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Dr. Prafulla Kumar Padhi
Associate Professor,
Department of Marketing,
ASTHA School of
Management, Bhubaneswar,
Odisha, India

Study of business model canvas of temple economy: Local temple brand-economic development model

Dr. Prafulla Kumar Padhi

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Abstract

Literatures are studied systematically to explore the rural economy related to temples. The business model of the rural temple economy is explored by literature. The concept of the temple economy has been re-researched in connection to the Indian rural people. Selected literature from India refers to establishing significant business models. The relationship of temples and the rural economy is viewed in literature and a suitable model is prepared in accordance to the Indian context. The physical market, Indian temples, branding, the digital market are clubbed in to fit a model for the socio-economic development of the rural people. The model is suggested to the Government of India and local business units to adopt the model to overcome the marketing challenges.

Keywords: Temple, economy, socio-economic, branding, digital market, business model

1. Introduction

The journey of temples from the Indus civilization to modern India is well known from historical evidence and research literature. The form of social context is found in many corners of India. At present, substances are ignored and lost in the speed of social reform. It is a place where people practice daily worship, functioning social activities and take decisions about various aspects of their life. Literatures show the bonding between the temple and the local economy. It also specifically alarms the connection between agriculture, Vedic education, local governance policy, trading and social outbound activities. The invaders would be able to know that the temple is the source of knowledge, educational system and social customs in this land. They targeted the sources and destroyed almost all temples in India, killed the preachers, and burnt all the literature. Temples is the place where people get together, discuss and place the subtleties of social information. A natural market is established in a natural phenomenon near the temple. The invaders not only destroyed the temples in India, but also destroyed the Indian economic system. Still, it is continuing. Civilization is moving towards destruction. Western culture is pocking our ethic culture. A person occasionally goes to a temple and disconnected from origin.

2. Literature Review

The Hindu Temple centers on the imagery and development of its customary structure as a representation of the strict convictions of individuals to a great extent of a monarchical, agrarian-based society. The first agricultural produce to be gifted to the temple as per the faith they have since the ancient period. Religious practice and agrarian society are coined to each other (Stein, B., 1960) [10]. It is a model which is fit for 'village' temples, goddess temples, lineage temples and the like. At the very margin, the uncertain cases would be, for example, family shrines and ancestor shrines (Samádhi), where only portions of the model might apply. According to Tamil scripture, the word "Kō yil" means a palace, sanctuary, a temple. The word "peskar" means a revenue-agent, represents the temple-trustees, and who supervises the day-to-day ritual process in the temple (Appadurai, A., & Breckenridge, C. A., 1976) [1]. In the change of the period, temples were regulated under government regulations, where a degree of financial control is regulated, and political control is interfered (Heitzman, J., 1991) [5]. In the process, it became a place of worship along with a tourist destination. As an example from the Korean Buddhist study (Kaplan, U., 2010) [14]. Due to the growth of the global tourism sector, Indian Temples are turned into tourist destinations locally as well as global destinations, to the degree that they are being fetishised, eroticized and commoditized

Corresponding Author:
Dr. Prafulla Kumar Padhi
Associate Professor,
Department of Marketing,
ASTHA School of
Management, Bhubaneswar,
Odisha, India

as tourism destinations, public legacy and collectables (Parker, S. K., 2010) ^[8]. Historical evidence states that temples have suffered a lot due to religious synthesis, economic debacle and social imbalances (Leonard, K., 2011) ^[17]. Expanding on the ramifications of subjective work from India and urbanism speculations (Stroope, S., 2012) ^[18]. The policy works on highlighting the significance of unraveling social class and standing among Hindus in contemporary India. According to Kamat, P. V. (2013) ^[6], the country life was overwhelmed by the sanctuary which was the operational hub of each and every town. Land conveyance was finished in such a manner, that structure and support, including execution of different strict customs and ceremonies of the sanctuary, turned into a significant obligation of the *Gramasamstha*. Wages built from the best rice fields, coco and areca gardens were saved for the reason. Developed lands along the waterway banks were incompletely utilized as to subsidize the upkeep of the town sanctuary. It has been seen that each sanctuary place had a critical influence as it worked as a landowner, a business, a bank and a significant purchaser of labor and products. In the current times, with their confidential rules and confidential subsidizing organizations, they are practicing virtual independence. In the process of religious practice, their activities are contributing to the economy of Goa. In Odisha, Temple Jagannath, Puri is one of the examples of temple economy. Here, 60,000 occupants actually draw around 1,000,000 travelers every year around the world. Over thirteen everyday principal customs, God gets three dinners, the primary lunch consisting of 56 distinct dishes (the sanctuary kitchen houses 270 hearths and stoves. Numbers of daily activities are happening, connected to economic and social observations (Rojel, J., 1983) ^[9]. CHAWDA, A. P. S. ^[3], has pointed out a pre-prominent part in the public eye, joining individuals through different ceremonial exercises and filling in as the focal point of social exercises in Indian towns. They were spots of love as well as store houses of custom, focuses of instruction, magnanimous organizations, emergency clinics, and communities for the conservation of expressive arts and authentic records. Temples are likewise filled in as overseeing bodies for nearby self-government, spots of diversion and equity, and meeting places. They were liable for the beginning, development, and protection of numerous customary expressions. All these activities cannot be performed without financial transactions. With all the standing positive social linkage, weakness is spotted in Varanasi, which is a great evidence of the gigantic absorptive limit of the casual economy (Bayer, M., and Holm, V., 2015) ^[2]. The local Indian brands are far away from the publicity, advertisement, promotion and branding strategy. Wyatt, A. (2005) ^[13] showed and connected to worries about lying out India as a worldwide brand. Changes in the Indian economy are connected to a record of the postmodern condition. The truth is that the generic brands which are used by people in their daily use, do not give thought to commercialization. For like coconut, banana, agarbati, chandan and deep and many more. The temple society has guaranteed options in contrast to the real factors and restrictions of building creation under state-communism by envisioning various types of social relations (Inglis, M. C., 2015) ^[15]. The periodic study has a lot of evidence of how the temple economy has been destroyed over a period of time. Jha, R. (2018) ^[16] has given a

conversation about pre-Islamic intrusions into India, especially by Alexander, and their effect on India. An outline of the Muslim attack on India follows, contending that this was provoked by two factors: the drive to spread Islam and the desire to steal from India's wealth. A record is given of the progressive rush of attacks and the resulting developments of Muslim rule in India along progressive lines. There is likewise a record of the opposition that Indian rulers gave to these attacks. The people, government and local villagers have made their effort to save the temples as well as the ancient business model. After the Independence of India, the legal administration had to take further steps to streamline the system. Tanaka, T. (2020) ^[19] denoted the writing on sanctuary the board in pilgrim and post-pioneer India focuses on the prevailing job of the legal administrators and the effect of state mediation. Be that as it may, this article attempts to get a handle on the meaning of the job of the partners in the sanctuary board as an extension between the legal administrators and the state by breaking down the administration history of the Rani Sati sanctuary from 1957 to 2012. It will initially make sense of the authentic foundation of this sanctuary and its chiefs, the Marwaris. Galewicz, C. (2023) ^[4], the equivocal connection between the Veda and Hinduism has drawn in extensive grant. So have late instances of restoration and updating of Vedic ceremonies. Significantly less has been composed on the ideas, structures and real acts of the conjunction of sanctuary customs and the Veda inside the region of the Hindu sanctuary. This relationship, in no way, shape or form homogenous and difficult to eloquent, should frequently have been tricky while drawing in issues of personality, qualifications, office, economy and power. Singh, R. P., & Rana, P. S. (2023) ^[11] have stated that the job of Hindu functionaries (Pujak) is of imperative significance in keeping up with and progression of customs through mindfulness, advancing, and supporting strict and advanced ceremonies and related celebrations, and out-advanced strict the travel industry. S. Samanta, R.K. Nanda & P. Rautaray (2019) ^[12] exploration investigating the effect of the widely popular Master Sri Jagannath Sanctuary on the financial states of the ceremonial functionaries of the sanctuary of Puri in eastern India. The quantity of Ceremonial Functionaries has expanded over time. However, the ceremonies are staying steady. The review uncovers that most of the ceremonial functionaries are not getting sufficient compensation straightforwardly from the customs due to an increase in families over age. Vengerova, M. E. (2019) ^[20] has stated psychological trait about the brand mission, image and color of Hindu religious practice, address to the brand identity, taken from temple culture to the corporate.

A lot of evidence is found that the temple is a place where a financial transaction is started in a village through social connections, but it is a seasonal one. The institution does not guarantee a regular income for rural people. A model is proposed to engage certain people in this institution and provide them with a regular income.

The invaders killed the artisans, skilled people or converted the skilled people into other religions. Everything comes from the culture, tradition and community. The ritual practices in Indian culture tend to use many generic products. It is possible to improve the lifestyle and prosperity of the rural community by providing self-employment, improved infrastructural facilities like

communication and road facilities, proper drinking water facilities, highway connectivity, electricity, education, health facilities and many more. Increasing consciousness to maintain Hindu identity, the pilgrimage is becoming more popular, resulting in strong acceptability and support for pilgrimage functionaries. The tourist will also get full satisfaction with their visit. In this manner, temples in any village can be placed as a major religious tourist spot in the world. This temple provides employment not only for the regular temple functionaries, but also for numerous wage earners on occasional and seasonal contracts. As a consumer, it makes large purchases of commodities to be used in worship and also to make provision for feeding the Brahmins and other visitors. Local development processes, such as commercial or real estate development around temples, or the purchase of land and the creation of medical and educational establishments by the trusts managing the places of worship.

3. Materials and Methods

A business model canvas is prepared in order to understand the business model of temples from various temple activities, where the key partners are usually performing such activities, given in Table 1. People come to temples to perform various activities with submissive feelings, where

they find their ultimate way of solution. They feel happy and relaxed with their devotion, come around a group of people. The temple *savaks* (service providers) serve the devotees in a very auspicious manner. The presence of holy places, spirituality, faith in God, happiness, contact with people and daily worship makes social bonding more important. Such a value proposition gives more openness, comfort, loyalty and quality of life in order to make a better relationship among various social classes of people. Understanding the above model, a socio-economic model (TEMPLE) is proposed in this research. Due to a decrease in people’s daily participation in temples, our social structure and bonding is becoming insignificant day by day. Henceforth, the rural business, rural brands and rural productivity are going downtrend. The model proposes the way rural socio-economic development will happen. The temple not only influences the agriculture, preaching of *puranas*, Vedas and mantras, but also its influence on the local income, occupation, income, employment, daily engagement of people in various activities. Due to temples, the road, electricity, water and health infrastructure will increase, to serve the people. The banks, marketplace and hospital will come near to the place of the temple. The question is whether people will come to the temple regularly by discarding their comfortable lifestyle.

Table 1: Business Model Canvas-Temple Activity

Key Partners	Key Activities	Value Proposition	Customer Relationship	Customer Segments
1.Pujari 2.Trust Members 3.Local Village People 4.Donors 5.Visitors 6.Tourist 7. Poor 8. Cow 9. Trees	1.Daily worship 2.Chanting Mantras 3. Discourse of Scriptures 4.Seasonal Temple Activity 5. Daily Prasad Distribution 6. Horoscopes Matching 7. Weather Forecasting 8. Agriculture Cropping Discussion 9. Local Festival debate	1.Daily Puja 2. Holy Space 3. Fear to God 4. Needs fulfillment 5. Happiness 6. Spirituality 7. Contact with near and dear 8. Sharing of thoughts 9. Mind relaxation	1. Personalization 2. Openness and Feedback 3. Trust 4. Comfort 5. Real time Service 6.Loyalty Culture 7. Quality & Benefits 8. Future Scopes 9. Social Bonding	1. Each Class of People 2. Business People 3. Students 4. Farmers 5. Daily Wagers 6. Male and Female 8. Children 9. Social Animals
Key Resources 1. Legal Administration 2. Financial Source 3. Donors 4. Temple Aesthetics 5. Temple Warehouse		Channel 1. Good Word of Mouth 2. Social Welfare 3. Banners, Hoardings, Pamphlets, and Leaflets 4. Digital Media: YouTube, WhatsApp, Facebook and Instagrams etc.		
Cost Structure Daily Practice Expenditure Food preparation cost Monthly Dues, electricity bill, salary of priest and other workers Maintenance cost		Revenue Stream Donation Space rent Social and cultural function contributions Sale of Bhoga or Prasad Traders’ contribution if any.		

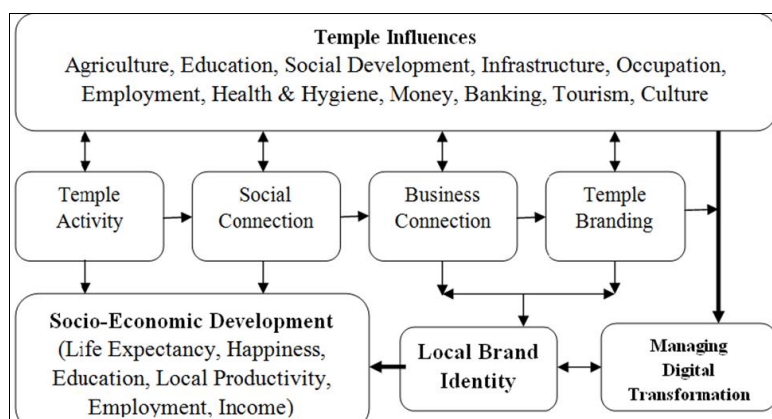


Fig 1: TEMPLE Model

4. Results and Discussion

Temple activities influence entire economic activities. But with the non-intervention of technology into those activities, the value proposition of the temple is not reached in the people. Technology (T) is to be used for the transformation of activities into digital form. The economy (E) of rural people will be managed by a system called Managing Digital Transformation (M). The Local Brands (L) is to be promoted through the digital ecosystem. In this way, People Connection (P) towards the local brands will increase. In this process, temple activity will influence social connections. From the social connection, the business connection will arise. In this whole system, the local brand will become a brand of that temple of a particular village; it will create a local brand identity for their products. However, temple activities through digital transformation will stimulate the local brand identity significantly; the social connection will also influence temple society. As a result, the temple activity, social connection and rural brand identity will influence the rural socio-economic development of such a village significantly. Finally, the TEMPLE model (Figure 1) of socio-economic development is introduced to villages, policymakers, government. They forward viable steps towards the aesthetic development of village temples. Definitely, this model will connect the people; unify the people for their sharing and caring purposes. Life expectancy, happiness, local productivity, income and employment in the village life will increase through the Temple.

5. Conclusion

Temples is the place where people get together, discuss and place the subtlest of social information. Where a financial transaction is started in a village through social connections in a regular basis. The institution does not guarantee a regular income for rural people. So that, a model is proposed to engage certain people in this institution and provide them with a regular income. It will connect the people; unify the people for regular local productivity, income and employment.

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