

Community-based Tourism, Regional Development, and Preservation

The case study of Sagarmatha (Everest) National Park, Nepal



Ang Rita Sherpa
Solukhumbu, Nepal
June 2014

Outline



- BACKGROUND OF NEPAL
- TOURISM IN NEPAL
- TOURISM IN KHUMBU
- IMPORTANCE OF TOURISM
- CHALLENGES
- CLIMATE CHANGE
- TMI'S MISSION
- CLIMATE CHANGE ADAPTATION AND MITIGATION
- COMMUNITY BASED TOURISM
- ALPINE CONSERVATION
- CONSERVATION
- CBT :LONG TERM SOLUTION

NEPAL FACTS



- Population: 29.3 million
- \$440 annual per capita income
- Ranks 163 out of 177 with a 48.6% literacy rate
- The 15th poorest country in the world
- Emerging from a 10 –year civil war with fragile peace process

RELIGIONS IN NEPAL

Hinduism



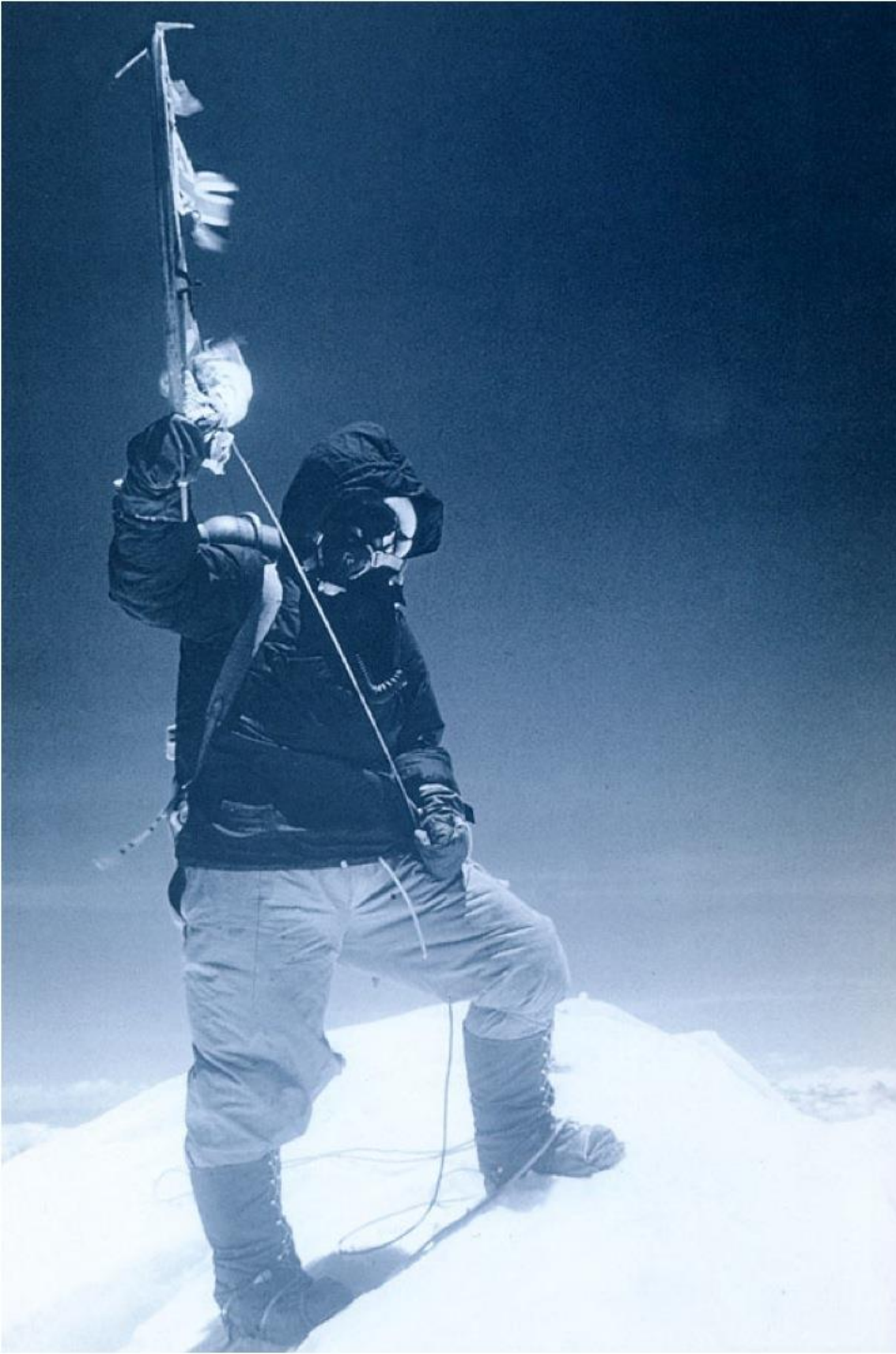
Buddhism



Tourism



TOURISM IN NEPAL



The successful ascent of Mt. Everest in 1953 made Nepal a special place for mountaineering expeditions every year

TOURISM IS IMPORTANT



- Contributes 1.6 in billion to GDP
- Represents approximately 19% of total foreign exchange earnings
- Attracts 600,000 foreign visitors annually
- Travel and Tourism generated 412,500 jobs directly in 2011



TOURISM IN KHUMBU REGION

Attractions: Mt. Everest and other high mountains, flora and fauna

Types of tourism: Adventure and mountaineering, Trekking (Tea house trekking and camping)

The heart and soul of the Everest region is the Sherpa culture

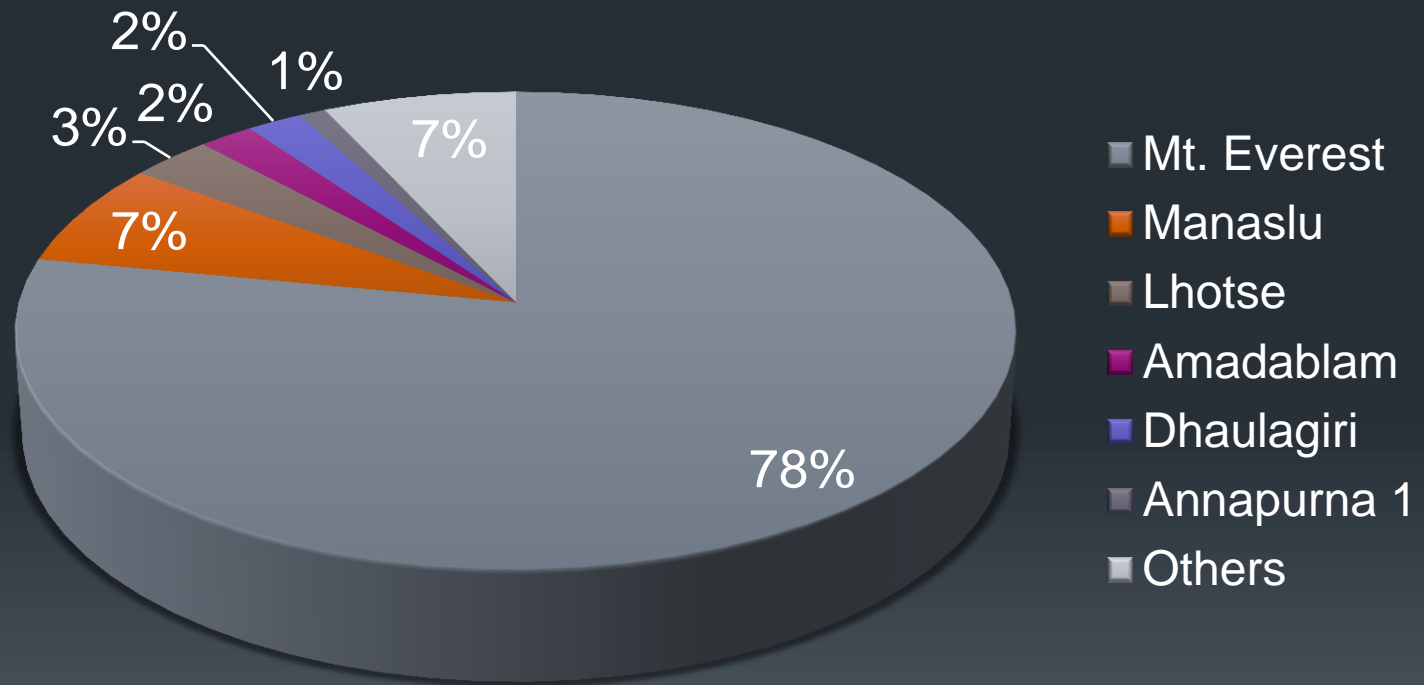


MOUNTAINEERING



1. Mountaineering is a source of foreign exchange for the government of Nepal
2. Nepal has eight of world's highest peak including Mt Everest
3. There are some 326 peaks in Nepal for mountaineering today

Royalty Received from Expedition in 2012 by Tourism Industry Division



SHERPAS



Most of the Sherpa households have makes income from mountaineering expeditions

TREKKING



TREKKING

The Everest region is Nepal's second most popular trekking destination and receives close to 40,000 trekkers per year and an equal number of support staff such as porters and guides



NATURAL AND CULTURAL
LANDSCAPE

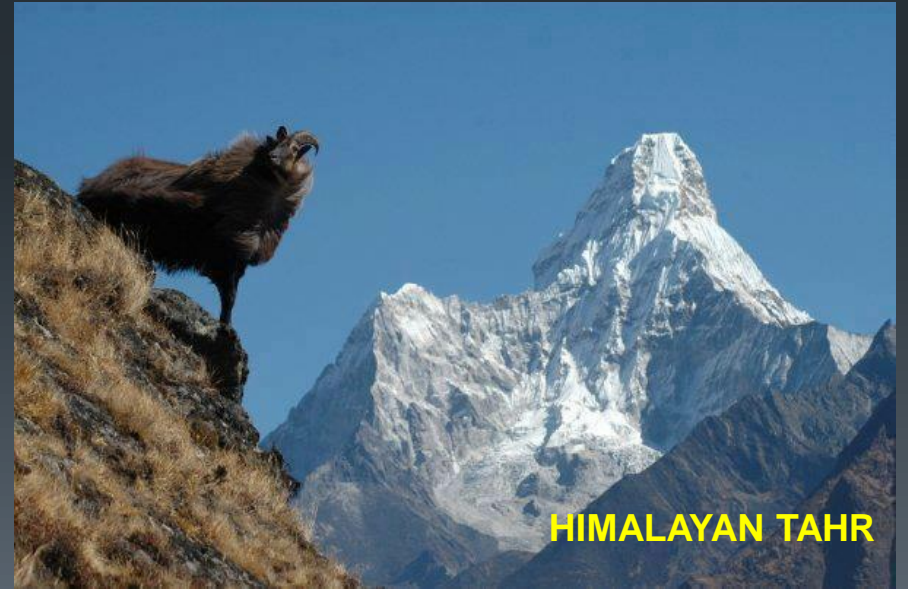




KHUMBU VALLEY INCLUDING MT EVEREST IN BACK GROUND



GOKYO LAKE



HIMALAYAN TAHR



AGRICULTURE & LIVESTOCK

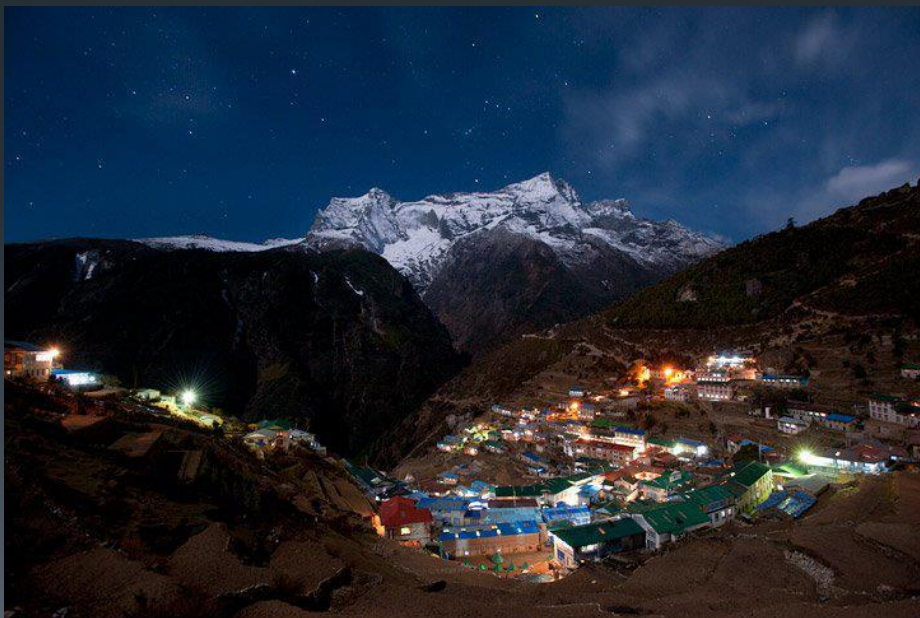
Traditional agriculture and livestock practices are an important livelihood option for people in Khumbu



BIODIVERSITY

The region is equally important for its rich biodiversity and is popular Amongst biologists, botanists and ornithologists

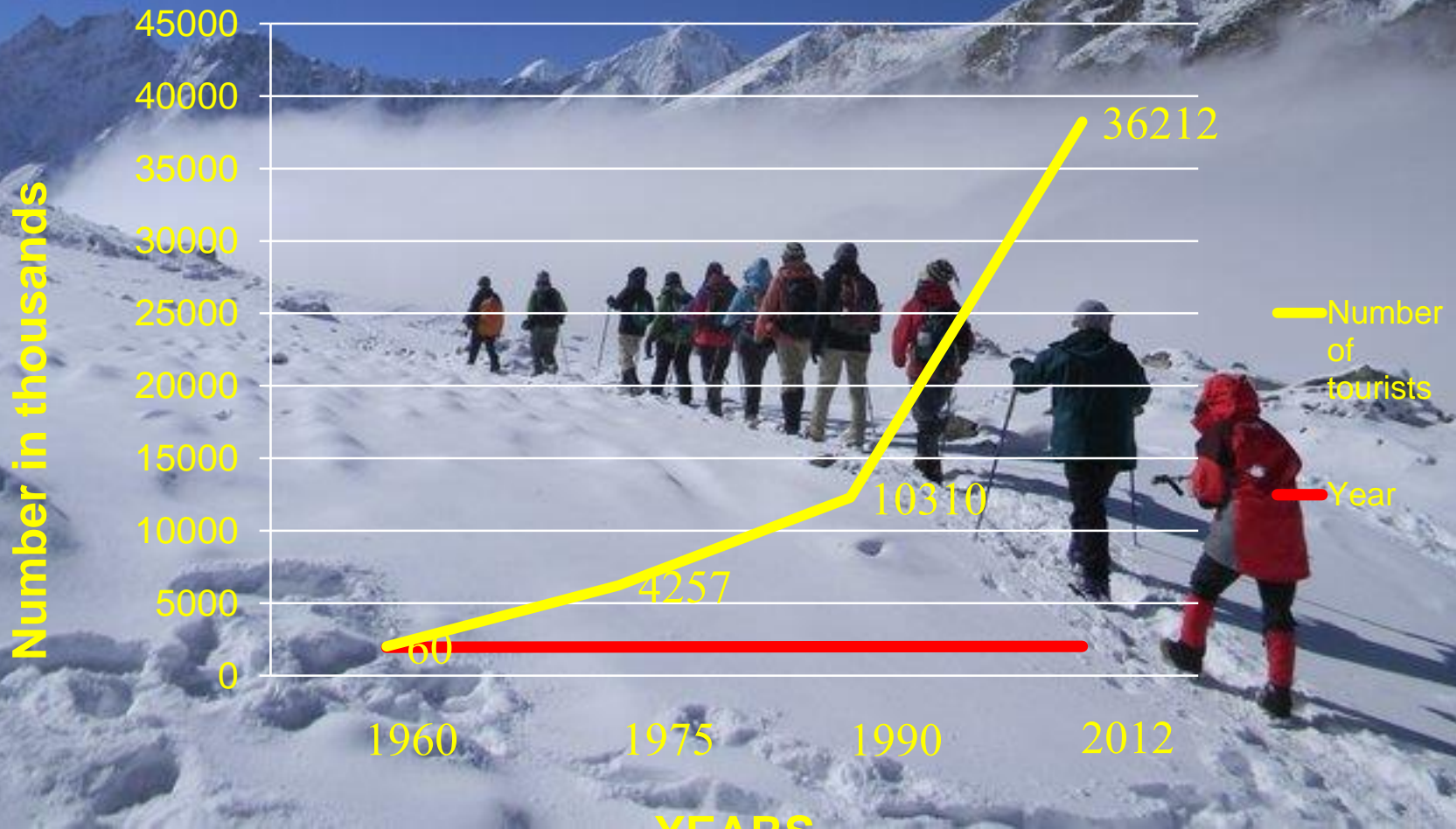




TOURISM CONTRIBUTES

Increased access to
education, health care,
electricity (in some villages)

Number of Tourists entering SNP



CHALLENGES



- Poor tourism infrastructure
- Deforestation
- Crowding and congestion
- Unhealthy competitions among lodges
- Cultural change
- Poor communications
- Economic leakages
- Inflation
- Acute labor shortage
- Climate Change

CHANGES SINCE 1950s



PHERICHE BEFORE AND AFTER TOURISM GROWTH



PHERICHE IN 1978



PHERICHE IN 2004

CHANGES IN TOURISM ACTIVITIES

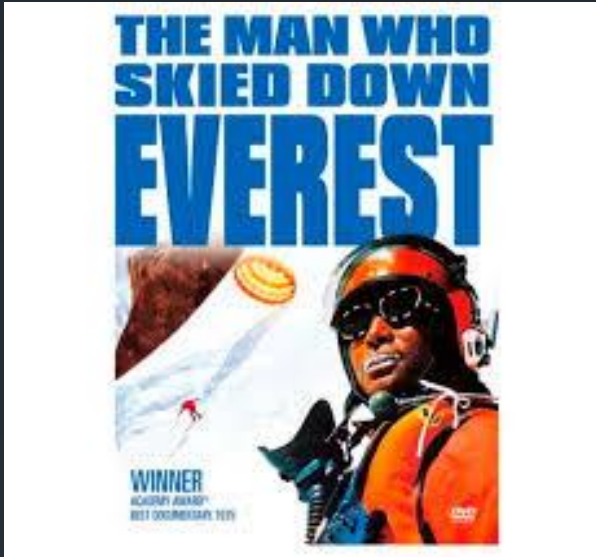


Back in 1953 almost all Sherpas were subsistence farmers, traders, and herders. Today tourism is the dominant economic driver for the region.



- In the 1970s, most trekkers used trekking agencies to organize trekking logistics for them.
- Since the 1980s, Sherpas began to use tourism income to build lodges, teashops and hotels along the trekking routes, thus, the number of tea house trekkers started to grow

HISTORIC ADVENTURE ON EVEREST!!



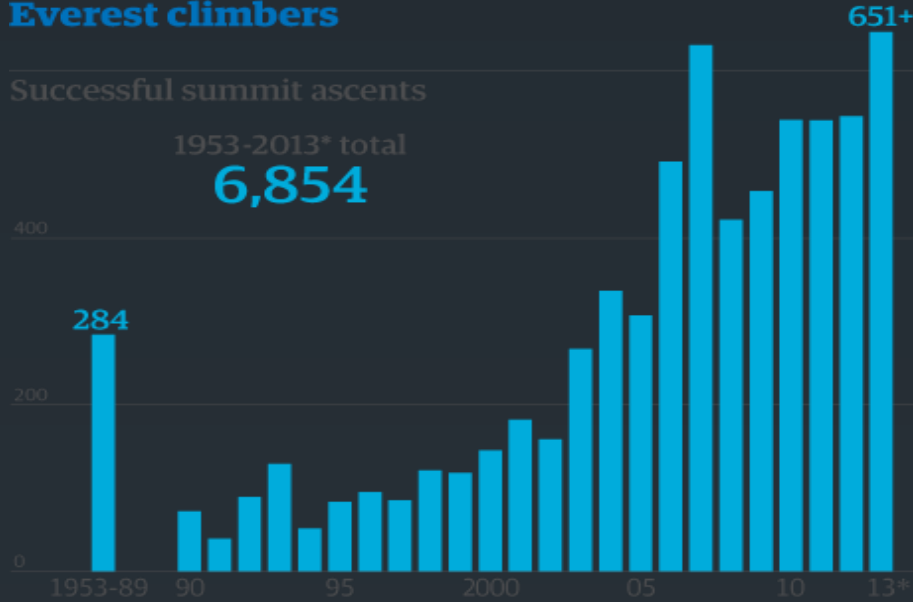
ASCENT AND DEATH ON EVEREST SINCE 1953

Everest climbers

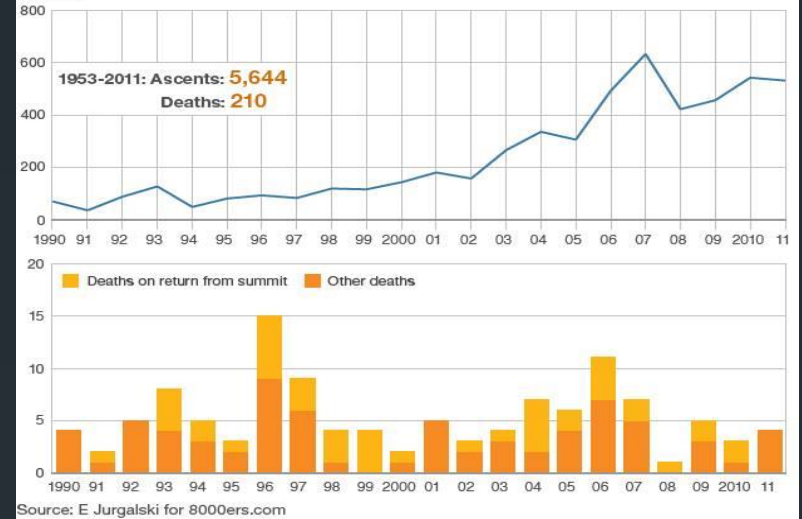
Successful summit ascents

1953-2013* total

6,854



Mount Everest ascents and deaths



सगरमाथामा भीड

• जताततै शव र फोहोर • सरकार उदासीन

पिताम्बर शिम्पेल

काठमाडौं, ११ जेठ: सगरमाथामा आरोहीको भीड बढेपछि बाटो जाम हुन थालेको छ। चुचुरो चुचुरो उक्ताले तामे र ओगाले झर्नेको तौलीले सगरमाथामा मेला लाग्नेजस्तै भएको छ। बिहीबार एक दिन २८ बिदेशी र २५ नेपाली गरी ५३ जनाले चुचुरो टेके। चा: दिउसअघि एक सय २१ जना सगरमाथामा पुगेका थिए।

सानो बाटोमा धेरै आरोही एकसाथ हिँड्दा हिलारी स्टेप र खुम्बु आसफकलमा फस्ती जाग हुने गरेको छ। 'मै ठुलो नन्दामण्ड बढोसम्म जायमा पोको छु', हिलारी स्टेपमा फस्नेका नाममा सेपल्लै भन्ने। हिलारी स्टेप ६५० मिटर उचाइमा छ। नाममा मात्र वर्ष ११ औँटक आरोहणका लागि जाँदा करिब डेढ घण्टा नाममा फसेका थिए।

आरोहणका लागि अठ्ठन धेरै बिदेशीले सगरमाथाको नाम र फोहोरको ब्रह्ममा लेखी आलेचना गरेका छन्। 'अधिल्लो सङ्ग्राममा सुनसमान रहेको बाटोमा हाम्रो टेन्डबाट एकाधिकारले चिहारीका आरोहीको तौलीले बाटो जाम भएको थियो', नमल जोषाफोका मार्क नेवर्कनले सगरमाथा क्याम्प-३ मा टेकेको घटना 'द कल अफ एभरेस्ट' मा लेखेका छन्।

पर्वतमन्त्रालयअन्तर्गत पर्यटन महासचिवालयका अधिकृत जिलक पाण्डेले सगरमाथामा हरेक वर्ष जस्तै जाग हुने गरेको गुनासो सुनिरहेको बताए। भीड बढेपछि सगरमाथामा बज्रलेते फोहोर थुपिएको छ। आरोहीका शव, अक्सिजन सिलिन्डर, टिकाका पात्र तथा फलामका टुक्रा रधायावाली भेटिन्छन्। आरोहीका अनुहार क्याम्प-४ माथि बाटोमा लडिरहेका थुपे ग्ल छन्। नाममाथे भन्ने, 'बाटोमा सलम लडिरहेका हुन्छन्। केही माथि चढ्नुपर्ने'।

नेवर्कनले पनि उक्तानो लाग्नेबाबिचिक शकको थुपे छिन्नेदेखि सिलिन्डर बढेको अनुभव ब्रह्ममा लेखेका छन्। दुई वर्षअघि २१ औँटक सगरमाथा आरोहण गरेका आण्णा सेपको समूहले सगरमाथा क्याम्प गढी शवसँगै धेरै फोहोर संकलन गरेको थियो। 'फोहोर नियन्त्रण नगर्ने हो भने सगरमाथाको साथ रहैन', आण्णाले काठमाडौं फर्केपछि भनेका थिए।

सगरमाथालाई धेरै आरोहीले रेकर्ड राखे बहन्यामा प्रयोगशाला बनाएका छन्। गत वर्ष एक जवानी चुचुरोमा आफ्नै गीत गाएर शिल्प रेकर्ड कायम गरेको भन्दै सिक्कीसका लागि पर्यटन महासचिवालय पुगेका थिए। २०६८ सालमा एक सप्रेमले सिल्लो आरोही चुचुरोमा आधा घण्टा शिल्लोको रेकर्डमा लागि धेरै दिन पर्यटन प्रवर्द्धन महासचिवालय थिए। सन् २०१० मा एक नेपाली आरोहीले सन् १९७५ देखि नरहेको भन्दै शिल्प रेकर्डका लागि सिक्कीस गरिदिने सरकार अघिबसोयमै हस्तगत गरेका थिए।

सरकारसँग अनुपति नै नगर्ने आरोहीहरूले



केके भयो चुचुरोमा

- सन् २००५ मा मोनु मुनेपानी र फेस्टोबे सेपले चुचुरोमै विहारे।
- सन् २००६ मा लाम्बाफोके सेपले चुचुरोमा तीन सिनेयाममा जोडी उभिए।
- सन् १९९९ मा बाबुलाल सेपले अक्सिजनविने चुचुरोमा २१ घण्टा बिताए।
- सन् २००८ मे २२ मा एक दिन एक सय ३५ जना।

कोको पुगे

- सन् १९९८ मा नस्कुले खुट्टा लगाएका अमेरिकी बोसम लिच्येरे।
- सन् २००१ मा दुवै ओंका बदेले अमेरिकी एन्क वसन्तान्धर।
- सन् २०१३ मे २२ मा एडम खुट्टा नभएको अलग्ग सिन्धु र दुबै हात नभएका सुदर्शन सेप।
- सन् १९९६ मे २२ मा ८० वर्षीय जवानी बुचपे मिल्डा।

चुचुरीमा भनगएते गतिविधि गरिरहेका छन्। यस्ता गतिविधिले सगरमाथा प्रयोगशालामा बनेको चिह्नको टिप्पणी छ। 'जसलाई जे नर्न पनि हुट्ट छ। सगरमाथामा सरकारी उपस्थिति छैन भने पनि हुट्ट', एक पूर्वपर्यटन सचिवले भने। अनुमानका लागि गएका कुनै सरकारी अधिकारी आधारभूतसुविधा समेत बाग्दैनन्। पर्वतारोहण नियमावलीमा सगरमाथा चढ्नेको उमेर १६ वर्ष पुगेको हुनुपर्ने बाहेक अरु कुनै मापदण्ड र सर्त छैन। सरकारले सगरमाथालाई 'ब्राउन्ड' गर्ने नाममा खुला छेद्वद अनर्गोप्य समुदायमा समेत नकारात्मक सन्देश गरेको छ।

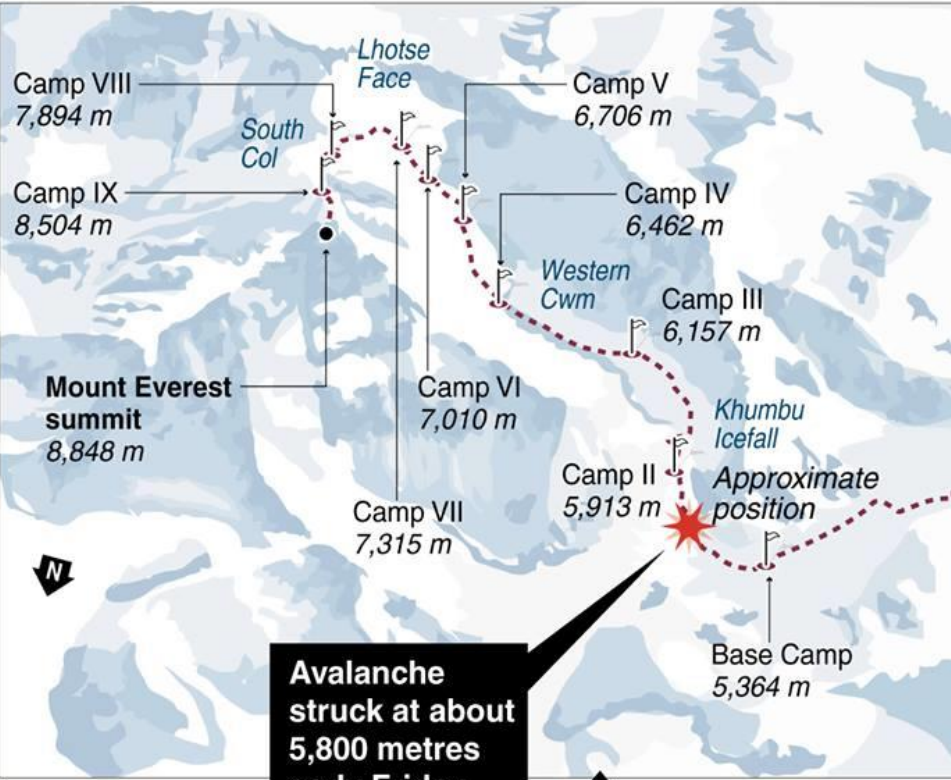
गत वर्ष समाके प्रसिद्ध टेलिभिजन च्यानल नेचुरल जोसफले सगरमाथा आरोहणको चुचुरो र यता बाग्दै गएको टिप्पणी सगरमाथे गरेको थियो। 'सगरमाथा होसम्मै पास थापेनसो भयो। आरोहणलाई सरल नबनाइदैन', पर्यटन प्रवर्द्धन महासचिवालय अधिकृत दीपेन्द्र पौडेलले भने, 'चुचुरीलाई नाटकप्रस्तुत गर्ने स्टेशनको टाउटा अनर्गोप्य रूपमा साब गरेको छ।'

केही वर्षगत सगरमाथा चढ्न नभरेर आधा बाटोबाट फर्किनेको संख्या न्यून छ। पाण्डेका अनुसार जसमाथे मुक्तिस्तले १० प्रकृत माथि आरोहण नगरी फर्किन्छन्। १५९ वर्षको अवधिमा एक हजार दुई सयले चुचुरो टेकेका छन्। यस वर्ष शनिवारसम्म पौच सवबनान्द्या बढेले आरोहण गरिसके। यस बर्देसि सरकारले क्याम्प-२ माथिसमेत छोरो तौलीले काकोले जिम्मा लिएको छ। क्याम्प-२ माथ भन्दाहल हान्ने काम सगरमाथा प्रयाण नियन्त्रण समिति (एसपीसीसी) ले गर्छ भने त्यस माथिका लागि एक्सप्लोरन अर्पोटल एसोसिएशन (ईओए) सँग सरकारी सहजीता भएको छ। सरकारले समुदाय आएका बिदेशीलाई प्रतिवर्ष १० हजार अमेरिकी डलर विना आरोहण अनुपति दिने गरेको छ। नेपालीले भने केन्द्री विनाहा गणार चढिरहेका छन्। एसपीसीसीले प्रतिआरोही पौच सय डलर विना आसफन डाक्टरको सहयोग भन्दाहल दिन्छ। ईओएले प्रतिआरोही २० हजार रुपैयाँ विना छोरो तौलीदिन्छ।



Avalanche on Everest

Deadly accident on Friday



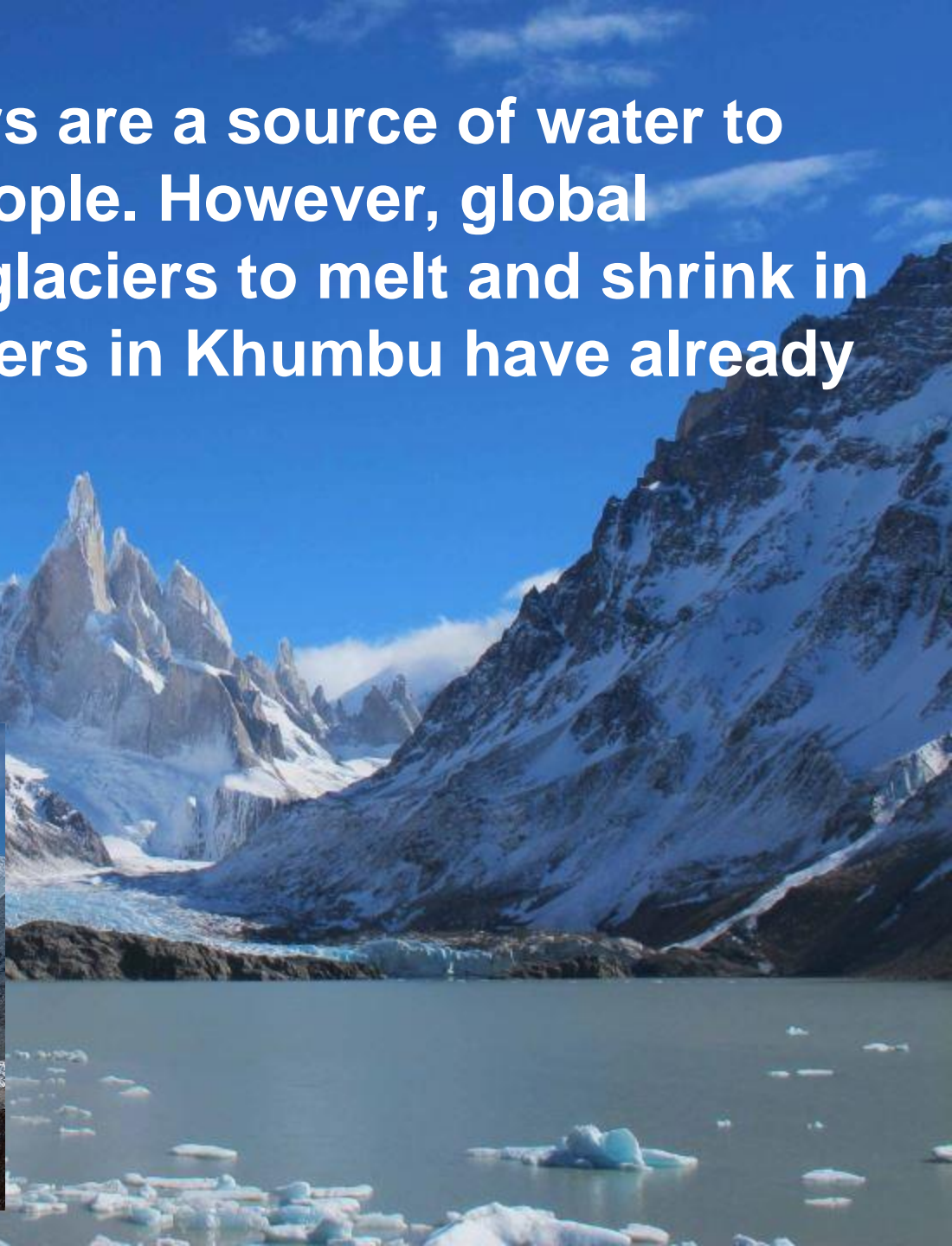
Avalanche struck at about 5,800 metres early Friday



Source: Royal Geographical Society/8000ers.com/NatGeo*



The Himalayan glaciers are a source of water to more than a billion people. However, global warming has caused glaciers to melt and shrink in size. Many small glaciers in Khumbu have already disappeared.



The Mountain Institute



*an international non-governmental organization committed to
conserving mountain environments, empowering mountain
communities, and sustaining mountain cultures around the world*

Climate Change and Adaptation



COMMUNITY CONSULTATION WITH STAKEHOLDERS



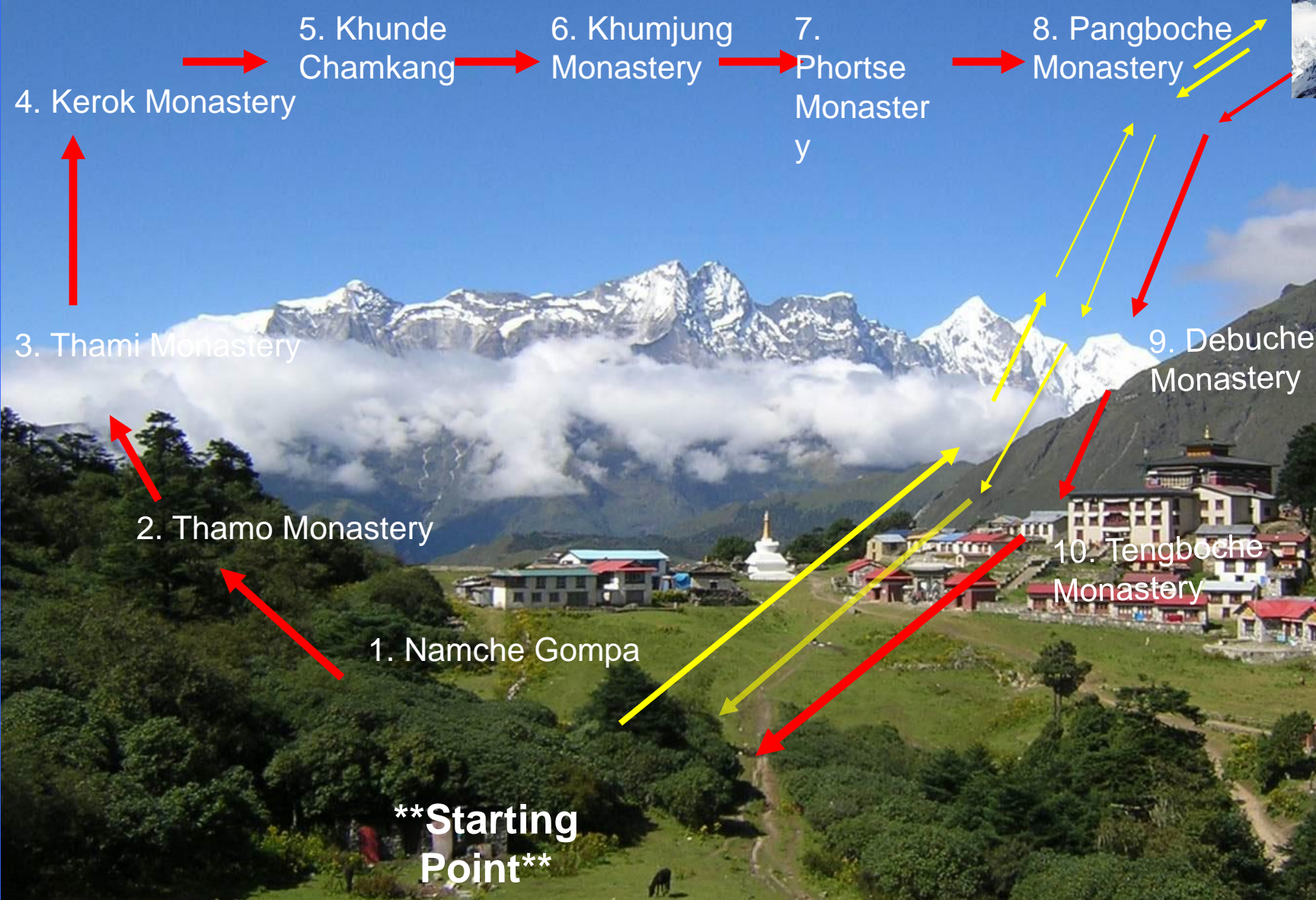
Climate Change Awareness in Khumbu: Sharing findings with stakeholders from Khumbu in Kathmandu and Solu Salleri

IMI Developed Community- Based Tourism

- The Mountain Institute has developed CBT in the Everest Region to distribute tourism benefits more widely
- Provide income generating opportunities for communities who can't invest
- Ensure continuation of farming and herding activities along with tourism
- Promote conservation of culture and environment through CBT
- Provide direct financial benefits for conservation



The Sacred Trails Circular Route to Everest



Traditional Route

New Route

TMI PROMOTED VILLAGE TOURISM

- Welcoming tourists as guest in local houses and stay with families
- Provide simple but comfortable bedding and toilet facilities
- Serving local hygienic food and drinks
- Entertain with local culture and traditional programs
- Providing village tour to experience village culture and way of life
- Enter as guests and leave as friends



Community-based alpine conservation and restoration in Mt Everest Ecosystems



Khumbu
Community Based Alpine Conservation & Restoration

Ensuring a healthy alpine environment for future generations

The poster features a collage of images: a large mountain peak, a cow, a group of people, a person working in a field, a person sitting at a table, and a person working in a field. A 'NOTICE' sign is also visible in the collage.

Logos at the bottom include: The Sherpa Foundation, UN Women, UNICEF, UNDP, and UNEP.

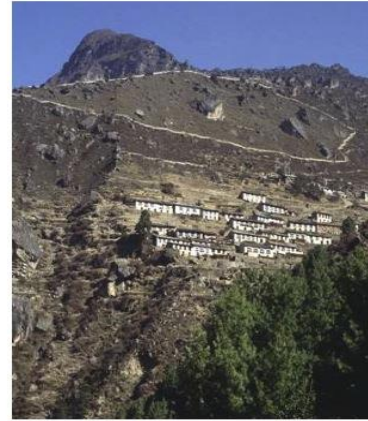


SUPPORTING LIVELIHOODS

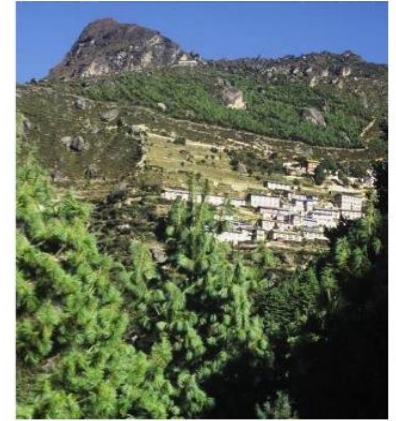


- Trained local lodge operators to make juice from sea buckthorn
- Farmers, yak herders and porters earned approximately US \$1,500 per year from selling the sale

CONSERVATION

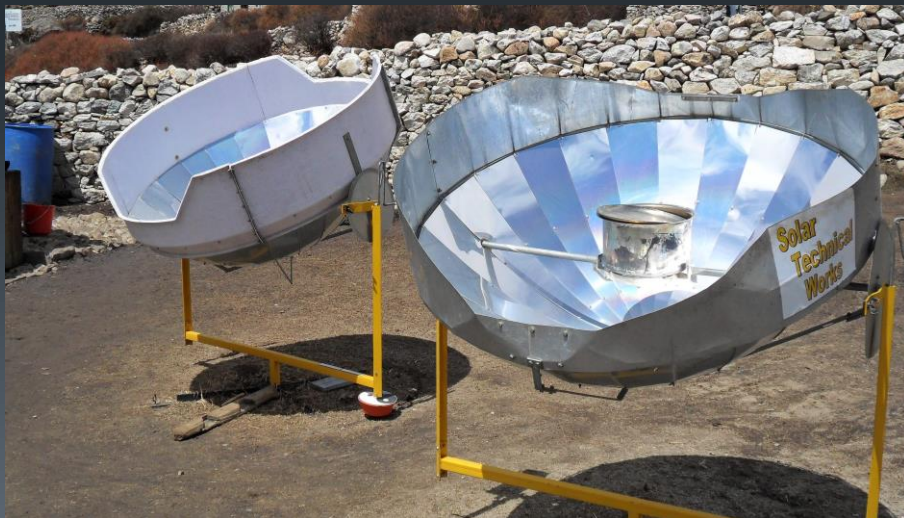


1990



2006

Namche Bazar. The first glimpse of the town as one nears the top of the Namche Hill track.
Note the growth over 16 years of the trees in foreground and Namche West plantation behind.



The KACC established an alpine nursery of approximately 100,000 juniper, fir and other alpine species and Medicinal and Aromatic Plants at 4000 m asl in ALPINE ZONE



GARBAGE MANAGEMENT:

- Local NGO - Sagarmatha Pollution Control Committee (SPCC)
- Khumbu Alpine Conservation Council (KACC)

TOURISTS INFORMATIONS

CLIMATE CHANGE IN THE KHUMBU

For the people of Nepal, the threats of global warming are not something they fear for the future, but something they face immediately. "Since 1922, the Sherpa people have helped the world to climb Everest," says Ang Tshering of the KACC, "but now we need to work together to overcome the next great challenge: climate change and the melting of our glaciers." Mountain communities are the first people to be impacted by the consequences of climate change.



Khumbu Glacier, 1954 and 2007, property of Allen Burt



Lhotse Peak, 1954 and 2007, property of Allen Burt

EMERGING THREATS: CHANGING GLACIERS AND WATER RESOURCES

These two pairs of images show the changes occurring to different glaciers in the Khumbu region. Lhotse Peak (right) shows some recession of clean (C-) type glaciers near the summit of the mountain. Khumbu Glacier (right) shows that it does not show much recession (though there is clear ablation) because of a thick cover of debris. Glacier recession by climate change are heterogeneous, with some rapidly melting while others show little change. This is a stark contrast to the 2007 IPCC statement that glaciers will be gone in 2035. Further research is needed to better understand the effects of climate change and ablation, and to accurately describe the impacts of climate change on Himalayan glaciers.



CULTURAL HERITAGE OF KHUMBU ALPINE REGION



NAGARJANG HERMITAGE

The hermitage is now used primarily for Nepalese meditation sessions where monks spend their days observing in prayer and meditation. Monks from Tengboche monastery often come for spiritual retreats and intensive meditation, staying for three months at a time. In mid-June, the gompa is the focal point of the local Sherpa Chok festival when the small stream that runs by the monastery is celebrated for its healing powers.



CHORTENS IN DINGBOCHE

A chorten is a stone stupa with Buddhist eyes on four sides to guard against evil spirits that can enter the village. The chortens are typically found at the entrance to a village, along with mani walls or mani stones. The chortens contain relics of an important lama as well as prayer books.



PRAYER FLAG LUNGDRAR

Whenever you go to Nepal, particularly in areas where Sherpas reside, you will see prayer flags mounted on gophers on rooftops, stupas, bridges, and high mountain passes. Prayers are printed on small pieces of cloth in five basic colors: yellow, white, red, green, and blue. The colors represent the five elements of the world: ether, air, fire, earth, and water, as well as the five senses and five wisdoms. Prayer flags are a means to spread prayers to all human beings, both in heavily populated areas and desolate mountain areas. Their function is to allow good luck to permeate health by sending off prayers, luck to preserve health by sending off illness, the evil eye, demons and evil spirits.

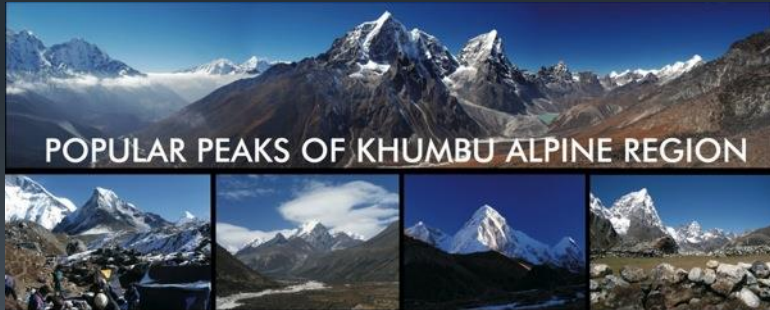


"OM MANI PADME HUM"

This is the six-syllable mantra of compassion from the Buddhist Chanting, who vowed not to enter enlightenment until he had liberated all sentient beings from the sufferings of the different realms of Samsara. The final translation is "Oh, hail to the jewel in the lotus flower." Just as a lotus flower grows out of muddy, stagnant water, we too can grow out of our own ignorance and delusion by practicing the mantra. The meaning of the Buddhist mantra is, in this way, we can reach our perfect Buddha nature like a beautiful lotus flower. Spreading the mantra invokes the blessing of Buddha Chanting.



POPULAR PEAKS OF KHUMBU ALPINE REGION



ISLAND PEAK

(8,198 METERS/26,900 FEET)

Western climbers named this for its Island Peak during 1932. It stands at the head of the Imja Khumbu Valley. As a ridge extends from Cholatse Peak, it is known as "Island" peak. A sea of glaciers and meadows surround Island Peak, and 8,000-meter growth surrounds it. Island Peak is one of the most popular trekking peaks in the Khumbu Region.

LOBUCHE PEAK

(8,154 METERS/26,750 FEET)

There are two distinct summits, to Lhotse Peak (8,319m/27,297ft) and Lhotse North (8,154m/26,750ft). Although in continuous ridge connects the two peaks, there is a sharp gap (a small tributary stream) between them. It is known as "Island" peak. A sea of glaciers and meadows surround Lobuche Peak, and 8,000-meter growth surrounds it. Lobuche Peak is one of the most popular trekking peaks in the Khumbu Region.

PUMORI PEAK

(8,143 METERS/26,713 FEET)

Pumori is a mountain situated just eight kilometers west of Mount Everest, close to the famous trail route. Pumori was named by the famous climber George Mallory and his partner on "Unconquered Daughter" from Sherpa. Pumori is a popular climbing peak with the second route guided as Class 3. Gerhard Lenerer was the first to climb Pumori, during a German-Swiss expedition in 1962.

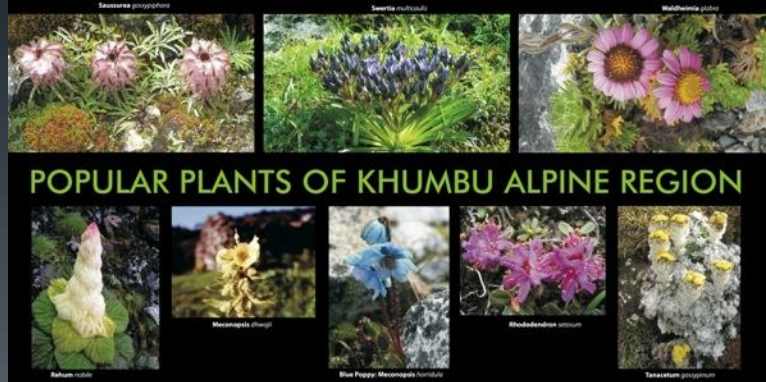
CHOLATSE PEAK

(8,140 METERS/26,710 FEET)

Cholatse (also known as Jolshangpo) is a mountain in the Khumbu region of the Himalayas in Nepal. Cholatse is connected to Lhotse (8,501m) by a long ridge. The Cholatse glacier descends off the west face. The north and east faces of Cholatse can be seen from Dughla, on the trail to Mount Everest Base Camp. Cholatse was first climbed on the southeast ridge on April 22, 1952 by Vern Cleaver, Colin Rowell, John Bulechier and Bill O'Connor. The north face was successfully scaled in 1984.



POPULAR PLANTS OF KHUMBU ALPINE REGION



BENEFITS FROM COMMUNITY-BASED TOURISM



COMMUNITY-BASED TOURISM A “LONG-TERM SOLUTION”

- Develop:
 - Tourism Plan
 - Tourism Management Committee
 - Accurate map and information for visitors
 - Conservation Education Program
 - Additional porter rest houses in remote areas
- Explore:
 - Potential for micro hydro
 - Potential for Medicinal and Aromatic Plants (MAPs) cultivation as an alternative livelihood option
 - Effective monitoring systems
 - Increase cooperation and partnership between stakeholders



Namaste