourism, and so on. Religious pilgrims, ordinary people, researchers, and cultural heritage tourists are the main visitors to the Pashupatinath temple and its surrounding. Considering that, the potential of integrated tourism in Pashupati may be prospering and rewarding not only for the nation but also for the local people, therefore heritage management has become a critical responsibility. People in the area are employed both directly and indirectly (Chautare, 2012). Direct and indirect beneficiaries of tourism include taxi drivers, hotel and restaurant proprietors, tourist entrepreneurs, shopkeepers, and local entrepreneurs who gain self-generation income opportunities. As a result, heritage management is crucial not just for conservation, but also for those who gain from Pashupati tourism.

Role of Institutional Agencies Supporting Heritage Management. PADT, DoA, Guthisasthan, NTB, Municipal governments/departments, Bagmati cleanliness campaign, Bagmati River Rehabilitation Project, Conservation Area Management Authority, Business organizations, Academic Institutions, Donor Agencies, UNDP, UNESCO, ICOMOS, etc. nationally and internationally, have the major roles in supporting heritage management practices such as repairing, conserving, beautification, and restoration of threatened monuments, maintaining peace and order around heritage sites, heritage awareness-raising, removing complexities and challenges related to heritage protection, environmental sustainability, and preserving cultural integrity around heritage, and local mobilization, among others. However, for heritage management techniques, the function of these institutional entities is insufficient. They are unable to address issues such as effective waste management, keeping a conversation ethic, conserving spiritual and religious significance for future generations, encroachment surrounding heritage sites, incorrect urbanization etc.

1.2 Rationale of the Study

There are five rationales behind conducting this proposed study. Firstly, tourism has developed into one of the biggest and fastest-growing economic sectors in the world as a result of years of expansion and diversification. In 2019, the tourism sector accounted for 10.3 percent of worldwide GDP (8.9 trillion US\$) and 330 million jobs around the world (UNWTO, 2020). However, due to global Coronavirus epidemic, this sector has been must affected of all major economic sectors. Preliminary estimates show that the epidemic has also had a negative impact on Nepal, with travel restrictions and cancelled flights contributing to a 14.37 percent loss in the country's economy (Shrestha, 2020). As a result, it is crucial to prioritize cultural tourism in Nepal during the aftermath of the pandemic. Secondly, from spiritual and religious viewpoints, Pashupatinath is an important

Hindu, Buddhist, Kirat, Sikha, and Jains religious and pilgrimage destination. Furthermore, Pashupati region is a destination for cultural heritage because of its antiquities, monuments, cultural landscape, sociocultural practices, religious belief, religious activities, geographical structure, and many different cultures' symbols, rituals, festivals, norms, and values. As a result, heritage tourism in the Pashupatinath temple area needs to be characterized from the standpoint of integrated tourism development, i.e. from the perspectives of heritage tourism, religious tourism, cultural tourism, spiritual tourism, wellness tourism, and family tourism. Third, beyond doubt there are various government and non-government institutions playing agency role for better heritage management practices. However, it is importance to analyze cooperation and collaboration between and among such institutions like; PADT, HPCIDBC, BRBIP, local government, UNESCO and Bagmati River Cleanup Campaign. Fourth, the direct and indirect beneficiaries of heritage tourism are equally benefitted from UNESCO heritage site Pashupatinath temple area. Finally, it is sans important to apply multivariate analysis tools such as composite index (social demography index, institutional agency index and heritage management index), relationship test (Karl person correlation coefficient), mean difference test (ANOVA) normality and logistic/multiple regressions for explaining the research issues.

1.3 Statement of Problem

The overarching goal of this ground-breaking study is to highlight Pashupatinath Temple's heritage management methods and contributions as a cultural heritage location with enormous tourist development potential through integrated tourism. Due to its religious, cultural, spiritual, historical, natural, and heritage value, Pasupatinath temple is the final destination for a large number of people both worldwide and domestically. The number of people visiting Pashupatinath temple might increase much more with effective management. Consequently, tourism may be positioned as a key component of the national and local economies in a long-term sustainable manner.

Despite this fact, the management activities for the protection, management, and development of Pashupatinath temple have been unable to achieve the desired results. The environmental state, the cultural and religious values of Pashupatinath have been deteriorating and may deteriorate as a result of the inattention, misuse of power, and neglect of management process of the many institutional personnel, local residents, and tourists participating in Pashupatinath., such as i) earthquake recovery ii) conservation ethic iii) wastage management iv) spiritual value of Bagmati v) religious value of Sleshmantak jungle and encroachment by Christian vi)dilemma regarding the beneficiaries of the heritage management, and vii) the role of institutions agencies for heritage management. This clearly raised the questions towards the management practices of Pashupatinath temple and demand the answer for the lacking accountability, transparency, responsibility and effectiveness of the concerned authorities.

Undoubtedly, Pashupatinath is considered the tourist center in our nation due to its historical, religious, and legacy value, as well as natural and cultural beauty, all of which

contribute to the growth of tourism. However, due to the temple's deteriorating authenticity and cleanliness, tourist opportunities have not been as promising as they once were. One obvious example is the Bagmati River, which is regarded to be one of the holiest rivers in the world, where anybody who bathes in the river is believed to be on their road to redemption is no longer able to even touch the water. This is due to inappropriate solid waste management, residential, industrial, and factory sewage mixing into the Bagmati River, which has cast doubt on the Bagmati River's sacred existence and disappointed tourists. Instead of being a prominent tourist site, these problems have created barrier to the temple's transformative/productive management process and overall tourism.

Aside from that, the global COVID-19 epidemic has posed challenges on the whole tourism business, including Pashupatinath temple as a tourist attraction. When compared to the previous year, 2019, overall tourist numbers in Nepal, it has declined by 1.96 percent in January, 1.00 percent in February, and 73.26 percent in March (Khadka et al., 2020). The Pashupati Area (excluding Indians) had 171937 tourists in 2019, while only 25,400 people visited Pashupatinath in 2020 in this category. As a result, the continuing and post-pandemic management at Pashupatinath Temple is a major worry in the current period for limiting the harm that might occur in the near future.

1.4 Purpose of the Study

The purpose of the study is to analyze heritage management practices in Pashupatinath temple area from tourism development perspective.

1.5 Objectives of the Study

The general objective of the study is to explain heritage management practices in Pashupatinath temple area. Similarly, the specific objectives are as follow:

- To examine attractions of heritage tourism and flow of inter/national tourists in the study area.
- To assess institutional role of government and non-government agencies contributing for heritage management in the study area.
- To explain overall heritage management practices in the study area.
- To analyze the relationship between characteristics of the respondents with respect to knowledge index, institutional role index and heritage management index.

1.6 Hypothesis Testing

Under the inferential statistics, this study will test following hypotheses.

1. Cost and Benefits of Hotel Enterprises, tour and travels as well as flower and souvenirs are normally distributed.
2. The knowledge index value, institutional role index value and heritage management index value are not normally distributed.
3. The variables related to temple visit types, visiting after Covid-19 and heritage management index are correlated.
4. The dependent variables such as knowledge index, institutional role index and heritage management indexes are described by predictors or independent variables.

Similarly, under the descriptive statistics, this study will also test the following hypotheses:

1. Heritage tourism has increased saving and credits habits of the entrepreneurs.
2. Direct beneficiaries are earning more than those of indirect beneficiaries from tourism.
3. The local community people are directly and indirectly involving in heritage management.

1.7 Significance of the Study

Tourism development in Nepal is largely dependent upon expanding linkages between nature conservation and tourism. Heritage tourism is the most essential element for our national development. It is regarded as a means of creating employment opportunities it is also aimed at diversifying and improving local economies without exerting any adverse environment and ecological impact. This study will be concerned with the importance of heritage management from tourism development perspective. The importance of this study includes heritage management practices in Pashupatinath temple area and contributions of government and non-government institutions in this regards. The study, through serving aforementioned objectives, aims at giving suitable policy and practice level recommendation that might be useful to the readers, state actor and local stakeholders including planner and policy makers. It will have significant contribution in heritage tourism diversification in UNESCO heritage site Pashupatinath temple area.

1.8 Limitation and Delimitation of the Study

Due to various constraints, the following are the construct limitations of this study:

- The study is based on cross sectional study under quantitative approach.
- Focus was given to analyze heritage management practices in Pashupatinath temple.
- This study tested the significance difference between tested variables.
- All descriptive hypotheses have been explained without any statistical testing by using descriptive method.

The construct delimitations associated with this study are as follows:

- The study is conducted in UNESCO heritage site Pashupatinath temple area.
- That is why the present research study did not cover entire area Bagmati river basin.
- This research focused on effective/efficient management activities, as well as goods, services, profitability, customer happiness, and the integration of institutional goals.
- This study is based upon limited information collected from 318 sample respondents.
- The research issues related to heritage management practices are analyzed and interpreted through the theoretical lenses of system approach, postmodern tourism and social capital.

1.9 Organization of the Study

On the basis of its content, information and material, this study is reported into seven chapters. In the first chapter of the study's introduction section, background of the study, explanation of the issues, aims of the investigation, importance of the study, delimitations of the study, and structure of the study are discussed. The second chapter

deals with literature review. It deals with concept of tourism and cultural tourism, theoretical orientation on cultural tourism, policies perspectives on tourism, empirical reviews and conceptual framework of the study. Similarly, the third chapter deals with research methodology which presents; research design, nature and source of data, rationale for the selection of the study area and rapport build up, universe and sampling procedure, data collection procedure, tools and techniques of data collection, reliability and validity, ethical consideration and method of data processing, analysis and presentation. The fourth chapter includes general introduction of the study area. The fifth chapter deals with agency role of government and non-government agencies working for heritage management. Sixth chapter deals on analysis and interpretation of overall heritage management practices. This give more focus on structurally collected information from the respondents. The seventh chapter incorporates discussions of findings, conclusion, implications and future direction drawn on the basis of study.

CHAPTER II

LITERATURE REVIEW

2.1 Thematic Review

2.1.1 World Heritage Management Practices

Modern methods of managing cultural heritage are the outcome of a paradigm shift away from heritage usage and exploitation and toward preservation. "Cultural heritage," which has a stronger connection to a community's and society's history, is replacing the term "cultural property." Previously, all heritage-related matters were organized according to each nation's laws, administrative customs, and processes. Even now, the administration of cultural heritage resources is dependent on national political institutions and laws, which are frequently intricately related to political history and land ownership customs

The Council of Europe established the Malta Convention as a result of changing viewpoints on heritage, how to improve its survival, role in society, and incorporation into spatial planning. In its forward study to the Fifth Conference of Ministers Responsible for Cultural Heritage in Slovenia, a table listing the then-considered "broad trends in cultural heritage management" is included.

Table 1: *Broad Cultural Heritage Management Trends*

<i>Theme</i>	<i>From (old concept)</i>	<i>To (new concept)</i>
Definition	Monuments	Landscapes
	Buildings	Urban areas
	Sites	Historic environment / cultural heritage
Role	National unity	Respect for cultural diversity
	Generate revenue	Wider economic benefits/social benefits
Decisions	State	Region/locality
	Authoritarian	Democratisation, Participation
Professionals	Experts	Facilitators
	Single discipline	Multi-skilled professionals
	Historical knowledge	Management skills
Significance	Old	Industrial Heritage, Post-war buildings
	Aesthetics	Commemorative value
	National importance	Local distinctiveness
	Monocultural	Values of different cultures
	Narrow range of values	Wide range of values
Interpretation	Expert-led	Community-led
Responsibilities	State -led	Communities, The market/private sector
	Heritage sector	Environmental sector
Management practices	Designation	Characterisation
	Separate conservation	Integrated conservation
	Site based	More strategic
	Technical research	Philosophical research

Source: G. Pace, 2021







Assuring the long-term health of the entire system, rather than the preservation of specific items, is the main objective of heritage management. In spite of that, this

conceptual advancement has been broadly embraced over the past 20 years, organizational and legal shortcomings make it challenging to put into practice.

2.1.2 Seven Wondered in the World

A collection of buildings from all over the world that stand out for their distinctive architecture, fine craftsmanship, and ingenuity is known as the Seven Wonders of the World. The provided catalogue eventually includes the best natural wonders or man-made landmarks. The list has evolved and been revised throughout time. The "new Seven Wonders of the World" are contemporary additions to Philo of Byzantium's ancient list of seven wonders, which guarded Giza's pyramids and Babylon's beautiful gardens. More than tens of millions of people participated in a 2007 online voting contest held by a Swiss firm, the New 7 Wonders Foundation, which resulted in the selection of the new wonders. All of these locations are UNESCO World Heritage Sites, full-scale architectural marvels, and top tourist destinations worldwide.

Table 2: *Seven Wondered in the World*

SN	Seven wonders	Location	Constructed Year	Image
1	Taj Mahal	Agra, India	AD 1643	
2	Great wall of China	China	AD 700	
3	Machu Picchu	Cuzco region, Peru	AD 1450	
4	The Colosseum	Rome, Italy	AD 80	
5	Christ the Redeemer statue	Rio de Jenerio, Brazil	AD 1931	
6	Petra	Ma'an, Jordon	312 BC	
7	Chichen Itza	Yucatan, Mexico	AD 600	

Source: Holidify, 2022

2.1.3 Macroeconomics of Tourism (Global-Regional-Local)

Tukova and Verak (2016) state that UNWTO estimates tourism will eventually overtake all other economic sectors as the largest and fastest-growing economic sector in the world. From 25 million visitors worldwide in 1950 to 278 million in 1980 to 527 million in 1995 to 1133 million in 2014. Global tourism revenue increased from US\$ 2 trillion in 1950 to US\$ 104 trillion in 1980, US\$ 415 trillion in 1995, and \$1,245 trillion in 2014 (UNWTO, 2015). With an 8 percent increase in international tourists, 2014 saw the largest growth in the region of the Americas. Asia, the Pacific, and the Middle East both experienced a 5 percent increase in tourist numbers after America. While tourism in Africa increased by 2 percent, it increased by an average of 3 percent in Europe. Despite the fact that Europe still has the largest market. Typically, European region has the highest percentage of intraregional arrivals and departures (approx. 90%) (Palatkova, 2011). Nepal's economy now heavily depends on tourism, which brings in a ton of foreign currency for this Himalayan Kingdom (Vaiphei, 2005). Due to an increase in foreign visitors, better service quality, longer stays, and other factors, the amount of foreign currency earned has increased over time (Shah et al., 2006).

2.1.4 Microeconomics of Heritage Tourism in Nepal (Global-Regional-Local)

Nepal is an exceptional location for mountaineering, trekking, rafting, and jungle safaris. Eight of the top 10 mountains in the world are found there. A unique combination of natural beauty and cultural wealth can be found at 10 different world heritage sites. In 2018, it welcomed approximately 790,000 visitors, who paid almost US\$ 472 million in tourism-related expenses (NPC, 2019). Our heritage connects us to the past and provides us with important information about our ancestry and evolution. It has the potential to make a significant contribution to long-term development, poverty reduction, and economic prosperity (WBG, 2017). Nepal is a well-known destination for pilgrims because of its renowned, amazing, and proud historical and holy sites. Two of the most significant locations are Lumbini, the birthplace of Lord Buddha, and Pashupatinath, the hub of Hinduism. The most popular international pilgrimage is Lumbini, according to statistics. 1,517,134 people visited it, 76.2 percent of them from Nepal, 12.7 percent from India, and 11.2 percent from other countries. Similarly, 163,311 American visitors came to Pashupatinath's website (MoCTCA, 2019). The tourism industry produced foreign currency at Rs. 58.5270 billion in the fiscal year 2016/17. This amount represents 71.3 percent of all foreign currency earned from exports of all goods and services, 24.3 percent of all foreign currency earned from exports of all goods and services, 5.1 percent of all foreign currency earned abroad, and 2.3 percent of Gross Domestic Product (MoCTCA, 2019).

2.1.5 Tourism Development in Post-Pandemic Situation (Global-Regional-Local)

Governments are already making moves to strengthen their tourism industries in the wake of COVID-19, including promoting digital transformation, switching to a less seasoned tourism framework, and redesigning tourism for the future.

Table 3: *Previous Lookup Initiatives and their Proposed Restoration Solutions*

Author(s) Publication Year	and Region Research	of Main Findings and Recovery Solutions (If Any)
Abbas et al., 2021	Worldwide	Since pandemics won't be completely eliminated in the future, the tourism industry must first make excellent sanitation investments.
McCartney, 2020	Macao	To diversify the tourism business, public-private partnerships should be leveraged rather than top-down approaches.
Sigala, 2020	Worldwide	Encourage academics to consider and utilize the COVID-19 as a transformative experience in creating and putting into practice innovations in the tourist industry.
Škare et al., 2021	Worldwide	To maintain a healthy and successful travel business, the public and private sectors must collaborate. The effects of epidemics on the sector must be carefully considered by administrators, and whenever new risk-control strategies are needed, they must be developed.

Source: Orindaru et al., 2021

At the EU level, several initiatives to promote domestic tourism have already been developed and put into action. These initiatives include special hotel discounts for citizens of the country (Cyprus), inexpensive tourist accommodations, and subsidies for 25 percent of lodging costs; a lower VAT rate (from 15% to 10%) on lodging, culture, and sports (Czech Republic); online campaigns; and corporate or business vacations (Czech Republic).

In the case of Nepal in terms of Post-Pandemic Tourism Development Strategies, no formal government laws have been enacted. The methods Nepalese people are using or should use to resurrect tourism in the wake of the earthquake are up for debate, according to a report in Nepali Times, 2021. Climbing, trekking, wildlife, and culture tourism can all benefit Nepal's tourism industries, but they must be handled sustainably and with greater equity. To avoid forcing people to leave, Nepal's new tourism model needs to be high-yielding and focused on providing as many jobs as possible. Maximizing traveler spending in locations where it can have the biggest influence on boosting socioeconomic circumstances is another important aspect of spreading tourism's benefits. The modern system distributes the majority of the money spent on Nepal vacation packages to travel wholesalers in Europe and other origin nations, as well as business middlemen in Kathmandu. Because of this, with a few exceptional exceptions, the out-migration from rural towns hasn't decreased much despite the increased number of travelers. Following the epidemic, people are expected to avoid taking long-haul flights. As a result, we should emphasis our marketing initiatives on both local and international tourists as well as the immediate area. Visitors will demand guarantees of their health and safety and be prepared to pay top dollar for Nepal's numerous attractions.

2.2 Theoretical Aspects

Researchers can examine knowledge conflicts that affect interactions between local actors, stakeholders, and beneficiaries, including the researchers themselves, using theoretical methodologies (Long & Long, 1992). As a result, this research will use theoretical stances or insights from the system approach of management theory, postmodern tourism, and social capital in this study.

2.2.1 System Approach

Management theories comprise ideas that offer suggestions for management methods and tools that may be implemented by any business. The systems approach is one of the current system theories that claim that organizations are made up of a complex collection of varied components that collaborate to achieve a shared purpose (Indeed Editorial Team, 2021). In the 1950s, the systems approach was proposed as a problem-solving paradigm. Both broad and specialized systems are examined in the systems approach. The general system approach to management is primarily concerned with formal organizations, and the principles are based on sociological, psychological, and philosophical techniques. The examination of organizational structure, information, planning and control mechanisms, and job design, among other things, are all part of the unique management system.

In the discipline of management, Chester Barnard was the first to apply the systems approach. According to him, effective CEOs require a high level of responsible leadership. In many functions such as planning, organizing, directing, and controlling, it is possible to bring out the inter-relationships. Because it is so near to reality, this technique has an advantage over the others. The company is viewed as a system with interconnected components that must be coordinated for maximum efficiency and performance (Cornell & Jude, 2015). The essential components of a system that indicate how diverse segments of an organization work together to achieve a shared purpose are as follows.

Table 4. *Components of System Approach*

Components	Functions
Inputs	<ul style="list-style-type: none">○ People, capital, managerial skills as well as technical knowledge of skills○ Group of people like; employees, consumers, suppliers, stockholders, federal, state and local governments.
Process	<ul style="list-style-type: none">○ Effective and efficient management functions as finance, production, personnel and marketing
External variable	<ul style="list-style-type: none">○ Supportive external environment for transforming inputs into outputs
Outputs	<ul style="list-style-type: none">○ Products, services, profits, satisfaction and integration of the goals of various claimants to the organization
Reenergizing the system	<ul style="list-style-type: none">○ Satisfaction and new knowledge or possible inputs○ Profits are reinvested in cash and capital goods, such as machinery, equipment, buildings and inventory

Source: Cornell & Jude, 2015

In addition, Harry (1990) identified 10 quality system indicators, including components (subsystems), connections, structure, interaction, process: holism and emergent features, identity, environment, and conceptualization (aims and values of the

individual or group). Without a doubt, the indications may assist processes in running more smoothly and efficiently, resulting in five advantages: offer training programs to develop employee abilities, review performance and make final judgments, analyze employees' motivation for working beyond monetary gain, encourage impartiality, and allow for adaptation (Indeed Editorial Team, 2021). The systems approach requires a lot of proving. Verification (system specification and dynamic operating environment) and validation are the two aspects of the proofing process (whether the system meets the stakeholder needs).

2.2.2 Postmodern Tourism

Mystification, pluralities, projections, confrontations, hazards, and solitude have long been connected with post-modern tourism (Upadhyay, 2018). Modern progress in the area of tourism, as well as economic, political, and paradigm shifts, have highlighted that post-modern tourism is confronted with not only opportunities, but also risks, uncertainties, and dilemmas (Tracy, 1996). The uneven and imperfect character of information, specifically, the amount to which certain forms of unsaid knowledge of local cultures, institutions, and so on can be gained in advance of a tourist journey rather than via direct experience in the field, creates known and unknown hazards. Tourism-related cultural risk is socially built in specific historical and cultural settings, resulting in a typology of risk rationalities based on norms and group cohesiveness that gives tourism-related insights.

Even in a physically tiny nation like Nepal, increasing numbers of visitors are able to see hundreds of distinct cultures singing, disputing, and plotting among Nepalese. The tourists' perceptions of the global village are becoming more absorbed. The focus is also on mass and minority populations, oriental and non-western cultures, religious traditions, ethnicity, environment, ecology, and folkways, all of which provide real qualities and real places from which to discern the other side, the host society, resulting in the emergence of a new movement known as tourism critique (Richter, 1989). Much of the research and discussion surrounding postmodern tourism has centered on whether its impacts are positive or bad, and whether they are developmental or anti-developmental. A growing number of tourism specialists are challenging the simplistic claims that tourism destroys culture and tradition. It claims that the impact of hedonist pleasure seeking, materialistic consumerism, and ostentatious effects of tourism on the local socio-cultural structure has resulted in the destruction of pre-existing host culture's structures, as well as the degradation of cultural integrity and cultural pollution.

New understandings, fresh experiences, and new inputs from an ever-increasing variety of external contacts, especially in the context of migration and globalization, prompt each generation to identify their tradition. There is a new diversity (of cultural expression) that is founded on interconnections rather than individuality. This represents a transition in the understanding of tradition from a naturalistic to a symbolic one. Later generations may modify what is conventional for one generation. Who then is to settle on which of the traditions is authentic and is to be saved? The imposed etic approach,

according to Berno (1996), frequently incorporates judgmental pronouncements about what is proper and good for others. Many in Nepal consider Shaman tourism as insensitive and superstitious commoditization, with tourism as the perpetrator of superstition. Many Nepalese visitors see magico-religious tourism as confirming, according to an emic approach to shamanism that focuses on actor-oriented, culture-specific values. Magico-religious tourism can be seen of as rebuilt ethnicity, or the preservation and maintenance of ethnic forms for the enjoyment of ethnically diverse people. In postmodern tourism, such refurbished ethnicity is not necessarily less real than natural ethnicity.

2.2.3 Social Capital

Social capital is a result of neighborhood relationships in every community that encourages group engagement or collaboration. (Sorheim, 2003; Ponthieux, 2004). Thus, preserving social networks, social connectivity, trust, reciprocity, sense of identity, and standards is referred to as social capital. The quantity of social capital possessed by an individual is determined by the size of the network of relationships that he or she can successfully deploy, as well as the amount of capital (economic, cultural, and symbolic) that each member of the network holds (Bourdieu, 1986). Reasoning that social capital is a property of persons in a social setting that they may gain by deliberate actions/interactions. Coleman's views in the description and explanation of social activity have been highlighted in two main intellectual streams. The first is the sociological perspective, which places the person in a social and cultural context where he or she is bound by "norms, regulations, and duties." The second approach is the economic one, which is based on self-interested, self-directed individuals attempting to achieve their objectives (Coleman, 1988). Social capital has been characterized in a variety of ways, all of which have been related to communal standards, values, and connections that represent an individual's membership in "a shared existence centered on family and community" (McClenaghan, 2000). As a result of these theoretical notions, the respondents were able to examine several forms of social capital or connections, as well as their basic functions, as shown below.

Table 5. *Types and Functions of Social Capitals*

Social Capital	Types of Social Capital	Basic Functions
	Boding relationships	Productive and mutual relationships between and among members of same ethnic groups
	Bridging relationships	Productive and mutual relationship between and among members of multi ethnic groups
	Linking relationships	Productive and supportive relationships between and among local community members and those who have power and prestige

Source: Coleman, 1988

2.3 Policy Aspects

2.3.1 UNESCO Heritage Management

In the 1972 UNESCO Convention Concerning the Protection of the World Cultural and Natural Treasures is carried out. It is the conventional method of identifying and defining cultural and natural heritage as properties is deeply ingrained (UNESCO, 1972). Article 1 of the "Definitions" section categorically refers to monuments, groups of structures, and locations as "cultural heritage." Ripp and Rodwell (2017) state, the 1972 UNESCO Convention Concerning the Protection of the World Cultural and Natural Property (the World Heritage Convention) is deeply rooted in the traditional method for defining and categorizing cultural and natural heritage as houses (UNESCO, 1972).

2.3.2 Heritage Management in Nepali Constitution

According to Article 32 of the Nepalese Constitution from 2072, each Nepalese community that exists in Nepal has the right to preserve and advance its language, script, culture, cultural civilization, and history.

2.3.3 NTSP (2016-30)

Increase the country's economy through recognizing, protecting, promoting, and publicizing the countries historical, cultural, religious, archeological, and natural heritage places, and prioritizing local people in the sharing of its benefits. Based on the aforementioned words from the new constitution of 2015, the federal government sees tourism as a leading component of the national economy. As a result, the government developed the National Tourism Strategic Plan (NTSP [2016-25]), which set a target of 25, 22000 tourists by 2025. It will generate US\$ 3401 million in revenue and 6, 32000 jobs, contributing 9.29 percent of GDP (MoCTCA, 2017). Province-by-province structural tourist development plans, as well as 100 tourism development regions, were developed during the execution of the NTSP. In addition to biodiversity conservation, language, culture, and fine arts preservation, and tourism fee collection, devolved local governments have power and control over tourism development (Constitution, 2015). The following is a list of policies that pertain to the development of Nepal's tourist industry.

Table 6. *Tourism Policy in Nepal*

Development Plan	Tourism Vision 2020	Tourism Strategic Plan (2016-25)	Constitutional Policy Guidelines , 2015
1Plan, 1956-61	-Improving livelihoods	-Improving rural lives	“Increase national economy through tourism by identifying, protecting, promoting and publicizing the historical, cultural, religious, archeological and natural heritage sites of the country and prioritizing local people in the distribution of its benefits”
2 Plan, 1962-65	of the people by	through tourism	
3Plan, 1965-70	developing integrated	-Increase tourism share	
4Plan, 1970-75	tourism infrastructure	in GDP	
5Plan, 1975-80	-Increasing tourism	-Development and	
6Plan, 1980-85	activities/products	extension of heritages	
7Plan, 1985-90	-Generating rural	-Promoting Nepal as	
8Plan, 1992-97	employment	tourism destination	
9Plan, 1997-2002	-Enhancing	-Improving service of	
10Plan, 2002-2007	inclusiveness of	civil aviation	
Interim Plan, 2008-10	women/deprived	-Attracting investors in	
Interim Plan, 2011-13	communities	tourism sector and	
13 Plan, 2013-16	- Spreading tourism	-Establishing tourism	
14 Plan, 2016-18	benefits to villagers	University	

Source: Constitution, 2015; NPC, 1970, 2008, 2016; Tourism Strategic Plan, 2016; Tourism Vision, 2020

2.4 Empirical Review

There have been numerous studies and explorations about heritage management techniques. The majority of studies have been conducted using the following criteria.

2.4.1 Earth quake recovery

World Bank (2017) states that Bagan is a significant historical site in Myanmar that is situated in a region with active geology. 400 Buddhist temples and stupas were destroyed on August 24, 2016, by a 6.8 magnitude earthquake. With the assistance of UNESCO, the World Bank, and other partners, a quick assessment of the affected structures was carried out; for a small number of the monuments, a comprehensive study was carried out that included suggestions for structural stabilization and ways to increase Bagan's adaptability. According to these evaluations, there was a connection between 2016 damage and the subpar preservation, restoration, and repair of some damaged monuments, just as there had been following the 1975 earthquake.

In 1998, the World Bank provided funds for the stability of buildings, the preservation of historical texts, and the recording of traditional music and dances. A number of historic structures had their seismic retrofitting plans funded as part of the Istanbul Seismic Risk Mitigation and Emergency Preparedness (ISMEP) project in Turkey, which was supported by the World Bank.

2.4.2 Conservation ethic (Traditional vs. Modern)

According to Silvio Mendes Zancheti (2014) mentioned heritage conservation is a task that balances using modern materials and construction techniques with more traditional ones. The situation is compounded by the scientific conservation's material fetishism continues to have a significant influence on present conservation practices. But even after decades of research and the application of scientific concepts, fundamental problems remain unanswered: Is it accurate to say that new materials are more effective than older ones? How can the preservation of an object's historical importance be considered when choosing materials and methods? Finding monument and site conservators who are knowledgeable enough to decide on this matter is difficult. The organization of training initiatives that address the novel theoretical problems brought on by the shift in the conservation paradigm is a top priority right now.

2.4.3 Wastage Management

Jessica (2015) claims that waste management in underdeveloped countries is rarely integrated and there is typically no explicit delineation of roles for responsibilities and deadlines among the organizations concerned. There is frequently no overarching organization to coordinate overlapping waste management activities that span many authorities. Because of this situation, it is challenging to carry out waste management activities properly and there is miscommunication among stakeholders when it comes to technical cooperation and project development. A significant barrier is the absence of technical standards and an efficient method for enforcing policy, in addition to these organizational and operational problems. The promotion of unsustainable waste

management systems is only made possible by the public's and policymakers' lack of environmental awareness and education on waste management. Communities need to take a very active role in the process. According to (O'Connell, 2011), there is a discrepancy between one's values and behaviors. This is a reference to the discrepancy between people's concern for the harm that household rubbish causes to the environment and their lack of effort to reduce waste or take other environmentally friendly measures.

2.4.4 Spiritual Value of River Basin (Ganga, Bagmati and Others)

According to Kamala Dahal's study report from the year 2021, Hindus worship rivers as goddesses. They are considered as holy places as a result. On special events, feasts, and holidays, lots of people come to the riverbank to take spiritual baths. Several sacramental and liturgical activities are carried out along the riverbanks after the bath. Similar to this, rivers serve as sites of pilgrimage for the Ganga. According to the Puranas, Ganga is Lord Shiva's bride and the daughter of Bhagiratha. Conversely, rivers are regarded as Jaldevis. On the banks of significant rivers, one can find the majority of spiritual locations. In addition to Varahakshetra, the rivers also flow through Devaghat, Rurukshetra, Maidhar, Kathmandu, Janakpur, Kapilvastu, and Muktinath. The Bagmati River is the longest in India. The Kathmandu valley is traversed once it rises in Bagdwar. Pashupati, Guheswari, Dakshinkali, and other revered landmarks can be found on the river's bank. Consequently, the culture of the Bagmati is of great value.

2.4.5 Religious Value of Heritage Sites (Lumbini, Golden Temple, Bethlehem, Mecca, Pashupatinath)

Vaidya (1999) claims that Lumbini has always retained a very holy position as a pilgrimage hub for all Buddhists and peace-loving people of the world. From the time of Emperor Ashoka, Lumbini developed into a Buddhist pilgrimage site as well as a hub for nonviolence, compassion, peace, and humanism. Visitation to the location brought Ashoka much spiritual comfort.

The Golden Temple is the third most popular tourist destination in India. It has grown into a major Sikh pilgrimage center. Sikhs who have left India and are now living abroad try to go at least once. The most significant location for temporal authority in the Sikh religion, it also serves as the religion's spiritual center. The historical, spiritual, and cultural significance of the Golden Temple, as well as its appeal to Sikhs, make it a popular destination (Jutla, 2016).

Bethlehem is situated in the lush limestone hills of the Holy Land, 10 kilometers south of Jerusalem, according to UNESCO (2012). Since at least the second century AD, people have thought that Jesus was born in Bethlehem where the Nativity Church is now. The location of the Nativity is noteworthy since it is one of Christendom's holiest locations and serves as a symbol of Christianity's beginnings. Over the course of the previous 1700 years, pilgrims have visited Bethlehem and the Church of the Nativity on several occasions.

Mecca, the most well-known holy site in Islam, is one of the oldest towns in the world, according to I. E. Ascoura (2013). It is nestled on the foothills of the Sarawat hills

at around 700 meters above sea level. Ascoura (2013) writes that Mecca is this "wonderful city." Petroni (2014) claims that during the past few decades, the number of visitors to the Prophet Mosque in Medina and the Grand Mosque in Mecca has grown significantly, reaching several million annually.

Similarly, Pashupatinath would be a fantastic "must visit" for anyone who is inspired by the cultural history of the Kathmandu Valley, according to Chris Johnston (2002).

2.4.6 Heritage Management for Certain Ethnic Groups

According to Petroni (2014), the project "Construction of Ethnic Cultural and Ecological Village" (1999–2004) is a Chinese adaptation of the Eco museum paradigm introduced in the 1990s. The management of the cultural heritage of the Chinese ethnic minority is significantly impacted by community participation, according to the project's theoretical framework. It offers rural ethnic cultures the option of either developing directly into a cohesive national plan or doing so under external supervision. Some of the scholars such as Ascoura (2013), Chakravarty (2019), discloses community-based local efforts carried out in numerous regions of the world, including India, should be imitated. Petroni (2014) mentioned that the number of visitors to Mecca's The Kalaghoda Association of neighborhood residents has organized an art festival, heritage tours, street side galleries, and outdoor cafes to preserve Mumbai's historic structures.

2.4.7 Role of Institutional Agencies for Supporting Heritage Management

Ascoura (2013) writes that the number of people who visit Mecca as reported assert that the significance of heritage assets transcends national boundaries. Because of this, the legal need to preserve cultural properties is firmly established in international law, based on the agreements of global advisory organizations including ICCROM, ICOMOS, and IUCN as well as the UNESCO World Heritage Centre (Denhez & Dennis, 1997). According to Ascoura (2013) and Petroni (2014), the number of travelers of Mecca visit on the principles and standards established by these advisory bodies for safeguarding heritage assets, these advisory committees build national heritage management systems. Governments, whether municipal, state, national, or a combination of them, are in charge of creating an environment that is conducive to the preservation of historic architecture (Macdonald, 2011). This is done by making sure that regulatory planning is done and by creating and putting into place efficient heritage management systems.

2.5 Foundational Works (Empirical Review)

In Pakistan, Khan et al., (2020) looked at the causal links between tourism and economic growth, energy development, and poverty. According to the data, 1 percent increase in tourism boosts GPD by 0.051 percent, FDI by 2.647 percent, agriculture development by 0.26 percent, and decreases poverty by 0.51 percent in the long term. As a result, the authors recommend that policymakers create consistent and integrated policies for competitiveness, sustainability, and maximizing tourist advantages. Moreover, in the South-Moravian area, Znojmo, Breclav, and Hodonn, located in the rural borderland with

Austria and Slovakia, Stastna et al., (2020) used geographical and sociological methodologies to investigate the links between cultural tourism and rural development. Because the region's economy has fanned out in numerous ways, cultural tourism can barely be the major engine of rural growth following the demise of agriculture, according to the research. It may, however, be a valuable supplemental activity that provides both economic and non-economic advantages. UNWTO in 2018 conducted online polls with 43 percent of member nations and 61 foreign experts/academics. The relevance of cultural tourism was verified in this survey, with 89 percent of national tourist authorities included it in their tourism policies. Cultural tourism was predicted to rise further, with respondents estimating that it accounted for about 39 percent of total foreign tourism arrivals in 2017, or over 516 million worldwide trips.

Tourism is diverse and dynamic, with many sorts and forms of tourism depending on the conditions and time period. Mass tourism, for example, refers to the coordinated migration of a huge number of people to popular vacation locations for recreational purposes. It's a phenomenon characterized by mass consumerism and the use of pre-packaged items. In terms of idea, mass tourism is the peak of aggressively large-scale, uniformly offered packages, as opposed to elite or luxury tourism (Theng, 2015). People may now visit a broad range of sites because to improved transportation, economic capabilities, and globalization (Hall, 2005), resulting in mass tourism. The building of seaside resorts in England and Wales, as well as the development of public transportation and successful railway networks in western nations in the 19-20th centuries, may be traced back to the foundations of mass tourism (Urry 1990; Honkanen, 2004; Manera et al., 2009).

According to some historians, mass tourism began in 1851, when Thomas Cook led a huge group of visitors to the Great Exhibition in London. Fostering both exotic sun and beach tourism, the Mediterranean might be called the first mass tourism destination (Lofgren, 1999). Despite the fact that there has been an increase in global awareness about socio-cultural and environmental issues, as well as altering tourist consumption and behavioral patterns, new difficulties, trends, and perspectives in tourism development have evolved in recent years. In developing nations, an alternative type of tourism arose between the 1970s and the early 1980s: environmental, cultural, and social-based tourism, which is more sustainable and ethical (Brookfield, 1988; Butler, 1990; Smith & Eadington 1992; Bramwell, 1996; Wall, 1997; Munt, 2003). One of the alternative tourisms to highlight is sustainable tourism. According to Holden (2003), sustainable tourism is more ecologically benign than typical mass tourism. Sustainable tourism meets the needs of present tourists and host communities while both protecting and growing tourism opportunities in the future. It is intended to lead to resource management that achieves economic, social, and aesthetic goals while preserving cultural integrity, vital ecological processes, biological diversity, and life support systems (WTTC, 1998). The three pillars of sustainable development that the research framework focuses on are ecological sustainability, economic sustainability, and equity. According to the UNWTO sustainable tourism

development criteria and management practices are relevant to all forms of tourism in all kinds of sites, including mass tourism and the various specialist tourist sectors.

Another sort of tourism that has been present for thousands of years is religious tourism, sometimes known as spiritual tourism or pilgrimage tourism. There has been a long-standing tie between the two as pilgrimage is considered the first kind of tourism (Eliade, 1969; Fleischer, 2000; Smith, 1992). Religious tourists are more inclined to visit religious places or participate in religious pilgrimages (Buzinde et al., 2014; Kruger & Saayman, 2016; Wang et al., 2016). Today, many of people travel throughout the world in search of spiritual guidance and sanctity, visiting holy sites. Religious pilgrimages, such as India's Kumbha Mela, which draws around 70 million Hindus, and Saudi Arabia's Hajj, a Muslim pilgrimage, continue to draw the greatest number of visitors (which gathers around 2 million people).

Thousands more others come to pay their respects to Buddha, Jesus Christ, or other gods (Tala & Padurean, 2008). Every year, religious tourism produces 18 billion dollars, with 300 million journeys fueled by religion. Similarly, the importance of cultural tourism cannot be overstated. According to Adams (2008), cultural tourism is a type of special interest tourism that include leisure travel with the objective of witnessing or experiencing a place's distinct culture, people, and products or productions. Since the time of Herodotus, who designated the seven "Miracles" of the Ancient World in roughly 440 BC, cultural tourism has existed. Because culture was viewed as a critical component of upward mobility education in the nineteenth century, it was a major motivator for travel. Cultural tourism, on the other hand, saw the most rapid growth in the latter half of the twentieth century. Furthermore, Timothy (2011, p. 4) defines heritage tourism as "tourists observing or experiencing built heritage, living culture, or modern arts." It possesses both tangible and intangible assets, and it may be found in both rural and urban settings (Giovine, 2009 as cited in Park, 2014).

Cultural heritage places are vital, and global stakeholders, including international organizations, are cooperating to protect and restore them. One of the primary organizations involved in this effort is UNESCO, a French institution founded since 1945, it has aided in the protection of cultural and natural world historic sites. It promotes the identification, conservation, presentation, and transmission to future generations of cultural and natural heritage that is of extraordinary importance to people all over the globe. The Convention Concerning the Protection of the World Cultural and Natural Heritage, enacted by the UNESCO General Conference in Paris from October 17 to November 21, 1972, with the purpose of identifying, safeguarding, and maintaining natural and cultural heritage places of extraordinary significance to mankind. UNESCO divides world heritage sites into three categories: cultural, natural, and mixed. Altogether, UNESCO has received nominations for 1,121 world heritage sites from 167 countries, comprising 869 cultural, 213 natural, and 39 combination assets (World Heritage Lists, 2020). Nepal approved the pact and became a full member of UNSECO on June 20, 1978, making its historical sites

eligible for inclusion on the list. The United Nations Economic and Social Commission for Nepal (UNSECO) has been tasked to conserve Nepal's ten (cultural and natural) heritages, which are mentioned below:

Table 7. *List of World Heritage Sites in Nepal*

SN	Heritage sites	Location(district)	Listed date	Type of heritage
1	Sagarmatha National Park	Solukhumbu	1979	Natural
2	Kathmandu Durbar square	Kathmandu	1978	Cultural
3	Patan Durbar Square	Latitpur	1978	Cultural
4	Bhaktapur Durbar Square	Bhaktapur	1978	Cultural
5	Swayambhu	Kathmandu	1979	Cultural
6	Boudanath	Kathmandu	1975	Cultural
7	Pashupatinath Temple	Kathmandu	1979	Cultural
8	Changunarayan	Bhaktapur	1979	Cultural
9	Chitwan National Park	Chitwan	1984	Natural
10	Lumbini	Rupendehi	1997	Cultural

Source: UNESCO, World Heritage List, Nepal

The purpose of the List of World Heritage in Danger is to alert the international community to conditions that imperil the same attributes for which a property was inscribed on the World Heritage List, as well as to encourage corrective action. UNESCO has identified a number of concerns that relate to heritage management which are: 1) Armed conflict and war 2) earthquakes and other natural disasters, 3) pollution 4) poaching 5) uncontrolled urbanization and 6) unchecked tourist development pose major problems to World Heritage site.

Nepal is a popular tourist destination because it is known as the living museum, Shangri-La, the world's root, the birthplace of the apostle of peace, the country of living goddesses, the city of golden pagodas and parasols, Himalayan pilgrimage, nature amphitheater, and the navy kingdom of 123 spoken languages and 125 ethnic groups .Our incomparable & prosperous natural cultural heritage includes the birthplace of Sita, Shiva's abode, land of mysticism and eroticism, land of nonstop festivals, homeland of numerous flora and fauna, harboring eight cultural heritage sites in Kathmandu and Lumbini and two natural (Sagarmatha and Chitwan national parks) and rest place of wild animal and bird varieties, etc. Each year, thousands of tourists flock to Nepal, lured by the country's unique natural, cultural, and spiritual attractions, which much outweigh the country's tourism potential.

Various institutional agencies have played an essential role in the administration and conservation of cultural heritage sites. Just a few examples are the Pashupati Area Development Trust (PADT), Bagmati River Cleanup Campaign (BRCC), the Bagmati River Basin Improvement Project (BRBIP), High-Powered Committee for Integrated Development of Bagmati Civilization (HPCIDBC), the federal government, and municipal governments. PADT is in charge of the overall management of the destination, and it has been providing services and facilities to pilgrims for regular festivities and celebrations (Neupane, 2019). All authorities, including Guthi Sansthan, local government, local stakeholders, and other national and international organizations, are directed by PADT

(Tandon, 1996). BRBIP aims to improve water security and resilience in the Bagmati River Basin in the face of projected climate change impacts. It is an attempt by the Nepalese government to address the Bagmati River basin's degradation with mixed outcomes. The project has formed the High-Powered Committee for Integrated Development of Bagmati Civilization, Nepal's first river basin organization, to lead IWRM initiatives in the basin. The project provided funding for the building of an upstream dam, weirs to promote water oxygenation, riverbank beautification, and community activities to restore the river environment in the Kathmandu Valley.

In May 2013, Bagmati River Cleanup Campaign, a citizen-led initiative in Kathmandu, began. From Baghdwar to Chobhar, this program attempts to clean a 21-kilometer stretch of river. The ongoing cleaning campaign is simply a social initiative by organisations aiming to improve Kathmandu's livability. The effort is supported by the GoN, Nepal Police, Nepal Army, Kathmandu Metropolitan City, and international charitable organizations such as Lions International. Celebrities, public figures, students, and visitors are among those who are involved. Every Saturday (a Nepalese holiday), the event kicks up at 7:30 a.m. and lasts three hours. The campaign has engaged the assistance of over 350 organizations and 250,000 volunteers by December 2018. Through central government, all key government ministries and departments, including the DoA, Development of Cultural Tourism (DCT), Department of Urban Development and Building Construction (DUDBC), MoEnv, WECS, MoUD, MOFSC/DSCWM, coordinated, collaborated, and were responsible for formulating policy, regulating, implementing, and monitoring Pashupatinath area management.

Local governments, local social organizations, the general public, the Guthi system, and pilgrims all have a role in Pashupati heritage management, with or without community engagement and interaction. The Ancient Monuments Preservation Act 2013 (GoN, 2017a) and the ancient Monuments Preservation Rules 2046 are the government's main legislative tools for protecting and restoring historical monuments and heritage sites (GoN, 1989). To guarantee that such laws are implemented smoothly, all regulated organizations and institutional authorities should cooperate more efficiently together to apply precise and effective rules to everyone.

Based on the foregoing evaluation, this study has discovered several obvious research gaps that might contribute to the knowledge society in Nepal and beyond. This study used a consensus building and shifting strategy (Hollenbeck, 2008) to identify five significant research needs. First, empirical information about historical, religious, cultural, natural, and spiritual heritage tourism attractions, as well as the flow of foreign and domestic tourists in the Pashupatinath temple region, is required for tourism development and marketing. Second, heritage tourism development activities should be based on ideas such as the system approach to management, postmodern tourism, and social capital theories. Third, heritage management approaches should be described in terms of duty bearers', beneficiaries', and tourists'/visitors' perspectives. Fourth, compositing indices

should be used to characterize the connection between and among heritage management practices-related variables (social demographic index, institutional agency index and heritage management index), relationship test between indexes (Pearson correlation coefficient), significant difference test of the indexes (ANOVA), normality, and multivariate analysis (composite indexing, multiple regressions models). Finally, subjective narratives of the selected participants and theoretical notions utilized in this study must be used to triangulate heritage management techniques.

2.6 Conceptual Framework of the Study

On the basis of literature reviews, researcher has developed mind map of this study to address researching issues. On the top of the framework, researcher has presented philosophical and methodological frame. On the center, researcher has presented title, themes of the study, research objectives and theoretical perspectives (see in Figure 1)

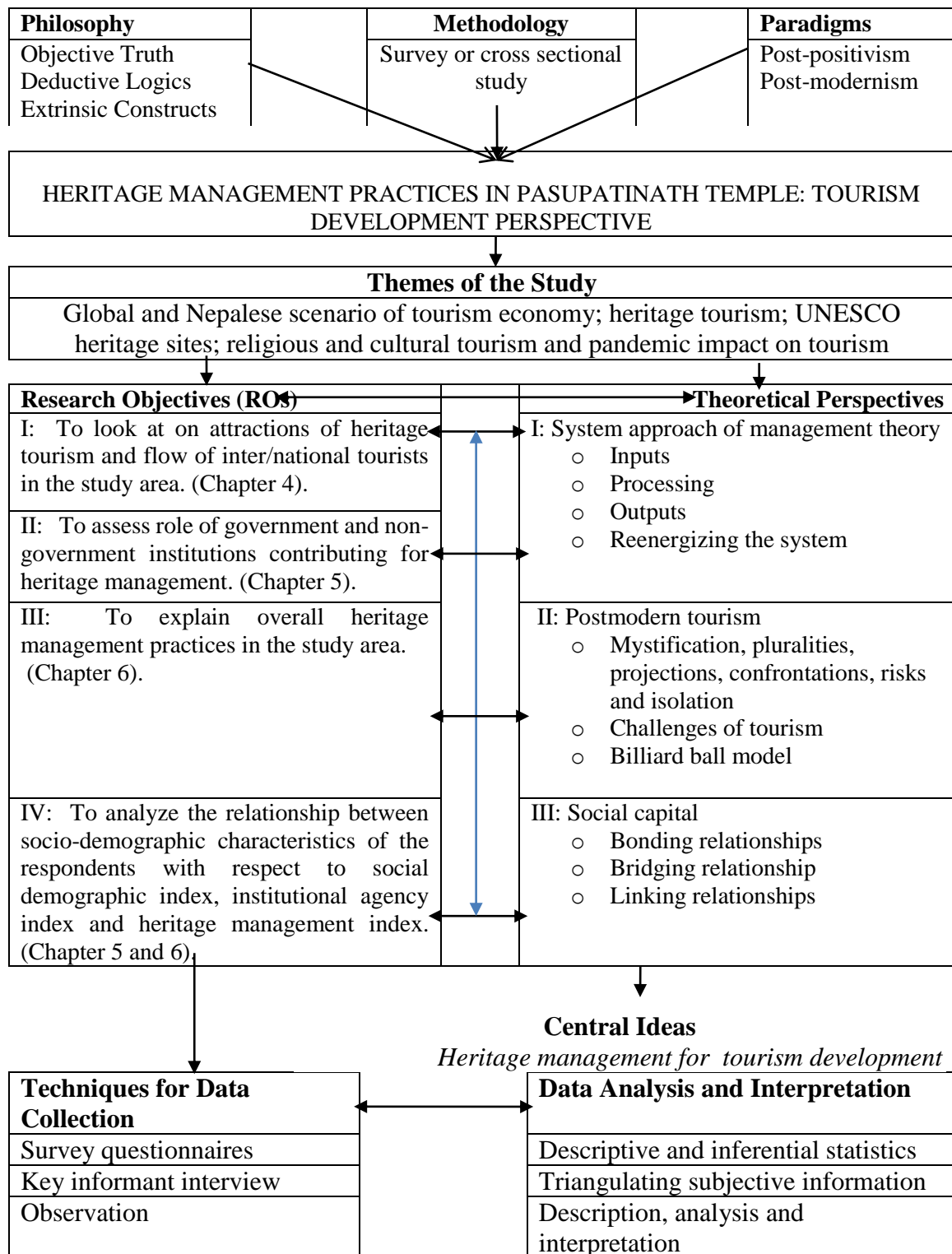


Figure 1. Conceptual Framework of the Study

Source: Developed by the Researcher, 2022

CHAPTER III

RESEARCH METHDOLOGY

3.1 Research Philosophy

As a result of understanding the aims and objective of this study and exploring previous research, I have combined an objective ontological viewpoint with a deductive logic generating process, or epistemology. In doing so, the study had applied postmodernism approach as an epistemology of constructivism that helps researcher to generate multiple forms of genres during the observation and conversations with the research participants.

More precisely, I have taken the quantitative approach to investigate objective knowledge., while some qualitative or narrative data were also be triangulated throughout data analysis. Based on my research philosophy and paradigm, This study applied quantitative approach and survey methodology which assumes the conditions of the true experiment in different setting without controlling and manipulating of the studied variables .A survey is merely a numerical representation of the main characteristics of a research population. A small group of people are asked to respond to a series of questions as part of this data collection technique (Gupta & Gupta, 2015). This research used trend surveys approach that follows a quasi-experimental study design to cover single subject heritage management techniques in which a numerical description of the sample population and findings/conclusions gained from the study helped to generalize the entire population. Thereby, from this information and method of data collection was suitable for this study as it helped to discover heritage management practices from the view of tourism in the Pashupatinath temple area.

3.2 The Field and Rationale

“Pashupatinath temple is 1000 years of antiquity, the linga, and the temple’s houses are ‘prevedic’ in making. The temple is seen as the forehead of Shiva. Thus the temple is very significant in many ways.”-Spiritual guru “Sadhguru”

The Pashupatinath Temple region, a UNESCO World Heritage Site, was chosen for this research. The temple, which dates from 400 A.D., is located 5 kilometers north-east of Kathmandu, at Gaushala, Kathmandu, along the Bagmati River's banks. This national treasure was designated as a UNESCO World Cultural Heritage Site in 1979. As a result of its religious, cultural, spiritual, historical, natural, and heritage value, Pashupatinath temple is the ultimate destination for profusion of people from across the world and within Nepal. Thousands of pilgrims visit this temple, also known as 'The Temple of Living Beings,' from all over the world. The temple received a total of 2, 04,825 Indian tourists, with 171,937 visitors from a third nation. As a result of its religious, cultural, spiritual, historical, natural, and heritage value, Pasupatinath temple is a popular tourist site both worldwide and domestically. On significant occasions such as Ekadasi, Shrawan's holy month and its Monday Sankranti, Mahashivratri, and Teej Akshaya, Teej

Akshaya is performed. On Bala Chaturdashi, Rakshabandhan, Grahana (eclipse), and Poornima (Full Moon Day), the entire atmosphere becomes festive and joyous as a large number of people assemble here. According to The Kathmandu Post, 1.5 million visitors, including 100,000 international tourists, visited Pashupatinath during the Maha Shivaratri event in 2016. Pashupati is a popular spiritual destination for shiva yogis from all over the world seeking yoga, inner peace, meditation, and spiritual development. Pashupatinath is the principal pilgrimage site for numerous Saiva Sadhus, religious gurus, who visit every year. In Pashupatinath, there are certain Sadhus who live there continuously and beg Tirthayatris for food. Similarly, numerous academics and academicians from all around the world have studied the Pashupati Kshetra. Pashupatinath's aura, peacefulness, sincerity, and religious atmosphere entice people from all over the world even more.

3.3 Sampling Procedures

There is no always possible to reach the whole research population, samples are a proportional subset of the total population. Each major sub-group in the population should receive 100 samples, while minor sub-groups should receive 20 to 50 samples. As a result, 1266 sample populations were found in this study. Only 318 sample numbers were chosen as sample numbers from that group. When choosing respondents, the study used both purposive and stratified random selection approaches.

Table 8: *Selection of the Respondents*

S. N.	Major sub groups	Minor sub groups	Target population	Sample number
1	Duty bearer	Local government	38	20
		Pashupati Area Development Trust	36	20
		High Powered Committee for the Integrated Development of Bagmati Civilization	36	21
		Local intellectuals	38	21
		Community people	36	21
		Total 184	184	103
		2	Beneficiary	Hotel and guest house
Restaurant/tea shop	42			20
Tour and travel located in Gaushala area	38			21
Flower and souvenir shop	212			22
Transportation	252			23
Total 582	582			106
3	Tourist/Visitor	Western tourist	100	23
		Indian tourists	100	21
		Domestic tourists from KTM Valley	100	21
		Domestic tourist from out of Valley	100	21
		Visitors (student, researcher, teenagers)	100	23
		Total	500	109
All total			1266	318

Source: Field Study, 2022

3.4 Data Collection Techniques and Tools

This study applied survey techniques for data collection. Survey is a method of collecting data in which a specifically defined group of individuals are asked to answer a number of questions (Baker, 1994). Questionnaire survey is the most commonly use method in every kind of research especially in tourism industry. This is used to collect primary data from people who answer questions about themselves, their knowledge of a certain issue, and their opinions. The questions in the surveys are structured in such a way that every responder gives the same answer. This allows researchers to compare different methods for calculating numbers. This approach used to gather data from 318 respondents which are divided into three categories: duty bearer, beneficiary, and tourists/visitors. The tool comprises 63 item variables that are grouped into three different sections such as social demography, institutional agency role of government and non-government agencies as well as heritage management practices. The information is collected through ordinal/Likert scale questions in which each correct answer were assigned 5 to 1 points. More specifically, I know very well and strongly agree responses are assigned 5 points and I never heard/strongly negative responses are assigned 1 point as well. The respondents were given a choice to select the right one depending to their category developed based on nominal and dichotomous scales as well as ordinal and ratio scales.

3.5 Reliability and Validity

Reliability refers to precision and accuracy in measurement during study. For achieving consistency in measurement, researcher will develop reliable data collection tools such as; questionnaire sheet, interview guideline and representative sampling procedures (Cohen et al., 2007). For reliability, this study applied internal consistency measure or Cronbach alpha measurement that provides a coefficient of inter-item correlations that measures the internal consistency among the items (Cohen et al., 2007).

Table 9: *Reliability Test*

Cronbach's Alpha	N of Items
.916	42

Table 10: *Intraclass Correlation Coefficient*

	Intraclass Correlation ^b	95percent Interval	ConfidenceF Test with True Value 0				
		Lower Bound	Upper Bound	Value	df1	df2	Sig
Single Measures	.207 ^a	.180	.238	11.943	307	12587	.000
Average Measures	.916 ^c	.902	.929	11.943	307	12587	.000

Two-way mixed effects model where people effects are random and measures effects are fixed.

a. The estimator is the same, whether the interaction effect is present or not.

b. Type C intraclass correlation coefficients using a consistency definition-the between-measure variance is excluded from the denominator variance.

c. This estimate is computed assuming the interaction effect is absent, because it is not estimable otherwise.

Source: Field Study, 2022

Cronbach's alpha and Intra Class Correlation Coefficient (ICC) are utilized in this study for reliability testing. In the social and organizational sciences, Cronbach's alpha is one of the most extensively used dependability indicators. Cronbach's alpha is a measure of "internal consistency" dependability (Cronbach, 1951). In this attempt, I used given formula (Cohen, et al., 2007).

$$*\text{Alpha} = \frac{n r_{ii}}{1 + (n-1) r_{ii}}$$

n=the number of items in the test or survey (e.g. questionnaires)

r_{ii} =the average of all the inter-item correlations

Table 10 illustrates that Cronbach's Alpha is 0.916, which is larger than 0.78 (average value) highly reliable 0.91>0.78, indicating that the data obtained alpha value has strong internal consistency and highly reliable. In medical, psychological, biological, and genetic research, the (Intra Class Correlation Coefficient) ICC is a well-known quantitative statistical instrument that is suggested as one indicator (among others) of an experimental method's reliability. The average value in intraclass correlation is 0.916, which indicates that the raters in this study are real based on the cut off value. A number of 0.8 or above indicates a high level of interclass reliability, indicating that this study is highly significant (reliable).

Content validity

Validity, on the other hand, describes how well the acquired data covers the real inquiry field (Ghauri & Gronhaug, 2005). During the research process, content validity was used in this study. The degree to which items in an instrument represent the content universe to which the instrument will be generalized is known as content validity (Straub, Boudreau et al., 2004). In this study, I employed both types of validity during researching process. More so, content validity helps researcher to attempt careful sampling and measure significance test between variables. Similarly, construct validity help researcher to triangulate my literature review, field data information and statistical tools like factor analysis. And finally criterion validity helps researcher to use reliable tools for data collection.

Table 11: *Validity Test*

		Institutional role index	Heritage management index
Knowledge index	Pearson Correlation	.35**	.36**
	Sig. (2-tailed)	.00	.00
	N	317	308

**. Correlation is significant at the 0.01 level (2-tailed).

Source: Field Survey, 2022

The result shows correlation between Knowledge index and Institutional role index is moderately positive and is statistically significant $r(317) = .35, = .00$ with knowledge index explaining 12.25 percent of variation in Institutional role index.

Similarly, it shows that there is also moderate positive correlation between knowledge index and heritage management index and is also statistically significant $r(308)$

= .36, = .00 with knowledge index explaining 12.96 percent of variation in Heritage management index.

3.6 Method of Data Analysis

SPSS version 25 was used to organize, summarize, characterize, and generalize the data in this investigation. Using descriptive and inferential statistics, the obtained data was classified and presented according to the study's goals. Statistical tools such as frequency tables cross tabulations, central tendency, and sample population projection at 95 percent confidence intervals with minimum and maximum values and standard errors will be used in descriptive analysis (Gupta & Gupta, 2015). Similarly, statistical methods such as the composite index (Sava, 2016); computing Likert scales (Chakrabartty, 2014); mean differences test through ANOVA (Field, 2009) has been used. Further, the multivariate tools like; multiple regressions models and normality test also have been used by applying principle component analysis method (Field, 2009). Besides, the researcher also applied description, analysis, and interpretation method while interpreting data from theoretical perspectives. Understanding the significance of the data aided by a description of the information. Data analysis aided in the identification of underlying meanings in order to provide a systematic description of my data. Understanding processes and meanings in the theoretical framework aided by data interpretation. (Yin, 2014). Finally, system approach, postmodern tourism and social capital theory were applied while interpreting research issues from theoretical perspectives.

3.7 Ethical Consideration

The researcher has maintained all the forms of ethical aspects of researcher viz. sharing the research propose upfront, maintaining the privacy of respondents and rapport building. During data collection there was not any compulsion to the respondents at any point if they prefer to decline to respond. For maintaining ethical consideration in the study, the researcher has reflected upon the issue of privacy and consent to ignore any kind of biasness (Creswell, 2012). Thereby, privacy of respondents and their attitude towards institutions working for heritage management overall heritage management practices kept as a matter of confidential. Finally, reflecting upon the ideas of Kvale, this study has been more guided by mainly two ethical aspects: (i) scientific responsibility; that helped researcher to commit with my academic and professional career in order to yield body of knowledge and, (ii) independence of research that encourage and motivate the researcher to conduct study independently (Kvale, 1996).

3.8 Products of the Study

Table 12. *Expected Products or Output of the Study*

Theoretical Gaze	Expected Outcomes
System approach	Contributions of government and non-government institutions on heritage management practices

Theoretical Gaze	Expected Outcomes
Postmodern tourism	Increasing cultural diversities and visitors are in the position of enjoying hundreds of different cultures singing and clashing and conspiring within locals Promoting magico Hindu religious tourism by maintenance and preservation of ethnic forms for the entertainment of ethnically different others.
Social capital	Mutual relationship between respondents categories Mutual relationship among respondents categories Relationships with politicians, bureaucrats and development experts Community sentiments and we feeling among the respondent categories
Management Gaze	Expected Outcomes
Inputs	People, capital, managerial skills as well as technical knowledge of skills Group of people like; employees, consumers, suppliers, stockholders, federal, state and local governments.
Process	Effective and efficient management functions as finance, production, personnel and marketing
External variable	Supportive external environment for transforming inputs into outputs
OUTPUTS	Products, services, profits, satisfaction and integration of the goals of various claimants to the organization
Reenergizing the system	Satisfaction and new knowledge or possible inputs Profits are reinvested in cash and capital goods, such as machinery, equipment, buildings and inventory

Source: Cornell & Jude, 2015

3.9 Methodological Reflection

My research work required and applied the quantitative research method, hence the survey and cross-sectional study techniques for data collection is used. For this purpose, my supervisor Dr. Pasa had fully supported and cooperated throughout the tool making to data analysis process. First of all, it was decided to take total 318 respondents with 3 major sub groups i.e. Duty Bearer, Beneficiaries and tourists/visitors ,where Duty Bearer have total 103 respondents with 6 minor sub groups namely local government, PADT, HPCIDBC, Local intellectual, community people. Whereas, beneficiaries groups includes 106 respondents i.e. Flower and souvenirs, Hotel and guest house, Restaurant/tea shop, Tour and travel located in Gaushala area, Transportation. Tourists groups have 109 respondents consists Western tourist, Indian tourists Domestic tourists from KTM Valley Domestic tourist from out of Valley, Visitors (student, researcher, teenagers) minor sub groups. The questionnaire consists of total 63 item variables with 5 indicators social demographic index, knowledge index, role of institution index, heritage management practices and cost/benefit analysis index. The information is collected through Likert scale questions in which each correct answer were assigned 5 to 1 points. More specifically, I

know very well and strongly agree responses are assigned 5 points. Initially, questionnaire was built in English which was converted into Nepali version later.

The process of data collection took almost 1 month. Firstly, the data collection was started in May 7 from the Pashupatinath's flower and souvenir shop of beneficiaries' group. It was bit cumbersome to approach people initially. Consequently, in order to gather data in flower and souvenir shop with total 21 respondents, it took me 3 days to complete. Afterwards, the data were collected with 23 transportation groups which took me 2 days to finish. Similarly, the third categories I chose was hotel and guest house which consumed 3 days to collect data from 20 respondents. Finally 20 respondents of restaurants and tea shops as well as 21 respondents of tour and travel of research area occupied 2 days for each category for the data collection. By the May 18th, I completed the beneficiaries group. The problem that I faced when I was researching with beneficiaries is that they are fully focused to their business and hesitating to waste their time to fill the questionnaire.

After finishing beneficiaries group, I decided to conduct my research with duty bearers next day. In the first place, I visited local government of Pashupatinath area which is Kathmandu municipality ward 8 office. The challenge that I faced there was that, since it was the period of local election, some of the staff member were missing. Hence, I could only fulfill 8 respondents target in that particular day. After revisiting succeeding day, I completed the rest of the 12 respondents. The second destination for duty bearers was PADT where it took 2 days to fill 20 questionnaires. The challenge I faced there was that the direct entry to the office was not allowed and have to request and fulfilled some formality. The very next day, I went to HPCIDBC. Even though, the location is little bit hard to find at first but I encountered extremely cooperative staff members to fill my questionnaires. Therefore, I easily fulfilled my target of 21 respondents in one day. From that day forward, for both local intellectuals and community people with 21 respondents took total 4 days. By May 25th, I have accomplished all the beneficiaries' categories.

Lastly, I moved on to the major sub group of tourists categories with total 109 respondents of research area. It took 2 days for Western and Indian tourists for each for both categories. It was 23 for Western tourists and 21 Indian tourists. It was bit hard to approach with western tourists until I explained them why I was conducting that survey. Latterly it took me 1 day each for collecting data for domestic tourists from out of valley (21 respondents) domestic from in valley (21 respondents) and visitors (23 respondents). Most of them were unaware of institutions of managing Pashupatinath area. After the completion of data collection, I informed my supervisor. He instructed and guided to define variable and enter data in the SPSS version 25 which helped me to organize, summarize, characterize, and generalize the data. Moreover, it assisted to construct statistical tool, descriptive table, composite index, multiple regression model, ANOVA, Pearson correlation test and normality test. Thus, that ultimately helped me for quantitative data analysis.

CHAPTER IV

INTRODUCTION OF THE STUDY AREA

4.1 Pashupatinath Temple

Pashupatinath is a Hindu temple in Kathmandu, Nepal. It is situated on both sides of the holy Bagmati River, which meets the Ganga. It is 5 kilometers east of the city's center. The area has a wide range of natural and physical diversity. The temple is the oldest and most respected Hindu temple in Nepal and listed in UNESCO World Heritage Site in 1979. The construction of Pashupatinath may have begun as early as 400 AD, but this is not confirmed. Supuspadeva, a Lichchhavi king, was thought to have constructed the temple's initial structure in 753 AD. Therefore, the earliest epigraphic mention of the Pashupati region is found in the Bhasmeshwor Pashupati inscription from 533 AD. The modern Pashupatinath temple was constructed in 1692 AD after being badly damaged by white ants (Chautare, 2019).

Shiva, or Mahadev, is worshipped at the Pashupatinth Temple. One of Hinduism's most revered deities is Shiva, also known as Mahadev. Shiva is responsible for the creation, transmission, and annihilation of the universe. Shiva is the origin of timelessness and the creative process. There are 11 Jyotirlinga in all, including half of Kedarnath's Jyotirlinga and half of those in Nepal. According to Patel (2020), Kedarnath and Pashupatinath constitute a full Jyotirlinga. Tourists can experience the distinctive spirit of Hindu life, death, and rebirth by witnessing century-old Hindu rituals in their natural settings at Pashupatinath.

Table 13. *Characteristics Features of Pashupatinath Temple*

Indicators	Description
Location	5 km north-east of Kathmandu Kathmandu Municipality, ward no.8, Gaushala
Category	UNESCO listed World Cultural Heritage Site
Era	Prior to 400 A.D
Unique Features	Only four priests, appointed by the King, can touch the idol of Lord Shiva. The priests are always from south India. This tradition have been started by Sage Shankaracharya in 6th century.

Source: <https://bit.ly/3FFkEzk>

The elaborate pagoda houses the sacred linga, which is Lord Shiva's phallic symbol. The center of the compound is the main temple, which has a bunk roof, a golden tower, and four significant gold doors that are all covered in silver sheets. In front of the main shrine is a sizable statue of Nandi, Shiva's bull. Only Hindus have access to the main temple. The Panch Dev Complex (Five Temples) is situated on the western bank of the Bagmati River, while the main temple is on the eastern side. Shivling in Pashupatinath has five faces. The origin and texture of the gender of these human faces is a significant enigma in of itself, assuming that Pashupatinath Jyotirling is himself land and was not created by anyone. This linga stands anywhere from 0.9 to 1.20 meters tall. Shiva's western face,

known as "saddojat," is thought to symbolize his youthful appearance. According to others, Shiva's woken face is represented by this mouth. It is also regarded as the visage of universal perception. Shiva can be seen with Jata on the east face, known as Tattpurush. It is regarded as being Param Brahma's form. The Vamdev face is the north face. It is thought to be a mixture of Parvati and Shiva. This demonstrates that Shiva has shown that both male and female social existence are valued equally in this creation. Aghor refers to the south face. Shiva's expression is both ferocious and serene. It has been dubbed the destroyer of all unfavorable because of this tendency. Nirankar, the fifth and traditionally upward-facing face of the penis, is so named. It also goes by the name Ishaan Mukh. This Shivalinga's fifth face has a wonderful appearance, which is thought to be the result of some alchemy. This is the rationale behind why only a temple priest has access to this precious Shivling face (Patel, 2020).

There are 518 temples and monuments in Pashupatinath, which is situated on 264 hectares of land. The inner courtyard is home to a number of temples and shrines, including the Unmatta Bhairava Temple, Vasuki Nath Temple, Budhanilkantha Shrine, Kirtimukha Bhairava Shrine, Hanuman Shrine, Surya Narayana Temple, 184 Sivalinga Shrine, and others. The exterior complex is home to numerous temples, including Virat Swaroop Temple, Guhyeshwari Temple, Ram Mandir, 12 Jyotirlinga, and Pandra Shivalaya. Around the Pashupatinath region's complex Sleshmatak forest, monkeys, birds, and deer flourish. The core, the Monumental Zone, and the Continuum Zone are the three divisions of the Pashupati Kshetra which have covered total 264 hectors land areas. On the other hand, the Pashupatinath temple's central area is merely 251.5 square meters.

In particular for Saivamargis, Pashupatinath is a well-known Hindu pilgrimage and devotional site. Antiquities, religious convictions, mythology, and tales from a range of religious traditions, including as Hinduism, Buddhism, Kirats, Sikha, and Jains, all contribute to its attractiveness (Nyaupane, 2018). This shrine, also known as "The Temple of Living Beings," receives thousands of pilgrims from all over the world who come to pay their respects (SAARC Tourism, 2018). It is believed those who pass away near the Pashupatinath Temple will reincarnate as humans regardless of any wrongdoings that would harm their karma. Pashupatinath should be your first destination if you tend to gravitate toward places where the ghost of the dead might be felt.

As the most venerated Hindu temple in the world dedicated to Lord Shiva, the Pashupatinath region serves as a reminder that all life eventually ends. Pashupatinath is primarily a religious and pilgrimage site, but because of its antiquities, monuments, cultural landscape, sociocultural practice, religious belief, religious activities, geographical structure, and numerous cultural symbols, rituals, festivals, norms, and values, it also serves as a destination for cultural heritage tourism (Nyaupane, 2018). As a result, Hindus and tourists interested in cultural heritage see it as one of the most significant pilgrimage, religious, cultural, archaeological, and historical destinations. Along with historical evidence like dated inscriptions, dated icons, coins, antiques, and monuments erected on

the bank of the Bagmati Holy River, which serves as the symbol of Kathmandu Valley civilization, this location is supported by literature, legends, myths, and religious scriptures (Aryal, nd).

4.2 Major Religious Function

Given that Kedarnath is half of the Shivalinga and Pashupatinath is half of the Shivalinga, visiting both Kedarnath and Kathmandu is regarded as a full Shivalinga pilgrimage (Momin, 1996). In light of this, Pashupatinath is the top destination for millions of tourists, primarily Hindus performing various religious rituals. People who live on the Pashupati grounds celebrate their rituals and holidays for both locals and foreign tourists to the Pashupatinath temple. As a priest, Brahmin engaged in a variety of cultural activities. Puja was also done for the Newar community by a local Karmacharya. They also carried out Guthi Jatra, Bhairab Jatra, Kalijatra, and Devi Jatra. The Napit caste takes part in religious rituals such as Pinda Pani, burial ceremonies etc. People from Kushle, Kasai, Bishet, Damai, Pode, and Sarki have evolved to play musical instruments at Jatra and marriage, clean Ghats, rivers, and forests, and clean dead animals, among other things (Chautare, 2019).

Full Moon Day. Pashupatinath Puja is done with a Panchamrit of 25 Kundi of clay pot, which is then presented to Lord Pashupatinath as the Mahasnan (super bath). The meal cooked by the six Muri, six Pathi, six Mana, and six Muthi of rice (about 520 kg) is then handed to the temple's laborers. In the name of Lord Pashupatinath, a male calf is left to become a bull. Throughout the year, Lord Pashupatinath's puja is done at various times. Baishakh Shukla Astami included the Damanrohan Puja. Shrawan Shukla Chaturdashi is the time for Pabitra rohan Puja. During the month of Kartik, lighting in the name of the Lord takes place during the night. At Baikuntha Chaturdashi in the month Kartik, the idol is Mahasnan (super bathed). Krishna Chaturdasi in the month of Mansir, Lord Pashupatinath's idol is crowned by Lord Indra's crown. At Poush, Khichadi (rice and pulses) is offered to the Lord, and Puja is held from 2 p.m. until daybreak. At Shukla Chaturdashi of Magh, the idol of Lord Pashupati is crowned by the lord's crown (one day before full moon of the month Magh). During Maha Shivaratri, the Char Puja of Char Prahara is performed (Chautare, 2019).

Shivaratri. Maha Shivaratri "The Great Night of Shiva" is the most auspicious Hindu festival commemorating Lord Shiva's birthday, which falls on Krishna Chaturdashi in the month of Falgun (Chautare, 2019). Pashupatinath temple illuminates with lights of lamps throughout the night during the Shivaratri festival, and the shrine remains open all night. On the day of the festival, thousands of worshippers take ceremonial baths in the Bagmati River, and sages from all over Nepal



Source: <https://rb.gy/rn9ats>

and India gather here to mark Maha Shivaratri. In various Shiva temples around the world, followers and devotees undertake special puja and fast and Pashupatinath temple is major temple of that. They pray for moksha and offer milk to the Shivaling. Several devotees stay up all night praying and chanting Shiva chants. Women wish for a nice marriage and a good husband. People also believe that performing puja, fast, and pray to Lord Shiva are rewarded with good fortune (Ghoyal, 2022). Millions of devotees including naked Sadhus, better known as Nagas baba, flock toward the Pashupatinath temple. And chant 'Om Namah Shivaya' and 'Mahamritunjaya', praying for the victory of light over darkness along with special pujas carried out all night long.

Daily Rituals. West gate opens for guests every morning at 4 a.m. After the Pujaris arrive at 8:30 a.m., the Lord's idols are bathed and cleaned, and the garments and jewels are replaced for the day. Baal Bhog, or breakfast, is presented to the Lord at 9:30 a.m. People who want to conduct Puja are welcome to do so at 10:00 a.m. It's also known as Farmayishi Puja, and it's when people ask the Pujari to do a specific Puja for them. The Puja is scheduled to go till 1:45 p.m. Lunch is served to the Lord in the main Pashupati Temple around 1:50 p.m. Morning prayers finish at 2 p.m. The evening Aarati at the main Pashupati Temple begins around 5:15 p.m. From 6:00 p.m. onwards the Bagmati Ganga Aarati, which is performed on the Bagmati's beaches, has recently gained a lot of attention. The Bagmati's shores are usually packed on Saturdays, Mondays, and special events. On evening Ganga Aarati, Shiva's Tandava Bhajan, penned by Ravana, is performed alongside Ganga Aarati. At 7:00 p.m.: The door is shut.

Pashupati Aarati. One of the most stunning sights to observe is Pashupati Aarati. When you enter the Pashupati Area, you'll get a different feeling. All negativity, sorrows, and tensions will go away as one basks in the wonderful aura of the temple. Aarati is done in Pashupati by three priests who sing sacred mantras while standing on the bank of the holy Bagmati River with oil lights, lanterns, and other religious components. It is possible to witness both life and death simultaneously. On one hand, people are having fun, singing, talking, and exchanging memories, but on the other hand, people are sobbing, and their bodies are burning, and so on.

Cremation. Ghats of Pashupatinath temple near Bagmati edge are used to perform people's last rites: cremation. In the past, sick and dying people were carried to the Ghat and lived in the Sattal



Source: wonders of Nepal <https://rb.gy/0i3lio>



Source: <https://rb.gy/y0icym>

until the Panchayat system (1958 BC), based on the belief that the Bagmati water had medicinal properties. Surprisingly, some sick people were cured and returned home on rare occasions. The deceased was traditionally laid to rest atop a sloping stone platform with a Narayan figure carved into it (known as Brahmanaal) so that his or her feet might come into contact with the river's water. This is based on the belief that it would grant the deceased's final request and make it easier for the spirit to depart the body. River water is poured into the mouth of the deceased before the inauguration, and they are buried after the cremation. The ashes are washed away by the River. Families go for a swim in the river after the cremation. For the individual who lights the funeral lamp, kriya putri for 13 days. People perform "Shraddha" of the departed every year on the lunar calendar's day of death (Tamrakar, 2019).

Teej. Teej is one of Hinduism's most important festivals, when devotees flock to Pashupatinath Shrine to honor Lord Shiva. The Nepalese ladies celebrate Haritalika (Teej) as a unique holiday (Chautare, 2019). Because this practice is thought to bring a long and happy marriage, many women wear red saris, which are usually used for wedding rituals, hundreds of women bathe in the sacred waters of the Bagmati River during the Teej festival in August. From early morning, thousands of pilgrims queued to enter the Pashupati Temple. Hindu girls and women celebrate teej to commemorate Goddess Parvati's marriage to Lord Shiva. On this day, they conduct a day-long fast, which is said to bring wealth, good health, and blessings. Devotees also perform songs and dances to commemorate Parvati and Shiva's sacred marriage (Kathmandu Post, 2018).



Source: <https://rb.gy/ppyter>

Balachaturdashi: Hindu worshippers who have lost a family member assemble at the Pashupatinath temple area to perform rituals. On Mangsir Krishna Trayodashi, the eve of Bala Chaturdashi, the event begins with people burning 'Mahadeep' (lights) and staying awake all night. As



the sun rises, they bathe in the Bagmati River and walk the circuit around Pashupatinath temple, passing via Mirgasthali, Kailash, Gaurighat, and Aryaghat, among other places, before concluding their trek near Pashupati's Bishwaroop shrine. When devotees



arrive at Lord Ganesh's idol at Bishwaroop temple, they shake the idol, yell, and shout in his ear to wake him up, as he is said to be deaf. Meanwhile, they make offerings of various grains, marigold, currency, and jiggery to the gods and goddesses they pass. When it comes to the significance of the festival, it is said that if the family of the deceased offer satabij on Bala Chaturdashi, the deceased would be granted a position in heaven aids the deceased spirit in finding peace and comfort in the hereafter. On the festival of Shivaratri, thousands of Hindu worshippers from all across Nepal and India go to the temple.

Table 14. *Visitation for Performing Religious Function*

S.N.	Description	Approx. No.	Remarks
1	Daily	25-35 thousand	Before Pandemic (Pandemic)
2	Shiva Ratri	5-7 lakhs	"
3	New Year	2-3 lakhs	"
4	Shrawan Monday	1.5-2 lakhs	"
5	Haritalika (Teej)	3-4 lakhs	"
6	Saturday	35-45 thousand	"

Source: *Administration Office, PADT (2020)*

4.3 Pashupati Area Development Trust

King Birendra established the Pashupati Area Development Trust (PADT) in 1986 after being introduced to the western method of administration for key cultural heritage. The Queen was the Trust's first Chairperson, although it currently operates under a more democratic management style. Following Nepal's democratic transition, the PADT Board was reformed to include mostly representatives from the aforementioned parties participating in the site's day-to-day operations. Initially, PADT was founded by the PADT as the authority for the development, conservation, and upkeep of the Pashupati area. PADT owns the newly completed site, which is next to Tilganga Eye Hospital and Research Center. PADT is well aware that competent management of world heritage sites such as Lord Pashupatinath Temple Area is critical for the long-term development, conservation, and promotion of the site of international significance and concern. As a religiously significant worldwide site, long-term development and good management of all structural sets and physical features are critical to establishing an appealing position in the eyes of local and international tourists, development partners, funders, and other stakeholders.

As per the Pashupati Area Development Trust Act 2044 (1987), the Pashupati Area Development Trust will have the following objectives:

- To safeguard, maintain and develop the Pashupati area in a planned manner, in conformity with the ideals, glory and importance of the Lord Pashupatinath
- To maintain, protect and promote objects or sites of ancient, historical, religious, cultural and national importance, movable and immovable assets of the Lord Pashupatinath¹¹ and natural heritages in the Pashupati area.
- To make arrangements for the performance of cultural feasts and festivals, and social and benevolent activities and worships in accordance with traditional religious rites and

rituals in temples of all Gods and Goddesses, including the Lord Pashupatinath temple, under the State trust (Rajguthi), in the Pashupati area.

- To make improvements in this holy site of pilgrimage as practicable in a planned manner and develop it as a site of international pilgrimage for the convenience of all Hindu devotees within and outside the country and of tourists, as well.
- To perform other functions in a well-planned way following objectives of this Act.

Hence, PADT is in charge of the destination's overall management and has been providing services and facilities to pilgrims. PADT strives to preserve and develop the temple complex's existing structures and amenities. Moreover, it is tasked with preserving the religious, spiritual, archaeological, historical, and cultural importance of the site (Nyaupane, 2019).

4.4 Bagmati Civilization

Bagmati is seen as a wellspring of civilization rather than merely a river. Around the Bagmati and its tributaries, the Licchivi (400-750 CE) and Malla (1201-1769 BC) kingdoms were essential in creating urban centers, temples, culture, and civilization in Kathmandu Valley. Over the years, local groups and rulers continued to strengthen and develop the Bagmati civilisation. The river has been used for a variety of religious and cultural purposes, including cremations, sraddha (death memorial), festivals, mediation, and bodily cleaning through bathing (Spotlight Magazine, 2019). Under the administration of the Mallas, the Kathmandu Valley grew into a cultural paradise between the 12th and 18th centuries. The Valley's abundant agricultural soil made it a popular location for towns. People began to settle in the valley because it was fertile and abundant in natural resources (Rana, 2020).

The Bagmati River Basin, as a whole is the complex system of rivers and riparian lands flowing down from the Himalayan Mountain range, and is a distinctive feature of the Kathmandu Valley. The Bagmati River is the main river in the Bagmati Basin, which covers 3638 square kilometers (Paudel). For Hindus, the Bagmati River is a holy river. Along its banks are several shrines, temples, and Ghats, the most famous of which is Pashupatinath Temple. It's no surprise that the Kathmandu Valley has become a hub for agricultural, cultural, and religious importance, given the quantity of natural resources available from the ancient time. The Lichivis, the earliest ruling class in the Kathmandu Valley, devised an amazing water collection system when they arrived in the first century AD (Conner, 2012).

The Bagmati River is also Kathmandu Valley's biggest river. The Shivapuri Hill, 25 kilometers north of the city center and at a height of 2650 meters above sea level, is the river's source. There are 13 tributaries, with the Bishnumati, Dhobikhola, Manohara, Tukucha, Nakkhu, Dallu, and Balkhu being the most important. The river splits the Kathmandu and Lalitpur districts and runs for 29 kilometers. The Bagmati basin's major river. Early settlements along the Bagmati River near the Pashupatinath Temple and along the Dhobikhola at Hadigaon (167 BC) marked the beginning of civilisation in the

Kathmandu Valley (Kathmandu Valley Environment Outlook, 2007). The Bagmati River supplies water for drinking, industrial, agriculture, recreational, cultural, and religious purposes. More over 2.3 million people live in the study area, according to the 2011 Nepalese Census (Mishra, 2017).

Pashupatinath is one of the popular destinations along the edge of Bagmati River and some individuals have been permanently residing on the grounds of Pashupatinath for many years. During the 1910 census, 2,210 people resided in Pashupati (Tondon, 1997). The Lichhivi dynasty is responsible for the Pashupati Area's settlements. Both Hindus and Buddhists regard the Bagmati River as sacred. For the residents of Kathmandu, this river is culturally and economically significant (BRBIP, 2013).

However, there was a period in valley civilization's history when the Bagmati River had sufficient water flow from green mountain spring sources to maintain well-balanced river ecosystems for the joyous livelihood of different aquatic species, flora, and wildlife along its serpentine course of travel. In the current environment, increased urbanization combined with haphazardly placed facilities has turned the Bagmati River's formerly beautiful water flow into a sewer for nasty contaminated waste, rendering the river biologically dead and unusable for humans and aquatic life. Consequently, the waste management in Bagmati River is the serious concern in current situation to preserve the spiritual, religious and historical value of river.

4.5 High Powered Committee for Integrated Development of Bagmati Civilization

In order to address the holistic scenarios of the Bagmati River and its environs, a strong implementing agency known as the High-Powered Committee for Integrated Development of Bagmati Basin Civilization (HPCIDBC) has been actively engaged to execute the different components of the program in a phase-by-phase project modality with financial and technical assistance from the Asian Development Bank. On Chaitra 28, 2051, the Nepal Government established a Committee for the Implementation and Monitoring of Environmental Improvement in Pasupathi. On Mangshir 6, 2052, the committee was renamed the High Powered Committee for Implementation and Monitoring of the Bagmati Area Sewerage Construction/Rehabilitation Project. On Jestha 2, 2065, the committee was renamed the HPCIDBC to reflect the organization's wider mission and scope. It is located at Guheshwori, Kathmandu around Pashupatinath. By avoiding the direct discharge of solid and liquid pollutants to the Bagmati River and its tributaries, this High Power Committee's major goal is to preserve the river system inside Kathmandu and maintain the Bagmati River and its tributaries clean. In other to achieve, the activities such as building a pipeline for the trunk sewer along the river's both banks, building additional sewer pipelines, building wastewater treatment facilities, building the River Training Works, public awareness campaign are mandatory to this committee (<https://bagmati.gov.np/np/objectives/>).

The president of the organization, who also serves as the Member Secretary/Project Manager, receives policy recommendations from the 28-member HPCIDBC. The Project

Manager is the point of contact for the administrative, financial, social development, procurement, construction, and finance departments. It is committed to carrying out the MOUD's regulations. With ultimate management responsibilities, the HPCIDBC can serve as the lead organization. The HPCIDBC supports the implementation of laws and regulations, builds local capacity for decentralization and participatory implementation, coordinates research and monitoring projects, and brings together all significant parties. According to the Bagmati Action Plan, the HPCIBC was to be created through legislation. HPCIDBC was thus granted the authority to report any illegal activity 50 meters to the left and right of the Bagmati's center (The Kathmandu Post, 2010).

4.6 Bagmati River Basin Improvement Project

Bishnumati, Rudramati or Dhobikhola, Tukucha, Manahara, Nakhu khola, and Balkhu khola are the six river tributaries that make up the Bagmati river basin. The Bagmati River is continually fed by tributaries and sub tributaries that drain the rain water of the Kathmandu valley from the period of valley creation as a habitation region, from Shivapuri Baghdwar to Katuwal dhaha Chauvar. Currently, the Bagmati river basin is in pathetic. The long-term goal of the Integrated Development of Bagmati Basin Civilization program in a project mode of execution has been to improve the river's water quality to WHO standards, regenerate the river's lost eco system to create a suitable environment for aquatic life, and restore heritage along the river's banks. The Bagmati River Basin Improvement Project (BRBIP), which the (GoN) is working on with the ADB seeks to increase water security and resilience to anticipated climate change impacts in the Bagmati River Basin. It will build on the public's desire to restore the river environment in the Kathmandu Valley, as well as the government's efforts to promote irrigation development and reduce the effect of water-related catastrophes in the basin's middle and lower reaches. The project embraces the concepts of integrated water resources management and gives Nepal its first opportunity to put them into practice since the national water plan was adopted in 2005 (BRBIP, 2012). The major client of BRBIP is Government of Nepal, Ministry of Urban Development, and HPCIDBC etc. From May 2014 until May 2019, BRBIP was in its initial phase. The BRBIP's second phase began in December 2019 and is scheduled to end in November 2024.

Project Summary

BRBIP/NGO- 2015/2016

Project Agreement Date: 29 June, 2016

Project Completion Date: 28 June, 2019

Project Period: 36 months

Project Area: Bagmati River Watershed (15.87 Km² Bagmati Nadi)

Source: CGED-Nepal

The following are the project's estimated outcomes:

- i) The existence of systems and the ability to manage river basins in an integrated and participatory manner.
- ii) A better environment for riverbanks in cities.
- iii) Conserving

water in the watershed and increasing the basin's water availability during the dry season.
iv) A working flood forecasting and early warning system for the Bagmati River Basin v)
Effective stakeholder communication in project management.

Source: BRBIP, 2013, Project Administration Manual

The ADB-funded BRBIP intends to focus on three primary areas: improved water management using IWRM concepts in the Bagmati river basin; ii) strengthened flood resistance and development of irrigation in a portion of the middle basin, and iii) Significant environmental improvements, including the creation of new water sources to ensure diluting flow during the dry season, have been made at one or more headwaters of the Bagmati river in the Kathmandu Valley.

BRBIP Phase II is an ambitious plan for reviving the Bagmati River's river corridor. The renovation of the culturally significant sites along the river corridor and water management and regaining the Bagmati River's health is a key component of Phase II. The following is included in this: revitalization of the Gokarna and Uttar Gaya temple areas 1.5 km of the river corridor between Guheswori and Tilganga Bridge will be revitalized, restoration of the right bank's 1.5 km of the river from Thapathali to Teku, including the temples and historic buildings. In recent months, work has been done in coordination with governmental agencies, UNESCO, and the local community with the goal of preparing a detailed study report, reconstructing buildings, along with a management plan, and moving the process forward for the creation of a Protected Monument Zone. At Kalmochan, work is being done on the repair of the Tripureshwor Mahadev Temple and the reconstruction of the Jang Hiranya Hem Narayan Temple. The significant earthquake in April 2015 caused damage to both temples, with the second fully collapsing (Tamrakar & Parajuli, 2019).

4.7 Bagmati River Cleaning Campaign

Bagmati River cleanliness campaign (BRCC) was begun on 4 Mangsir 2073 (19 November 2016) under the leadership of Chief Secretary Dr. Som Lal Subedi, by the support of the Advertising Association of Nepal, Film Artist Association of Nepal, and Gayatri Pariwar Kathmandu. After the campaign got widespread attention, it was joined by a number of institutions, schools, NGOs, and government agencies. Around four years ago, the five main organizations came to the consensus that cleaning up Bagmati was a sizable task that the locals themselves should do. There are about 140 organizations claiming to be part of the Bagmati Cleaning Project. In the first week, over 7000 individuals attended, and the response has been amazing ever since. The goal of this campaign is to clean the river from Baghdwar to Chobhar, which stretches for 21 kilometers. "You must first do it yourself, and then it will inspire others." Volunteers clean up solid garbage dropped in the river. It is an autonomous movement and affiliated with HPCIDBC. The current cleanliness drive is solely a social initiative of groups working to make Kathmandu more livable. The GON, Nepal Police, Nepal Army, Kathmandu Metropolitan City, and foreign nonprofit groups like Lions International have all lent their support to the initiative. Involved are celebrities, public personalities, students, and visitors. Every Saturday (a Nepalese public

holiday) at 7:30 a.m., the show runs for three hours. By December 2018, the campaign has enlisted the help of over 350 organizations and over 250,000 volunteers (Vaidya, 2017). During the Bagmati River Cleaning Campaign, the different authorities displayed incredible passion and Great Spirit. They lived up to the slogan of "अहिले नगरे कहिले? तिमिले नगरे कसले?" Which means "If Not Now, When? If Not Us, Who?" They committed themselves to building a cleaner and better society by collaborating and working together. On Saturday, volunteers removed roughly 10 metric tons of debris from the Bagmati River in Tilganga and nearby regions as part of the Bagmati Mega Clean-up Campaign, which is now in its 138th week. (The Kathmandu Post, 2022). However, in Jestha 28, in recent year 2079 Bagmati River Cleaning Campaign has entered 474th weeks.

4.8 Kathmandu Metropolitan Ward No. 8

In the Bagmati province's Kathmandu district, there is a ward known as Kathmandu Metropolitan Ward Number 8. It serves as the Pashupatinath temple's residence. The original name of Kathmandu was Kantipur, which translates to "glorious city." Due to the presence of a sizable wooden pavilion in the heart of this city, it was given the names Kath-Mandap and eventually Kathmandu. It received its name in 1956 and has retained it ever since (Yashpal, 1965). In the year 723, Raja Guna Kamadeva founded Kathmandu or Kantipur (Patel, 2020). Kathmandu is the capital and eldest metropolitan city of Nepal. The city is located in a bowl-shaped valley in central Nepal. Kathmandu, being the country's tourism gateway, lies at the heart of the country's economy (Official Sites of Kathmandu Metropolitan City, 2022).

The Kathmandu Valley is inextricably linked to Hinduism and Buddhism coexisting with animist rites and Tantrism. The adornment of buildings, the urban structure, and frequently the surrounding natural environment, which are strongly tied with tales, rituals, and festivals, express symbolic and artistic values of Kathmandu (Integrated Management Framework, 2007). In 1979, the Kathmandu Valley, which includes the three kingdoms' palaces and squares, two Hindu temples, and two Buddhist temples, was declared as a UNESCO World Cultural Heritage site. Kathmandu, for example, is home to a slew of holy monuments. Kathmandu has recently been voted in third place by users of the travel website Tripadvisor in the top 10 destinations on the rise in the world ranking in 2013. Kathmandu's Metropolitan City, with DoA which is part of the Ministry of Culture, Tourism, and Civil Aviation, are the primary government institution responsible for heritage protection, restoration and conservation of World Heritage Site specially four Monument Hanuman Dhoka Durbar Square, Swayambhu, Baudhanath and Pashupatinath (Integrated Management Framework, 2007).

CHAPTER V

INTITUTION AND HERITAGE MANAGEMENT

5.1 Pashupati Area Development Trust

Pashupati Area Development Trust (PADT) as the institution is responsible for the development, preservation, and upkeep management of the overall Pashupatinath area. PADT's primary goal is to put their Master Plan into action in order to grow and preserve Pashupatinath as a Hindu sacred center (Integrated Management Framework, 2007). The Ministry of Culture, the Department of Agriculture, the Pennsylvania Department of Transportation, the Ghuthi Sansthan, and local governments are the key players in developing conservation and preservation budgets, plans, and policies. When it comes to master planning, PADT has a terrible track record. The original master plan was created in 1989, but it was never implemented due to the political turmoil that precipitated the first Jana Andolan, or people's movement, in 1990. After a few years, planning began under the new constitutional monarchy political scenario, and a master plan was prepared in 2000 that was largely based on the previous one. It was expected to go into effect in the middle of 2010. A new master plan has yet to be established by the PADT (Weise, 2020). Nepal News reported in May 2021 that PADT's master plan has been extended with a budget of Rs. 350 million from the government (Nepal News, 2021).

PADT governing Council may accept or grant donations from any sector, organization, or person within or outside Nepal, according to the Pashupati Area Development Trust Act, 2044 (1987) following amounts will be included in the Fund:

- Funds granted by the Nepalese government for the development of Pashupati;
- Donations provided for the Fund by any sectors, bodies or persons within or outside Nepal;
- Amounts earned from various sorts of trust lands in the Pashupati region, as well as the Lord Pashupatinath
- Amounts of gifts and offerings collected from the Pashupati area's numerous temples
- Earnings from investments made with the goal of maximizing income and securing it. Fees or amounts received in consideration for services provided by the Trust; and
- Donations and amounts collected from other sources.
- For the sake of convenience, the Fund may create accounts in any currency with any bank within or outside Nepal, deposit money in those accounts, and run those accounts.
- The Fund will be used to cover all expenditures incurred on behalf of the Trust.

Since the earthquake in 2015, PADT has been working with the Department of Archaeology to repair damaged monuments, and they are currently in the process of doing so. To pay for the renovations. Following the 2015 earthquake, four heritage structures were repaired for Rs. 3.5 million from PADT's own funds, while the other four were reconstructed for Rs. 57.1 million from individual and institutional donations. The

Pashupati Area Development Trust built a complex in Bankali in 2016 that houses over five dozen stores and cost over US\$ 250 million to create (Ojha, 2021). Recently, Indian government aided in the establishment of a Dharamshala and turned it over to PADT. In order to ensure the Dharamshala's long-term viability and smooth operation, PADT intends to lease the operational management of the Dharamshala to a private operator with a minimum investment capacity of Rs. 20,000,000.00 and skill competence and experience, qualified to operate such a hospitality accommodating institution. Moreover, PADT funds the raj guthi's activities through internal resources like as fees received from tourists and other visitors, as well as revenue and interest from guthi lands granted on Pashupatinath's behalf. The raj guthi receives roughly 200 lakhs per year to finance its activities; it is a non-profit organization that exclusively spends money.

Similarly, the PADT opened an electric cremation building on the grounds of Pashupati Aryaghat on January, 2016, with a budget of Rs. 110 million. There are two machines in the former crematorium structure. The city has set up Rs. 115 million for the construction of three more electric cremation devices. (The Himalayan Times, 2020). Apart from that, several institutions, such as Nepal Investment Bank Ltd (NIBL), have partnered with PADT to help the trust handle the donations made by devotees and pilgrims. NIBL has also been assisting PADT with its 'People's Involvement and Development' initiative, which has included assisting in the reconstruction of a Mahasnan Ghar that was devastated in the terrible earthquake of April 2015 (The Himalayan Time, 2019). Hence, PADT's financial management has become the most important part of the organization in order to make it transparent, public, and properly implemented for the right cause.

5.2 High Powered Committee for Integrated Development of Bagmati Civilization

High Powered Committee for Integrated Development of Bagmati Civilization (HPCIDBC) implement various plan and projects. Among them, the Bagmati Action Plan (2009-2014) was authorized by the GON in Shrawan 2066, which established the notion of river system zonation inside the Kathmandu valley. The valley's whole river system is separated into five zones: 1 natural Conservation Core Zone, 2 Rural Zone, 3 Peri-urban zone, 4 Urban Zone, and 5 Downstream Zone. The purpose was to effectively address the key issues at a micro level to make clean, green and healthy Bagmati river system with full of life and valued by all.

The HPCIDBC has established the following goals in order to solve the major concerns and improve the river's natural environment:

- Construction of sewerage line: about 30 km
- Treatment plant: 5 nos
- River training: about 30 km
- Roads and green belt along river banks: about 30 km.

HPCIDBC, Government of Nepal, is implementing the Bagmati Area Infrastructure Development Project (BAPIDP) to improve and restore the environment of the Bagmati River and its tributaries within the Kathmandu valley and up to Katuwal Daha. The

project's objectives include maintaining and restoring the city's rich cultural legacy while also enhancing the environment and well-being of city residents in the nation's capital. The revival of the Bagmati River and its tributaries, as well as enhanced access to better urban services for citizens of the capital city, is expected consequences of the project. The Program aims to improve the environment of the Bagmati river and its tributaries, restore and preserve cultural heritage along the Bagmati river and its tributaries, improve urban infrastructure and services, strengthen institutions for better service delivery, and build program management and implementation capacity. Some of these interventions have been implemented by the HPCIDBC but due to lack of capacity and funds many of the plan recommendations are still to be implemented.

5.3 Bagmati River Basin Improvement Project

The Bagmati River Basin Improvement Project (BRIBP) is collaborating on with the Asian Development Bank, seeks to increase water security and resilience in the Bagmati River Basin (BRBIP, 2012). The ADB-funded BRBIP focuses on three primary areas: (i) Improved management of water in the Bagmati river basin following IWRM principles (ii) Improved flood resilience and irrigation development in part of the middle basin (iii) Significant environmental improvements in one or more headwaters of the Bagmati River. The current project, the BRBIP, aims to improve river health and flood control in the Bagmati River basin. And includes following present project:

(i) Water management institution consolidation, (ii) Riverbank beautifying work expansion, (iii) Riverine community mobilization, and (iv) The design, construction, and operation of a waste water treatment plant.

ADB and the GON have signed a Loan and Grant Agreement under which the ADB would grant US\$ 25.5 million and US\$ 4.5 million for the Bagmati River Basin Improvement Project in Nepal, respectively. The Government of the Northwest will provide \$6 million to this fund. The MOUD, HPCIDBC, DOI, and the Water and Energy Commission Secretariat will all work together to accomplish this (WECS). With respect to the items of expenditure supported with the proceeds of the loan and the Grant, HPCIDBC, WECS, and DoI will keep separate books of account, which will be consolidated by the PCMU.

Project Name: Bagmati River Basin Improvement
 Executing Agency: Ministry of Urban Development, Government of Nepal
 Loan/grant Amount: 24, 5/5, 5 Million US\$ dollar
 Date of First Procurement Plan (Loan approval date)
 Date of this Procurement Plan: April, 2013

BRBIP being the project's supervisory agency and IDS-Nepal and Centre for Green Economy Development CGED-Nepal JV as the project's implementers, The joint venture CGED and the Integrated Development Society, Nepal is implementing the project component titled "NGO Package 1 – Watershed Management" in the Shivapuri National Park. The project's total allotted budget, including VAT, is 22,645,736.75, with salary and management costs/reimbursable expenditures being 12,800,875 and a provisional payment

with contingencies of 7,239, 600. The government has asked for a concessionary loan in the amount of \$63,0 million. The loan will have a term of 32 years, an 8-year grace period, an interest rate of 1.0 percent annually for the first few years and 1.5 percent annually after that, as well as other conditions laid forth in the draft loan agreement. The financial terms of the loan are outlined in both this project administration manual and the draft loan agreement. The ADB loan will be used to pay for all of the following: all goods and services, all consultants, all financing charges, and all construction, with the exception of some of the operation and maintenance for the Tukucha WWTP as well as some of the operation and restoration of historical temples and monuments. This loan will cover 80 percent of the additional financing costs. The ADB financing will help cover the costs of buying land and moving. The table showing BRBIP Summary Investment Costs:

Table 15: *BRBIP Summary Investment Costs (US\$ Million)*

Item	Current Amount	Additional Financing ^b	Total
A. Investment Cost ^c			
basin management established	2.2	0.2	2.4
Riverbank environment in urban areas improved	15.1	27.5	42.6
Water availability in the basin during dry season increased and watershed conservation improved	6.5	32.2	38.7
Functioning flood forecasting and early warning system for the Bagmati River basin utilized	0.5	0.2	0.7
Efficient project management with effective stakeholder communication established	3.7	0.0	3.7
Subtotal (A)	28.0	60.2	88.2
B. Contingencies ^d	7.3	17.0	24.3

Source: Project Administration Manual, 2019

The table showing BRBIP Financing Plan:

Table 16: *Financing Plan*

Source	Current		Additional Financing		Total	
	Amount (US\$ million)	Share of Total (percent)	Additional Financing (\$ million)	Share of Total (percent)	Amount (US\$ million)	Share of Total (percent)
Asian Development Bank	30.0	83.3percent	63.0	80.0percent	93.0	81.0percent
OCR (concessional loan)	25.5	70.8percent	63.0	80.0percent	88.5	77.1percent
Special funds - grant	4.5	12.5percent	0.0	0.0percent	4.5	3.9percent
Government	6.0	16.7percent	15.8	20.0percent	21.8	19.0percent
Total	36.0	100.0percent	78.8	100.0percent	114.8	100.0percent

Source: Project Administration Manual, 2019

Government support will total US\$15.8 million for the new funding. The government will pay all taxes and tariffs, as well as I half the cost of restoring historical sites, (ii) eighty percent of the cost of operating and maintaining Tukucha WWTP, (iii) about \$1.62 million in unused money, and (iv) rehabilitation costs for historical sites. The additional funding for the Bagmati River Basin Improvement Project that relates to these terms of reference (TORs) consists primarily of extra activities for output 1, such as I additional riverbank beautification through landscaping and restoration of historic

buildings and monuments, and (ii) building a wastewater treatment plant (WWTP) where the Tukucha River meets the Bagmati River in the heart of Kathmandu City.

The table displaying Key Civil Works Subprojects and Activities for the Additional Financing:

Table 17: *Key Civil Works Subprojects and Activities for the Additional Financing*

Project Output	Additional Financing Subproject or Activity	Estimated Base Cost (US\$ millions)
1	Wastewater treatment plant Design –Build–Operate - Tukucha	29.62
2	Restoration of historic buildings and monuments	11.05
2	River corridor training and landscaping	14.85
	Total	55.52

Source: *Project Administration Manual, 2019*

5.4 Local Government

Kathmandu is Nepal's capital and oldest metropolis. It is Nepal's largest urban agglomeration, with a population .Kathmandu, being the country's tourism gateway, is the country's economic hub. Kathmandu Metropolitan ward number 8 located at Gaushala, Kathmandu district and Bagmati province is the primary local government for overall the surveillance of Pashupatinath area. A total of Rs. 12 million has been set aside for the investigation of earthquake-damaged cultural monuments, with Rs. 300 million set aside for their rehabilitation. For the research of the six heritage sites, comprising three in the Kathmandu Valley and three beyond the Valley, a budget of Rs. 2 million has been made up for each, and Rs. 50 million has been set aside for the rehabilitation of each of these settlements for this fiscal year. The Pashupati area, Chagunarayan temple region, Swambhunath area, and Bauddha Stupa area will all be developed as part of this scheme. Similarly, the three districts inside the Kathmandu Valley will have their Durbar squares safeguarded and developed (NRA, 2019).

5.5 UNESCO

The major international organization that expressed concern about managing and preserving Nepal's cultural monuments is UNESCO. They include the Pashupatinath Temple (UNESCO, 2022). The goal of the UNESCO/UNDP Project NEP/89/060, "Preservation of the Cultural Heritage of the Kathmandu Valley and Development of Cultural Tourism," is to increase the government's ability to protect and present the cultural heritage of the Kathmandu Valley as a whole and to create a more integrated approach by strengthening the connections between cultural heritage preservation and general physical planning, tourism, and education. The projected three-year budget is US\$ 435,000. The project's financing arrangement is anticipated to be completed in the spring of 1992 (UNESCO, 2022).

Due to April and May 2015 earthquakes, within the Kathmandu Valley World Heritage Site, 170 buildings were damaged, with 33 of them entirely collapsing. UNESCO assisted the Department of Archaeology in restoring Nepal's thriving cultural sector, tangible and intangible heritage, crafts, and cultural enterprises. For damage assessment, salvage, and emergency site protection, UNESCO created the Earthquake Response

Coordinating Office at the Department of Archaeology. It paved the way for the creation of a historic database system and the creation of restoration standards. The project, which began in 2016, was created to restore the monuments and sites of the Kathmandu Valley World Heritage property that had suffered considerable damage to the ideal condition of conservation for a long time, UNESCO had expressed worry over the preservation of Nepal's World Heritage Sites. Some of the biggest issues were the housing architecture and methods employed surrounding Boudhanath, as well as the projected road that would split the Pashupatinath Zone (Xinhua News Agency, 2013).

Through cooperation with the Department of Archaeology, support from the local people, and funding from the Hainan Province Cihang Foundation, UNESCO has been able to develop effective restoration techniques that place a priority on cultural sustainability within the area. This involves capacity building for local experts in addition to emergency help for the reconstruction of World Historic Sites and assistance with the creation of a historic inventory system. These programs encourage socioeconomic development, safeguard cultural assets, and increase tourism. The restoration and rebuilding of damaged heritage sites and monuments with earthquake-resistant strengthening features were among the top interventions, along with careful debris removal, emergency consolidation of monuments at risk of collapsing, assistance in ensuring acceptable conservation approaches and procedures, and careful removal of debris (UNESCO, 2015).

UNESCO Extra-Budgetary Funds Until 2021

From 1979 to 2001, the International Safeguarding Campaign contributed US\$ 10 million; in 2005 and 2011, the UNESCO/Netherlands Funds-in-Trust contributed US\$ 45,000 and US\$ 20,000, respectively. Following the 2015 earthquake, a number of UNESCO extra-budgetary activities were funded in 2015–2016 for the urgent protection, conservation, and rehabilitation of the Kathmandu Valley. US\$1 million from the Chinese Hainan Airlines Group (Cihang Foundation), US\$ 250,000 from the Hong Kong-based Fok Foundation, US\$ 145,000 from the UNESCO/Japan Funds-in-Trust, US\$ 100,000 from the Nepal Investment Bank, and US\$ 18,000 from voluntarily made World Heritage Fund donations..

5.6 Bagmati River Cleanup Campaign

The current cleanup effort is solely a social project of groups working to make Kathmandu a more livable city. The initiative has received assistance from the GoN, the Nepal Police, the Nepal Army, the Kathmandu Metropolitan City, and foreign nonprofit organizations including Lions International. Students, public officials, visitors, and celebrities are also involved. The show has been running every Saturday at 7:30 am (a holiday in Nepal), and it lasts for three hours. Government funding has not been provided for this project. This is not a government effort, despite the fact that a number of organizations have contributed the necessary resources (Nepali times, 2015).

CHAPTER VI DATA ANALYSIS AND INTERPRETATION

The data analysis chapter presents five sections. First section deals on characteristics of the respondents. Second section presents information about cost and benefit analysis of the tourism entrepreneurs. Third section highlights normality test related information of the knowledge index, institutional role index and heritage management index. Fourth section deals on measurement of association between studied variables and fifth section presents multiple regression models.

6.1 Characteristics of the Respondents

Table 18: *Categories of Respondents*

Respondents' Category		Frequency	Percent
Category A	Local level	20	6.30
	PADT	20	6.30
	HPCIDBC	21	6.60
	Local intellectual	21	6.60
	community people	21	6.60
	Total	103	32.40
Category B	Hotel and guest house	19	6.00
	Restaurant/tea shop	20	6.30
	Tour and travel	21	6.60
	Flower and souvenir	22	6.90
	Transportation	24	7.50
	Total	106	33.30
Category C	Western tourists	23	7.20
	Indian tourists	21	6.60
	Domestic tourists from ktm	21	6.60
	Domestics tourists from out of valley	21	6.60
	Visitors	23	7.20
	Total	109	34.30
Total		318	100.00

Source: Field Survey, 2022

Table 18 depicts that total number of respondents from Pashupatinath temple area is 318(100%), which is categorizes into mainly 3 categories namely, categories A, categories B categories C. The categories A comprises of where 103 (32.40%) respondents viz. Local level (ward no.8), Pashupati Area Development Trust (PADT), High Powered Committee for Integrated Development of Bagmati Civilization (HPCIDBC), Local intellectual and community people. The number of respondents from local level (ward no.8) and PADT both was 20(6.30%) for each Similarly, HPCIDBC, Local intellectual and community people was 21(6.60%) for each from categories 'A'. Likewise, the categories 'B' consists of 106 (33.30%) with the respondents of Hotel and guest house of 19(6%), Restaurant/tea shop of 20(6.30%), Tour and travel of 21(6.60%), flower and souvenir of 22(6.90%) and Transportation of 24 (7.50%). Lastly, the third categories 'C' contains total 109 respondents with total 34.30 percent. Western tourists and visitors had the same number of respondents with 23(7.20%). Additionally, Indian tourists, domestic tourists

from Kathmandu and domestic tourists from out of valley had the similar number of respondents with 21(6.60%).

Table 19: General Information of the Respondents

	Frequency	Percent
Sex Group	Male	225 70.8
	Female	93 29.2
Religion	Hindu	281 88.4
	Buddist	7 2.2
	Muslim	2 .6
	Christian	27 8.5
	Others	1 .3
	Brahmins	99 31.1
	Chhetri	81 25.5
Caste	Janajati	48 15.1
	Dalits	6 1.9
	Others	84 26.4
Family system	joint family	167 52.5
	nuclear family	151 47.5
Total	318	100.00

Source: Field Survey, 2022

In Table 19, when sex group is analyzed, the ratio of male respondents is higher than the female respondents. The main reason behind this might be male were more active and less reluctant to response whereas, female were more hesitance to response. Out of 318 respondents, 70.8 percent were male and 29.2 percent (less than one-fourth) were female. The study shows that the large number of respondents is Hindu i.e. 88.4 percent. However, 8.5 percent respondents were Christian, 2.2 percent respondents were Buddhist, 0.6 percent per Muslim and 0.3 percent follow others religion. This study displays in the area of research, majority are Brahmins, Chhetri and others, 31.1, 25.5 and 26.4 respectively. Similarly, Janajati were also in significant portion with 17.3 percent though Dalits were only 1.9 percent. The family system from the study area is joint family and nuclear family. The out of total, 52.5 percent respondents belongs from joint family system and 47.5 percent respondent comes from nuclear family system.

Table 20: Family Occupation of the Respondents

	Frequency	Percent
Family Occupation	Agriculture	46 14.5
	wage labour	9 2.8
	Business	111 34.9
	army/police	2 .6
	private job	110 34.6
	government job	30 9.4
	Pension	10 3.1
	Total	318 100.0

Source: Field Survey, 2022

Table 20 shows different family occupations pursuing from survey area. The greatest number of respondents were involved in business and private job which was almost 35 percent for each. 14.5 percent were employed in agriculture source for the family occupation. 9.4 percent, 3.1 percent, 2.8 percent and 0.6 percent were government job, pension, wage labour and army/police respectively.

Table 21: *Education Level of the Respondents*

	Frequency	Percent
Educational Status	Illiterate	2 .6
	Primary	23 7.2
	Secondary	114 35.8
	Graduates	136 42.8
	post graduates	39 12.3
	Mphil/PHD	3 .9
Missing System	Total	317 99.7
Total		1 .3
		318 100.0

Source: Field Survey, 2022

Education determines the individual's attitude, belief system and capacity to think critically. Table 21 exposed the education system in research area exhibits that most of the respondents were graduated accounting 42.8 percent. The education level among the respondents of secondary level and primary level were 35.8 percent and 7.2 percent respectively. The post graduates education status was 12.3 percent and MPhil/PhD levels was 0.9 percent. Only 0.6 percent of respondents were found to be illiterate in the research area.

Table 22: *Belief on Religion and Purpose of Visit*

	Frequency	Percent
Believe on Religious Norms and values	Yes	310 97.5
	No	4 1.3
Purpose of visit	Regular worship/pray	135 42.5
	Yoga/meditation	40 12.6
	Religious tour	93 29.2
	Serving food/cloths to the homeless	33 10.4
	Donating to the temple	17 5.3
	Total	318 100.0

Source: Field Survey, 2022

Table 22 shows that respondents were inquired if they have belief on Religious Norms and values. The study shows that majority of respondents have faith on Religious Norms and values with 97.5 percent of share. Barely less than 2 percent don't believe on Religious Norms and values. There is different purpose of people to visit in the temple area. Chiefly, almost more than 40 percent people surveyed in study area were guided by the motivation to regular worship/pray in temple and 29.2 percent went there for religious tour. Similarly, the different aspiration of yoga/meditation serving food/cloths to the homeless, donating to the temple, 12.6 percent 10.4 and 5.3 sequentially.

Table 23: *Frequency to Visit in Pashupatinath before and after Covid-19*

Category	N	Range	Min	Max	\bar{x}	SD	Skewness
For worshipping before covid-19	1000	0	100	34.50	76.84	7.50	
For worshipping after covid-19	100	0	100	9.16	16.64	3.19	
For celebrating festivals before covid-19	150	0	150	9.08	17.97	4.06	
For celebrating festivals after covid-19	100	0	100	2.19	7.78	8.67	
For death rituals before covid-19	100	0	100	2.11	7.44	10.92	
For death rituals after covid-19	100	0	100	.73	5.67	17.03	
For travel before covid-19	1040	0	1040	48.49	109.72	5.66	
Temple visit travel after covid-19	500	0	500	17.15	45.51	7.78	
Participating in BRCC before covid-19	400	0	400	5.57	36.67	8.91	
Participating in BRCC after covid-19	60	0	60	.69	5.17	10.03	

Source: Field Survey, 2022

Table 23 describes about the total frequency of respondents to be in Pashupatinath with different purpose before and after Covid-19 until now. The highest average frequency was the temple visit for travelling purpose before Covid-19 which was 48.9 with SD 109.72, skewness 5.66 and maximum value 1040. The second highest purpose was the temple visit for worshipping before Covid-19 with average 34.50, SD 76.84, skewness 7.50 and maximum value 1000. The lowest average before Covid-19 was for the visit during death ritual which is 2.11 with SD 7.44, skewness 10.92 and maximum value 100. The average to visit temple before Covid-19 for festival celebration was 9.07 slightly higher than temple visit for Bagmati Cleanup Campaign with SD 17.97, skewness 4.06 and maximum value 150. However, the average visit temple for Bagmati Cleanup Campaign before Covid-19 is only 5.17 with SD 36.67, skewness 8.91 and maximum value 400. While comparing the temple visit among before and after Covid-19 period, the time afterward of Covid-19 tend to have less engagement of people in temple. This might be because people are recovering from Covid-19 aftermath as well as the time period of Covid-19 emergence to till now is little bit short. The highest average frequency was also the temple visit for travelling purpose after Covid-19 which was 17.15 with SD 45.51, skewness 7.78 and maximum value 500. Whereas, the lowest average was temple visit for Bagmati Cleanup Campaign which was 69 with SD 5.17, skewness 10.03 and maximum value 60.

Table 24: *Descriptive Table on Age*

	N	Range	Min	Max	\bar{x}	SD	Skewness
Age	318	48.00	16.00	64.00	35.63	9.19	.56

Source: Field Survey, 2022

Age is crucial demographic factor which influences people's self-awareness, maturity, life experience and attitude towards various social and religious aspects of life. The age group of the respondents from field area was categorized into six groups. Table 24 reveals the total average of age was found to be 35.63 with SD 9.19 and Skewness 0.56. the maximum value of age was 64 years in contrast the minimum value was 16 years. The range value was for 48.

Table 25: *Percentile of age of Respondents*

		Percentiles						
		5	10	25	50	75	90	95
Weighted (Definition 1)	Average Age	23.00	24.00	29.00	35.00	42.00	48.10	52.05
Tukey's Hinges	Age			29.00	35.00	42.00		

Source: Field Survey, 2022

In the realm of quality management, percentiles are also helpful tools for illustrating the distribution of observed performance data and for tying quality grades and objectives to extra-analytical activities through indicators (Ialongo, 2019). Table 25 depicts that 25 percent percentile, also known as the first quartile (Q1) for this data is 29.00. The 50th percentile i.e. median of the data is 35. It is a measure of central tendency and is less sensitive than the mean to extreme observations. The 75 percent percentile, also known as the third quartile Q3 is 42. In this study, Tukey's Hinges is used as the basis for Q1, Q3 and the Interquartile Range (IQR)

Interquartile Range (IQR) = $Q3 - Q1 = 42.00 - 29.00 = 13$.

A histogram can be analyzed to determine the distribution of data within a data set. While examining the below histogram, it looks like symmetrical normal distribution however, if analyzed meticulously the tail is slightly longer to the right side, which concludes that the distribution is slightly positively skewed or right skewed. The Figure 2 shows that the data is unimodal. The central tendency of the data is about 40.00. The variation is also clearly distinguishable, most of the data expected to fall between 20.00 and 45.00. The histogram shows that the mean value is 35.63 in addition; the standard deviation is seen to be 9.191.

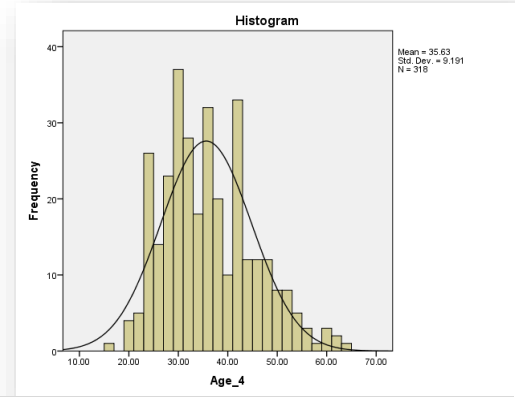


Figure 2 Histogram of Age of the Respondents

6.2: Cost and Benefit Analysis

Table 26: *Descriptive Table on Cost and Benefit Analysis*

	Cost and Benefit Analysis	N	Range	Min	Max	Mean	SD	Skewness
Hotels enterprises	Initial investment	20	2900000	1000000	3000000	1515000	754128.98	.40
	Rent	20	70000	30000	100000	52250	19566.01	1.23
	Average per day sale	20	25000	5000	30000	17050	8450.94	.36
	Monthly income	20	6350000	150000	6500000	685000	1376981.82	4.38
	Tax vat	20	90000	10000	100000	364000	20003.68	1.70
	Electricity bill	20	55000	15000	70000	36750	14624.69	.69
	Electricity bill	20	4100	9000	5000	2205	1098.07	.89
	Water bill	20	10000	5000	15000	10400	3201.97	-.13
	Kitchen cost raw	20	1900000	10000	200000	104000	57413.55	.39
Tour and Travel	Food beverage	20	198000	2000	200000	54600	47506.67	1.57
	Feul	20	12000.00	8000	20000.00	11400	3485.307	1.682
	Initial investment	21	2000000	1000000	3000000	2176190.47	498903.55	-.543
	Rent	21	25000	25000	50000	35785.71	7587.11	.828
	Transportation	21	110000	40000	150000	77476.19	28514.24	.522
	Monthly income	21	499000	1000	500000	181714.28	120955.42	1.193
	Tax vat	21	45000	13000	58000	39095.23	10212.27	-.545
	Staff salary	21	55000	15000	70000	37666.66	18929.69	.26
	Electricity bill	21	1500	500	2000	1311.90	401.84	.009
Flower & souvenir	Water bill	21	2500	500	3000	1290.47	654.90	1.81
	Initial investment	22	350000	50000	400000	156818.18	106117.02	.62
	Rent	22	30000	20000	50000	28863.63	8007.70	1.02
	Average per day sale	22	18000	2000	20000	7431.81	4265.85	1.13
	Monthly income	22	290000	60000	350000	164772.72	90191.29	.83
	Tax	22	10000	.00	10000	5318.18	2202.30	.30
	Staff salary	22	20000	.00	20000	7727.27	8413.03	.34
	Electricity bill	22	7800	200	8000	863.63	1613.27	4.50
	Water bill	22	11700	300	12000	1186.36	2423.16	4.64

Source: Field Survey, 2022

Table 26 highlights cost and benefits analysis of three sub groups of respondents of three sub groups of respondent categories 'B' namely hotels and guest house, Tour and Travel and flower & souvenir shop in and around the Pashupatinath area. Firstly, while the observing the hotels and guest house group, the mean of the initial investment is highest which is 1515000.00, and with SD 754128.98 and skewness 0.404 .In contrary, the monthly payment of electricity of the hotels and guest house has least value of mean which is 2205.00 with SD 1098.07 and skewness .891.the second and third highest are monthly income and cost for kitchen raw material with mean value 685000.00 and 104000.00 simultaneously. The value of SD are 1376981.82 and 57413.55 together with skewness 4.383 and .392 respectively. The mean value for the cost of food beverage is 54600.00 with SD 47506.67 and skewness 1.571 which is fourth highest value.

Similarly, in Tour and Travel the mean value of initial investment is uppermost which is 2176190.47 with SD 498903.55 and skewness -.543.being the second highest value the monthly income has 181714.2857 mean value with SD 120955.42 and skewness 1.193. However, monthly water bill pay in Tour and Travel has the least mean value of 1290.47 with SD 654.90 and skewness 1.81.Along with monthly electricity bill payment has second least mean value 1311.90 with SD 401.84 and skewness 1.81.the table shows the value of third, fourth and fifth position to transportation, tax vat and staff salary with mean value 77476.1905, 39095.2381 and 37666.66 simultaneously.

Lastly, when analyzed flower & souvenir shop data, the highest mean value is 164772.72 of monthly income with SD 90191.29 and skewness 0.83. The second highest mean is 156818.18 for monthly income with SD 106117.02 and skewness 0.62.In contrast, the least mean value of 1290.47 with SD 654.90 and skewness 1.81.Along with monthly electricity bill payment has second least mean value 1311.90 with SD 401.84 and skewness 0.30 .Moreover, the mean value of 28863.63, SD 401.84 and skewness 1.02 of rent is in third position. The table displays the value of fourth, fifth and sixth position to monthly water bill, monthly staff salary and average per day sale with mean value 1186.36, 7727.27 and 7431.81 simultaneously.

6.3: Normality Test (Inferential hypothesis 1)

Table 27: *Normality of Cost and Benefits Analysis of Hotel Enterprises*

Cost benefit index	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	Df	Sig.	Statistic	Df	Sig.
Initial investment	.208	20	.023	.944	20	.285
Rent	.196	20	.043	.869	20	.011
Average per day sale	.146	20	.200*	.910	20	.064
Monthly income	.475	20	.000	.330	20	.000
Tax vat	.148	20	.200*	.867	20	.010
Electricity bill	.174	20	.114	.899	20	.039
Water bill	.150	20	.200*	.940	20	.244
Kitchen cost raw	.178	20	.098	.928	20	.144
Food beverage	.239	20	.004	.840	20	.004
Fuel	.356	20	.000	.730	20	.000

*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

Source: Field Survey, 2022

Normality of data presents core assumption of the observations. Whether populations from where the samples are collected are normally distributed or not (Das & Imon, 2016). Geary (1947) claimed there never was and never will be a normal distribution. As a rule of thumb, we conclude that a variable is not normally distributed if “Sig.” < 0.05. Table 27 depicts normality of cost benefit index of hotel enterprises of the respondents having ten different strata have different significance level. Kolmogorov-Smirnov test reveals electricity bill and kitchen raw cost are found to have greater significance level (>0.05) which shows these samples are normally distribution. Similarly, Rent is found to near to normal distribution with 0.43 values. However, other indicators shows less significance which indicates the data deviate from normal distribution. Shapiro-Wilk test displays more significance level than Kolmogorov-Smirnov test. Initial investment, rent, average per day sale, tax and vat, water bill, kitchen raw cost are normally distributed as result of Shapiro-Wilk test with p values ≤ 0.001

According to the Box shown in Figure 3, the upper limit found high in Rs. 2,000,000 and the lower limit in Rs.1000,000. The median is found in Rs. 1,500,000 for the cost and benefit index of hotel enterprise. These plot clearly normal patterns of the data i.e. the data are symmetrical.

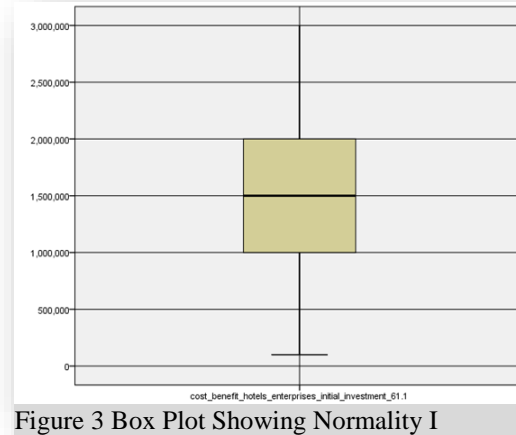


Figure 3 Box Plot Showing Normality I

Table 28: Normality of Cost and Benefits Analysis of Tour and Travel

Cost Benefit Index	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	Df	Sig.	Statistic	Df	Sig.
Initial investment	.172	21	.108	.928	21	.125
Rent	.206	21	.021	.867	21	.008
Transportation	.167	21	.129	.904	21	.041
Monthly income	.202	21	.025	.884	21	.017
Tax vat	.131	21	.200*	.959	21	.504
Staff salary	.177	21	.085	.899	21	.033
Electricity bill	.200	21	.028	.924	21	.103
Water bill	.232	21	.005	.780	21	.000

*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

Source: Field Survey, 2022

Again, Table 28 presents the results from two well-known tests of normality, namely the Kolmogorov-Smirnov Test and the Shapiro-Wilk Test for the cost and benefit index of hotel and tour. This table also exhibit different significance level. if Kolmogorov-Smirnov test is examined initial investment, Transportation, Staff salary indicators are significant (>0.05) and normally distributed. While, Shapiro-Wilk test shows initial

investment, tax vat and electricity bill have significant value and data is from normal distribution.

According to the Box shown in Figure 4, the upper limit found high in Rs. 2,500,000 and the lower limit in Rs. 2000,000. The median is found be approximately 2,200,000 and interquartile range is 50, 000 of the cost and benefit index of tour and travel. This plot displays that data is near to upper whisker and negatively skewed ($Q3-Q2 < Q2-Q1$).

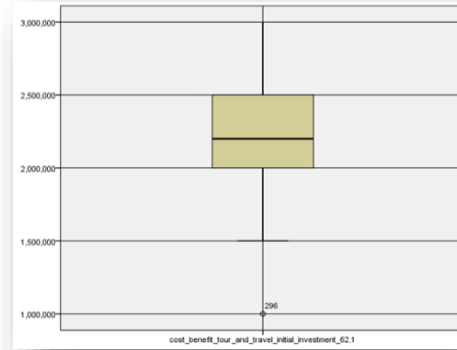


Figure 4: Box Plot Showing Normality II

Table 29: Normality of Cost and Benefits Analysis of Flower and Souvenir

Cost Benefit Index	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	Df	Sig.	Statistic	Df	Sig.
Initial investment.207		22	.015	.872	22	.008
Rent.216		22	.009	.879	22	.012
Average per day sale.170		22	.097	.889	22	.018
Monthly income.218		22	.008	.847	22	.003
Tax.194		22	.031	.919	22	.071
Staff salary.321		22	.000	.770	22	.000
Electricity bill.421		22	.000	.352	22	.000
Water bill.485		22	.000	.288	22	.000

a. Lilliefors Significance Correction

Source: Field Survey, 2022

Kolmogorov-Smirnov and Shapiro-Wilk test of normality was conducted to determine whether Cost and benefit index of flower and souvenir is normally distributed. As shown in Table 27, in Kolmogorov-Smirnov test, Average per day sale has normal distribution and in Shapiro-Wilk test tax has normal distribution which are greater than significance level 0.05. Other variables show that the data deviate from normal distribution.

Based on box plot of displayed in Figure 5, the upper limit found high in Rs 2,000,000 and the lower limit is less than 1000,000. The median is found to be 150,000 of the cost and benefit index of flower and souvenir. This plot displays that data is near to lower whisker and positively skewed ($Q3-Q2 > Q2-Q1$).

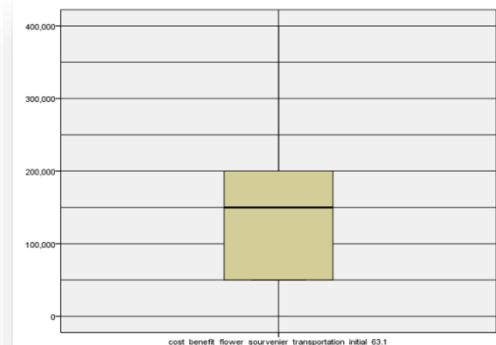


Figure 5: Box Plot Showing Normality III

Table 30: *Likert Scale Summative Table Knowledge Index*

Knowledge index	N	Range	Min	Max	\bar{x}	Skewness
Knowledge PADT	317	4.00	1.00	5.00	2.84	.031
Knowledge HPCIDBC	318	4.00	1.00	5.00	2.55	.220
Knowledge BRBIP	318	4.00	1.00	5.00	2.46	.244
Knowledge KM ward8	318	4.00	1.00	5.00	2.91	-.076
Knowledge UNESCO	318	5.00	.00	5.00	2.77	.040
Knowledge BRCC	318	5.00	.00	5.00	2.97	-.098

Source: Field Survey, 2022

Table 30 indicates Likert Scale Summative Table of one of the three index i.e. Knowledge index which consists of six indicators. Knowledge Bagmati River Cleanup Campaign with (N =318, Min 0, Max 5, \bar{x} 2.97, range 5 Skewness -.098) has the highest mean value. With the second highest mean value 2.91 Knowledge about Kathmandu Municipality ward 8 has N=318, Min 1, Max 5 range 4, Skewness -.076. Knowledge Pashupatinath Area Development Trust has N=318, Min 0, Max 5, \bar{x} 2.97, range 4, Skewness -.098 is in third position. However, Knowledge about Bagmati River Basin Improvement Project has the least number of mean value 2.46 with N=318, Min 1, Max 5, range 4, Skewness .244. The knowledge about High Powered Committee for Integrated Development Bagmati Civilization is the second lowest with mean 2.55, N=318, Min 1, Max 5, range 4 Skewness .220. lastly the knowledge about UNESCO consists of (N=318, Min 0, Max 5, \bar{x} 2.77, range 5, skewness .040 owing to fourth position.

Table 31: *Descriptive Statistics on Institutional Roles for Heritage Management*

Institutional Roles	N	Range	Min	Max	\bar{x}	Skewness
PADT functioning well	318	5.00	.00	5.00	3.40	-.918
PADT effectively contributing to heritage management	318	5.00	.00	5.00	3.38	-.976
HPCIDBC functioning well	318	5.00	.00	5.00	3.22	-.423
HPCIDBC effectively contributing to heritage management	318	5.00	.00	5.00	3.22	-.395
BRBIP functioning well	318	5.00	.00	5.00	3.15	-.579
BRBIP effectively contributing to heritage management	318	5.00	.00	5.00	3.16	-.593
KM08 functioning well	318	4.00	1.00	5.00	3.33	-.636
KM08 effectively contributing to heritage management	318	5.00	.00	5.00	3.27	-.618
UNESCO providing sufficient technical support to heritage management	318	5.00	.00	5.00	3.32	-.197
UNESCO providing sufficient financial support to heritage management	318	5.00	.00	5.00	3.27	-.329
BRCC functioning well	318	5.00	.00	5.00	3.08	-.383
BRCC effectively contributing to heritage management	318	5.00	.00	5.00	3.05	-.241

Source: Field Survey, 2022

Table 31 indicates Likert Scale Summative Table of index Institutional roles which contain twelve indicators. The first indicator PADT functioning well has the highest mean of all with N=318, Min 0, Max 5, \bar{x} 3.40, range 5 Skewness -.918. similarly the second indicator has gained the second highest mean 3.38 owing N=318, Min 0, Max 5, range 5,

Skewness -.976. Additionally, the third highest is the Kathmandu Municipality ward 8(KM08) functioning well consisting owing N=318, Min 1, Max 5, \bar{x} 3.33, range 4, Skewness -.976. However, KM08 effectively contributing is in fifth position based on mean with N=318, Min 0, Max 5, \bar{x} 3.27, range 5, Skewness -.618. The mean value of UNESCO providing sufficient technical support to heritage management is slightly less(0.01) than Kathmandu Municipality ward 8 functioning well along with data N=318, Min 0, Max 5, \bar{x} 3.32, range 5 Skewness -.197. HPCIDBC functioning well and HPCIDBC effectively contributing to heritage management both have mean value 3.22 with 6th position in indicators. Similarly, KM08 effectively contributing to heritage management and UNESCO providing financial support to the heritage management have same mean value of 3.27 by holding the position of fifth. BRBIP effectively contributing to heritage management belong to seventh position based on mean \bar{x} 3.16 N=318, Min 0, Max 5, range 5, Skewness -.593. BRBIP and BRCC functioning well are in eighth ninth position chronologically on the basis their mean 3.15 and 3.08 respectively. Finally, BRCC effectively contributing to the heritage management is the in the least valued with \bar{x} 3.05 N=318, Min 0, Max 5, range 5, Skewness -.241.

Table 32: *Heritage Management Practices (Descriptive Hypotheses)*

Heritage Management Practices	N	Range	Min	Max	\bar{x}	Skewness
Cultural Heritage equally signifies Historical, religious and spiritual values.	318	3.00	2.00	5.00	4.21	-.31
This site potential for family tourism and wellness tourism	318	3.00	2.00	5.00	4.18	.018
Tourism destruct preexisting host culture's structures and ruined cultural integrity/pollution.	318	5.00	.00	5.00	3.37	-.74
Cultural impact of tourism must be well managed	318	4.00	1.00	5.00	4.09	-1.16
Most of domestic tourists are guided by magico-religious tourism	318	4.00	1.00	5.00	3.97	-1.10
Strong bonding relationship among Newa community members	318	5.00	.00	5.00	3.50	-.52
Newa community has strong bridging relationship with other migrated ethnicity	318	5.00	.00	5.00	3.12	-.50
Newa community has strong linking relationships with top politicians/bureaucrats	318	5.00	.00	5.00	3.30	-.83
Good collaborations among government. institutions for heritage management	318	5.00	.00	5.00	3.33	-.91
Good collaboration among government and non-government institutions for heritage management	318	5.00	.00	5.00	3.32	-.70
Institutions have sufficient human resource/managerial skills for heritage management	318	4.00	1.00	5.00	3.31	-.65
Institutions have sufficient financial/technical resource for heritage management	318	4.00	1.00	5.00	3.33	-.68
Site creating self-employment and employment opportunities to many	318	4.00	1.00	5.00	3.86	-1.07

Heritage Management Practices	N	Range	Min	Max	\bar{x}	Skewness
Direct beneficiaries (> than indirect) and indirect beneficiaries (<direct) getting earning and saving opportunities from tourism	310	4.00	1.00	5.00	3.93	-1.90
Management function of the institutions are effective and efficient	318	3.00	2.00	5.00	3.49	-.47
Tourism marketing functions are sufficient, effective and efficient.	318	4.00	1.00	5.00	3.37	-.63
Financial management practices of the institutions are transparent	318	4.00	1.00	5.00	3.17	-.56
Religious gurus, duty bearers, tourism entrepreneurs and local community have collectively working for heritage management	318	4.00	1.00	5.00	3.24	-.25
Overall performance of the institutions are satisfactory	318	4.00	1.00	5.00	3.41	-.74
Tourism products, services and facilities and costs are affordable	318	4.00	1.00	5.00	3.24	-.57
Fees for online worships are economically viable	317	44.00	.00	44.00	3.06	14.46
Waste management practices around temples are satisfactory	318	5.00	.00	5.00	2.83	-.11
Overall cultural heritage management practices around temple site are satisfactory	318	4.00	1.00	5.00	3.45	-.98
Overall tourism management practices are functioning well	318	5.00	.00	5.00	3.43	-1.18

Source: Field Survey, 2022

Table 32 revealed the Likert scale summative table of heritage management index which involves total 24 indicators. The cultural heritage equally signifies Historical, Religious and Spiritual values, this site is potential for family tourism and wellness tourism and , cultural impact of tourism must be well managed indicators gained first ,second and third position based on their mean value i.e. 4.21 , 4.18 and 4.09 simultaneously. Most of the domestic tourist are guided by magico-religious tourism has the mean fourth position mean value of 3.97. Moreover, in fifth position and sixth position, Direct and indirect beneficiaries getting earning opportunities from tourism and the site is creating self-employment and employment opportunities to many have the place with mean value 3.93 and 3.86 respectively.

Again, strong bonding relationship among Newa community members, management function of institutions are effective and efficient, overall cultural heritage management practices are functioning well and overall tourism management practices are functioning well have the decreasing order of mean value such as 3.50, 3.49, 3.45 and 3.43 sequentially. Hereafter, the overall performance satisfaction of institutions mean value is 3.41 with eleventh position. With the same mean value of 3.37 tourism marketing functions are sufficient, effective and efficient as well as tourism destruct preexisting host culture's structures and ruined cultural integrity resides in twelfth position. Likewise, with the same mean value of 3.33 good collaboration among govt. institution and institution have sufficient financial/technical resources for heritage management take the 13th position. Good collaboration among government and nongovernment institutions for

heritage management, institution have sufficient human resources/managerial skills for heritage management, Religious guru, duty bearers, tourism entrepreneurs and local community have collectively working for heritage management have the mean value of 3.32, 3.31, 3.30 and 3.24. the second and the lowest of all are for fees for online worship are economically viable and wastage management practices around temple site are satisfactory with mean value 3.06 and 2.83.

Table 33: *Composite Indexing of Three Indexes*

Index	N	Range	Min	Max	Mean	SD	Skewness
Knowledge index	317	24.00	1	5	2.76	1.04	-.022
Institutional role index	318	44.00	1	5	4.32	0.79	-.002
Heritage management index	309	73.00	1	5	3.48	0.41	.125

Source: Field Survey, 2022

Composite index (function f from $Rn \rightarrow R$ corresponding to n -number of component variables) that helps to calculate single factor from multiple variables (Sava, 2016). In doing so, table 33 shows, knowledge index value (N=317, Min 1, Max 5, \bar{x} 2.76, SD 1.04, Skewness -.022), Institutional role index value (N=318, Min 1, Max 5, \bar{x} 4.32, SD 0.41, Skewness -.002) and Heritage management index value (N=309, Min 1, Max 5, \bar{x} 3.48, SD 0.41, Skewness -.125,) are calculated by computing total 42 likert scale variables related to three index with 6, 12 and 24 indicators for each knowledge index, Institutional role index, Heritage management index respectively.

Table 34: *Tests of Normality of Three Indexes (Hypothesis 2)*

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	Df	Sig.	Statistic	Df	Sig.
Knowledge index	.115	308	.000	.955	308	.000
Institutional role index	.125	308	.000	.962	308	.000
Heritage management index	.067	308	.002	.975	308	.000

a. Lilliefors Significance Correction

Source: Field Survey, 2022

Table 34 explained the normality test of 3 dependent variables which are also the major index of this research. While both Kolmogorov-Smirnov and Shapiro-Wilk test result for each indicator are observed, it is concluded significance value of index are less than 0.05 which mean there is no normal distribution.

The quantile-quantile or q-q plot is an exploratory graphical device used to check the validity of a distributional assumption for a data set. In general, the basic idea is to compute the theoretically expected value for each data point based on the distribution in question. If the data indeed follow the assumed distribution, then the points on the q-q plot will fall approximately on a straight line. If the Q-Q plot's lower end deviates from the straight line but its upper end does not, the

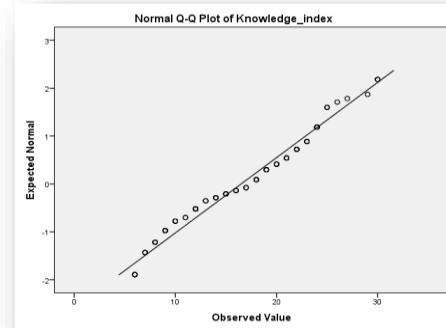


Figure 6: Q-Q Plot I

distribution is certainly left-skewed if it has a longer tail to the left (or negatively skewed). However, the q-q plot of knowledge index observed in figure 6 shows only slight deviation bottom, so it is slightly left skewed. It also observed to be thin-tailed distribution which means a very less or negligible deviation at the ends has formed a Q-Q plot. Most of the point of the curves are not falling on a straight line but indeed are scattered from which shows the data are not normally distributed.

The quantile-quantile or q-q plot of institutional role index in Figure 7 displays all the points plotted are deviating at the bottom and upper end of the straight line however few the points are somehow slightly aligning to the center that means the data are normally distributed at the center thus, it can concluded the data are not perfectly normal distributed.

From left side of q-q plot, it can be noted that the most of point in center fit straightly on the line and normally distributed however, it can be observed that it is slightly right-skewed because upper end of the Q-Q plot (Figure 8) is deviating from the straight line and the curve has a longer tail to its right and it is right-skewed (or positively skewed).

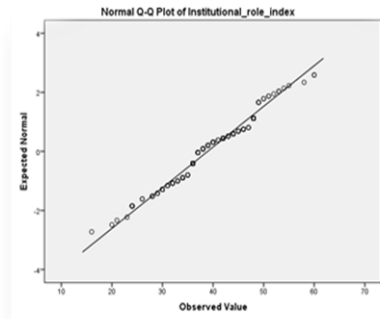


Figure 7: Q-Q Plot II

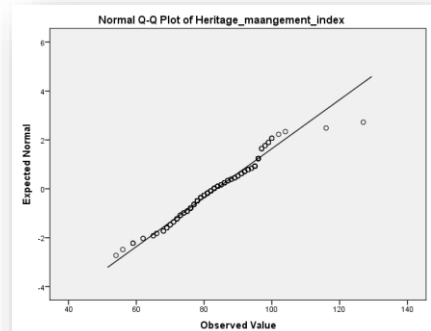


Figure 8: Q-Q Plot III

6.4 Measurement of Association (Inferential Hypothesis 3)

Table 35: *Correlation with Visiting Types*

	Knowledge index	Visit for worshipping before Covid-19	Visit for worshipping after Covid-19	Visit for celebrating festivals after Covid-19	Visit during death rituals before Covid-19	Temple visit travel before Covid-19	Temple visit travel after Covid-19
Visit for celebrating festivals before Covid-19	Pearson Correlation	.332**	.485**	.724**	.725**	.533**	.572**
	Sig. (2-tailed)	.000	.000	.000	.000	.000	.000
	N	317	318	318	318	318	318

** . Correlation is significant at the 0.01 level (2-tailed).

Source: Field Survey, 2022

Pearson product-moment correlation coefficient, which is commonly referred to as a correlation coefficient, is basically employed as a metric for the correlation. Any bivariate probability distribution with defined population covariance and defined marginal population variances that are not zero has the Pearson product-moment correlation coefficient (Werner, Valev & Danov, 2009).

Table 35 shows the relation between Visit for celebrating festivals before Covid-19 and Knowledge index ,Visit temple for worshipping before Covid-19, Visit temple for worshipping after Covid-19, Visit for celebrating festivals after Covid-19, Visit during death rituals before Covid-19, Temple visit travel before Covid-19, Temple visit travel after Covid-19. The correlation coefficient between Visit for celebrating festivals before Covid-19 and Visit temple for worshipping before Covid-19, Visit temple for worshipping after Covid-19, Visit for celebrating festivals after Covid-19, Visit during death rituals before Covid-19, Temple visit travel before Covid-19, Temple visit travel after Covid-19 have found to be .332, .485, .724, .725, .572, .533 and .469 respectively .That is significantly and positively correlated. The p-value was recorded to be 0.00 which is highly significant. Thus, it can be conclude that there is a strongly positive and significant relationship between Visit for celebrating festivals before Covid-19 and Visit temple for worshipping before Covid-19, Visit temple for worshipping after Covid-19, Visit for celebrating festivals after Covid-19, Visit during death rituals before Covid-19, Temple visit travel before Covid-19, Temple visit travel after Covid-19.

Table 36: *Pearson Correlation with Visit Temple for Worshipping after Covid-19*

	Institutional role index	Visit for celebrating festivals after Covid-19	Visit during death rituals after Covid-19	Temple visit travel after Covid-19	Participating in Bagmati river Cleanup Campaign after Covid- 19
Visit temple Pearson for Correlation	.182**	.587**	.324**	.507**	.117*
for worshipping Sig. (2- after Covid- tailed)	.001	.000	.000	.000	.037
19 N	318	318	317	318	318

** . Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

Source: Field Survey, 2022

Table 36 shows the relation between Visit temple for worshipping after Covid-19 and Institutional role index , Visit for celebrating festivals after Covid-19, Visit during death rituals after Covid-19, Temple visit travel after Covid-19, Participating in Bagmati river Cleanup Campaign after Covid-19 have found to be .182 , .587, .324, .507 and .117 respectively .That is significantly and positively correlated. The p-value recorded showed highly significant relationship. Thus, it can be conclude that there is a strongly positive and significant relationship between Visit temple for worshipping after Covid-19 and Institutional role index, Visit for celebrating festivals after Covid-19, visit during death rituals after Covid-19, temple visit travel after Covid-19, participating in Bagmati River Cleanup Campaign after Covid-19.

Table 37: *Correlation with Visit Temple for Worshipping after Covid-19*

		Heritage management index
Visit temple for worshipping after Covid-19	Pearson Correlation	.195**
	Sig. (2-tailed)	.001
	N	309

**, Correlation is significant at the 0.01 level (2-tailed).

Source: Field Survey, 2022

Table 37 shows the relation between Visit temple for worshipping after Covid-19 and Heritage management index has found to be .195. That is significantly and positively correlated. The p-value recorded .001 which is highly significant relationship. Thus, it can be conclude that there is a strongly positive and significant relationship between Visit temple for worshipping after Covid-19 and Heritage management index.

6.5: Multiple Regression Models (Inferential Hypothesis 4)

Table 38: *Model Summary and ANOVA Test of Knowledge Index*

	SS	Df	Mean Square	F	Sig.	R=.516 ^a
Regression	3321.07	11	301.91	9.98	.000	R Square=0.26 adjusted R= 0.239
Residual	9158.47	303	30.22			Std. Error of Estimate=5.49
Total	12479.54	314				Durbin Watson=1.68

Source: Field Survey, 2022

ANOVA test was used to test the significance of Dependent Variable i.e. Knowledge index. Significance value from table is .000 less than 0.05 implies. The group of independent variables (age, sex, religion, caste, education, family occupation, Temple visit travel before Covid-19, Temple visit travel after Covid-19, Visit temple for worshipping before Covid-19, Visit temple for worshipping after Covid-19, Visit during death rituals before covid-19, Visit during death rituals after Covid-19, Visit for celebrating festivals before covid-19, Visit for celebrating festivals after Covid-19, Participating in Bagmati River Cleanup Campaign before Covid-19, Participating in Bagmati River Cleanup Campaign after covid-19) shows statistically significant relationship with the dependent variable which is overall knowledge index.

With the aid of numerous independent variables (binary or scale), multiple regression models serve the dependent variable (index data) in a specific value. The table 38 shows the multiple correlation coefficient between the independent variables and the dependent variable Knowledge index, $r = .516$, which shows there is positive correlation between the variables. The $R^2 = .266$ shows that 26 percent of the movement in the dependent variable can be explained by the independent variables and the rest 74 percent remains unexplained. The adjusted $R = 0.239$ gives the idea of how well the model generalizes. The difference between the R^2 and adjusted R is $0.266 - 0.239 = 0.027$; it means if the model was derived from the population rather than a sample, it would account for approximately 2.7 percent less variance the outcome.

Table 39: *Coefficients for Knowledge Index*

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	3.601	1.79		2.008	.046		
	Age	.119	.03	.17	3.275	.001**	.859	1.164
	Education	2.091	.37	.282	5.606	.000**	.959	1.043
	Visit for worshipping before Covid-19	-.007	.00	-.089	-.887	.376	.243	4.119
	Visit for worshipping after Covid-19	.044	.03	.117	1.185	.237	.248	4.030
	Visit for celebrating festivals before Covid-19	.041	.04	.119	.979	.328	.165	6.048
	Visit for celebrating festivals after Covid-19	-.078	.102	-.097	-.769	.443	.153	6.549
	Visit during death rituals before Covid-19	.096	.086	.114	1.119	.264	.234	4.271
	Visit during death rituals after Covid-19	-.047	.140	-.042	-.335	.738	.153	6.545
	Temple visit for travel before Covid-19	.014	.006	.252	2.373	.018*	.214	4.664
	Participating in BRCC Covid-19	.017	.011	.097	1.507	.133	.583	1.716
	Temple visit travel after Covid-19	-.010	.012	-.072	-.846	.398	.337	2.964
a. Dependent Variable: knowledge Index								

* $p < .05$, ** $p < .01$ *Source:* Field Survey, 2022

Table 39 shows the causal effect of age, sex, and religion, caste, education, and family occupation, temple visit before and after Covid-19 for worshipping, festival celebration and death ritual on knowledge index. This Table also displayed the unstandardized (B) and standardized (Beta) regression coefficients, and the value of t statistic and its associated p-value for Dependent Variable: knowledge index. Additionally, the study shows that Age, education, temple visit for travel before Covid-19 have the value 0.01, 0.00 and 018 sequentially i.e. * $p < .05$, ** $p < .01$ and are statistically significant. It indicates that using one variable and holding others constant. Age ,education, temple visit for celebrating festivals before Covid-19,temple visit during death rituals before Covid-19, temple visit for travel before Covid-19, participating in Bagmati River cleanup campaign will increase knowledge by 1.7 percent, 2.8 percent, 1.1 percent, 1.1 percent, 2.5 percent and 0.9 percent respectively. From the table, it is clear that the tolerance of seven among the eleven independent variables ranges between 1.043 and 4.664 are substantially greater are lower than 4. Therefore, it concludes that there is no multicollinearity exists among the independent variables in the observed data set. The value of VIF is $1 < VIF < 5$; it specifies that the variables are moderately correlated to each other corresponding to the variables show that there is no problem of collinearity.

The normal probability plot, a percentile-percentile plot (P-P plot), or the cumulative probability plots of residuals (P-P plot) of the standardized data versus the standard normal distribution are all visual tools for evaluating normality. The P-P plot's points for normal data should roughly fall on a straight line, suggesting a high positive correlation (Tharu, 2019). Figure 9 shows that the scatters of the residuals basically fall straightly on the normal distribution line, indicating a normal distribution of residual. From the above graph, it shows that there is no huge deviation of residuals from normal line Also, it can be seen that the data set is going through the origin. So, it indicates that the residuals are approximately normally distributed. Hence, it may conclude that the observed data is normally distributed.

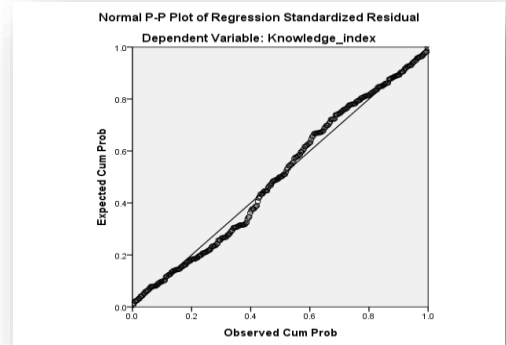


Figure 9: P-P Plot of Regression I

Table 40: *Model Summary and ANOVA Test of Institutional Role Index*

	SS	Df	Mean Square	F	Sig	R=.308 ^a
Regression	1545.07	9	171.67	3.584	.000	R Square=.095
Residual	14751.63	308	47.89			Adjusted R Square=.068
Total	16296.70	317				Std. Error of the Estimate=6.92
						Durbin Watson=1.83

Source: Field Survey, 2022

The ANOVA Table 40 of Dependent Variable: Institutional role index shows that the group of independent variables have statistically significant relationship with the dependent variable Age, Education, Temple visit travel after Covid-19 , Visit during death rituals after Covid-19, Participating in Bagmati river cleanup campaign Covid-19, Visit temple for worshipping before Covid-19, Visit for celebrating festivals before Covid-19 , Visit temple for worshipping after Covid-19, Visit during death rituals before Covid-19, Temple visit travel before Covid-19, Visit for celebrating festivals after Covid-19 . Institutional role index as the significance value is .000 which is less than 0.05.

The multiple correlation coefficient between the independent variables and the dependent variable Institutional role index, $r = 0.308$, which shows there is positive correlation between the variables. The $R^2 = 0.095$ shows that 9.5 percent of the movement in the dependent variable can be explained by the independent variables and the rest 90.5 percent remains unexplained. The adjusted $R = 0.068$ gives the idea of how well the model generalizes. The difference between the R and adjusted R is $.308 - 0.068 = 0.24$; it means if the model was derived from the population rather than a sample, it would account for approximately 24 percent less variance the outcome.

Table 41: *Coefficients for Institutional Role Index*

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.	Collinearity Statistics	
	B	Std. Error	Beta			Tolerance	VIF
(Constant)	36.240	2.656		13.643	.000**		
Age	.124	.047	.159	2.609	.010*	.793	1.261
Sex	.459	.902	.029	.509	.611	.894	1.119
Religion	.786	.479	.100	1.642	.102	.793	1.261
Caste	-.783	.278	-.172	-2.813	.005**	.788	1.269
Family system	-1.471	.831	-.103	-1.771	.078	.875	1.142
Family occupation	.124	.249	.029	.496	.620	.889	1.124
Visit temple for worshipping before covid-19	.005	.006	.055	.829	.408	.656	1.524
Visit temple for worshipping after covid-19	.040	.037	.094	1.107	.269	.408	2.453
Visit for celebrating festivals before covid-19	-.013	.033	-.033	-.402	.688	.432	2.314

* $p < .05$, ** $p < .01$ **Source:** Field Survey, 2022

Table 41 shows the causal effect of age, sex, religion, caste, education, family occupation, temple visit before and after Covid-19 for worshipping, festival celebration and death ritual on Institutional role index. This table also displayed the unstandardized (B) and standardized (Beta) regression coefficients, and the value of statistic and its associated p-value for Dependent Variable: Institutional role index. Additionally, the study shows that Age, caste have the value 0.10 and 0.05 respectively i.e. * $p < .05$, ** $p < .01$ and are statistically significant. It indicates that using one variable and holding others constant. Age, sex, religion, family occupation, temple visit for worshipping before and after Covid-19 will increase Institutional role by 1.5 percent, 0.2 percent, 1 percent, 0.2 percent, 0.5 percent and 0.9 percent respectively. The multicollinearity of the regression model is also examined by Variance Inflation Factor (VIF) with the rule of thumb lower than 4.0. From the Table 41, it is clear that the tolerance of nine independent variables ranges between 1.119 and 2.453 are substantially greater are lower than 4. Therefore, it concludes that there is no multicollinearity exists among the independent variables in the observed data set.

Figure 10 shows that the scatters of the residuals in center deviate slightly however in the bottom and top the observed and expected values were found along the line, without any significant departures from it. Basically, it falls straightly on the normal distribution line, indicating a normal distribution of residual. From the above graph, it can be concluded that there is slight deviation of residuals from normal line and data is deviating from normal distribution. Additionally, it can be seen that the

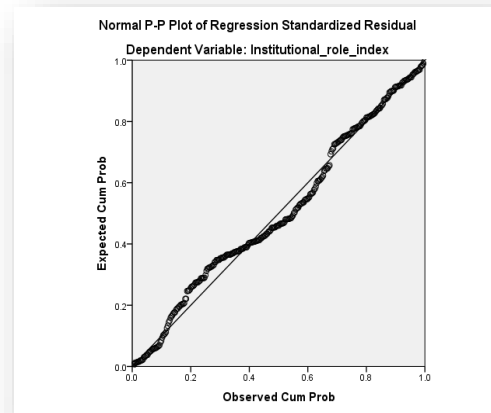


Figure 10: P-P Plot of Regression II

data set is going through the origin. So, it indicates that the residuals are approximately normally distributed. Hence, instead of slight deviation, it may conclude that the observed data is normally distributed.

Table 42: *Model Summary and ANOVA Test of Heritage Management Index*

	SS	Df	Mean Square	F	Sig.	R=.374 ^a
Regression	4298.47	11	390.77	4.36	.000	R Square=.140
Residual	26491.79	296	89.49			Adjusted R Square=.108
Total	30790.26	307				Std. Error of the Estimate=9.46
						Durbin Watson=1.81

Source: Field Survey, 2022

Table 42 depicts the multiple correlation coefficient between the independent variables and the dependent variable, Heritage management index $r = 0.374$, which shows there is positive correlation between the variables. The $R^2 = 0.140$ shows that 14 percent of the movement in the dependent variable can be explained by the independent variables and the rest 86 percent remains unexplained. The adjusted $R = 0.108$ gives the idea of how well the model generalizes. The difference between the R^2 and adjusted R is $0.140 - 0.108 = 0.032$; it means if the model was derived from the population rather than a sample it would account for approximately 3.2 percent less variance the outcome. This ANOVA table of Dependent Variable: Heritage management index shows that the group of independent variables has statistically significant relationship with the dependent variable Heritage management index as the significance value is .000 which is less than 0.05.

Table 43: *Coefficients for Heritage Management Index*

Model	Unstandardized Coefficients B	Standardized Coefficients Std. Error	T Beta	Sig.	Collinearity Statistics		
					Tolerance	VIF	
(Constant)	75.618	3.831		19.739	.000**		
Age	.183	.067	.167	2.736	.007**	.778	1.285
Sex	.206	1.236	.009	.167	.868	.902	1.108
Religion	-.300	.684	-.027	-.439	.661	.748	1.336
Caste	-.632	.393	-.098	-1.607	.109	.788	1.268
Family	.629	.363	.104	1.734	.084	.805	1.242
occupation							
Education	-.022	.694	-.002	-.032	.974	.839	1.192
Visit for worshipping before covid	-.010	.009	-.077	-1.130	.260	.622	1.608
Visit for worshipping after covid	.079	.052	.134	1.537	.125	.385	2.597
Visit for celebrating festivals before covid	.149	.055	.271	2.707	.007**	.291	3.435
visit for celebrating festivals after covid	-.373	.114	-.294	-3.255	.001**	.356	2.807
Visit during death rituals before covid	.005	.095	.004	.053	.958	.565	1.771

* $p < .05$, ** $p < .01$

Source: Field Survey, 2022

Table 43 displayed the unstandardized (B) and standardized (Beta) regression coefficients, and the value of t statistic and its associated p-value for each variable that

entered in the model. Table shows the causal effect of age, sex, religion, caste, education, and family occupation, temple visit before and after Covid-19 for worshipping, festival celebration and death ritual on Heritage management index. It indicates that using one variable and holding others constant. Age, sex, temple visit for worshipping after Covid-19, festival celebration before Covid -19 will increase Heritage management index by 1.6 percent, 0.09 percent, 1.3 percent, 2.7 percent and 0.04 percent respectively or increase the performance of heritage management. This table shows it also tests whether the unstandardized (or standardized) coefficients are equal to 0 (zero) in the population. If $p < .05$, it can be concluded that the coefficients are statistically significant. Age, temple visit for celebrating festivals before Covid-19 and temple visit for celebrating festivals after covid-19 are $*p < .05$, $**p < .01$ statistically significant.

Figure 11 shows that the regression standardized was also found to be normally distributed whereby the observed and expected values were found along the line, without any significant departures from it. The scatters of the residuals basically fall straightly on the normal distribution line, indicating a normal distribution of residual. From the above graph, it shows that there is no huge deviation of residuals from normal line. Also, it can be seen that the data set is going through the origin. So, it indicates that the residuals are approximately normally distributed. Hence, it may conclude that the observed data is normally distributed.

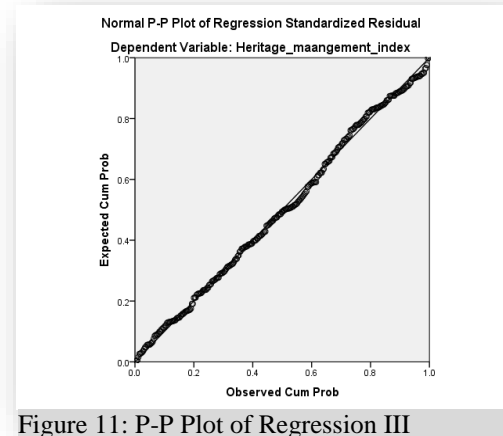


Figure 11: P-P Plot of Regression III

CHAPTER VII

SUMMARY OF FINDINGS, CONCLUSIONS AND IMPLICATIONS

7.1 Summary of Findings

- Out of the total 318 respondents, 103 were belonging to Duty bearer, 106 were belonging to beneficiary and 109 were belonging to tourists/ visitors.
- The primary respondents are found to be Hindus with almost fourth-fifth (88.4%) of total respondents.
- The majorities of respondents fall on the male groups which is 70.8 percent for all three categories.
- More than one-fifth of respondents are Brahmins (31.1%) and the average age of respondents is 35.63 year.
- More than half percent of respondents (52.5%) have joint family system.
- Business and private job are the most pursued Family Occupation with approximately 35 percent for both occupations.
- Two-fifth of respondents (42.8%) completed graduation whereas only 0.6 percent was illiterate.
- The chief populations of respondents (97.5%) have believed on religious norms and values.
- More than two-fifth of respondents (42.5%) purpose of visiting temple is to regular worship/pray.
- The highest mean is 48.49 for frequency of temple visit travel before Covid-19 which is followed by frequency of temple visit for worshipping before Covid-19 i.e. 34.50. the frequency of temple visit before Covid-19 period higher than after Covid-19 period.
- The first quartile (Q1) for this data is 29.00. The 50th percentile i.e. median of the data is 35. And third quartile Q3 is for the data is 42.

Cost Benefit analysis

- The cost benefit analysis among 20 hotels enterprises shows highest mean value Rs. 1515000.00 of initial investment which is followed by monthly income with mean value Rs. 685000.00.
- The cost benefit analysis among 21 Tour and Travel located at Gaushala area shows highest mean value Rs. 2176190.47 of initial investment which is followed by monthly income with mean value Rs. 181714.2857.
- The cost benefit analysis among 22 Flower & souvenir located at temple area shows highest mean value Rs. 164772.72 of monthly income which is followed by initial investment with mean value Rs. 156818.18.
- Normality of cost benefit analysis of hotel enterprises shows initial investment, rent, Average per day sale, tax and vat, water bill, kitchen raw cost are normally distributed as result of Shapiro-Wilk test.

- Normality of cost benefit analysis of tour and travel identified Kolmogorov-Smirnov test have significance in Initial investment, Transportation, Staff salary indicators While in Shapiro-Wilk test shows Initial investment ,tax vat and Electricity bill have significant value and data are from normal distribution.
- Normality of cost benefit analysis of flower souvenir shows In Kolmogorov-Smirnov test Average per day sale has normal distribution and in Shapiro-Wilk test tax has normal distribution.

Knowledge about Institution roles index

- The Knowledge about Bagmati River Cleanup Campaign has the highest mean value 2.97 followed by Knowledge KM ward 8, Knowledge PADT, Knowledge UNESCO, Knowledge HPCIDBC and Knowledge BRBIP with mean value 2.91, 2.84, 2.77, 2.55, 2.46 respectively.

Institutional roles index

- The maximum mean value is 3.40 for PADT is functioning well followed by mean value 3.38 for PADT is effectively contributing to heritage management which symbolizes the satisfaction with PADT.
- The lowest mean value is 3.05 for BRCC is effectively contributing to heritage management which shows dissatisfaction with BRCC.

Heritage management index

- Out of total respondents Maximum respondents agreed that Pashupatinath temple as cultural Heritage equally signifies Historical, religious and spiritual values with highest mean value 4.21.
- The second highest mean is 4.18 which agreed to Pashupatinath site as the potential for family tourism and wellness tourism. The lowest average is 2.83 for those who agreed to the waste management satisfaction.

Composite Indexing

- The Composite Indexing shows that Institutional role index has the highest mean value 4.32 whereas Heritage management index mean is 3.48 and the mean value of Knowledge index is 2.76.

Pearson correlation

- The Pearson correlation shows the relation between Visit temple for worshipping after Covid-19 and Institutional role index , Visit for celebrating festivals after Covid-19, Visit during death rituals after Covid-19, Temple visit travel after Covid-19, Participating in Bagmati river Cleanup Campaign after Covid-19 are .182, .587, .324, .507 and .117 respectively which is significant and positively correlated.
- The Pearson correlation shows the relation between Visit temple for worshipping after Covid-19 and Institutional role index , Visit for celebrating festivals after Covid-19, Visit during death rituals after Covid-19, Temple visit travel after Covid-19, Participating in Bagmati river Cleanup Campaign after Covid-19 have found to be .182, .587, .324, .507 and .117 respectively which is significant and positively correlated.

- The Pearson correlation shows the relation between Visit temple for worshipping after Covid-19 and Heritage management index has found to be .195 which is significant and positively correlated.

Multiple Regression Models (Knowledge Index)

- 26 percent of the movement in the dependent variable (Knowledge index) can be explained by the independent variables (age, sex, religion, caste, education, and family occupation, temple visit before and after Covid-19 for worshipping, festival celebration and death ritual). The 0.516 of R value indicates that there is a significant relation between dependent variable (Knowledge index) can be explained by the independent variables. Also Significance value from ANOVA is .000 less than 0.05, which means group of independent variables shows statistically significant relationship with the dependent variable which is overall knowledge index.
- The study shows that age, education, temple visit travel before Covid-19 have the value 0.01, 0.00 and 0.18 respectively i.e. $*p < .05$, $**p < .01$ and are statistically significant.
- The normal probability plot, a percentile - percentile plot (P-P Plot) depicts observed data is normally distributed.
- The 95 percent of the movement in the dependent variable (Institutional role index) can be explained by the independent variables. The .308 of R value indicates that there is a significant relation between dependent variable (Institutional role index) and independent variables. Also Significance value from ANOVA is .000 less than 0.05 implies group of independent variables shows statistically significant relationship with the dependent variable which is overall.

Multiple Regression Model (Institutional Role Index)

- The study shows that Age, caste have the value 0.10 and 0.05 respectively i.e. $*p < .05$, $**p < .01$ and have statistically significant with Institutional role index.
- The 14 percent of the movement in the dependent variable (Heritage management index) can be explained by the independent variables. The .374 of R value indicates that there is a significant relation between dependent variable (Heritage management index) and independent variables. Also Significance value from ANOVA is .000 less than 0.05 implies group of independent variables shows statistically significant relationship with the dependent variable which is overall.

Multiple Regression Model (Heritage Management Index)

- Age, temple visit for celebrating festivals before Covid and temple visit for celebrating festivals after Covid-19 are $*p < .05$, $**p < .01$ statistically significant with Heritage management index.
- P-P Plot shows that observed data is normally distributed.

7.2 Discussions of Findings

Pashupatinath has a great importance from heritage tourism point of view with socio-cultural, religious, historical and aesthetic values. It is one of the most potential destinations for cultural heritage tourism (Nyaupane, 2019). The study found out that

Pashupatinath is the ultimate destination for an enormous number of people both worldwide and domestically with different purpose such as worshipping, celebrating festivals, performing death rituals, travelling and many more. According to my research, the maximum number of visiting the temple by single person is found to be more than thousand times. Pashupatinath temple is chiefly known to promote cultural tourism however; this research found that the heritage tourism in Pashupatinath temple area must be described from integrated tourism development perspective i.e. from heritage tourism, religious tourism, cultural tourism, spiritual tourism, wellness tourism and family tourism perspective. In my study, it was spotted that the most respondents are Hindus almost 88 percent. Hence, Needless to say Pashupatinath temple is largest Hindu temple.

The successful management protection reconstruction and restoration of the heritage sites like Pashupatinath not only add the heritage values but also boost the overall tourism by enhancing its antiquities, monuments, cultural landscape, socio cultural practice, religious belief, religious activities, geographical structure, different culture's symbol, rituals, festivals, norms and values. Institutions and campaign namely PADT, BPRIP, HPCIDBC, local government BRCC have been performing the management practices from several years. However, in my research I discovered that instead of these institutions have the major role and responsibilities for management program, the knowledge gap about institutions is notable. When inquired most of the respondents they are unaware of the some of the institutions and their working procedures. Mostly, respondents are the lowest familiar to BPRIP and HPCIDBC even in local community including beneficiaries and tourists categories.

PADT is highly responsible to maintain the religious, spiritual, archaeological, historical and cultural significance. PADT has not been able to take proper steps so as to promote and develop this site as a cultural heritage destination (Nyaupane, 2019). However, my study showed that the most efficient management function is performed by PADT effectively contributing to heritage management among these institutions. BRCC is most renowned among the respondents and itself is the volunteering program of public participation. In spite of that, respondents are less satisfied by BRCC contribution as well as the public participation is found to be less. Public participation is the key to efficient and sustainable management which is lacking in BRCC campaign especially after Covid-19 need more motivation for public.

Sacred places are not safe from tourists. Today, the tourist track is everywhere. Even those tourists who want to tread lightly may be doing harm to a culture, traditions and spirituality that the visitor neither shares nor understands (Cros & Johnston, 2002). This study disagree with this statement and my results showed less agreement about tourism destructing preexisting host culture's structures and ruined cultural integrity/pollution. Although, it can be said that Tourism can influence the behavior of local residents and can changes the behavior of the local people.

Social capital is a result of neighborhood relationships in every community that encourages group engagement or collaboration (Sorheim, 2003; Ponthieux, 2004). According to Social capital theory, the basic three functions are bonding, bridging and linking relationship. While examined in the field, the local community i.e. Newa community's bonding, bridging and linking relationship, my study found out there is strong bonding among Newa community members. Conversely, the bridging relationship with other migrated ethnicity, linking relationships with top politicians/bureaucrats of Newa community seemed weaker. Similarly, the coordination among Religious gurus, duty bearers, tourism entrepreneurs and local community for working collectively for heritage management is found to be infirm as per my study. Only collected and cooperative effort of local community, institutions, bureaucrats, Religious gurus, duty bearers, and tourism entrepreneurs' etc. can lead to abundant success in management practices. Thereupon, collaborative relationship among all including local community's bonding, bridging and linking relationship is indispensable. Similarly, Collaborations among government institutions as well as government and non-government institutions for heritage management also need to be substantially good.

Tourism marketing is useful to the tourism business entrepreneurs to earn sufficient income through customer care, employee's satisfaction as well as offering of quality goods and services to the tourists. It will also help the marketer to meet the standard and expectations of the customers (Basnet, 2010). As per my study, it is evident that tourism marketing function in Pashupatinath need to be improved. The Respondents are dissatisfied to the tourism products, services and facilities and costs. Whereas, overall Management functions, cultural heritage management practices around temple site, tourism management practices are appeared to be satisfactory. Another serious issues that has been discovered is transparency in financial management practice of institution. Transparency in any institutions is mandatory and helps to build trust with engagement among public. Consequently, transparency of institutions need to be maintained for effective and efficient management practices in Pashupatinath temple.

Tourism is second largest industry of the Nepal and has contributing to economic growth significantly. Employment and income generation from tourism is strongly affected Tourism industry has tremendous capacity to create both direct and indirect employment. Starting from hotels and tea shop to various tourist offices, transport operators, flower and souvenir shop, tour and travel agency, tourist guides guesthouse and restaurant, entertainment, communication offices etc. The people of study areas are employed in different jobs. My study also agree that tourism is providing direct and indirect employment through tourism development to various categories of people of this areas. Similarly, it is also found out that Pashupati area is the place of opportunities for creating self-employment and employment opportunities to many which is significantly supported by tourism development. While the cost and benefits analysis of hotel enterprises, flower and souvenir and hotel and guest house are observed, the income average of all three

showed that these beneficiaries have taken Pashupatinath area as the spot of achieving economic benefits.

The major dissatisfaction that has been observed through my research is waste management practices of Pashupatinath. Anyone who bathes in the Sangamtirtha/Aryatirtha (pilgrimage site) of the Bagmati river bank gains the merit of having performed the AswamedhaYagya - an ancient Hindu tradition that is one of the most royal rituals of Sanatan Dharma (Hindu religion) for achieving spiritual satisfaction, peace, and happiness, according to the religious text Himvat Khanda (Yogi, 2013). The Bagmati river, which is carrying spiritual and religious value from the ancient period of Nepal has been declining due to the vulnerable condition of Bagmati river due to pollution. The sewage, solid waste and foul smell from Bagmati has destroyed the ambience of Bagmati River as well Pashupatinath temple. Therefore, the concerned authorities need to undertake the effective measures for the proper management.

7.3 Conclusion

UNESCO World Heritage Site Pashupatinath temple is the place of convergence of intriguing unique natural and cultural diversity. This heritage site gives the immediate atmosphere of aesthetic, architectural, historical and social significance to nature lovers, hikers, trekkers, visitors and researchers of various disciplines have attracted tourists of different parts of the world. Without visitation of Pashupatinath temple it is considered incomplete for any Shiva devotees. Hence, it is the major pilgrimage site for especially Hindus of all over the world. Accordingly, from the eternity, Pashupatinath has been the ultimate destination for national and international tourists from the aspects of integrated tourism i.e. heritage tourism, religious tourism, cultural tourism, spiritual tourism, wellness tourism and family tourism. Management of this heritage site and tourism are contributing to each other significantly and positively. The major institutions involved in management practices are namely PADT, BPRIP, HPCIDBC, local government and BRCC for the conservation, rehabilitation, reconstruction and protection. The knowledge about these institutions should be enlarged so that people get aware of the institutions and their roles for the heritage management. Even though, overall cultural heritage management practices and tourism management practices are satisfactory, the waste management practices, tourism marketing practices, institutional financial transparency, cost of tourism products and services are major concerns to focus and need to work on. For that matter, institutions need to conduct research based and scientific management for the successful endeavor. Moreover, Public participation and collective collaborative action in management practices can lead to the long term and proper management function therefore need to be prioritized. Motivation is the key for public participation. Along with management of heritage, tourism in this area must go hand in hand co-jointly. Undoubtedly Pashupatinath area has created thousand opportunities for employment and self-employment with numerous direct and indirect beneficiaries. Fortunately, Pashupatinath is the precious treasure which is the pride of whole Nepal and must be protected and managed in any case.

7.4 Implications

For Knowledge Level

- The readers and the researchers can get conceptual and theoretical knowledge on heritage management area especially from tourism development perspective.
- Useful for knowing general characteristics of the respondents of the researched area.
- Helpful for knowing importance of World UNESCO heritage sites, seven wonders of the words and religious value of heritage sites (Lumbini, Golden Temple, Bethlehem, Mecca, Pashupatinath)
- The readers can get institutional knowledge about PADT, BPRIP, HPCIDBC, and BRCC contributing in heritage management practices of Pashupatinath temple area.
- The study point out the religious and cultural importance and attraction of Pashupatinath temple which can useful for tourists' knowledge.
- The measurement indicators applying in this study can be a reference materials to the novice researchers and others involving in heritage management related research
- Helpful for acquiring theoretical and practical knowledge about multivariate analysis such as composite indexing, computing Likert scale or summative analysis, normality test and multiple regressions models.

For Practice Level

- The findings might be applicable for promoting integrated tourism development activities around Pashupatinath temple sites
- PADT, BRBIP, HPCIDBC including Ward Office of Kathmandu Metropolitan city can collectively support tourism and hospitality industry to some extent.
- The findings might be helpful to the government and non-government officers and local elective bodies to understand in-depth the status of the management practices of the researched area.
- The findings might also help to the experts, consultant and leaders associated in other heritage sites of Nepal
- The waste management of the study area were not properly managed therefore, concern governmental and non-governmental institutions agencies must properly manage solid waste of the Bagmati River Basin.
- The concerned stakeholders must coordinate with local community people for heritage management and wastage management which is lacking in the study area.

For Policy Level

- Helpful to develop integrated tourism development plan for heritage management.
- Supporting to implement heritage management policies/strategies more effectively.
- Helpful to local government while preparing plan and policy related to the heritage management practices of the study area.
- Supportive to develop effective policies by PADT, BRBIP, HPCIDB, and BRCC

- Need to develop effective wastage management policies/plan collectively by government and non-government agencies.
- Financial management practices demand more transparency hence need to work on that through policy making.

7.5 Future Direction

This thesis has answered some of inquiry regarding this research. However, several new questions emerge in light of the discoveries presented here. Few of the most prominent are listed here.

For the Researchers

- Researchers can conduct qualitative research approach by doing KII, in-depth interview, observation to understand concepts, opinions, or experiences of people.
- Researcher can focus on overall every aspects of Pashupatinath area including historical, architectural, natural, cultural exposure to Pashupatinath area.

For the Institutions

- Institution should plan for the contingencies plan to protect and manage of heritage immediately during natural disaster such as earthquake, flood etc.
- Institutions can use Covid-19 as the turning point. As the global tourism interest has been changing, institutions can promote the Pashupatinath temple as the integrated tourism destination in world tourism market. Although, Visit Nepal, 2020 has failed due to pandemic, Institutions as well as governments can again plan for such strong publicizing program which can balance the loss caused by Covid-19.
- Time and again, there should be program arranged to remind the young generation including foreign people to enlighten the cultural, religious, historical and spiritual value of Pashupatinath temple, Bagmati River, Sleshmantak jungle etc.

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
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APPENDICES

APPENDIX A: RESEARCH CONSENT LETTER

 TRIBHUVAN UNIVERSITY त्रिभुवन विश्वविद्यालय CENTRAL DEPARTMENT OF RURAL DEVELOPMENT ग्रामीण विकास केन्द्रीय विभाग  Ref. No. :	विभागीय प्रमुखको कार्यालय कीर्तिपुर, काठमाडौं, नेपाल । Office of the Head of Department Kirtipur, Kathmandu, Nepal. Date मिति 07/02/2022.....
To Whom It May Concern	
<p>This is to certify that Ms. Priyanka K.C., resident of Kathmandu District a regular student of this department. She has been admitted in Master Level of Rural Development for the academic year 2019-2021</p> <p>Ms. K.C. is currently conducting her MA thesis entitled Heritage Management Practices in Pashupatinath Temple: Tourism Development Perspective. For this purpose, she has not yet received any fellowship and support grant from other institution.</p> <p>During the study in the department she is well disciplined, sincere and dedicated student.</p> <p>In addition, she possesses interactive and amicable personality.</p> <p>I wish every success in her future endeavours.</p>	
 Bishnu Bahadur Khatri Associate Prof. and Head of Department Cell no. 9841288432 Email: bishnu.khatri@cdrd.tu.edu.np	
<hr/> <small>Tel.: 977-1- 4333581, 977-1- 4331383, Website: www.cdrd.edu.np, E-mail : contact@cdrd.edu.np</small>	

Appendix B: Questionnaire

पशुपतिनाथ मन्दिरमा सम्पदा व्यवस्थापन अभ्यास: पर्यटन विकास परिप्रेक्ष्य

परिशिष्ट क :सर्वेक्षण प्रश्नावली

नाम:

सेल नम्बर:

मिति:

कोड नम्बर:

प्रिय उत्तरदाता,

यो पूर्णतया ग्रामीण विकास विषयको सातकोत्तर तहको सोध प्रबन्ध कार्य हो र यसले कुनै आधिकारिक रेकर्ड राख्दैन। यस अध्ययनको महत्त्व तपाईंको बहुमूल्य जवाफमा निर्भर गर्दछ। कृपया इमानदारीपूर्वक प्रश्नहरूको जवाफ दिनुहोस्। तपाईंको गोपनीयता सधैं सुरक्षित हुनेछ र तपाईंले प्रदान गर्नुभएको जानकारीले यसमा प्रभाव पार्दैन। थप विवरणहरूको लागि अनसनानकर्ता सश्री प्रियका केसीसँग सम्पर्क (९८४३६९४९९१) गर्नहोला।

क्र. स	जनसांख्यिकीय जानकारी	प्रतिक्रिया समूहहरू
१	उत्तरदाताहरूको श्रेणी_क	१. <input type="checkbox"/> स्थानीय समुदाय २. <input type="checkbox"/> स्थानीय सरकार ३. <input type="checkbox"/> पशुपति क्षेत्र विकास कोष ४. <input type="checkbox"/> वाम्मती सभ्यताको एकीकृत विकासका लागि उच्चस्तरीय समिति ५. <input type="checkbox"/> स्थानीय बुद्धिजीवी
२	उत्तरदाताहरूको श्रेणी_ख	१. <input type="checkbox"/> होटल र गेस्ट हाउस २. <input type="checkbox"/> रेस्टुरेन्ट / चिया पसल ३. <input type="checkbox"/> गौशाला क्षेत्रमा अवस्थित ४. <input type="checkbox"/> यात्रा र भ्रमण एजेन्सी ५. <input type="checkbox"/> फूल र स्मारिका पसल ६. <input type="checkbox"/> यातायात व्यवसाय
३	उत्तरदाताहरूको श्रेणी_ग	१. <input type="checkbox"/> पश्चिमी पर्यटक २. <input type="checkbox"/> भारतीय पर्यटक ३. <input type="checkbox"/> काठमाडौं उपत्यकाका आन्तरिक पर्यटक ४. <input type="checkbox"/> उपत्यका बाहिरका आन्तरिक पर्यटक ५. <input type="checkbox"/> आगन्तुकहरू (विद्यार्थी, अनुसन्धानकर्ता, किशोरकिशोरी)
४	उमेर समूहहरू	१. <input type="checkbox"/> २०-२४ २. <input type="checkbox"/> २५-३० ३. <input type="checkbox"/> ३१-३५ ४. <input type="checkbox"/> ३६-४० ५. <input type="checkbox"/> ४१-४५ ६. <input type="checkbox"/> >४६
५	यौन समूहहरू	१. <input type="checkbox"/> पुरुष २. <input type="checkbox"/> महिला ३. <input type="checkbox"/> अन्य
६	धर्म	१. <input type="checkbox"/> हिन्दू २. <input type="checkbox"/> बौद्ध ३. <input type="checkbox"/> मुस्लिम ४. <input type="checkbox"/> इसाई ५. <input type="checkbox"/> सिख ६. <input type="checkbox"/> जैन ७. <input type="checkbox"/> अन्य
७	जातीय समूहहरू	१. <input type="checkbox"/> ब्राह्मण २. <input type="checkbox"/> क्षेत्री ३. <input type="checkbox"/> जनजाति ४. <input type="checkbox"/> दलित ५. <input type="checkbox"/> अन्य
८	पारिवारिक संरचना	१. <input type="checkbox"/> संयुक्त परिवार २. <input type="checkbox"/> एकल परिवार प्रणाली
९	पारिवारिक पेशा	१. <input type="checkbox"/> कृषि २. <input type="checkbox"/> ज्याला मजदुर ३. <input type="checkbox"/> व्यवसाय ४. <input type="checkbox"/> सेना/प्रहरी ५. <input type="checkbox"/> निजी जागिर ६. <input type="checkbox"/> सरकारी जागिर ७. <input type="checkbox"/> पेन्सन
१०	शिक्षा	१. <input type="checkbox"/> निरक्षर २. <input type="checkbox"/> प्राथमिक ३. <input type="checkbox"/> माध्यमिक ४. <input type="checkbox"/> सातक तह ५. <input type="checkbox"/> सातकोत्तर ६. <input type="checkbox"/> एमफिल / पीएचडी
११	धार्मिक कार्य	१. <input type="checkbox"/> नियमित पूजा २. <input type="checkbox"/> योग/ध्यान ३. <input type="checkbox"/> धार्मिक यात्रा ४. <input type="checkbox"/> मन्दिरमा दान गर्ने

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		५. <input type="checkbox"/> बच्चा तथा वृद्धहरूलाई खाना खुवाउने/कपडा दान गर्ने
१२	धार्मिक मूल्यमान्यताहरूमा विश्वास र पालना	१. <input type="checkbox"/> छ २. <input type="checkbox"/> छैन ३. <input type="checkbox"/> योजनामा (भविष्यमा हुन सक्छ)
१३	पूजाको लागि मन्दिर गएको पटक पटक COVID-19 अघि पटक COVID-19 पछि
१४	चाडपर्व मनाउनको लागि मन्दिर भ्रमण गरेको पटक पटक COVID-19 अघि पटक COVID-19 पछि
१५	मृत्यु संस्कारको समयमा लागि मन्दिर भ्रमण गरेको पटक पटक COVID-19 अघि पटक COVID-19 पछि
१६	मन्दिर भ्रमण/घुमफिर गरेको पटक पटक COVID-19 अघि पटक COVID-19 पछि
१७	बागमती नदी सरसफाई अभियानमा सहभागी पटक COVID-19 अघि पटक COVID-19 पछि
१८	यदि अन्य उद्देश्य	कृपया, उल्लेख गर्नुहोस्.....

निम्न संस्था र अभियानको बारे ज्ञान		मलाई राम्रोसँग थाहा छ	मलाई थाहा छ	तटस्थ	मलाई अलिकति मात्र थाहा छ	मलाई थाहा छैन	लागु हुँदैन
		५	४	३	२	१	०
१९	पशुपति क्षेत्र विकास कोष (PADT)						
२०	वाग्मती सभ्यताको एकीकृत विकासका लागि उच्चस्तरीय समिति (HPCIDBC)						
२१	बागमती नदी बेसिन सुधार परियोजना (BRBIP)						
२२	काठमाडौं महानगरपालिका (KATHMANDU METROPOLITAN) वडा नं. ८						
२३	युनेस्को (UNESCO)						
२४	बागमती नदी सरसफाई अभियान (BRCC)						

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सम्पदा व्यवस्थापनमा संस्था/अभियानको भूमिका	दृढतापूर्वक सहमत	सहमत	तटस्थ	असहमत	कडा रूपमा असहमत	लागु हुँदैन
	५	४	३	२	१	०
२५ पशुपति क्षेत्र विकास कोष (PADT) ले राम्रोसँग काम गरिरहेको छ ।						
२६ पशुपति क्षेत्र विकास कोष (PADT) ले सम्पदा व्यवस्थापनमा प्रभावकारी रूपमा योगदान गरिरहेको छ ।						
२७ वाग्मती सभ्यताको एकीकृत विकास समिति (HPCIDBC) ले राम्रोसँग काम गरिरहेको छ ।						
२८ वाग्मती सभ्यताको एकीकृत विकास समिति (HPCIDBC) ले प्रभावकारी रूपमा सम्पदा व्यवस्थापनमा योगदान गरिरहेको छ ।						
२९ बागमती नदी बेसिन सुधार परियोजना (BRBIP) ले राम्रोसँग काम गरिरहेको छ ।						
३० बागमती नदी बेसिन सुधार परियोजना (BRBIP) ले सम्पदा व्यवस्थापनमा प्रभावकारी रूपमा योगदान गरिरहेको छ ।						
३१ काठमाडौं महानगरपालिकाले सम्पदा व्यवस्थापनमा योगदान पुराइरहेको छ ।						
३२ काठमाडौं महानगरपालिका वार्ड नं.८ ले सम्पदा व्यवस्थापनमा प्रभावकारी रूपमा योगदान गरिरहेको छ ।						
३३ युनेस्को (UNESCO)ले सम्पदा व्यवस्थापनमा पर्याप्त प्राविधिक सहयोग उपलब्ध गराउँदै आएको छ ।						
३४ युनेस्को (UNESCO)ले सम्पदा व्यवस्थापनमा पर्याप्त आर्थिक सहयोग गर्दै आएको छ ।						
३५ बागमती नदी सरसफाई अभियान (BRCC) राम्रोसँग चलिरहेको छ ।						
३६ बागमती नदी सरसफाई अभियान (BRCC) ले सम्पदा व्यवस्थापनमा योगदान गरिरहेको छ ।						

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परिप्रेक्ष्य**

सम्पदा व्यवस्थापन (Heritage Management) अभ्यासहरू		मलाई राम्रोसँग थाहा छ	मलाई थाहा छ	तटस्थ	मलाई अलिकति मात्र थाहा छ	मलाई थाहा छैन	लागु हुँदैन
		५	४	३	२	१	०
३७	यो सांस्कृतिक सम्पदाले ऐतिहासिक, धार्मिक र आध्यात्मिक मूल्यहरूलाई महत्व प्रदान गर्दछ ।						
३८	यो सांस्कृतिक सम्पदा पारिवारिक पर्यटन र आध्यात्मिक पर्यटन को लागी सम्भावित छ ।						
३९	पर्यटनले पूर्व-निर्मित स्थानीय संस्कृतिको संरचना र सांस्कृतिक अखण्डतालाई नकारात्मक असर पार्दछ ।						
४०	पर्यटनको सांस्कृतिक प्रभावलाई राम्रोसँग व्यवस्थित गर्नुपर्छ ।						
४१	अधिकांश आन्तरिक पर्यटकहरू धार्मिक पर्यटनबाट निर्देशित छन् ।						
४२	नेवा समुदायका सदस्यहरूबीच बलियो सम्बन्ध रहेको छ ।						
४३	नेवा समुदायको अन्य प्रवासी जातिसँग बलियो सम्बन्ध छ ।						
४४	नेवा समुदायको शीर्ष राजनीतिज्ञ/ सरकारी कर्मचारी संग बलियो सम्बन्ध रहेको छ ।						
४५	सम्पदा व्यवस्थापनका लागि सरकारी संस्थाहरू बीच राम्रो सहकार्य रहेको छ ।						
४६	सम्पदा व्यवस्थापनका लागि सरकार र गैर-सरकारीबीच राम्रो सहकार्य रहेको छ ।						
४७	सम्पदा व्यवस्थापनका लागि संस्थाहरूसँग पर्याप्त मानव संसाधन/व्यवस्थापकीय सीपहरू छन् ।						
४८	सम्पदा व्यवस्थापनका लागि संस्थाहरूसँग पर्याप्त वित्तीय/प्राविधिक स्रोतहरू छन् ।						
४९	यस सम्पदाले धेरैलाई स्वरोजगार र रोजगारीका अवसरहरू सिर्जना गरेको छ ।						

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सम्पदा व्यवस्थापन (Heritage Management) अभ्यासहरू		मलाई राम्रोसँग थाहा छ	मलाई थाहा छ	तटस्थ	मलाई अलिकति मात्र थाहा छ	मलाई थाहा छैन	लागु हुँदैन
		५	४	३	२	१	०
५१	सम्पदा व्यवस्थापन कार्य प्रभावकारी र कुशल रूपले भइरहेको छ ।						
५२	पर्यटनको बजारीकरण कार्यहरू पर्याप्त, प्रभावकारी र कुशल रूपले भइरहेको छ ।						
५३	सम्पदा व्यवस्थापनमा संलग्न संस्थाहरूको वित्तीय व्यवस्थापन अभ्यासहरू पारदर्शी छन् ।						
५४	सम्पदा व्यवस्थापनका लागि धार्मिक गुरु, कर्तव्य पालनकर्ता, पर्यटन व्यवसायी र स्थानीय समुदायले सामूहिक रूपमा काम गरिरहेका छन् ।						
५५	सम्पदा व्यवस्थापनमा संलग्न संस्थाहरूको समग्र कार्यसम्पादन सन्तोषजनक छ ।						
५६	पर्यटन उत्पादन, सेवा सुविधाको र सो सम्बन्धि मूल्य सूचि किफायती छ ।						
५७	अनलाइन पूजाको लागि शुल्क आर्थिक रूपमा व्यवहार्य (किफायती) छ ।						
५८	मन्दिर क्षेत्र वरपरको फोहोर व्यवस्थापन अभ्यास सन्तोषजनक छ ।						
५९	समग्र सांस्कृतिक सम्पदा व्यवस्थापन अभ्यासहरू राम्रोसँग काम गरिरहेका छन् ।						
६०	समग्र पर्यटन व्यवस्थापन अभ्यासहरू राम्रोसँग काम गरिरहेका छन् ।						
६१	होटल र रेस्टुरेन्ट मालिकहरूको लागि मात्र प्रारम्भिक लगानी:..... भाडा:.....औसत प्रतिदिन बिक्री:..... मासिक आमदानी: कर:.....कर्मचारीको तलब:..... बिजुलीको बिल:..... पानी बिल:.....भान्साको कच्चा लागत:प्रशोधित खाना/पेय पदार्थ लागत:..... इन्धन :						

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६२	दुर र ट्राभल कम्पनीहरूको लागि मात्र प्रारम्भिक लगानी:..... भाडा:..... यातायात:..... मासिक आमदानी:..... कर:..... कर्मचारीको तलब:..... बिजुलीको बिल:..... पानीको बिल:.....
६३	फूल र स्मारिका पसल र यातायातको लागि प्रारम्भिक लगानी:..... भाडा:..... औसत प्रतिदिन बिक्री:..... मासिक आमदानी:..... कर:..... कर्मचारीको तलब:..... बिजुलीको बिल:..... पानीको बिल:.....

धन्यवाद!