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**INTERNATIONAL VISITOR ATTITUDES TO SAGARMATHA  
(Mt. EVEREST) NATIONAL PARK, NEPAL**

by

**MEGH BAHADUR PANDEY**

**A thesis  
presented to Lincoln University  
in fulfilment of the  
thesis required for the degree of  
MASTER OF PARKS AND RECREATION MANAGEMENT**

**Canterbury, New Zealand, 1994**

**LOCATION MAP**

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## **DEDICATION**

**This thesis is dedicated to my father,  
the late Bhakta Bahadur Pandey,  
whose memory I shall always cherish.**

## **ACKNOWLEDGEMENT**

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## ABSTRACT

This study was done in Sagarmatha (Mt. Everest) National Park (SNP), Nepal over a period of two months - December, 1991 and January, 1992.

Sagarmatha National Park is a prime destination for many of the tourists who visit Nepal. It is a World Heritage Site and thus has great importance for conservation as well as for tourism. The success of the tourism industry depends on visitor satisfactions with their visits to these destinations. The success of SNP as a conservation area is equally dependent on visitor appreciation and sensitivity in terms of their activities while in the Park. This study explores visitor reasons for visiting SNP, visitor satisfaction with their visit to the Park and the local beliefs about the visitors.

Data for this research were collected from the SNP visitors and local residents through questionnaire surveys and in-depth interviews. Due to field constraints, true random sampling was not possible.

Trekking, viewing scenery, Mt. Everest and Sherpa culture were the main visitor reasons (motivations) for visiting SNP. Visitors reported "highly achieved" for each of these and thus were highly satisfied with their visit to SNP.

It does not negate the fact that tourism brings with it many problems. In SNP rubbish and firewood were seen to be the major problems. Among the locals, lack of knowledge and awareness were seen as being the major drawbacks in trying to solve these problems.

Visitors indicated a number of other issues which they felt needed improvement such as rubbish disposal, hygiene, sanitation and the quality of drinking water. These issues were not perceived as lessening visitor satisfactions as visitors indicated that they expected these conditions. This information points out that anticipated expectations of a destination were the determinant of the actual

satisfaction. Visitors rated most of the SNP hotel/lodge facilities as "reasonable" or higher but in their comments and in-depth interviews they commented about needed improvements. Visitors evaluated these facilities in terms of what they anticipated not what they thought the facilities should be.

**Key Words:** Activities, Attitudes, Expectations, Impacts, Khumbu, Locals, Motivations, Mt. Everest, National Park, Perceptions, Reasons, Sagarmatha, Satisfactions, Sense of Place, Sherpas, Tourists, Visitors.



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# CHAPTER I

## INTRODUCTION

### 1.1 Background and Research Problem

No place on earth has been left untouched by human beings; whether it is the top of the world or the bottom of the ocean (Garratt, 1981). Modern technology has given rise to greater mobility, and for many, increased income. In the last few decades, it has become easier and affordable for many to travel to most parts of the world. Travel from one place to another, within one's own country or outside the country, has added to the appeal of the ever growing tourism industry.

A philosophy of "customer satisfaction" should play a dominant role in this industry. Visitors' (tourists') motivations and expectations are an important determinant of the destination visited. The long term success of the tourist industry is fully dependent on the achievement of anticipated experiences and satisfactions by tourists at destinations of their choice.

Once tourists are allowed to visit a destination, impacts are inevitable. Positive impacts are measured in terms of economic gain and negative impacts are measured in terms of environmental degradation and cultural and social changes. Locals often see the industry as a lucrative source of income. As a result of tourism, the local economic base may change from a traditional subsistence economy like agriculture, livestock or arts/crafts, to an entirely tourism-based economy.

As the tourism industry grows, its negative impacts may outweigh its positive benefits and are likely to affect visitor satisfaction. High levels of visitor satisfaction experienced at a destination encourages the tourism industry to flourish. Low levels of visitor satisfaction indicates inadequate management or management response to problems. For effective management of a tourism

business, a manager has to identify visitor reasons for visiting a destination, and attempt to address these paying attention to the negative side-effects.

Since the 1950s, Nepal has become a popular destination for tourists and tourism has become an important source of foreign exchange for the country (Upreti, 1985).

"Tourism is an important industry in Nepal..., with the primary attraction being the spectacular and unspoiled mountain scenery. But while tourism earns important foreign exchange, it also can lead to environmental degradation which threatens the very attractions which bring tourists to the [country]" (Bhattarai, 1985: 49).

Some resources, like forests and local unique cultures in Nepal, are being altered at an alarming rate. Firewood is the most important source of energy for most of the city dwellers. It is the only energy source for the mountain dwellers of Nepal (Byers, 1988: 180). In the Annapurna, Langtang and Sagarmatha areas for example, tourism has increased the demand for firewood and aggravated forest destruction as well as influenced the locals' lifestyle.

"In a cold place such as the Himalaya a huge quantity of firewood is needed for tourists and for mountaineering expeditions. In the last five years it has been estimated that about 25,000 to 30,000 kg of firewood was consumed in Sagarmatha National Park by three major expeditions. More houses and tea shops have come up in the park areas to serve the increasing flow of tourists, consequently exploiting more forests for timber and firewood. Due to such heavy pressure on slow-growing temperate forests, deforestation is taking place on an unprecedented scale" (Upreti, 1985: 21).

Upreti (1985: 21) also points out the rubbish problem in the park:

"Sanitation along the trekking route is getting worse and litter is increasing day by day. Tin cans and plastic bags bought by trekkers and expeditions have desecrated the environment".

Upreti further explains tourist impacts on the social and cultural values:

"Traditional life styles and local cultures are becoming influenced by the imitation of exotic ways of life. Villagers...are facing price inflation, especially of food such as rice, chickens, eggs and goats due to tourism. They complain that inflation is one of the unwanted sufferings bestowed on them..." (Upreti, 1985: 21 & 22).

Despite these negative impacts in Sagarmatha National Park (SNP), local Sherpa lifestyles have been "...changed and a better economic standard has been achieved" (Upreti, 1985: 22). To sustain this standard of living of the Sherpas, tourists' wants and needs have to be maintained in ways which do not threaten the local resources and culture. Exploration of tourists' expectations (reasons) for visiting Sagarmatha National Park and understanding of their satisfaction with their visit have been recognised as key elements in managing the Park.

## **1.2 Significance of the Research**

Since 1984 the researcher has been working under the Department of National Park and Wildlife Conservation, Nepal and has been a concerned about the management of the natural resources in the Park. In Nepal, the Parks and Reserves are the main attractions for tourists. Increasing numbers of tourists have exacerbated the pressure on the natural resources and affected local social and cultural values.

To meet the needs of tourists, it is essential to know their reasons (expectations), perceptions and preferences for visiting the Park (Khumbu<sup>1</sup>). What locals think about the visitors is equally important to gain a balanced perspective of the demand (visitor needs) and supply (locals) sides of the situation. Visitor satisfaction determines the future of visits to a destination - the more satisfaction achieved from a visit to a destination, the more visits to the area in future. The greater the number of visits to a destination, the higher the probability of problems and the greater the need for an appropriate management response.

Currently in SNP, visitors outnumber the local population and consequential impacts are evident (for example, change in Sherpa social/cultural values and rubbish/firewood problems) (Bjonness, 1980; Stevens, 1989; and Adams, 1992).

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<sup>1</sup>. Khumbu will be used interchangeably with Sagarmatha National Park to refer to the region studied.

Knowing SNP visitors' reasons for visiting the Park and their attitudes to the Park can help Park managers to meet their needs. On the other hand, knowledge about locals' attitudes to the visitors might help to balance the needs of locals as well as tourists. Ultimately, from this information, managers aim to manage the Park so that local social/cultural values are retained, natural resources are conserved and visitor satisfactions are enhanced.

### **1.3 Research Goals**

Sagarmatha (Mt. Everest) National Park has been chosen as a case study for this research. The main purposes of this case study are: (1) to explore visitor reasons (motivations) for visiting the Park, their satisfactions with their experiences and their attitudes to the Park and (2) to identify how locals evaluate tourism in Khumbu.

### **1.4 Objectives**

The following are the main objectives of this research:

- 1) To establish a demographic profile of the SNP visitors,
- 2) To identify visitor images of the SNP,
- 3) To identify the main reasons of visitors for visiting the Park, the main activities in which visitors participated while in the Park and the level of visitor satisfaction achieved,
- 4) To identify visitor perceptions and concerns about the Park and
- 5) To identify attitudes of local residents toward the visitors.

### **1.5 Thesis Outline**

This thesis is divided into eight chapters. Chapter I outlines the thesis and explains the field of research. The development of the concept of a protected area is discussed in Chapter II. Past research and other literature about Sagarmatha

National Park (or Khumbu region) are examined in Chapter III and impacts of tourism in Khumbu are discussed in Chapter IV. Motivation and satisfaction literature is discussed in Chapter V. Chapter VI describes the methods used for the research and the objectives and hypotheses of the research. Results are presented in Chapter VII and discussion, recommendations and conclusions are included in Chapter VIII.

## CHAPTER II

### CONCEPTS OF PROTECTED AREAS

#### 2.1 History

MacKinnon *et al.* (1986: 1) point out what is possibly the two oldest examples of evidence of the concept of a "protected area". The first reads: "In the year 252 B.C. the Emperor Asoka of India passed an edict for the protection of animals, fish and forest". The second is: "In 1084 A.D. ...King William I of England ordered the preparation of the Domesday Book - an inventory of all the lands, forests, fishing areas, agricultural areas, hunting preserves and productive resources of his kingdom - as the basis of making rational plans for the country's management and development".

Both King William I and Emperor Asoka were pioneers of the concept of protected areas. They had foreseen the importance of resource protection.

#### 2.2 Establishment of Protected Areas

It is only comparatively recently that some scientists and concerned lay people have challenged social attitudes and behaviours which seem to treat natural resources as "limitless" (Catton, 1978). The protected natural area concept is a vital strategy to balance the tendencies of those who would otherwise over-consume.

Human beings are changing from Homo sapiens to Homo colossus (Catton, 1978) because of their over-consumptive nature. Catton (1978: 5) says that approximately 3,000 kilocalories of energy per day through food intake would be enough to maintain the good health of a person. However, a modern elaborately equipped person, in a materialistic society, could consume about 100,000 kilocalories or more everyday - mostly in fossil forms. The restoration of fossil



energy is enormously slow or non-existent (Catton, 1978: 8), therefore existing resources are destined to be consumed. Countries like the United States of America (U.S.A.), where consumption rates are very high, have to be dependent on other countries' resources. Once self-sufficient in petroleum oil, U.S.A. now imports about 40 percent of its needs from other countries (Catton, 1978: 11).

Furthermore, "...human activities are progressively reducing this planet's life-supporting capacity" (MacKinnon *et al.*, 1986: 1). If action is not taken towards the protection of natural resources, there will come a crisis of resources which will threaten human life.

"The establishment and management of protected areas is one of the most important ways of ensuring that the world's natural resources are conserved so that they can better meet the material and cultural needs of mankind now and in the future" (MacKinnon *et al.* (1986: 1).

Sustainability of natural resources is vital to the future of human life. Many national and international organisations like the International Union for Conservation of Nature and Natural Resources (IUCN), World Wildlife Fund (WWF), Food and Agriculture Organisation of the United Nations (FAO), the United Nation's Educational, Social, and Cultural Organisation (Unesco) and the United Nation's Environment Programme (UNEP) are actively taking part in conservation of the world's natural resources (MacKinnon *et al.*, 1986). Genetic conservation, biological diversity and endangered species are retained in perpetuity if an area is given the status of "protected area" (MacKinnon *et al.*, 1986).

The world's first protected area, established in 1872, was Yellowstone National Park in Wyoming, U.S.A. By 1986, 2,600 protected areas were established worldwide. They covered nearly four million square kilometres of land area representing 124 different countries (MacKinnon *et al.*, 1986: 3).

There is always a likelihood of conflict when areas are designated as protected land. As more land is protected there is less land available for production; conversely if not enough land is protected then adverse effects on productive land

such as erosion or landslides occur (MacKinnon *et al.*, 1986). It has been suggested that "...countries should aim to protect 20 percent of rain forests, 10 percent of savanna and 5 percent of boreal ecosystems" (Myers, 1979 in MacKinnon *et al.*, 1986: 5).

### **2.3 Protected Areas in Nepal**

While more than 90 percent of the population of Nepal depends on subsistence farming and 40 percent are living below subsistence levels, the population is increasing by 2.6 percent each year (HMG Nepal, 1989). This increasing population exerts enormous pressure on the natural resources of Nepal. Flat lands, hill tops, hill sides and even steep mountain slopes with only a few centimetres soil depth, are cultivated. The flat land of the Terai is the most fertile and arable land of the country. Malaria eradication in the Terai in the late 1960s provided an opportunity for the mountain dwellers to settle there. The consequent human influx destroyed most of the forests for cultivation. The Terai was rich in wildlife and was a famous hunting ground for aristocrats. These two factors - forest encroachment for settlement and game hunting - caused a huge "...reduction in both diversity and numbers of flora and fauna" (Master Plan for the Forestry Sector [MPFS], 1988: 5) of Nepal.

Realising the urgent need for prompt action towards resource conservation, in 1970, His Late Majesty King Mahendra initiated the establishment of protected areas in Nepal by approving Royal Chitwan National Park in the Terai and Langtang National Park in the Himalayas (MPFS, 1988: 5).

The National Park and Wildlife Conservation Act 2029 (1973) was also promulgated. This Act empowered the government to establish a National Park or a Reserve in any part of the country which represents unique resources to be protected.

**Table 2.1: Protected Areas of Nepal**

Name of the Protected Area	Estd. Year *	Area in sq. km.
1) Sagarmatha National Park	1976	1,243
2) Langtang National Park	1976	1,710
3) Rara National Park	1976	106
4) Shey-Phoksundo National Park	1984	3,555
5) Khaptad National Park	1984	225
6) Royal Chitwan National Park	1973	932
7) Royal Bardia National Park (Previously Reserve)	1976	968
8) Makalu-Barun National Park and Conservation Area	1992	2,330
9) Royal Suklaphanta Wildlife Reserve	1976	**305
10) Parsa Wildlife Reserve	1984	499
11) Koshi Tappu Wildlife Reserve	1976	175
12) Dhorpatan Hunting Reserve	1987	1,325
13) Annapurna Conservation Area	1986	4,633
14) Shivapuri Watershed and Wildlife Reserve	1986	112
Total	-	18,118

Source: Brochures (1986 and 1992 a-k), published by the Department of National Parks and Wildlife Conservation (DNPWC), Kathmandu, Nepal; KMTNC (1989), a brochure; and Banskota and Upadhyaya (1990).

\* Years of establishment represent the year officially published in the "Nepal Gazette".

\*\* Including 150 sq. km. proposed extension area, which is under process.

**Note:** Total area of Nepal is 147,181 sq. km.

Since the early 1970s, Nepal has shown a keen interest in preserving its unique cultural and natural resources which are invaluable for the nation as well as to the

whole world. There are now 14 different protected areas throughout the country with different interests and values. Table 2.1 shows that they cover 12.31 percent of the country's land area.

Of these 14 protected areas of Nepal, two National Parks - Sagarmatha National Park and Royal Chitwan National Park - gained the status of "World Heritage Site" (granted in 1979 and 1984 respectively).

## CHAPTER III

### SAGARMATHA NATIONAL PARK AND THE KHUMBU SHERPAS

#### **3.1 Introduction**

The legal status of Sagarmatha National Park (SNP) was designated in the Nepal Gazette on 16 July, 1976, in which the Park's formal boundary was delineated (Garratt, 1981: section 1). The Park lies "...between 27° 45' and 28° 06' [North] latitude and 86° 30' and 87° East longitude..." (Stevens, 1989: 22). It is in the north-eastern Khumbu region of the Solukhumbu District of the Sagarmatha Zone (see Location Map, p. i), about 90 air kilometres from Kathmandu (Brower, 1987: 37).

The Park is largely composed of the rugged terrain and deep gorges of the high Himalayas, ranging from 2,845 metres elevation at Monjo (the Park entrance) to the top of the world, Mt. Everest, at 8,848 metres (Garratt, 1981: section 2.2). The total area covered by SNP is 1,243 square kilometres (DNPWC, 1992j). The highest peak has three names: Sagarmatha, in Nepali; Chomolungma (Qomolangma), in Tibetan; and Everest, in English. The Park is known by its Nepali name, Sagarmatha.

As well as Sagarmatha, the Park includes other high peaks and breathtaking, panoramic views of the Himalayas and deep valleys/gorges as well as the world famous Sherpas with their unique culture.

#### **3.2 Access to the Park**

The two most common routes into the Park are to fly to Lukla and take a one day trek to the Park or to catch a bus from Kathmandu to Jiri and trek for about 10 days (the former is the busiest route). Some people trek from Hile (Dhankuta, South-East Nepal) for about two weeks to reach the Park. There is one other air-

strip inside the Park at Syangboche (at about 3000 metres elevation) where a small plane is operated by the Everest View Hotel. Without taking any precautions for altitude sickness, flying direct to Syangboche from Kathmandu can be risky.

Until early 1992, flying in and out of Lukla was uncertain due to weather problems, management problems of the Royal Nepal Airlines (RNAC) which had sole operating rights and the insufficient number of Twin Otter aircraft available. New legislation has been passed by the Nepalese Government which enables private companies to provide domestic flights. Since 1 June, 1992, Everest Air has started regular domestic flights to different parts of the country (Shah, 1992: 124). Hopefully, this will bring competition amongst the airlines and could improve reliability and punctuality in domestic flights.

### **3.3 Geology of the Park**

The Khumbu region is the upper catchment of the Sapta Kosi River (one of the three biggest river systems of Nepal). In the Park, there are three main valleys, each containing one of the three main tributaries of the Sapta Kosi. They are Imja Khola, Dudh Kosi and Bhote Kosi (see Location Map, page i). These rivers originate from the glaciers of four of the world's highest peaks: Sagarmatha (8,848 metres), Lhotse (8,501 metres), Lhotse Sar (8,383 metres) and Cho-O-Yu (8,189 metres) (Brower, 1987: 37).

Elsewhere, it has been mentioned that these Himalayan mountains are extremely fragile, very young and still growing. "The Himalaya[s] are a geologically young and seismically active range formed by the collision of the Indian shield and Eurasian mainland plate at the beginning of the Tertiary" (Gansser, 1964 in Byers, 1988: 7). Furthermore, "The main uplift occurred during human history in the period 500,000 to 800,000 years ago, [and]...uplift is still occurring." (Garratt, 1981: section 2.3). The uplift ranges "...from 0.7mm./yr. to 10mm./yr. ..." (Whitehouse, 1987 and Ramsay, 1985 in Byers, 1988: 21). This is why the mountains of Khumbu are unstable and one can regularly observe landslides, avalanches and rockfalls along the slopes of the Khumbu mountains.

### **3.4 Flora in the Park**

The vegetation types can be divided into three different ranges (Byers, 1988: 50-66; Brower, 1987: 58-64 and Stevens, 1989: 25-27). A forest zone is located between 2,845 metres (lowest elevation of the Park) up to approximately 4,000 metres. The forest type is mixed species of Juniper, Rhododendron, Fir, Birch and Blue Pine. The vegetation type, between 4,000 metres and about 5,000 metres, is dwarf Rhododendron, scrub Juniper and alpine grass species. In the higher elevations, from 5,000 metres to 6,000 metres (or even higher), cushion plants, rock base plants, herbs and grasses are found. A small cushion plant *Stellaria decumbens* has been recorded at 6,136 metres (Swan, 1961 in Byers, 1988: 51).

The Khumbu vegetation type is also influenced by the particular aspects (north or south facing) of the mountains. Cool and moist north-east aspects show greater density and more diversity in flora composition, while the dry and hot south-west aspects comprise sparse, dwarf and open woodland (personal experience, 1991/1992 field research, Brower, 1987; Byers, 1988 and Stevens, 1989). Along with these natural characteristics, human influences such as cutting trees for timber and firewood, grazing and fires, are all agents in the changing forest distribution of the Khumbu region (Brower, 1987; Byers, 1988 and Stevens, 1989).

"[It is]...forests in the vicinity of permanent villages, near herding and agricultural settlements, and within the reach of expedition base camps that suffer most from human exploitation" (Brower, 1987: 64).

"The south and west facing slopes of the villages..., are mostly in open woodland, shrubland, or rangeland rather than forests, and where forests are found they usually represent traditionally protected areas..." (Stevens, 1989: 26).

### **3.5 Fauna in the Park**

The Sagarmatha National Park lies entirely in the high Himalayan range where special adaptations are required to survive in the cold climate. The most limiting

factors for both diversity and density of fauna in SNP are: loss of habitat by human interference in the forest (for firewood, timber and grazing) and the geologically recent origins of the Himalayas.

The most widely known species of mammal found in the Park is musk deer. For perfumery and oriental medicine, this species has been severely hunted and its survival threatened (Garratt, 1981). This species is now legally protected in Nepal. Other common mammalian species found in SNP include the Himalayan thar, serow, goral, yellow-throated martin, weasel and wolves. It has been mentioned that the snow leopard "...is rarely seen in the Park" (Sherpa, 1986: 17) and indeed has not been reported in the last two decades (personal communication with Angphurba Sherpa - thulo/elder - 1991/1992 field research).

About 118 bird species have been recorded in the Park and this figure includes resident birds, summer/winter visitors and migratory birds (Garratt, 1981).

Although a detailed study of all the insects found in SNP has not been done, a comprehensive study of butterflies identified thirty different species (Garratt, 1981). There is also a possibility of some snakes, toads and lizards as reported by Brower (1987: 66). Conservation of wildlife is most important to maintain the biodiversity and ecological balance of the Sagarmatha National Park.

### **3.6 Climate of the Park**

The Khumbu climate comprises four seasons. Approximately 90 percent of the annual precipitation occurs in the summer and early autumn (Stevens, 1989: 27).

In summer, rainfall occurs below 5,500 metres elevation, whereas summer snowfalls can descend to 4,000 metres (Stevens, 1989: 27). Average annual precipitation at Namche (3,450m.), from 24 years of records, is 1,071 millimetres (Joshi, 1982; Byers, 1988; and Stevens, 1989). Average winter temperatures at



Namche in January are: maximum 6.9° celsius and minimum -7.7° celsius; and average summer temperatures in August are: maximum 16.2° celsius and minimum 7.6° celsius (Garratt, 1981: section 2.5).

Aspect, altitude and the extent of the shadows of high mountains create micro climates in the Khumbu. Rainfall and temperature decrease as the altitude increases. For example, a five year record (1973-1978) at Chauri-Kharka (2,619 metres elevation and about 12 kilometres south of Namche) shows an average annual precipitation of 2,032.5 millimetres while Namche (3,450 metres elevation, in the same period) has 1,165 millimetres average precipitation per year (Byers, 1988: 32). Similarly, a two year record at Lhajung (4,420 metres elevation and about 12 kilometres north of Namche, near Pheriche) shows 518 millimetres precipitation per year (Stevens, 1989: 28).

### **3.7 Sherpas of Khumbu**

In the field of mountaineering and high altitude trekking, Khumbu's Sherpas are renowned throughout the world.

"The Sherpas of the Mount Everest region have become the most far-famed of all Himalayan peoples and one of Nepal's greatest tourist attractions" (Stevens, 1989: 17).

The friendly, hospitable, enthusiastic and kind behaviour of Sherpas have been part of their attraction to those with whom they interact. It is also widely reported that they are tough and well skilled in dealing with the Himalayan environments, climbing and trekking. Their unique culture has become another attraction for the outside world. Sherpas are the people in Nepal most extensively studied and written about (Byers, 1988). They are known as "Tigers of the Himalayas".

### **3.8 Sherpa Settlement History**

"The best evidence indicates that the Sherpas originated in a place called Salmo Gang in the eastern Tibetan province of Kham,

approximately 2000 km. away from their present homeland. They probably left their original home in the late 1400s or early 1500s to escape political and military pressures, and eventually crossed the Nangpa La into Nepal in the early 1530s. They spread into two groups, those who stopped in Khumbu and those who proceeded on to Solu. The two clans which stayed in Khumbu (Minyagpa and Thimmi) broke down into twelve subclans" (Garratt, 1981: section 3.1).

Literature dealing with the Khumbu Sherpa history and verbal communication with the Sherpas in Khumbu supports the view that they migrated from the eastern part of Tibet, called Salmo Gang (Angphurba Sherpa - sano/younger - personal communication, January, 1992).

Stevens (1989: 37) claims that the first document about Sherpa clan history was found by Oppitz in Shorong (Solu). This document explained the Sherpas' migration from Salmo Gang of Kham in eastern Tibet. It shows that originally, they were "Khampas" but now they are detached from their original name "Khampa" and have the new name "Sherpa" (Stevens, 1989: 37). Brower (1987: 73) explains that: Sherpa = Shar + Pa or Wa; in the Tibetan language: Shar = East, and Pa or Wa = Man (indicating both sexes); therefore, Sherpas are the "People of the East".

Migration from Tibet to Khumbu has not totally stopped. Occasionally, people come from Tibet into Khumbu and increase the clans of Sherpas. There are now more than sixteen clans (Sherpa, 1982). These clans are very important in Sherpa social celebrations like marriages and some religious rituals - the Losar, for example. Usually, at the time of specific ritual celebrations, the Sherpas get together according to their clan dynasty. General festivals are celebrated in common. At present, the sixteen different clans live harmoniously in the six main villages of Khumbu. They are: Namche, Khunde, Khumjung, Pangboche, Phortse and Thamichok (Thamicho).

However, Brower (1987: 72) suggests that "the first human residents of Khumbu were Kiranti Rai". They arrived in Khumbu via Amphu Lapsa pass, which

connects Khumbu with the Hungu valley to the east, and settled in the upper Imja valley at a place called Dingboche (Stevens, 1989; and Brower, 1987). It is also reported in some legends that, high up in the valleys of Dudh Kosi, some ruins "...are said to be remains of Rai shepherds' huts" (Stevens, 1989: 39).

Although Kirantis are said to be the first settlers, most literature points to the Sherpas being the first settlers in Khumbu. At the time when the Sherpas first came to Kumbu by crossing the Nangpa La pass (5,716 metres), the Khumbu was:

"...uninhabited by people, an empty, secluded region. In the beginning this secluded region was... completely, from the highest height to the deepest valley, overgrown with thick virgin forests, and populated [by an abundance of wild animals]. The rivers had no bridges, the cliffs no steps; there were no foot paths, no dwellings, no fields of grain, no woven cloth...no cows to milk. [These first settlers] destroyed most of the forests and transformed the landscape into agricultural fields and pastures for cattle" (Oppitz, 1968 cited in Byers, 1988: 67).

### **3.9 Distribution of Sherpas**

Only about 3000 of the approximately 20,000 Sherpa population of Nepal live in Khumbu (Stevens, 1989). They are scattered in the northern part of Nepal from Helambu, north-east of Kathmandu, to Gunsu in the far north-eastern (Stevens, 1989). Nevertheless, they share the same language, the same religious beliefs (Buddhism) and other customs. The main settlements of Sherpas in Nepal are shown in Table 3.1 and in Figure 3.1.

**Table 3.1: Main Sherpa Settlements in Nepal**Solu-Khumbu District

1. Khumbu
2. Pharak
3. Katanga
4. Shorong
5. Golila-Gepchua
6. Likhu Khola
7. Kulunge

Other Districts

8. Rowaling
9. Khimti Khola
10. Sun Kosi
11. Helambu
12. Chyangma (Changma)
13. Saipa
14. Arun
15. Gunsa

Source: Stevens, 1989: 21.

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Source: Stevens, 1989: Figure 3.

### **3.10 Khumbu Sherpa Lifestyle**

Khumbu Sherpa lifestyle is traditionally directed by religion. Although their customs, especially religious ceremonies, differ slightly from clan to clan, they share the same religion (Nyingmapa Sect of Tibetan Buddhism) (Garrett, 1981: section 3.4). All the clans share the same language (Sherpa) and have many similarities in cultural ceremonies, religious rituals, marriage, agricultural and pastoral processes, architecture and clothing.

Separation from the family occurs after completion of a complicated marriage system involving a series of three different ceremonies: asking (*sodane*), engagement (*dem-chang*) and wedding (*zendi*) (Sherpa, 1982). After the engagement, the couple may sleep together and have children. The woman usually stays at her parents' house and, occasionally, the man also stays there to help with the family business (for example, working on the farm, collecting wood or helping in the hotel). This system continues until the marriage (*zendi*) is completed. Any children also stay at the mother's house until the marriage.

Completion of the marriage begins the separation from the parents. Separation involves division of the parents' property among all the children; male heirs share equally the parents' land and female heirs share equally the parents' movable property like money, jewellery, furniture and utensils. The youngest son of the family gets the family house and has the responsibility to look after the parents in their old age (Sherpa, 1982).

In Sherpa life, it is mostly women who run businesses (such as hotels, restaurants and shops) and do field work (such as cropping, weeding and harvesting). Men mostly plough the fields, go trekking (as a sirdar, guide or porter), do construction work, collect firewood, make lumber and look after domestic animals. However, there is no specific division of labour as men and women share jobs depending on their physical strengths and skills (Stevens, 1989 and Brower, 1987).

### **3.11 Khumbu Sherpas' Religious and Cultural Beliefs**

Whatever business the Khumbu Sherpas do in the outside world, within their "Sherpa world", they are guided by their own religious beliefs and cultural customs (Garratt, 1981). According to Sherpa religious traditions, Guru Rimpoche was the founder of the Nyingmapa sect of Tibetan Buddhism which is believed to be an outgrowth of the Mahayana tradition (Garratt, 1981 and Sherpa, 1982). This was the foundation for the Sherpa Buddhist traditions in Nepal.

#### **3.11.1 Religious Structures**

Seven different religious structures - *mani*, *lhang*, *tsam-khang*, *kani*, *stupa*, *mani wall*, and *gonda* (monastery) - are readily visible to a Khumbu visitor. Each structure has its own values and beliefs in the Sherpa culture (Sherpa, 1982 and Stevens, 1989).

#### **3.11.2 Cultural Rituals**

Some of the cultural rituals like marriage ceremonies, naming of a newly born child, funerals, driving-out of evil spirits, receiving blessings from a reincarnate lama and offerings in the name of gods, are performed at any time of the year (Sherpa, 1982). Some other specific cultural celebrations - *losar*, *chirim*, *o-sho*, *dumji*, *yarchung*, *mani-rimdu* and *niungne* - are performed at specific times of the year for certain values and beliefs (Sherpa, 1982). Among them, *dumji* is the greatest festival for the Khumbu Sherpas. It has been celebrated for more than 300 years.

Other cultural values also exist in the Khumbu Sherpa society and are mentioned in Table 3.2.

**Table 3.2: Accepted Sherpa Cultural Values**

**CULTURAL TIPS**

- 1) Walk on the left side of Mani Walls as you pass them. This practice signifies that you respect the Buddhist tradition.
- 2) Don't put dirty substances in to the local springs as it is believed that this will anger the water god, *Lu*.
- 3) Don't put dirty items and food scraps such as meat in the fires of Sherpa hearths, as it is believed that offensive odours from such pollution angers the local mountain gods.
- 4) Always make a small contribution to any temples or monasteries that you visit. This is also a time honoured indigenous tradition.
- 5) Ask permission to take photographs of people and if you do extensive photography, it is polite to give the subjects a small gift.
- 6) Don't ask a Sherpa to kill an animal for you simply that you may eat meat. This is forbidden in Khumbu both by village social rules and also by the Buddhist religion.
- 7) A *Khata* (white scarf) is used to welcome, bid farewell and to show gratitude. It is traditional to put the scarf around men's neck starting from the right hand and women from the left. Don't put scarves around the neck of a lama, simply offer to his hand.
- 8) Don't give things to begging children but do give as generously as possible if approached by a begging monk or nun as this is a time honoured religious tradition.
- 9) The seat next to the firehearth in a traditional Sherpa home is reserved for the main person of the family whether alive or dead. Thus, it is not polite to sit on it.
- 10) Don't forget to smile back and try to remember the Sherpa word for thank you which is *THUCHE-THUCHE*.

Source: Sherpa, 1982 (np.)

### **3.11.3 Mountain Gods**

As well as religious structures and cultural rituals, Sherpas also believe in local mountain gods and some mountains are sacred for them. Climbing in these mountains by anybody, even by the Sherpas themselves, is strictly prohibited. For example, Sherpas believe that the mountain God "Khumbi-Yul-Lha" lives on Mt. Khumbila, directly behind the villages of Khunde and Khumjung. Climbing there is not permitted.

### **3.12 Economic Trends of the Sherpas of Khumbu**

Modern Khumbu Sherpas' economy has been drastically changed in the last two decades. Ancient Sherpas (when they had just arrived in Khumbu) were believed to be nomadic people (Bjonness, 1980; Sherpa, 1982; Brower, 1987; Byers, 1988 and Stevens, 1989). One of the stories about the Sherpas' arrival in Khumbu suggests that they were led by a hunter and discovered Khumbu while pursuing a goat, sheep or musk deer across the Nangpa La from Tibet (Brower, 1987). They would have found the Khumbu untouched and rich in wildlife and forests. Like all primitive hunting and gathering people, Sherpas would have started their life in Khumbu relying on hunting and gathering local resources such as *kandamul* (bulbs/tubers). Eventually, they would have started to establish permanent settlements and grow crops because there would not have been enough wildlife and tubers to support their lives. Gradual changes in their cropping style would have ensured better production. However, the Sherpas would also have looked for other life support pursuits.

The present Khumbu Sherpa economy has evolved through three different stages: an agropastoral era, a trading era and the tourism era.



### **3.12.1 Agropastoral Era**

#### **3.12.1.1 Sherpa Agriculture**

Agricultural fields can produce only one crop in a year because of the cold climate at high altitude. Cropping starts in early May and harvesting is completed by late October. Like most Nepalese, Khumbu Sherpas are subsistence farmers so crops are produced only for self-sufficiency (Stevens, 1989). Prior to the introduction of the potato, Sherpas were moving from place to place in search of fertile land (Brower, 1987 and Byers, 1988). Around the 1850s, the potato was first introduced to the Khumbu. This event disrupted the historical pattern and "...revolutionized Sherpa agriculture and society" (Haimendorf, 1964 in Brower, 1987: 99). Potatoes were found to be highly productive in the Khumbu region (Brower, 1987 and Byers, 1988), whereas production of barley and buck-wheat was restricted to low lands like the Tashinga and Namche areas (Figure 3.2).

**Figure 3.2: Khumbu Sherpa Cropping Pattern 1987**

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Source: Stevens, 1989: Figure 12.

**3.12.1.2 Sherpa Livestock**

Other than growing crops, livestock has always been an important part of Sherpa life in Khumbu. Some families are totally dependent on them (Brower, 1987). Yak, nak, zopkio (a male hybrid of a yak and a cow) and dzom (a female hybrid of a yak and a cow) are most common.

Livestock serves three important functions: transportation (carrying loads), milk products (milk, cheese and butter) and manure (dung is the only source of compost for agriculture). A fourth which is of growing importance is "dung cake" for fuel (Sherpas dry the cattle dung in the sun and use it as fuel for fires).

Sherpas have maintained two types of settlements to sustain their livestock as well as to produce crops. Lower winter settlements are regarded as the main settlements and higher summer settlements are considered as secondary settlements. Therefore, Sherpas follow a transhumant lifestyle - a seasonal exchange of herds between lower altitude winter and higher altitude summer pastures (Peattie, 1936 in Byers, 1988: 68).

Stevens (1989: 57) says that private land ownership in Khumbu is less than a hectare per household, which is not enough land for agriculture. Other factors like a short growing season (about six months) and relatively less fertile land have impacts on crop production. It is obvious that agriculture alone cannot sustain the life of the Khumbu people. Not even the livestock would supplement the agricultural deficit. "The ideal of self-sufficiency in potato, buckwheat and dairy production is not met by many families" (Stevens, 1989: 61). This situation has forced the Khumbu Sherpas to look for other economic activities. As a result, barter trade with Tibetans and lowland (middle hill) Nepalese has evolved (Brower, 1987: 104).

### **3.12.2 Trading Era**

Since the early nineteenth century, Sherpas were known as transitional traders operating a barter trading system between Tibetans to the North and middle hill Nepalese to the South. Tibet has long been a source of salt, wool, dried meat and religious antiques which are most important to Sherpas for their spiritual and religious beliefs. The Tibetan salt was in high demand by the lowland dwellers. In turn, Tibetans were desperately in need of dyes, paper, grains, butter, *shere* (a root used for incense), buffalo hide, metal utensils and other manufactured items

that were first traded with middle hill Nepalese by the Sherpas and later taken to Tibet (Stevens, 1989; Brower, 1987). Sherpas were offsetting a grain deficit through exchanging grains for salt with the lowland traders. They also made significant profits through trade with Tibet (Stevens, 1989).

Trans-Himalayan trade was monopolised by the Khumbu Sherpas. At that time, the policy of the Nepalese Government restricted Tibetans "...from trading farther south than Namche Bazar...[and] Sorung Sherpas [and other Nepalese from the lowland], who operated as far North as Khumbu" (Stevens, 1989: 62). Khumbu Sherpas were allowed to trade north to Tibet or south to the lowlands of Nepal or India.

Cattle and salt were mostly traded in the early days of Sherpa Tibetan-trade. Yak and nak had been brought from Tibet and produced hybrids (zopkios) which were traded back to the Tibetans at higher prices (Stevens, 1989; Brower, 1987 and Byers, 1988).

During the 1940s, when Indian salt was unavailable in the middle hill and high altitudes of Nepal, "Tibetan salt was a crucial commodity for trade..." (Stevens, 1989: 62 & 63). However, around the late 1950s, the gradual spread of cheaper Indian salt rather than Tibetan salt decreased the demand for Tibetan salt (Stevens, 1989). Furthermore, the Chinese invasion of Tibet greatly influenced Sherpa trade with that country.

"When Tibet came fully under China's control in 1959, traffic across the border was stifled at most crossing points. Trade over Nangpa La diminished but did not cease, although the conditions of exchange became considerably less favourable from a Sherpa perspective, and traditional trading networks based on friendship and long-standing business relations were substantially replaced by strictly controlled government trade depots on the Chinese side. Perhaps the most significant change for Khumbu Sherpas was the imposition of severe constraints on the export from Tibet of nak - female yak - for it upset what had been a mainstay of both the trading and cattle economy of Khumbu: the exchange of livestock" (Brower, 1987: 106).

Trading has become easier since the establishment in 1965 of *hat bazar* - a weekly market held every Saturday at Namche Bazar. From that time, Rais and other Nepalese from the lowland began carrying grain and other goods north and Tibetans began to bring salt, wool, Tibetan jewellery and other items south to exchange with Sherpas, other locals and tourists for cash or other goods (Stevens, 1989).

Sherpas of the Khumbu have always been seen as lucky people. Closure of one opportunity did not result in a situation of recession. When the Tibet trade declined in 1959, tourism, which had begun in Khumbu in the late 1940s or early 1950s (Brower, 1987, Stevens, 1989 and Jefferies, 1982), became a dominant business for them. In the early 1980s, the ban on the Tibet trade began to be lifted, but as yet it has not regained its former appeal, because now tourism is seen a more profitable business (Stevens, 1989).

### **3.12.3 The Tourism Era**

Prior to discussion of the development of tourism in Khumbu, it would be appropriate to acknowledge the more general origins and consequences of tourism in Nepal.

#### **3.12.3.1 Tourism in Nepal**

"Nepal is listed by the UN among the 25 least developed nations in the world..." (Jefferies, 1982: 2) where the "...poorest people live in the Himalayan regions ...[and this region] has 43 percent of the population living at [the] subsistence level..." (Nepal National Planning Commission, 1978 in Jefferies, 1982: 2). Being of low economic status in comparison with the western world, Nepal's struggle for economic growth has always been a central and dominant issue. In the early 1950s, when international tourism interests started to search for new destinations, Nepal and the Himalayas were seen to "...offer some of the wildest, most

unpolluted and un-commercialised environments in the world" (Towner, *et al.*, 1988: 30). The Nepalese Government responded to "...the irresistible lure of a quick growth in foreign exchange earnings and the promise of much new employment" (Holden, *et al.*, 1983: 66). Since the early 1950s, the borders of Nepal have been opened for tourists.

Today, tourism is an important industry in Nepal, increasing by about 6.7 percent annually. In 1988, more than 25 percent of foreign exchange earnings had been attributed to the 265,943 tourists who visited the country (Economic Survey/HMG, 1988/89 in Banskota and Upadhyay, 1990: 1).

This income is by no means without its costs, however. Many environmental and social problems like deforestation, soil erosion, litter and cultural changes have been exacerbated by the influx of tourists in the fragile mountains of Nepal. The potential implications of soil erosion and deforestation have led to the promulgation of facts and figures which are more notable for their impact on visitors than the scientific data which might support them.

"96% of Nepal's energy comes from forest. Current figures show that these forests are disappearing at a rate of 3% per year" (KMTNC, 1989).

"...overall demand for firewood by tourists is about 0.14 percent of the demand in hill and mountain...[dwellers of Nepal]" (Environmental Resource limited, 1989 in Banskota and Upadhyay, 1990: 3).

"One hectare of cleared forest loses 30-75 tons of soil annually. In Nepal, approximately 400,000 hectares are cleared each year, resulting in devastating land slides and floods" (KMTNC, 1989).

"The lodges in one small village along the major Annapurna trekking route consume one hectare of virgin rhododendron forest per year to service the needs of trekkers" (KMTNC, 1989).

" Only twenty cents out of the three dollars spent by the average trekker per day contributes to local village economies..." (KMTNC, 1989).

Despite these problems, the Nepalese Government appears to be enthusiastic to develop and promote the tourism industry at the expense of environmental management. Thapa (1992: 56) depicts the Government's attitudes:

"After the restoration of democracy in 1991 and the formulation of the new government, the tourism industry continued to receive the highest priority; it has also seen major changes. New airlines and casinos have been opened. A high-powered Tourism Council has been formed under the chairmanship of His Excellency the Prime Minister, and the Tourism Development Board has been formed under the council. The board is chaired by the Tourism Minister..."

The Tourism Minister Ram Hari Joshi reflects this enthusiasm for growth:

"...we are taking immediate steps to make Nepal a better known holiday destination. Cultural attaches at Nepalese Embassies around the globe will provide information about our country, and we plan to open a Tourism Promotion Office in a European capital" (cited in Thapa, 1992: 56).

Three major benefits are derived from tourists (either directly or indirectly) for the mountain people of Nepal. These are: increased wealth, education and employment (Shrestha *et al.*, 1990). For example, as a result of tourism, the Khumbu Sherpa economy has improved much more than any other ethnic groups living in the mountain areas (Stevens, 1989).

### **3.12.3.2 Tourism in Khumbu**

Sherpas were familiar with tourism nearly half a century before it started in Nepal.

"...[S]ince 1907, ...several [Sherpas] were hired as porters for mountaineering.... [Y]oung Sherpas journeyed ten days to Darjeeling, the British hill station [in India,] ...from here...the British Everest expeditions set out, journeying through Sikkim and across Tibet to attempt the mountain from the north" (Stevens, 1989: 68).

Some two decades later around the 1930s, Sherpas became:

"...world renowned for their exploits on high mountains and (particularly on Everest) developing reputations for toughness, endurance, courage, and loyalty which made them preferred above all other Himalayan peoples as companions on the great peaks" (Stevens 1989: 68).

As soon as the border of Nepal was opened to outsiders, the Khumbu mountains, especially Sagarmatha, became the first target for western mountaineers. The tourist inflow started to grow. The Sherpas' two-week walk to Darjeeling to find a job in a mountaineering expedition was over (Stevens, 1989).

Khumbu tourism (and in Nepal itself) began in 1949 when "...the Rana Government of Nepal allowed the first mountaineering groups to enter the country, and in autumn 1950 a small U.S.-British party received permission to travel to the Mount Everest area" (Stevens, 1989: 69).

Early tourism to Khumbu involved climbing expeditions in which Sherpas were porters. All the expeditions were self-sufficient and since everything had to be carried by porters, many porters were employed.

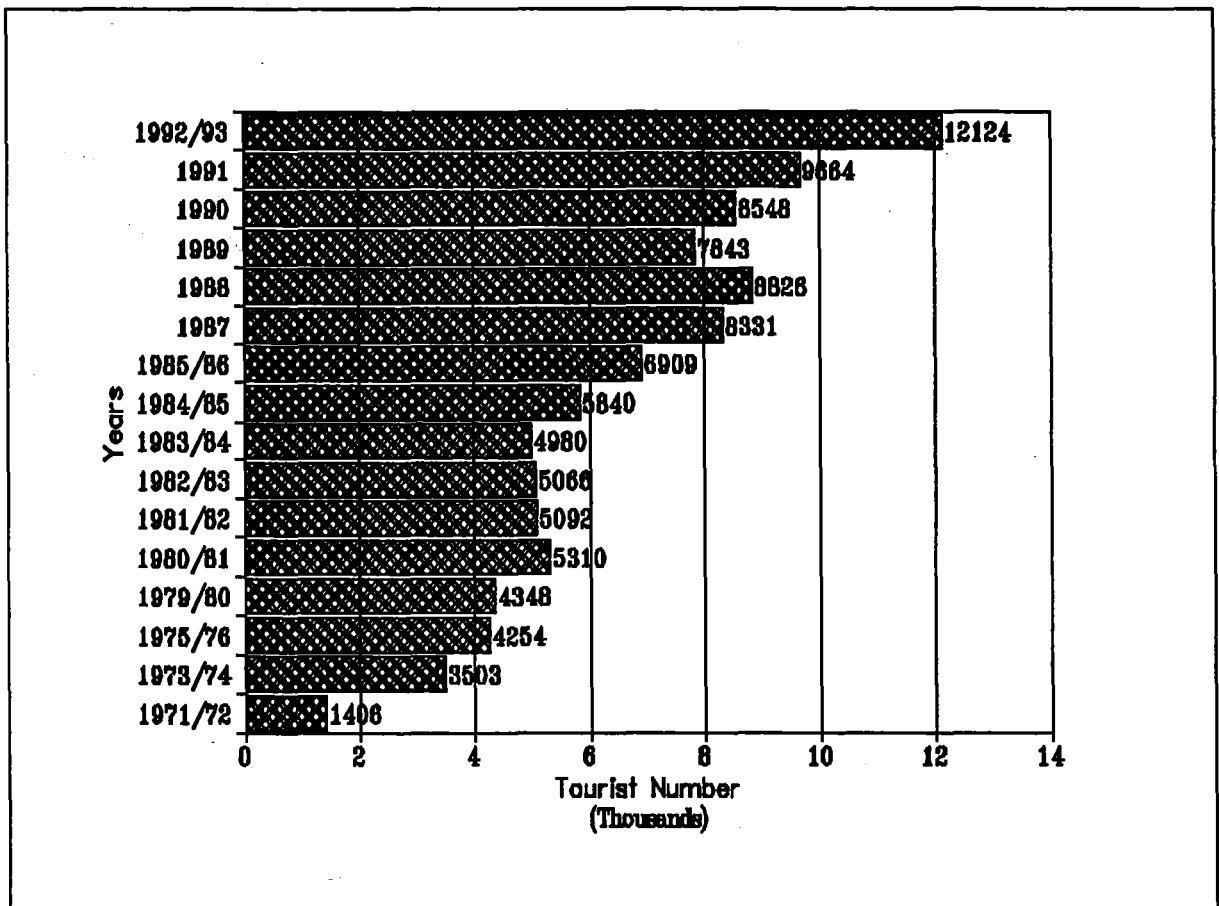
"Most of these early expeditions were massive affairs which had dozens of climbers and employed hundreds of porters. The spring 1952 Swiss team hired 251 porters, the 1953 British Everest expedition 450 porters, and the 1963 U.S. expedition to Everest a full 900" (Stevens, 1989: 69).

The 1963 U.S. expedition attempted to climb Everest from the Tibetan side to the North where the international border with the People's Republic of China was closed (Stevens, 1989). This violation of the Chinese Government's border rule forced the Government of Nepal to ban mountaineering from 1964 to 1968 (Stevens, 1989). Policies of the Nepalese government were then changed and tourists were once again allowed in for trekking instead of mountaineering in the high mountains of Nepal. With official permission of the Nepalese Government, in the form of a "Trekking Permit", tourists can visit any place in the country. Khumbu became one of the most attractive trekking destinations.



The number of tourists in Khumbu is increasing rapidly. It has increased nearly ten times in two decades. Figure 3.3 shows that the number of tourists who visited Khumbu increased from 1406 in 1971/72 to more than 9000 in 1991. This increased number of tourists dramatically influenced Khumbu's social, cultural and physical environments.

**Figure 3.3: Visitor Numbers in Khumbu (1971/72 to 1992/93)**



Sources: Fiscal years 1971/72 to 1985/86, Hardie *et al.*, 1987 in Stevens (1989: 70). From 1987 to 1991, office records at the Entrance Gate, Jorsalle, Sagarmatha National Park, Nepal (January, 1992). Fiscal year 1992/93, Department of National Park and Wildlife Conservation, Babarmahal, Kathmandu, Nepal (1993).

Note: Data for the fiscal years 1972/73, 1974/75, 1976/77, 1977/78 and 1978/79 were missing.

A New Zealand newspaper, The Press (1992b) points out that:

"[The Khumbu region] has been changed in the form of essentially irreversible deforestation, erosion, and loss of wildlife stemming from increased population pressure. Change has also occurred in social, economic, and environmental values as the Sherpas continue to struggle with the demands of a voracious trekking and climbing industry."

The Sherpa population is staying at approximately the same level as a number of Sherpas are moving out of the area. Therefore, it is thought that the author of this article must be referring to the increasing number of tourists as being the cause of the "increased population pressure".

Tourism in Khumbu has led to the many problems mentioned previously. The impacts of tourism on Khumbu's environment have brought aesthetic affronts to the Park image and have influenced the traditional Sherpa cultural values and beliefs. Literature detailing the impacts of tourism in Khumbu is reviewed in Chapter IV.

## **CHAPTER IV**

### **TOURISM IMPACTS IN KHUMBU**

#### **4.1 Introduction**

Adventure seeking visitors who are physically and technically capable, want to conquer Mt. Everest and other high peaks. Other visitors choose to trek in the high mountains and passes (up to about 6,000 metres) and enjoy breathtaking views of the Himalayas. Therefore, the Khumbu region has become a target for adventure travellers, and Mt. Everest, a great attraction for mountaineers.

"Of the 450 Asian peaks higher than 7000 metres, 177 are still unclimbed by any route. With 300 people in residence at Everest base camp at one time, it would seem reasonable for a non-mountaineer to think that modern climbers consider there are only two mountains in the Himalayas - Everest and 'all the rest'" (The Press, 1992a).

Climbers and trekkers come to Khumbu mainly in two seasons: pre-monsoon (March, April and May) and post-monsoon (October, November and December). In 1992, there were 12 expeditions at the southern base camp (Nepal side) seeking to ascend Everest, in the pre-monsoon season. There was a possibility of the same number of expeditions, or even more, being at the Everest base camp in the post-monsoon season. In May, 1992, from these 12 expeditions, 32 climbers stood on top of Everest on the same day (The Press, 1992a). In 1991, a total of 28 expeditions were in the Khumbu region (SNP, 1991). In May, 1993 (pre-monsoon season), there were 15 expeditions to climb Mt. Everest out of which 27 people were successful. During climbing seasons, Everest Base camp hosts hundreds of national and international climbers and staff (cooks, guides, porters, doctors and the like). These visitors directly or indirectly influence Sherpa social and cultural values as well as the bio-physical Khumbu environment.

## **4.2 Tourism Impacts in Khumbu**

### **4.2.1 Economic Impacts**

Most of the Sherpas of Khumbu are involved in the tourism business: working as porters, guides, sirdars, cooks, helpers, hotel workers, pack animal operators, shop keepers, hotel/lodge owners, commodity suppliers, travel agency operators and firewood sellers.

"In 1985 sixty-five percent of all Khumbu families had income from trekking..." (Stevens, 1989: 70). Table 4.1 shows the extent to which all six main villages of Khumbu have benefitted from tourism. For example, in 1985, ninety-six percent of Khunde households benefitted from tourism. Phortse, a village off the main tourist route, had forty-nine percent of households which benefitted directly from tourism income.

#### **Table 4.1: Khumbu Sherpa Income Through Involvement in Tourism**

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Source: Stevens, 1989: 71.

Increased income for the Sherpas of Khumbu led them to open new hotels/lodges and shops to cater to the growing number of tourists. Early lodges (in the 1970s)

were nothing more than a Sherpa house "...welcoming guests to a bed on the floor and the chance to join the family Sherpa-style meals" (Stevens, 1989: 71). Shops sold very basic Sherpa curios, for example, Sherpa hand woven clothes, dried potatoes and dried meat from Tibet. In the 1990s, in a Sherpa shop, one could find a variety of goods from all over the world. Cigarettes from England, soaps from Germany, sleeping bags from New Zealand and chocolate bars from America. In 1973, there were seven lodges (Sherpa Inns) in the whole of Khumbu but by 1986 this had increased to 67 (Stevens, 1989: 72). By 1993, this number had reached 102 (SNP, 1993): three Government lodges (run by SNP), 81 hotels/lodges and 18 teashops run by the local Sherpas (other shops are not included).

There is little doubt that trekking and mountaineering have greatly benefitted the Khumbu Sherpa economy.

"Nepal's Khumbu, or Everest region, is unique in having undergone a relatively rapid transmission from a subsistence to a cash economy. As a result of tourist-related income, the standard of living now enjoyed by the Sherpas is as high as any of the country's many ethnic minorities" (Pawson *et al.*, 1984: 237).

Wealth earned from tourists has been used to purchase grains and other commodities from the weekly market and "...freed Khumbu families from any necessity to achieve subsistence through self-sufficiency in crop production and livestock raising" (Stevens, 1989: 67).

However, these economic gains have not been without costs. None of the social, cultural or physical environments of Khumbu have escaped unaltered.

#### **4.2.2 Sociocultural Impacts**

Once basic needs are fulfilled, a person inevitably moves towards the achievement of higher needs, thus moving from a subsistence to a more materialistic standard of living. Khumbu Sherpas are not an exception to this general rule. Until the

early 1960s, Sherpas were struggling for their survival. Since the early 1980s, when tourism took a hold in Khumbu, Sherpa living standards have improved. Although some Sherpas still consider themselves to be poor, their standard of living is higher than in the early 1950s or 1960s. In early 1992, almost all households had radios with cassette players, and there were three video players in Namche Bazar (personal experience in 1991/1992 field work). Traditional Sherpa costumes and clothing are being replaced by modern western styles like down-jackets, jeans and Hi-Tec shoes.

As the Sherpas became relatively more wealthy, so too was their way of living influenced.

"Indeed, the penetration of tourism in Nepal has in many ways merely provided Sherpas with more opportunities to reconstitute traditional social relationships" (Adams, 1992: 538).

In Nepali, there is a saying - "*Pokharima dhungo phale pachhi pani stheer rahandaina*" - ("if a stone is thrown into a pond the water cannot stay still"). Tourism has been the stone tossed into the pond of Sherpa culture.

Traditional Khumbu Sherpas were living in harmony with one another through understanding each other's necessities and helping each other on a basis of trust, friendship or kinship (Adams, 1992). Most relationships among Sherpas were based on the concept of reciprocity (Adams, 1992: 538).

"The most representative form of Sherpa egalitarian reciprocal labour was called 'ngalok'.... Ngalok was based on the exchange of a person-day of unpaid labour...involving obligations to give, receive, and repay.... If A worked three days in the fields of household B, for example, A would receive three days of labour from B's household, whether this was in field work or other labour" (Adams, 1992: 540).

Traditionally, all the households in a village would contribute in the form of labour, money, food materials or other commodities, to celebrate a cultural ritual or a marriage at their village. Today, most of the Sherpa farm jobs and other home jobs

are done through paid labourers from the low land. Similarly, most of the ceremonial necessities are purchased from suppliers rather than from villager contributions.

Climbing and trekking groups need many porters. These porters are highly paid in comparison with farm or house labourers. Tourism, because of high wage rates, has pulled almost all the labour power away from agropastoralism and the Tibet trade.

"Wage rates were high compared to the money offered for agriculture day labour, as much as seven times higher for the basic pay given to a base camp porter, still more for a high-altitude porter who carried loads up onto the mountain itself" (Stevens, 1989: 69).

Due to a lack of incentives, production from agriculture has decreased while demand for agricultural products to feed the increasing number of tourists has increased. The price for commodities has consequently risen. This has created problems for the low income Sherpa families and other fixed income people such as teachers and civil servants working in Khumbu.

Tourism has had an impact not only on agricultural production but also on school children. In the early 1970s, due to the lure of high incomes from trekking jobs, some young Sherpas of Khunde High School and Tyangboche Monastery gave up school life and monastic life respectively and joined expeditions or trekking groups (Haimendorf, 1975 in Brower, 1987: 152).

Mountaineering or trekking were not traditional Sherpa occupations, but when in 1951, Nepal opened its borders to foreigners, "...entire Sherpa households were able to get involved in the [tourism] industry" (Adams, 1992: 537). As a result their living standards improved. Where once they had a hard and difficult life, they now have servants in their houses (especially Namche, Khunde and Khumjung households) -not one but as many as four or five (Stevens, 1989: 75).

Today, in Kathmandu, many Sherpas own houses or land. Some of them run trekking agencies and others do business at national and/or international levels. Adams (1992: 535) argues that "...108 households or 435 persons...have moved from the Khumbu since 1976 to live permanently in the nation's capital of Kathmandu...". Tourism has been evident in Khumbu for about four decades and already two distinct ways of living can be identified: a "village" life-style and a "city" life-style.

Elderly Sherpas of Khumbu (especially at Namche) are quite familiar with modern facilities and some of them are enjoying videos, for example. New generations are spending most of their lives at Kathmandu for business, employment or education. Many of them have been overseas to study or visit friends. Some have married tourists and left Khumbu. This new generation is almost totally cut off from their parents' early subsistence life of agropastoralism. Some of them are not just cut off from their traditional life-style but also from their own culture.

"One young Sherpa, who had spent most of his life studying abroad and who had begun to work for a government ministry..., found himself increasingly detached from the community. He found it problematic to attend ritual events at the community monastery..." (Adams, 1992: 545).

Some other Sherpas who run trekking agencies cannot find enough time to celebrate cultural rituals. They spend most of their time in visiting agents of hotels, airlines and government officials so that they can provide a satisfactory service to their clients (tourists). Due to this time pressure, "Sherpas [celebrate] religious and secular rituals during off seasons..." (Adams, 1992: 544). This change in time of usual celebrations is an indication of the devaluation of traditional beliefs.

This new dependency of Sherpas on tourism income sacrifices their own cultural values. If this situation persists, after four or five generations, the traditional cultural values of Sherpas might be entirely lost. Religious or cultural rituals



might be celebrated in restaurants rather than in monasteries and Sherpa houses may be equipped with modern facilities with nothing left of their original culture. If initiatives are not taken now, loss of cultural integrity is inevitable and may never be regained.

### **4.2.3 Environmental Impacts**

#### **4.2.3.1 Visitors and Pollution**

Increasing numbers of trekking and climbing visitors have generated significant problems within the Khumbu environments. Rubbish disposal has become a great problem in the Park.

"Many peaks accommodate multiple expeditions during the climbing season, with Everest Base camp usually harbouring at least three at a time.... Each major expedition brings an estimated 10 tonnes of supplies, one notable expedition transporting up to 90 tonnes to base camp. Until now there has been little incentive for mountaineers to remove their waste on the completion of their climbs. Given 40 years accumulation of discarded climbing equipment, tin cans, plastic, and glass, the extent of environmental pollution has become alarming. The Park was recently awarded the unenviable title of the 'World's Highest Trash Pit' by National Geographic Magazine" (Murdoch, 1992).

Regulations have been made for the rubbish to be taken out of the Park by expeditions themselves, but, "...despite... regulations...very little garbage is packed out at the conclusion of an expedition, and large dumps of tin cans, and plastic items are left behind" (Stevens, nd., p.14).

Khumbu rivers and streams, due to lack of systems for sanitary waste disposal, are increasingly contaminated.

"Tests conducted in springs as high as 5,200 meters in March 1978 indicated concentrations of more than three organisms per 100 millilitres of water, which is three times the level recommended by the U.S. Public Health Service for drinking water" (Greenaway, 1989: 30).

This means drinking water directly from any spring in the Khumbu area is dangerous. The environment of Khumbu, either visibly (garbage dumps) or invisibly (water contamination), is greatly abused.

This environmental problem occurs not only at Everest base camp and within SNP, but also outside the Park. Tin cans, chocolate bar wrappers, cigarette packets, beer bottles and old clothes can be seen all along the road-sides approaching the Park from Lukla, and also in the backyards of hotels/lodges/shops/tea-shops, in gullies, creeks and ditches, especially between Lukla and Jorselle (Personal experience, 1991/1992 field work).

The Everest base camp and other base and higher altitude camps are polluted to the extent that even the snow or ice is highly contaminated by rubbish and human waste. Each expedition seeks a clean unspoiled place for camping. As a consequence, pollution is spreading over the whole Everest region.

As Rob Hall says of his experience on Khumbu glacier:

"The chance of sickness from cooking with contaminated snow is high. This must be addressed. For this reason we camped with our clients at an entirely different location..." (The Press, 1992a).

Occasional clean-up programmes have been carried out. For example, in 1984, the Nepal Police Association launched a clean-up expedition which removed "...sixteen tons of garbage from Everest base camp alone" (Stevens, nd., p.15). In 1990, a New Zealand clean-up group visited the Park (personal communication with Mr. Surya Pandey, the Warden of SNP, during my 1991/1992 field work), and in 1991, the "Sagarmatha Pollution Control Project" was established, funded by the World Wildlife Fund (WWF). This project did its job by burning the burnable rubbish and burying un-burnable trash. However, for the long term, this project lacks an effective plan for disposal of rubbish from the Everest region. Termination of the project could see a resumption of the same problem.

### **4.2.3.2 Forest Destruction**

#### **4.2.3.2.1 Forest Destruction: A Misunderstanding**

The Forest Nationalisation Act, 1957, and the declaration of Sagarmatha National Park in 1976 were misunderstood by Khumbu Sherpas. The Forest Nationalisation Act brought all the forests and grazing lands of Nepal under the control of the central government. As a result, traditional use of the forests was stopped and new regulations were imposed. Sherpas thought collection of their firewood needs from the forests might be stopped and no timber would be available for the construction of their houses. Therefore, they started to store firewood and timber from nearby forests in their backyards before the law-enforcement took place. This caused damage to the Khumbu forest (Stevens, 1989). Furer-Haimendorf (1975) says:

"The forests in the vicinity of villages have already been seriously depleted, and particularly near Namche Bazar whole hill-slopes which were densely forested in 1957 are now bare of tree growth..." (cited in Stevens, 1989: 262).

Despite this controversial situation, one cannot ignore that the introduction of tourism has accelerated the forest destruction of the Khumbu region.

#### **4.2.3.2.2 Firewood and Forest Destruction**

Increased demand for firewood to service the needs of visitors is one of the biggest problems in the Park. The number of tourists outnumbers the local Sherpa population of Khumbu every year. The local Sherpa population is about 3,000 while visitor numbers reached more than 9,000 in 1991 and 12,124 in 1992/93 (Figure 3.3).

If we assume that all 3,000 Sherpas live in the Khumbu year round, this amounts to 1,095,000 person days of pressure on the environment. Assuming 15 days<sup>1</sup> are

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<sup>1</sup>. The figure turned out to be 13.85 days in this study.

spent by each tourist in SNP; then, tourists spent 181,860 person days in the Park in 1992/1993. This figure of visitor days indicates that theoretically tourists have increased pressure on the local resources (especially for firewood demand) by 16.61 percent.

Ridgeway (1982: 716), recorded the words of Nima Tashi Sherpa (an old man of Khunde village):

"...[N]ow there are only stumps or bare ground, but 40 years ago there were thick forests around Syangboche.... He remembers how thick they were because when they prepared a caravan to Tibet, it would take days to find the yaks among the trees".

Visitors to the Khumbu in the 1950s or 1960s had the opportunity of experiencing a wilderness environment. The same opportunity has not been available to those who have visited in the 1980s or 1990s.

"It might be argued that the main attraction of the Khumbu area is Everest itself and the other great Himalayan peaks, which being immovable and indestructible require no special conservation measures to protect them. However, this is a misleading argument since the attraction of Khumbu lies not only in the great peaks themselves, but in the unspoilt wildness and natural beauty of the forested valleys through which they are approached. But these wilderness values are fragile and could easily be lost within a few years through continued deforestation, over-grazing and resulting soil erosion, uncontrolled commercial development and other causes" (Blower, 1972 in Brower, 1987: 126).

Mishra (1973) also says that:

"The early visitors to the Khumbu valley found majestic mountains rising from well-forested valleys rich in wildlife and abounding in colourful plant communities. However, much of this has been lost as a result of continuous encroachments by human beings and animals. This has been due to un-controlled grazing combined with excessive felling which has further led to...degradation of land quality" (cited in Brower, 1987: 126).

Both of the above statements give emphasis to the need for protection of the Khumbu forest. Firewood is the only fuel source for the region and a typical

Khumbu family needs approximately 4000 kilograms of firewood in a year (Stern, 1983 in Byers, 1988: 70). In another estimate Stevens (1989: 231) says that on average, a household needs about 5000 kg. of firewood per year equalling to approximately 3,000 tonnes per year for the whole Khumbu region.

The use of firewood by hotels, lodges and restaurants certainly would be higher than those of the villagers.

"Fuel use by a small inn is often four to six times that required by the family alone, and the increasingly common practice of offering tourists hot showers can expand that wood demand still further" (Stevens, nd.: 16).

Expeditions need much more firewood than domestic households to protect themselves from cold at the base camps. Much of the firewood requirements of base camps are usually fulfilled from the highest forests and shrub lands (Stevens, 1989), where alpine tree species grow very slowly. Juniper scrub, for example, takes about 60 years or more for 35 centimetres of growth (Bjonness, 1980: 122). Estimates of the amount of firewood required by expeditions vary considerably<sup>2</sup>.

"It is difficult to estimate what an average expedition requirement for fuelwood might have been. Wangshu Sherpa (1979) has put this at 960 porter loads of fuelwood, or a minimum of about 28,000 kg of fuelwood over a 2-3 month period in Khumbu" (Stevens, 1989: 254).

"A typical climbing expedition in Sagarmatha...lasts two months and uses four loads of wood per day for a total of 8,000 kg of firewood" (Bunting *et al.*, 1991: 160).

The suppliers of this firewood are local families, and for some Khumbu families, selling firewood to expeditions and trekking groups has become their livelihood (Jefferies, 1982). For example, Pangboche villagers earn 200,000 Nepalese Rupees a year by selling firewood to the trekking and climbing groups (Sagarmatha National Park Management Plan Draft, 1976 in Jefferies, 1982: 1). The locals

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<sup>2</sup>. Clearly, consumption of firewood will vary according to the season of the year, the size of the expedition and the extent to which expeditions carry alternative means for cooking and heating.

would not be able to get that large amount of firewood only from dead and fallen trees. "A great deal of fuelwood was (and is still) obtained by lopping and felling" (Stevens, 1989: 231-232).

Electricity was thought of as an alternative to firewood for the Khumbu. A small hydro-power station was established in 1983/1984 at Namche. This provides light but cannot supply enough power for heating and cooking for the Namche people. This has not been an alternative for firewood, rather people stay up longer at night because of the light, and burn more firewood to keep themselves warm (Stevens, 1989).

#### **4.2.3.2.3 Timber and Forest Destruction**

Traditional Sherpa houses were small and required relatively less timber to build. Modern houses are bigger and multi-storied.

"Increasing numbers of guests, increasing income, increasing familiarity with hotel-keeping practices in Kathmandu and elsewhere, and money and advice from foreign friends enabled Sherpas to begin developing more sophisticated inns during the 1980s. These have primarily been developed in Namche Bazar.... The new lodges bear little resemblance to Sherpa houses--the only Sherpa element in the architecture, indeed, is probably the use of stone wall construction. Lodges now are multi-storied, and three of the new Namche Bazar lodges have four stories. Dormitory sleeping rooms and dining rooms are standard, and some lodges [have]...private double [bed] rooms. In 1983 the first lodge opened in Namche with a top story dining room with large [glass] windows surveying the village and peaks" (Stevens, 1989: 72-73).

"...more and more Khumbu houses have full sized doors and large windows usually glazed with expensive, high prestige glass..." (Brower, 1987: 108).

Floors, ceilings, and walls of rooms are insulated by wooden planks. Therefore, it is not only the increased demand for firewood but also the demand for timber in building modern houses and hotels which has accelerated the Khumbu forest destruction.

#### **4.2.4 Pasture and Tourism in Khumbu**

Other than cutting trees for timber and firewood, an increasing number of pack-animals has further created pressures in the Khumbu environment. Pack-animals, especially yaks and zopkios, have become increasingly popular, for two main reasons. The first is the low cost of maintaining cattle. The forests and pasture lands, under the Forest Nationalisation Act 1957, are common property. Anybody who owns cattle can use these lands for grazing their cattle. This has inevitably resulted in a classic example of Hardin's "Tragedy of the commons" where few can profit at the expense of many. The second reason is that the chance of making profit from the labour of pack-animals is very high (Brower, 1987: 295-296) because one yak/zopkio can carry double the load and can earn double the wage of a porter.

"[Pack-animals] can very quickly return the investment made in them, each animal bringing its owner each day double the day wages a porter makes. During high season each pack-animal might bring in an income of 70-100 rupees per day, with a substantial profit margin even after fodder costs were deducted" (Stevens, 1989: 219).

By the end of 1991, the wages per day per porter (or per load) had risen to between 120 to 200 rupees (personal experience, 1991/1992 field work). Therefore, each Sherpa of Khumbu wants to keep pack-animals rather than work as a porter.

"Khumbu Sherpas will now negotiate with tourists to carry loads, not as porters but as drivers of from three to seven zopkios each carrying the equivalent of two porter loads" (Greenaway, 1989: 28).

"Since the 1960's, and particularly since 1975 urang zopkio have become increasingly important in Khumbu, particularly in Namche Bazar. During the 1960's villagers apparently kept fewer than a total of twenty adult zopkio. By 1978 the total number of adult zopkio (urang and dim zopkio) had reached 80 (Bjonness 1980a:66). During the next few years this increased sharply, reaching 138 in 1984 (Brower 1987:189) and 157 in 1987" (Stevens, 1989: 219).

Khumbu sirdars and guides, especially, who are authorised to hire porters and pack-animals for their trekking and expedition groups, own more pack-animals

because they can ensure the hire of their own animals first (Stevens, 1989).

"About seventy percent of those Namche Bazar households where a family member works as a sirdar owned zopkio in the late 1980's" (Stevens, 1989: 219).

In the Khumbu cattle population, a major increase in yaks and zopkios has been noticed. In 1957, the Khumbu yak population was 74 (3 percent of the total cattle population) and zopkio population was 149 (5 percent) (Furer-Haimendorf, 1975 cited in Stevens, 1989: 179). By 1984, these numbers had risen to 413 (15 percent) and 483 (18 percent), respectively (Brower, 1987 cited in Stevens, 1989: 185 & 186).

This increased number of pack-animals exerts great pressure on trails, swing bridges, grazing lands and overnight camping areas (Greenaway, 1989). On a busy trail, a trekker needs a mask over his/her mouth and nose to escape the dust-clouds caused by the hooves of pack-animals (personal experience, 1991/1992 field work). The impact of so many hooved animals accelerates erosion in the rainy season forming gullies in the trails. This makes the trails more difficult to negotiate and causes trekkers to change their usual routes, further spreading the resulting erosion.

Khumbu Sherpa traditional herding systems regulated grazing pressure all over the pasture lands. Due to tourism, this system has been changed and has put more pressure on some grazing lands. Traditionally, Sherpas used to move their stock to high altitudes in the summer and bring them back to low elevations in the winter. This way of pasture regulation was controlled by *nauas* (people chosen by the local villagers to regulate pasture and forest utilisation). As a result of tourism opportunities, yak and zopkio owners frequently violated *naua* regulations. For the chance of being cattle porters, they have stopped herding their livestock to the summer pasture (*phu*) and keep their animals in winter pasture (*di*) year round. Thus, *nauas* have ceased their activities.

"According to one of the three *nauas* of that year [1979], trouble began immediately after the livestock *di* in the village was closed after the Dumji celebration. A number of families were tardy in removing their stock from the village and had to be fined. The first fine that year



was 5 rupees...[the second fine was] 10 rupees...[and the final fine was] 20 rupees per head of stock.... In 1979 a number of households still had not moved their livestock out beyond the closed area after being fined 10 rupees per animal. The *naua* were beginning to levy 20 rupee fines and were having difficulty collecting them when a number of other families brought their stock back to the village, telling *naua* that 'if they aren't doing it (moving out their livestock) we won't either'. Soon 'everybody came down'. The *naua* gave up trying to enforce regulations in the face of mass civil disobedience.... The next summer no new *naua* were appointed for the first time in memory. This was precipitated by a breakdown in the normal process of selecting new naua" (Stevens, 1989: 220).

Cattle that remain in *di* (winter pastures) year-round exert much more pressure on winter pastures while *phu* (summer pastures) remain untouched.

Not moving livestock to *phu* and keeping them at *di* has raised conflicts among villagers. For example, the increased number of livestock of Namche villagers, who do not have enough *di* grazing lands, has led to continuous violation of the *di* grazing lands of Khunde, Khumjung and Thamichok villagers (Stevens, 1989). These villagers started to bring down their livestock earlier than the usual time, otherwise the Namche livestock would have finished their *di* grazing lands before they arrived (Stevens, 1989). This has led to a high concentration of livestock on the winter pastures, increased grazing pressure, and has led to soil erosion which has ultimately led to degradation of the Khumbu environment (Lucas, 1976).

## **CHAPTER V**

### **TOURIST MOTIVATIONS**

#### **5.1 Introduction**

Tourism has evolved from "travel" in which a person travels away from his/her usual place of residence (Edgell, 1990). Tourism was taking place early in history before the term itself was used. For example, "...the Greeks hosted international visitors during the first Olympic Games, held in 776 BC..." (Holloway, 1986: 22). After World War II, increased income, leisure-time and modern technology gave rise to increased travel (Edgell, 1990; Jakle, 1985; Manning, 1986; Holloway, 1986), and recently it has been stated that "Worldwide, international tourist arrivals exceeded 403 million in 1989, and worldwide international tourist receipts (excluding passenger fares) were over \$208 billion" (Edgell, 1990: 19).

A frequently asked question is why travel? What is it that pushes or pulls people to particular places to carry out specific activities? At the level of common sense these are often referred to as motivations and are accompanied by a set of expectations of outcomes. If these expectations are fulfilled or exceeded a traveller may be expected to be satisfied with the travel experience, and it is in this context that I wish to examine visitation to SNP.

This chapter therefore presents and discusses a definition of motivation, three general theories of motivation and their specific application to tourism. Consequential effects on tourist motivations, touristic image and sense of place of a destination, the socioeconomic and demographic characteristics of tourists and tourist perceptions of destinations and satisfactions are also discussed.

## **5.2 What is Motivation?**

A motivation is a psychological drive which leads a person into actions and the actions cause him/her to behave in a particular way (Hoyenga and Hoyenga, 1984).

Atkinson *et al.* argue:

"...the term 'motivation' refers to the *cause* or *why* of behaviour. Used in this sense, motivation would cover all of psychology. Psychologists, however, confine the concept of motivation to those factors that *energize* behaviour and give it *direction*" (1983: 283).

Iso-Ahola (1989: 248) explains "motivation" as a controversial psychological concept because:

- "1) motives cannot be observed, but must be inferred from self-reports or actual behaviours; and
- 2) there is no single motivational mechanism or theory that can explain all human motivation..." (ibid.).

Motivation is dynamic and changes over time and space.

## **5.3 Motives Versus Behaviour**

Individual goals and behaviours are different. A researcher tries to find out what causes individuals to act in different ways or why people do things the way they do (Hoyenga and Hoyenga, 1984).

Hoyenga and Hoyenga (1984) argue that:

"...motivated behaviour is characterized by *learned, individual differences in the search for and selection of goals*" (1984: 8).

In whatever way people behave, consciously or unconsciously, the behaviour is the result of motives; in other words, motives cause behaviour (Hoyenga and Hoyenga, 1984).

Social psychologists have different perspectives on the motives of human behaviour. In this section four types of motives - intrinsic motives, extrinsic motives, innate motives and learned motives - are discussed.

Intrinsic motives are inherent causes of behaviour (Hoyenga and Hoyenga, 1984). An intrinsic motive is inseparable from a behaviour and only a particular behaviour can satisfy a particular motive for which there is no alternative. For example, if professional mountaineers have a motive to climb Mt. Everest, only after the climb has been successful will they be satisfied, notwithstanding many successful climbs on other mountains.

Hoyenga and Hoyenga argue that:

"When a behavior is intrinsically motivated, that behaviour, and *only* that behavior, can be used to satisfy that motive; there are no possible substitutions" (1984: 10).

On the other hand, "Extrinsic motivation refers to motives that are outside of and separate from the behaviours they cause; the motive for the behaviour is not inherent in or essential to behaviour itself" (Hoyenga and Hoyenga, 1984: 10).

Intrinsic or extrinsic motives are either innate or learned. "...[M]ost theories suggest that some human motives are innate and that others are affected by learning" (Hoyenga and Hoyenga, 1984: 9). Like all organisms, human-beings are born with some innate motives, but they acquire new motives through experience (Hoyenga and Hoyenga, 1984). For example, a hungry baby cries in search of food (innate) and starts talking, reading or writing as he/she grows (learned).

As personal and interpersonal environments change, human motives also change. These motives, affecting human behaviours, mature and develop as the individual human-being develops (Hoyenga and Hoyenga, 1984). Psychologists have generated different types of theories to describe human behaviours and to predict underlying motives.

## **5.4 General Theories of Motivation**

"*Motives* are the needs, wants, interests, and desires that propel people in certain directions" (Weiten, 1992: 340). Theories of motivation attempt to describe why people behave in different ways.

### **5.4.1 Maslow's Need Hierarchy Theory**

Maslow describes five levels of need in a hierarchy systematically arranged from basic to higher needs - physiological needs, safety needs, belongingness and love needs, esteem needs and the need for self-actualization. Maslow's theory "...assumes that basic needs must be met before less basic needs are aroused" (Weiten, 1992: 344).

The needs at the bottom of the hierarchy are the most basic. They are fundamental physical needs that are essential for survival, such as food, water, and shelter. They must be adequately satisfied before the individuals can become concerned about needs at higher levels. Hoyenga and Hoyenga say that, "...a 'higher' set of needs might not become motivationally relevant unless 'lower' needs are satisfied first" (1984: 53). The final need is the need for self-actualization, which is the need to fulfil one's potential.

### **5.4.2 Drive and Incentive Theory Versus Push and Pull Factors**

According to drive theory, "A *drive* is an internal state of tension that motivates an organism to engage in activities that should reduce this tension [and] maintain homeostasis, a state of physiological or psychological equilibrium" (Weiten, 1992: 342).

On the other hand, "An *incentive* is an external goal that has the capacity to motivate behaviour" (Weiten, 1992: 342). "Incentive theories propose that external

stimuli regulate motivational state" (Bolles, 1975; McClelland, 1975; Skinner, 1953 in Weiten, 1992: 342).

Psychologists have described drive and incentive theories as push and pull factors respectively (Weiten, 1992; Hoyenga and Hoyenga, 1984).

"Drive and incentive models of motivation are often contrasted as *push versus pull* theories. Drive theories emphasize how *internal* states of tension *push* people in certain directions. Incentive theories emphasize how *external* stimuli *pull* people in certain directions. According to drive theories, the source of motivation lies *within* the organism. According to incentive theories, the source of motivation lies *outside* the organism, in the environment" (Weiten, 1992: 342 & 343).

Thus, the drive theory deals with the internal states (push factors) of human motivation and the incentive theory deals with external cues (pull factors), both of which motivate individuals to perform some kind of behaviour (Hoyenga and Hoyenga, 1984).

### **5.4.3 Expectancy Theory**

Expectancy theory of motivation defines motivation as a function of three factors:

1) clarity of a goal to be attained, 2) an expectation of being capable of attaining that goal and 3) a value put on that goal.

"Essentially, a motive is the product of expectancy X value. Even if an anticipated goal or incentive has a very high *value* for a person, if the person also has a very low *expectancy* of attaining the goal, then the resulting motive will be very weak, and the person's efforts to attain the goal will be correspondingly weak" (Hoyenga and Hoyenga, 1984: 46).

To be motivated to do something a person must believe that by exerting effort, a certain performance will be accomplished and that the performance will lead to an outcome which is valued by the individual. If any one of these three components is non-existent, then there will be no motivation for the subsequent action(s) to occur.

"...[E]xpectancy theory states a number of propositions about the process by which people make decisions about their own behavior.... Every behavior...[is] associated with...certain outcomes.... In other words, the individual believes or expects that if he or she behaves in a certain way, he or she will get certain things" (Hackman, Lawler and Porter, 1977: 27).

The expectancy theory explains people's behavioural psychology in that they have certain expectations in advance before they actually show some kind of behaviour. Their motivations are influenced by the expected outcomes of their behaviour. An effort is made to get an expected outcome and the amount of effort depends on how the person values the outcome of his or her behaviour. Thus, expectancy theory explains that a motivation is a function of expectancy, instrumentality and valence (Singer, 1990). Thus, the relationship can be expressed as:

$$F = E \times I \times V$$

Where: F = Individual's motivational force,  
 E = Expectancy,  
 I = Instrumentality  
 V = Valence (Singer, 1990: 467).

"Expectancy is the individual's perceived determination of the likelihood of increased performance occurring as a result of the effort expended" (Singer, 1990: 466).

"Instrumentality is the probability, either perceived or actual, that a particular level of performance will lead to some outcomes" (Singer, 1990: 466).

"Valence is the positive or negative value individuals place on...outcomes based on preferences they believe will provide them with either satisfaction or dissatisfaction" (Singer, 1990: 465).

A definition of performance is that it is a function of goal clarity, ability and motivational force. This is to say that the clearer the goal of what a person wants to do, the more the person believes that they have the necessary skills and abilities to accomplish the goal and the higher their motivational force, the more likely they are to perform the activity.

## **5.5 Why Tourists Travel**

The tourism literature supports the view that "travel" is the basis of modern tourism. History also supports the view that tourism has developed from the early migrations. Population geographers, White and Woods (1980) argue that:

"Migration occurs because migrants believe that they will be more satisfied in their needs and desires in the place that they move to than in the place from which they come" (cited in Pearce, 1987: 21).

Similarly, transport geographers, Lowe and Moryadas (1975) argue that:

"In the strict sense, people's wants with respect to goods, contacts, information etc., cannot be satisfied at any one given location. Therefore, it follows that their wants must be met from other locations. Movement occurs to the extent that people have the ability to satisfy their desires with respect to goods, services, information, or experience at some location other than their present one, and to the extent that these other locations are capable of satisfying such desires" (cited in Pearce, 1987: 21).

The question that arises, then, is what needs/wants of tourists cannot be satisfied in their home, or what can they do elsewhere that they cannot do at home (Pearce, 1987).

Gray (1970) mentioned two basic reasons - wonderlust and sunlust - for travel:

**Wonderlust** travellers want some change in their day-to-day working life. They want to visit new places and have first-hand experiences different to those they would normally encounter. "[Their] desire to travel may not be a permanent one, merely a desire to exchange temporarily the known workaday things of home for something which is exotic" (in Pearce, 1987: 22).

**Sunlust** travellers, with a specific purpose, seek a place to visit which has the amenities not available locally to meet the desired purpose (in Pearce, 1987).



Thus, wonderlust is a "cause" of, and sunlust is a "response" to. "Wonderlust might be thought of essentially as a 'push' factor whereas sunlust is largely a response to 'pull' factors elsewhere" (Pearce, 1987: 22). The underlying motive of a wanderlust traveller would be exploration, while a sunlust traveller would be motivated by a pleasure seeking need.

Tourist travel can simply be said to be a temporary escape from day to day life. Lepier (1984) points out that:

"[A]ll leisure involves a temporary escape of some kind but tourism... involves real physical escape reflected in travelling to one or more destination regions where the leisure experiences transpire.... It allows a person temporary withdrawal from many of the environments affecting day to day existence" (cited in Pearce, 1987: 22).

"Having established a 'break from routine' as the basic motivation for tourist travel..." (Pearce, 1987: 22), Crompton (1979) identified seven socio-psychological motives (or valued output goals as defined within the context of expectancy motivation theory) for tourist travel:

- escape from the perceived mundane environment,
- exploration and evaluation of self,
- relaxation,
- prestige,
- regression (less constrained behaviour),
- enhancement of kinship relationships, and
- facilitation of social interaction (cited in Pearce, 1987: 22).

Reasons for tourist activities are multi-dimensional, thus a tourist's reasons for travel are not necessarily fixed for the travel length of his/her trip but change relative to time and space (Pearce and Butler, 1993). For example, Fielding *et al.* (in press), in their study of Ayers Rock Climbers, in Australia, found that some climbers were satisfied only if they could reach the top; otherwise, they were disappointed. Some other climbers were equally satisfied whether they made it to the top or accomplished only a small segment of the total climb (Pearce and Butler, 1993: 122).

## **5.6 Theories of Tourist Travel Motivation**

### **5.6.1 The Travel Career Ladder**

Pearce and Butler (1993) have proposed a tourist hierarchy of motivations similar to Maslow's need hierarchy (Figure 5.1). For example, first-time tourists might travel for socialisation. As they become more experienced they might travel for self-esteem or self actualisation.

Thus, tourists' "...leisure needs change during the life span and across places, situations and social company" (Iso-Ahola, 1980 in Pearce and Butler, 1993: 128).

In a travel career ladder travellers have a tendency to change from lower needs of travel to higher, more challenging ones (Pearce and Butler, 1993). Before moving on to a higher level of travel needs, the lower ones have to be fulfilled (at least partially, if not fully) (Pearce and Butler, 1993: 125).

**Figure 5.1: Travel Career Ladder**

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Source: Pearce and Butler, 1993: 125.

This theory suggests that tourist motives are influenced by their travel experience - the more they travel the more they develop their travel career.

**5.6.2 Two-Dimensional Theory of Tourist Travel**

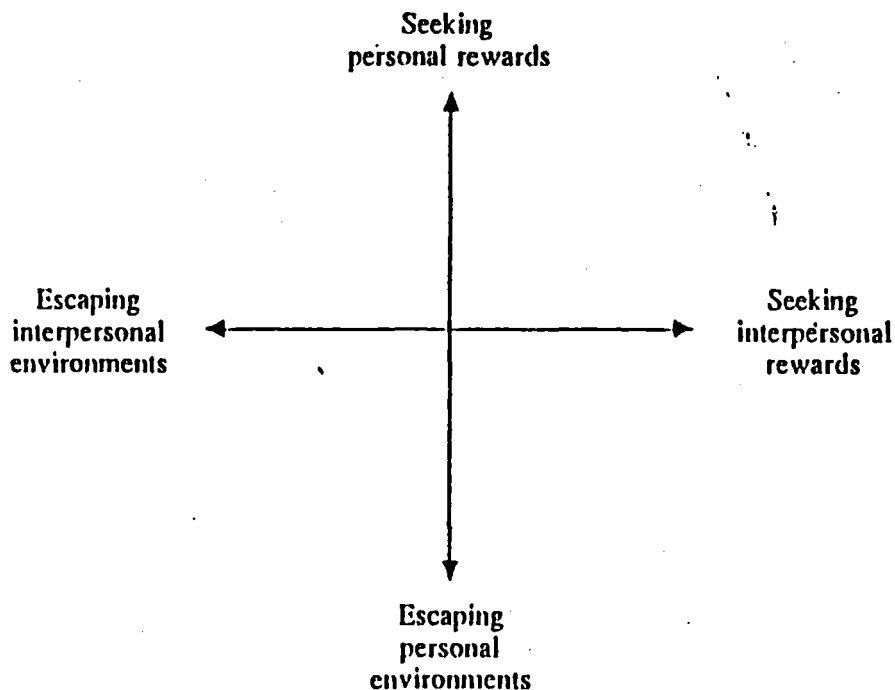
This theory is based on two dimensions of tourist travel motivation: seeking and escaping behaviours (Figure 5.2). Iso-Ahola (1982) "...proposes a more theoretical motivational model in which the escaping element is complemented or compounded by a seeking component..." (in Pearce, 1987: 22).

"The idea is that people are motivated in their leisure not only to seek such intrinsic rewards as feelings of competence, but also to escape everyday problems, troubles and routines" (Iso-Ahola, 1989: 259).

The two dimensional model of tourist travel motivation "provides an outlet for avoiding something and for simultaneously seeking something" (Iso-Ahola, 1982 in Pearce, 1987: 23).

"One set of motivational forces derives from an individual's desire to escape from his personal environment (i.e. personal troubles, problems, difficulties and failures) and/or the interpersonal environment (i.e. co-workers, family members, friends and neighbours). Another set of forces results from the desire to obtain certain psychological or intrinsic rewards, either personal or interpersonal, by travelling to a different environment" (Pearce, 1987: 22).

**Figure 5.2: Seeking and Escaping Dimensions of Leisure Motivation**



Source: Iso-Ahola, 1984 adapted in Iso-Ahola, 1989: 262.

### **5.6.3 Expectancy Theory and Tourist Motivations**

Expectancy theory states that people are aware of their own behaviours. Individuals have certain goals which they would like to achieve and decisions are made consciously to meet these goals (Steers and Porter, 1975). Tourists have a number of expectations regarding their proposed venture or trip. Before actually visiting a destination, tourists set their goals and also set an expectation level of achievements of those goals.

"...[A] major determinant of human behavior is the beliefs, expectations, and anticipations individuals have concerning future events. Behavior is thus seen as purposeful and goal directed, and based on conscious intentions" (Steers and Porter, 1975: 13).

"One very important class of beliefs is called 'expectancies.' Expectancies are simply the beliefs individuals hold about what leads to what in the environment" (Porter, Lawler and Hackman, 1975: 52).

A tourist is likely to be motivated to travel to a specific destination if he or she has a high expectation that the trip is feasible, a high expectation that there will be an outcome, reward or accomplishment as a result of their efforts and that they value this goal, reward or accomplishment. The likelihood that a tourist will actually take (perform) his/her trip will increase with the clarity of what he/she wishes to accomplish, with the degree he/she believes that they have the necessary skills and abilities required and the amount of motivation they have towards the trip.

### **5.7 Motivations and Perceptions: A Discipline of Consumer Behaviour in Relation to Tourism**

Tourist experience of a destination is basically an impression of what goods or services a tourist consumes at that destination. The impression depends on the tourist's perceptions. The tourists' consumptive behaviours are a bi-product of the interaction between expectations and perceptions (Johnson and Thomas, 1992).

Johnson and Thomas (1992) expressed the view that tourist behaviours are influenced by motives and the motives determine the product-choice (i.e., selection of a destination). The consumption of the chosen product (visit to the selected destination) determines the perception of that product. This perception determines the quality of experience of that product (destination) rather than the influence of the product on the experience. The quality of experience determines the level of satisfaction achieved from the consumption of that chosen product.

### **5.8 Perception, Experience and Satisfaction in Relation to Tourist Services**

Johnson and Thomas (1992) argued that predetermined expectations might be based on marketing messages (promotions) while satisfaction is based on actual experience. Level of satisfaction is the product of the interaction between predetermined expectations of a destination or service and the actual experience. Therefore, the actual satisfaction depends on how big the "gap" is between "guest-expectation" and "guest-perception" (Johnson and Thomas, 1992: 115). The bigger the "gap" the lower the satisfaction and the smaller the "gap" the higher the satisfaction.

### **5.9 Image as Motivations**

An image is a mental picture of something a person conceives. In tourism, preconceived destination images which people want to experience at a destination often form the basis of the tourist's perceived goal. This image may be the result of advertisements about the area or come from previous visitor descriptions of the place and/or its people.

Tourist images vary from destination to destination. There may be more than one expectation or image which a tourist has of a destination such as cultural/ethnic image, geographical image, historical image or religious image. For example, if an

image is an ethnic image of a destination then the target of a tourist could be to visit indigenous people, especially those who "...are generally believed to enjoy a significant degree of separate ethnic, cultural or social identity" (Pearce and Butler, 1993: 37).

Graburn (1976) explains the touristic image of the Third and Fourth worlds:

"[E]thnographically idealized pictures of colourful natives, intended to titillate the prospective visitors' quest for the authenticity of the life and culture of others, versus a socio-political reality of poverty, squalor, strife and death in which these others are often involved in contemporary reality" (in Pearce and Butler, 1993: 36).

To confirm anticipated images of tourists of a destination, "Natives are said [directly or indirectly] to be presented, for touristic purposes..." (Fabian, 1983 in Pearce and Butler, 1993: 37). The way the natives are presented for the tourists may be different from the way they are in reality (Pearce and Butler, 1993).

Thus, the touristic image of a destination is formed under the influence of external factors or stimuli such as colourful pictures, word of mouth, travel agencies' promotion programmes, family, friends, televisions, newspapers, films, documentaries, books and brochures. When an image of a destination makes a strong impression in the mind of a potential tourist then the image becomes a motive which propels him/her to affirm himself/herself by the reality of the destination. The individual's view of reality develops a sense of place of that destination (Eyles, 1985; Sutton, 1992).

### **5.10 Sense of Place as Motivations**

Sense of place has been described by Tuan (1975; 1980), Eyles (1985), and Perkins (1988). All explain that sense of place is a subjective interpretation of a place.

Smeaton (1993: 36) argued:

"Sense of place elements are the various reported feelings and attitudes which reveal people's attachment or relationship to a place".

Visitors develop a sense of place through experience (Tuan, 1975). Individual visitor's experiences are associated with the geographical features of a place (Perkins, 1988).

"Through interaction with a place, and learning of other people's interpretations of that place, people develop a close and distinct relationship with that place" (Sutton, 1992: 15).

Hence, they are bound to that place with their perceived sense of place. Sutton (1992: 79) cites one of his Maori respondent's sense of place about Kapiti Island as follows:

"...we believe a lot of the old ancestors are there. Historically it is very rich, and very spiritual.... Firstly spiritual, and secondly...the cultural draw of the place is very strong..."

In his study of an English town, Eyles mentioned ten categories of sense of place (Eyles, 1985: 123-127). Sutton's study of Kapiti Island, mentioned four main categories (and other sub-categories) in which environmental sense of place was paramount for Kapiti Island visitors (Sutton, 1992: 15 and 73-83).

### **5.11 Socio-Economic and Demographic Characteristics**

"...[S]ignificant variations do occur in the demographic characteristics of international travellers from different countries and that these vary from destination to destination so that male- or female-oriented destinations and those attracting predominantly youthful, middle-aged or elderly travellers may be identified" (Pearce, 1987: 51).

It is important in social science research related to recreation activities to develop a participant demographic profile to enhance participant and venue management. For example, over a three month research period in late 1990, 15 percent of all Kapiti Island (New Zealand) visitors were under fifteen years of age, and of these 43 percent were school groups (Sutton, 1992: 63). Sutton also mentioned that the number of foreign visitors was increasing in Kapiti Island. In his research, New Zealand visitors made up 86 percent of the total, while in 1978, Hook had recorded 92 percent (Sutton, 1992: 61). In 1990, most of the Kapiti Island visitors visited



in groups with family and friends and had medium and higher income levels (Sutton, 1992). These trends and information provide a basis for policy and planning which might otherwise be lacking.

Other factors including physical wellness and age may at times be significant. For example, in Smeaton's study of tourists to New Zealand's West Coast (South Island) the age factor seems to be the most influential in the type of accommodation selected by visitors.

"We've never used a hotel. But I must admit that as we're getting older we have been tending to stay in motels more..." (Smeaton, 1993: 87).

A second example indicates that a cluster of visitor characteristics were seen as pertinent.

"...the rugged mountains and remote nature of national parks would be the domain of the young, the fit, and the well-to-do" (Simmons, 1980: 33).

Simmons described the inter-relationships of four socio-economic and demographic factors - income, occupation, education and age - in terms of their influence on national park and wilderness-type use.

"For each of the four variables that were reviewed - income, occupation, education, age - pervasive social forces can be seen to mitigate any direct effect. A large proportion of students and young people nullify the effects of income. For occupation, the nature and milieu of work are more important than work *per se*. In education, the influence of family and peers overrules and gives meaning to the characteristic most strongly associated with wilderness use. Age was seen as a matrix of changing roles and obligations as well as declining physical power" (Simmons, 1980: 60).

Socio-economic and demographic information helps in the examination of "...correlations between the participation at tourism events and socio-economic characteristics such as income, level of education, age, residence and family situation" (Ascher, 1989 in Johnson and Thomas, 1992: 14).

"The evidence that visitors are predominantly from higher socio-economic status would support the idea that the visitors to the Kapiti Island have the educational potential to be open to management influences, such as advocating conservation" (Sutton, 1992: 71).

Thus, a demographic profile of visitors to a destination helps a manager to manage resources and to provide facilities/activities to meet their needs and wants. This would increase the chance of both visitor satisfaction and resource conservation.

### **5.12 Summary**

A tourist may develop an image of a destination through external stimuli (such as books, friends, television or promotions) which may germinate a wish to visit that destination. The tourist then assesses the feasibility of such a goal. If the tourist believes the destination and activities are achievable then the anticipated outcomes are considered in terms of how valued they are by that individual.

Thus, the motivation for a tourist's decision to travel "...can be expressed as the sum of realistic behavioural intentions to visit a specific location" (Pearce and Butler, 1993: 113) where specific valued tourist needs and desires can be met.

"What emerges from [tourism] studies is that the fundamental motivation for tourist travel is a need, real, or perceived, to break from routine and that for many this can best be achieved by a physical change of place. ...'change of place' is seen to be not just one of the defining attributes of tourism, but the very essence of it" (Pearce, 1987: 34).

This means a temporary escape from routine life is a main motive which is linked to the expected outcomes of recreational involvement (Jackson and Burton, 1989). Thus, the level of satisfaction is directly related to the achievement of the anticipated expectations. The ways in which tourists to Nepal in general, and specifically to Sagarmatha, are similar to, or different from, the above descriptions is a central focus of this thesis.

## **CHAPTER VI**

### **RESEARCH METHODS**

#### **6.1 Introduction**

Research is a scientific inquiry, which is dedicated to find out new things through a systematic process (Babbie, 1989). There is no specific way of doing research. A researcher has to manipulate or adjust a research method according to available resources (for example, time, money, place, culture, religion, people, country, landscape, type of research and ability of the researcher) for the scientific inquiry.

This chapter identifies the research tools, methods, design and limitations of this study. The goal, objectives and hypotheses are listed.

#### **6.2 Goals, Objectives and Hypotheses**

##### **6.2.1 Goals**

Sagarmatha (Mt. Everest) National Park has been chosen as a case study for this research. The main purposes of this case study are: (1) to explore visitor reasons (motivations) for visiting the Park, their satisfactions with their experiences and their attitudes to the Park and (2) to identify how locals evaluate tourism in Khumbu.

##### **6.2.2 Objectives**

The following are the main objectives of this research:

- 1) To establish a demographic profile of the SNP visitors,
- 2) To identify visitor images of the SNP,
- 3) To identify the main reasons of visitors for visiting the Park, the main activities in which visitors participated

while in the Park and the level of visitor satisfaction achieved,

- 4) To identify visitor perceptions and concerns about the Park and
- 5) To identify attitudes of local residents toward the visitors.

### **6.2.3 Hypotheses**

Some of the objectives above were suitable to express in the form of hypotheses. Where appropriate these are presented below.

- H1: The majority of visitors will list trekking, viewing scenery, seeing Mt. Everest and experiencing local culture as their main reasons for their trip to SNP and also these will be the main activities in which they would participate while in the Park.
- H2: Of the four most important reasons for visiting the Park, the majority of visitors will rate those reasons as having achieved a "five" on a nine-point achievement scale.
- H3: On a five-point scale (very poor to very good), the majority of those visitors who stayed at hotels/lodges will perceive the following hotel/lodge facilities as "reasonable":
- accommodation,
  - food quality,
  - toilets,
  - availability of water and
  - service (hotel service),
- H4: On a five-point scale (very expensive to very cheap), the majority of those visitors who stayed at hotels/lodges will perceive the food price and accommodation costs as "reasonable".

- H5: On a five-point scale (very good to very poor), the majority of those visitors who stayed at campsites will perceive the following camp-site facilities as "reasonable":
- camp-ground,
  - toilets and
  - availability of water.
- H6: On a nine-point crowding scale, the majority of visitors will perceive crowding as a "five".
- H7: Repeat visitor and first-time visitor evaluations of the following will not be different:
- trail condition,
  - rubbish disposal,
  - toilet facilities and
  - hotel services.
- H8: The majority of local respondents will evaluate the visitor impacts on (job opportunities, economic impacts, local culture, young people, trails, forests for firewood, religion, and rubbish) as being negative.

### **6.3 Quantitative Research**

This study is basically quantitative. A self-administered questionnaire was used to collect quantitative data on issues considered relevant to attitudes of tourists towards the Park and attitudes of locals to the tourists. The quantitative data was collected through structured close-ended questions.

### **6.4 Qualitative Research**

Babbie (1989: 96) writes, "Usually, the best study design is one that uses more than one research method, taking advantage of their different strengths". Stynes

(1985) and Denzin (1989) also supported this view: "A variety of techniques [should] be used in a given situation to take advantage of their various positive features [and]...the weaknesses of one technique may be compensated for by alternative methods" (paraphrased by Sutton, 1992: 46). Thus, the qualitative approach (non-structured interviews) was also used for data collection.

The purpose of using the qualitative approach was to seek insights into the nature of tourism experiences and attitudes of visitors and locals to the park and its visitors.

## **6.5 Research Tools**

Social science research "...employ[s] a variety of techniques from informal observation, to highly structured questionnaires" (Johnston, 1983 in Simmons, 1989: 64). Sutton (1992: 45) says, "Research methods are viewed not as neutral 'atheoretical tools', but represent different ways by which scientists act upon the environment under study". Similarly, Denzin argues, "By combining multiple observers, theories, methods, and empirical materials, sociologists can hope to overcome the intrinsic bias and problems that come from single-method, single-observer, single-theory studies" (1989: 247).

This research is based on the following three approaches:

- questionnaire survey,
- in-depth interview and
- participant observation.

### **6.5.1 Questionnaire Survey**

"The term questionnaire suggests a collection of questions [which reveal]...the extent to which respondents hold a particular attitude or perspective" (Babbie, 1989: 139-140). The questionnaires used in this study included both open-ended and closed questions. The open-ended questions asked respondents to express their

own opinions in a qualitative fashion (Babbie, 1989). The closed questions elicited a preference or rating from among a list of answers provided (Babbie, 1989).

### **6.5.2 In-depth Interviews**

In an in-depth interview, respondents are asked questions by an interviewer.

"The interview is an alternative method of collecting survey data. Rather than asking respondents to read questionnaires and enter their own answers, researchers...ask the questions orally and record respondents' answers" (Babbie, 1989: 244).

All the interviews in SNP with the tourists, locals and Park staff were informal and conversational. Most of the interviews lasted 30 to 40 minutes but some took two hours or more. Most of the interviews were recorded on a tape recorder and some were noted in the research diary.

### **6.5.3 Participant Observation**

The actual human behaviour of an individual sometimes differs from the way in which people say they might behave. If only the self-administered questionnaires and the interview methods were used, some of the realities of the research issues might have escaped the researcher. Babbie (1989: 262) says, "The field researcher may recognize several nuances of attitude and behaviour [by observation] that might escape researchers using other methods". The participant observation method can help to explore conflicting information between what a respondent answers in the questionnaire or interview and what he/she does in reality.

### **6.6 Research Team**

For practical reasons, the researcher was not able to collect all the data required. Through a request to the warden (chief of the SNP), five SNP staff were selected and hired as assistants for this research. The assistants were trained, especially about how to conduct questionnaire interviews with the locals. It was important that interviewers translated and explained the questions in Nepali and wrote the

answers in Nepali (in the space provided in the forms for the open-ended questions) exactly as the respondents replied and that answers were not edited. As the alternative responses were provided to each close-ended questions, the interviewer selected the exact answer to which the respondents pointed.

The assistants were taken to the field (in the Sherpa villages) for practical work to ensure that they were adequately trained in the task of data collection. After three days of field work, the researcher was satisfied that the assistants were able to collect data accurately. The assistants were assigned jobs as follows:

-every evening, one assistant distributed questionnaires to the tourists who were staying at Namche hotels/lodges/tea-shops and campsites on the way out of the Park. Completed questionnaires were also collected from these locations. In the daytime, the assistant collected information from the Namche locals.

-the second assistant collected information from the locals living in the Bhote Kosi valley (Thamichok villages: Thame, Thambuche, Thamo, Thense and Furte).

-the third assistant collected information from the SNP office (headquarters) records and from the records at the Jorsalle entrance gate. Information from the locals around Jorsalle and Monju was also collected.

-the fourth and fifth assistants collected information from the locals living in the Dudh Kosi valley (Khunde, Khumjung, Kyanjuma, Sannasa, Lausasa, Phunkithanga, Phortse, Dole and Gokyo) and the Imja Khola valley (Tyangboche, Dibuche, Pangboche, Dingboche, Pheriche, Thukla and Lobuche).

-the researcher oversaw all data collection and was responsible for the participant observations and the in-depth interviews with the locals, SNP staff and tourists.



## **6.7 Data Collection**

### **6.7.1 When Best to Seek Opinion?**

It was necessary to consider when the best time was to interview the respondents. In SNP, Namche Bazar was the only entry and exit place where visitors (both incoming and out-going) stay at least one night. Very rarely does a tourist not stay overnight at Namche (a few fly direct to Syangboche and stay at the Everest View Hotel and then fly back). Thus, Namche Bazar became the data collection spot for the tourists.

To identify satisfactions achieved from visiting the Park, it was necessary to choose those tourists who had already experienced the Park. For this reason, only those visitors who had completed their visit were chosen as respondents.

Tourists staying overnight at Namche arrived between 3.00 p.m. and 4.00 p.m. (very rarely any later than that). Thus, interviewing and distributing questionnaires was done between 3 p.m. and 6 p.m. At the same time, the completed forms, which had been distributed the previous day, were collected.

Namche, the data collection site, is 3,450 metres above sea level. In December and January (winter in Nepal), when the research was undertaken, the daytime minimum temperature was below 0° celsius. Because of this and the difficult topography of the area, many tourists were very tired and wanted to rest without being disturbed when they reached Namche. "...[R]espondents' feelings...may change as a result of time spent reflecting on the day's events" (Pearce, 1988 in Sutton, 1992: 49). Therefore, the researcher had to be very careful to respect their feelings and understand their problems. Only after tourists gave their permission were they interviewed.

### **6.7.2 Sampling Methodology**

Two different sample groups, visitors (international tourists) and locals (local residents and Park staff) were chosen as respondents for this research. Tourists were asked to explore the reasons for and their satisfaction with their visit to the Park. Locals were asked to give their perceptions of the tourists.

Two different questionnaire formats were constructed (Appendices B & C) - one for the visitors and one for the locals. Both questionnaire formats were written in English. Self-administered questionnaires were used with the visitors and questionnaire interviews with the locals. It was believed that most of the tourists would be able to read and understand the questionnaire but that the locals could not read and understand it. The researcher or the research assistants were needed to read and explain the questions and fill in the forms for the locals.

The total local resident population was believed to be about 3,000 at the time of the research although estimates vary among data sources (Garratt, 1981: section 3.1; Jefferies, 1982: 1; Greenaway, 1989: 54; Jefferies, 1985: 108). In 1991, the total SNP visitor number was 9,664 (in 1992/93, this number rose to 12,124). The total number of visitors for the months<sup>1</sup> January and December in 1991 was 1,101 (Appendix A). In 1991, there were 50 Park administrative staff employed in SNP (excluding army personnel).

The researcher had planned to obtain 300 self-administered questionnaires and 20 in-depth interviews with the visitors, 150 questionnaires and 50 in-depth interviews with the local residents and 50 questionnaires and 10 in-depth interviews with the Park administrative staff.

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<sup>1</sup>. The field research was conducted in December, 1991 and January 1992. Data about visitor numbers was available until December, 1991. As such, the data mentioned here for the months January and December of the same year, 1991.

For social science research, "Simple random sampling...is not usually the most efficient method, and it can be laborious if done manually. ...researchers usually employ *systematic sampling* rather than simple random sampling" (Babbie, 1989: 184)

"In *systematic sampling*, every kth element in the total list is chosen (systematically) for inclusion in the sample" (Babbie, 1989: 184).

Due to hindering factors such as time, money and field constraints (cold weather and difficult terrain), application of the simple random sampling method was not possible for this research. Therefore, *systematic sampling* was applied. Modifications due to field constraints are explained below.

In December, 1991, 398 visitors came to SNP, and in the same year there were 703 visitors in January (Appendix A). It was expected that in January, 1992, the visitor number would probably be approximately the same as in January, 1991. To attain 300 responses in those two months, it was decided to distribute the forms to every third visitor leaving the Park. Due to weather, where the daytime minimum temperature was between 0°C and -8°C, it was not only difficult but impossible to stand for a whole day on the trail waiting for the returning visitors. Therefore, it was decided to distribute the questionnaire forms every alternate day to those visitors who were staying at Namche hotels, lodges, tea-shops and campsites. From December 1, 1991, on every alternate day, self-administered questionnaires were distributed to all the returning visitors who were staying in Namche Bazar.

While distributing the forms, visitors were requested not to take the forms with them but to leave them with hotel, lodge, tea-shop or campsite receptionists or owners whether the forms were filled in or not. Alternatively, they could give the forms to their guide/sirdar who would leave it with any park staff or they could leave it at the Park Entrance Gate at Jorsalle. This was done because there were limited numbers of questionnaire survey forms (only 380 and no means of getting more). Unused questionnaires were re-distributed.

In two months (December, 1991 and January, 1992), 304 completed surveys were collected from the visitors. Of these, 287 were considered valid. The 17 invalid forms were: two completed by Nepalese visitors, six completed by local Sherpas, three completed by government officials, two completed by the same tourist (neither form was used) and four were completed by resident foreigners who were working in some of the projects in Khumbu (for instance, in Pheriche Hospital or Khunde Hospital). A summary of the survey instruments used and corresponding numbers of respondents are shown in Table 6.1.

**Table 6.1: Summary of Survey Instruments Used and Respondent Numbers**

Respondents	Expected Population Size	Sampling Technique and Sample Size					
		Questionnaire Survey *		In-depth Interview		Total Respondents	
		Exp. **	Real	Exp.	Real	Exp.	Real
Visitor	10,000 (per year)	300	287	20	21	320	308
Local Residents	3,000 (+/- 500)	150	106	50	34	200	140
Park Staff	50 (Employed)	50	29	10	11	60	40

\* = All the visitors completed questionnaires themselves while locals were interviewed.

\*\* = Expected

**Note:** Expected visitor number in two months - December, 1991 and January, 1992 - was about 1,100 (approximately equal to those of January and December, 1991; Appendix A).

For the in-depth interviews, respondents were selected if they were deemed to be able to speak English and had spare time for the interview. This selection process enters a degree of bias into the study; it limits the ability to generalise about the results.

The interviews with the tourists were mainly focused on the reasons for their visit, the level of satisfaction from their visit to the Park and the issues that concerned them.

Finally, 21 tourists were selected and interviewed. Eighteen were audio taped and diary notes were recorded from three.

The researcher collected data from two types of locals - the local residents and the SNP staff. For both groups, the sets of questionnaires and interviews were the same. In Nepal, it is a customary that the household head is believed to know the local environment better than other household members. In the majority of homes, a man is the head of household. A similar cultural belief is held among the Khumbu Sherpas. Thus, it was decided to do both the questionnaire interview and in-depth interview with the household heads after selecting them randomly from the wider population of about 3,000 Sherpas living in Khumbu. Again, this introduces a level of response bias into the study and limits the findings.

The selection of the local residents was taken from the 1991 electoral roll. The first respondent was picked randomly from the first 20 in the electoral roll and every 20th person after that was selected until the number of respondents reached 150.

It was decided to conduct questionnaire interviews (with the locals) over three weeks. During the first week of interview visitation, when the research assistants and the researcher visited the villages, they only met eight people, while the target was 50. Because it was winter and the tourist off-season, most of the Sherpas had gone to Kathmandu or other places.

As a result of this first set of interviews, the process was changed. Considering the weather (it was snowing), time and money available, it was not possible to manage repeated visitations to increase the number of those local respondents. Thus, it

was decided to collect data from all household heads (a few times other household members, if they were able to answer properly) who were present in the villages when the researcher or the research assistants visited.

Finally, 106 questionnaire interviews and 34 in-depth interviews were collected from the local residents (Table 6.1).

While visiting a Sherpa's house, an awareness of their cultural values was most important. First priority was given to respect the local culture in both questionnaires and in-depth interviews. For example, to sit near the fire-hearth in a Sherpa's house is not acceptable. It is reserved for the head of the household whether alive or not. It was winter and like the others, the researcher wanted to sit near the fire and always needed to be very careful to recognise this custom. The researcher had to donate money when monasteries were visited.

In some instances, locals of remote villages (other than Namche) declined to be interviewed, especially if they had to be recorded on a tape recorder. Most of the reasons for non-responses were short and to the point: "*Ma sadharana gaunle asikshit manchhe, malai kehi thaha chhaina*". ("I'm an ordinary illiterate rural person, I know nothing.")

If the researcher knew that the person could give good information but hesitated to answer then the researcher became calm and patient, and did not push for an answer. The researcher changed the topic and made the environment favourable then slowly started asking the same question again but in a slightly different way. In the in-depth interviews, the questions asked of the locals were more oriented towards the number of tourists who visited the Park and perceived impacts on the Park environment and local culture.

It was difficult to explain the questionnaires. For example, most of the Sherpas did not see trekking or climbing as a recreational activity. In their culture,

recreation was a festival, drama, cinema or cultural programme. Satisfaction was thought of in relation to the material rewards of activities. Hence an activity such as trekking, with intrinsic rewards, was not one to which the judgement of "satisfying" would ever be applied by the locals.

Park staff also were not familiar with the research questionnaires. Although they had seen quite a few other research questionnaires, they had not been involved in filling out research forms themselves. Only the Park warden was able to fill in the questionnaire by himself. All the other staff needed to have the instrument explained. The researcher took them in groups of four or five and explained each question. He requested that they not ask each other but ask him if they did not understand. In this way, 29 completed forms were collected from the Park staff out of a possible 50. Eleven Park staff were on home leave and ten were somewhere in the field. Eleven recorded in-depth interviews were also collected from the Park staff.

### **6.7.3 Research Observation**

Observations were started from the 24th of November, 1991, when the researcher landed in Lukla. On the way from Lukla to Namche, the researcher witnessed many impacts like rubbish along the trail, trail erosion, firewood and timber cutting, etc. The trail felt too crowded, especially, due to *Dhakre* (the traders carrying loads on their back to sell in the Saturday market at Namche) and cattle porters. The majority of the increased traffic flow on the trails is an indirect or direct consequence of the increased number of tourists in the area.

After assigning jobs to the assistants, the researcher stayed about one week in Namche to supervise the assistants. At the end of the first week of December, 1991, the researcher headed towards Everest Base camp with the two research assistants who were to collect data from Imja Khola and Dudh Kosi valleys. The researcher had only one week available to travel up to Thukla on the Everest route. Unfortunately, altitude sickness necessitated an early return and the

Everest Base camp was not reached. It took about one week to recover. In place of the Base camp trip, in-depth interviews were held with tourists and locals at Namche.

#### **6.7.4 Strategic Observation**

On the way back to Kathmandu, the researcher had to stay 10 days at Lukla waiting for a return flight. The RNAC (Royal Nepal Airlines Corporation) did not sell tickets at Lukla as return tickets had to be bought in Kathmandu. Most of the tourists had return air tickets. Because of the bad weather, there was hardly one flight a day while tickets had been issued for five flights everyday from and to Kathmandu. As a result of this, there were very good opportunities to observe tourist frustrations and anger due to flights cancellations.

#### **6.8 Research Design**

This research was a "one shot case study". The sampling method which was eventually used was not a true random sampling.

#### **6.9 Statistical Analysis**

Statistics is "...the science of organizing, describing, and analysing bodies of quantitative data" (Minium, 1970: 13). In this research, all the responses (especially close-ended answers) from the questionnaires were coded and entered into a "Quattro-Pro with Lotus-123" spread sheet. SPSS (Statistical Package for Social Science) was used for data analysis.

For hypothesis testing, two tests, "...the Kolmogorov-Smirnov [K-S] test and the chi-square [ $X^2$ ] goodness of fit are standard" (Srivastava and Carter, 1983: 65). However, Affi and Azen (1979: 63) argue that "In particular, the K-S test has higher power than the  $X^2$  test in the case of testing for normality...". Furthermore, Ostle and Mensing (1975: 489) claim, "Since the Kolmogorov-Smirnov test is more



powerful than the chi-square test, its use is to be encouraged". Therefore, in this research, all the hypotheses were tested using the K-S test.

## **6.10 Limitations of The Study**

### **6.10.1 Time and Budget**

The data collection period was very short (only two months). It was winter (December and January) and a tourist off-season. Because of the off-season, most of the locals were not at home. The researcher needed to wait until they came back. Lack of time and budget did not allow for this. If the researcher had had a full year research period and enough budget, he would have been able to collect data by using a true random sampling method. Also, the researcher would have been able to collect a whole year's information from the tourists who visited the Park in different months, rather than only two months (December and January). Possibly the tourists who visited in the other months or in the peak seasons like March/April or October/November would have different attitudes and perceptions of the Park.

### **6.10.2 Weather**

It was very cold. Therefore, it was very difficult to talk individually or ask respondents to come to the next room when he/she was sitting comfortably near the fire. In this situation, while the researcher was interviewing one respondent, others were listening. To minimise the response bias, when visiting a hotel, the researcher would interview only one tourist in that hotel in any one day.

### **6.10.3 Language**

Those tourists who could not read and write English did not fill out the forms. The researcher did not select those who could not speak English as respondents for the

in-depth interviews. For example, the largest number of tourists who visited the Park in December were Asians (especially Japanese), but because of language difficulties they are the least represented in this research.

#### **6.10.4 Health**

It was unfortunate that the researcher had altitude sickness. It was part of his task to observe what tourists and locals do on the way while trekking and staying overnight at hotels/lodges. The researcher missed this experience above Thukla on the Everest route and all of the Gokyo route.

#### **6.10.5 Validity and Reliability**

Two types of questionnaire formats (Appendices B and C) were designed for the tourists and for the locals (local residents and park-staff). Twenty forms of each format were pilot tested among the staff and postgraduate students of the Department of Parks, Recreation and Tourism, Lincoln University. In response to their feedback, changes were made.

The bases for the development of the questionnaires was from Devlin's (1976), "The Characteristics, Motivations and Impacts of Summertime Visitors to Tongariro National Park"; and Simmons's (1980), "Summertime Visitors to Arthur's Pass National Park - Characteristics, Motivations, Perceptions, Impacts".

#### **6.10.6 Internal Invalidity**

Some possible sources of internal invalidity were:

**Selection:** The selection of the respondents (as mentioned in the methodology) would not be regarded as a random selection. If the respondents are not selected randomly there is likely to be a selection bias. For example, in general in Sherpa culture, men go trekking or operate a business and women do the domestic

activities like running a hotel/lodge or tea-shop. In this situation, information from men about tourist impacts on the Khumbu environment might be different from that of women, and information from women about tourist perceptions of hotel/lodge facilities might be different from that of men. In this research, the majority of local respondents are men. Any generalisations of the data apply more to the view of the men of Khumbu region than to the general adult population.

**Diffusion or Imitation of Treatment:** In this research, respondents often came in contact with each-other. For example, while interviewing locals almost all the household members (sometimes even neighbours) came around and listened to what the researcher was asking the respondent (household head). They were very keen to listen and if they knew the answer they also answered. It was very difficult for the researcher to prevent them from doing that. Similarly, Japanese and Koreans were also interviewed and gave group responses. If a member of a Japanese or Korean group was selected as a respondent, some other group members also came around and listened to the interview. They were talking to each other in their language and perhaps helping the respondent in answering the questions.

## **CHAPTER VII**

### **RESEARCH RESULTS**

#### **7.1 Introduction**

Both quantitative and qualitative data are presented in this chapter. The results are presented in two major sections: the results obtained from the visitors (tourists) and from the locals (local residents and Park staff).

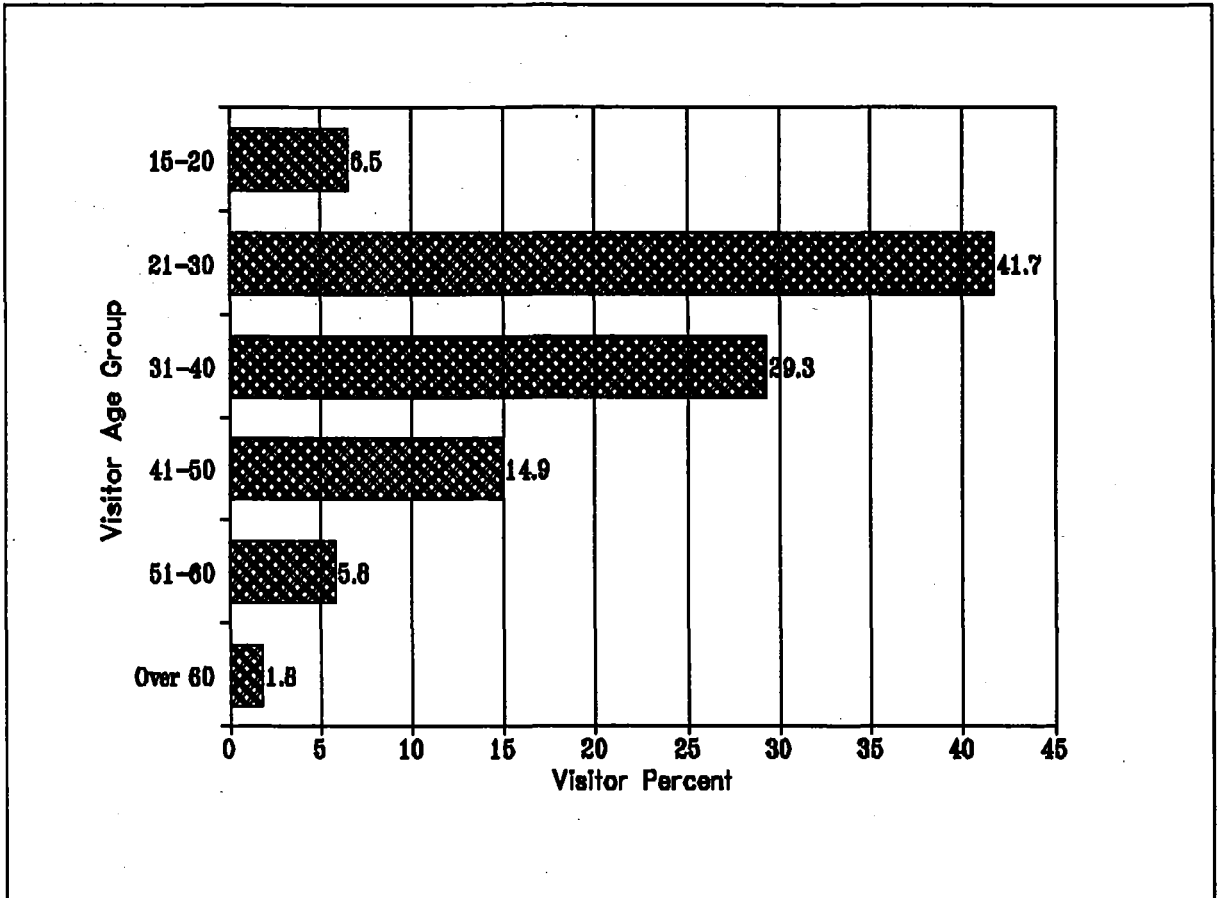
#### **7.2 Results Obtained From the Visitors**

Total valid visitor respondents were 287. The results presented in this section cover visitors' demographic characteristics, their travel characteristics to visit Sagarmatha National Park (SNP), reasons for their visit, activities participated in while in the Park and their perceptions of, satisfactions from and attitudes to the Park facilities.

### 7.2.1 Demographic Profile of SNP Visitors

Figure 7.1 shows that the majority of the SNP visitors (71.0 percent) were between 21 and 40 years of age.

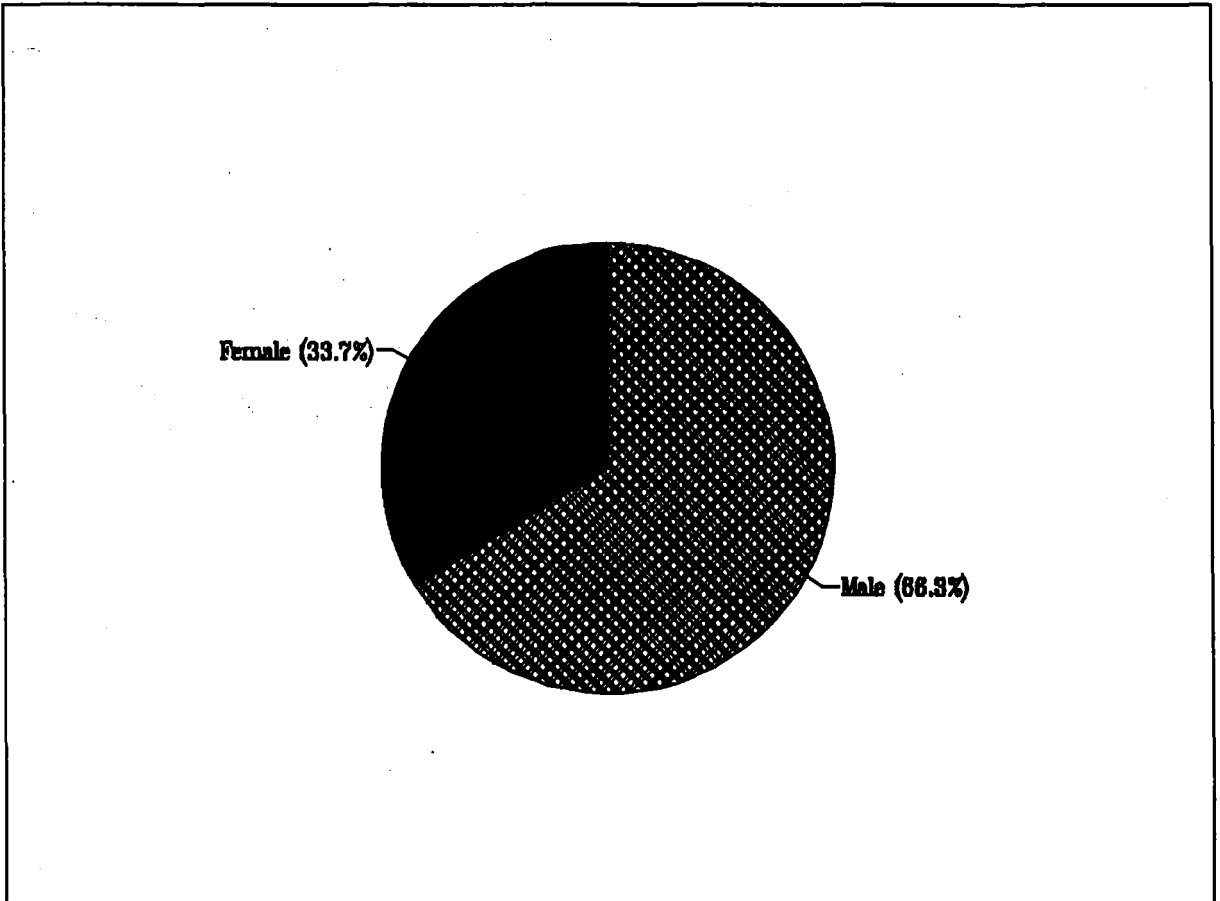
**Figure 7.1: SNP Visitor Age Groups**



Total Cases (n) = 276.

In terms of gender 66.3 percent SNP visitors were male and 33.7 percent were female (Figure 7.2).

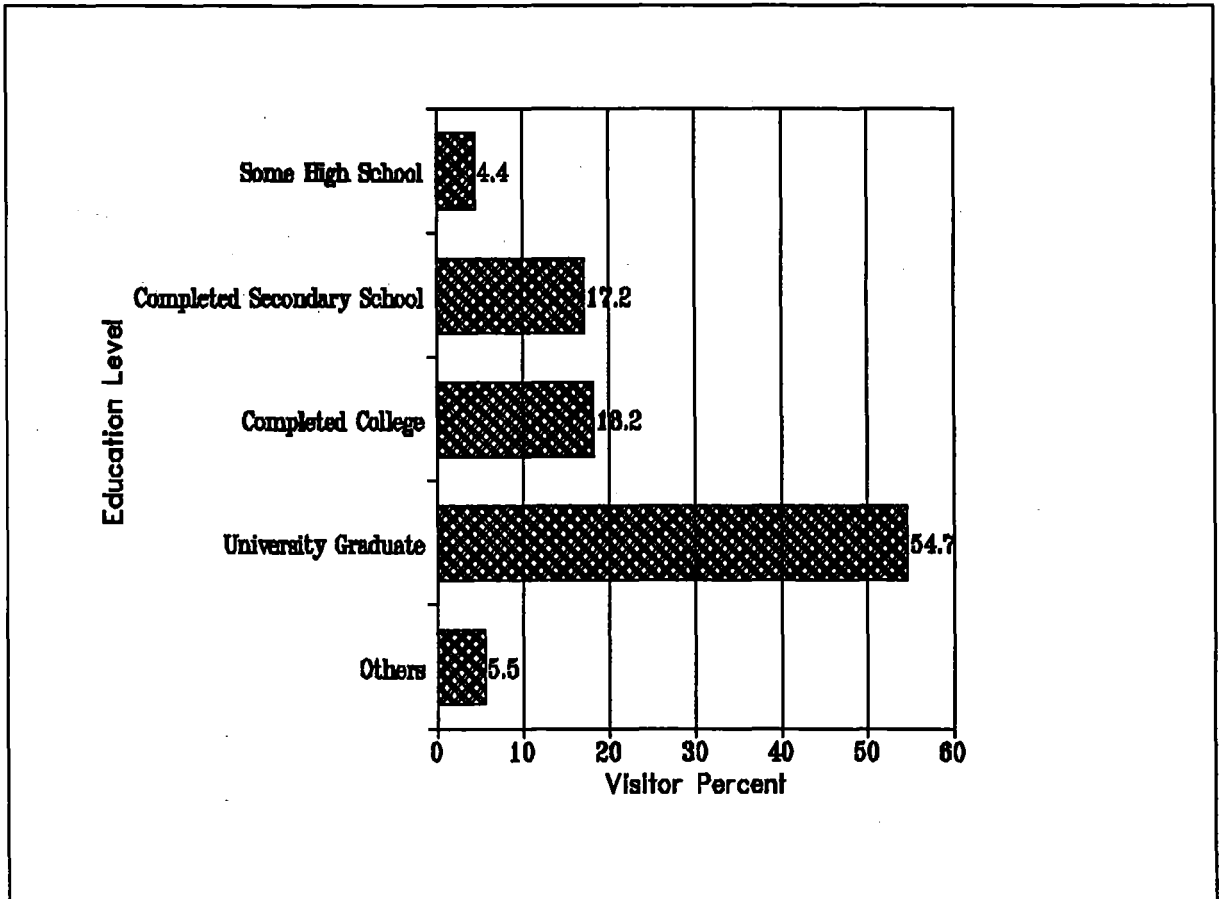
**Figure 7.2: SNP Visitor Gender Ratio**



Total Cases (n) = 276.

Figure 7.3 shows that the majority (54.7 percent) were university graduates. Only 4.4 percent did not complete high school while just above 17 percent completed high school and about 18 percent completed college. The "others" group had diplomas in nursing, teaching or similar professions.

**Figure 7.3: SNP Visitor Education Profiles**

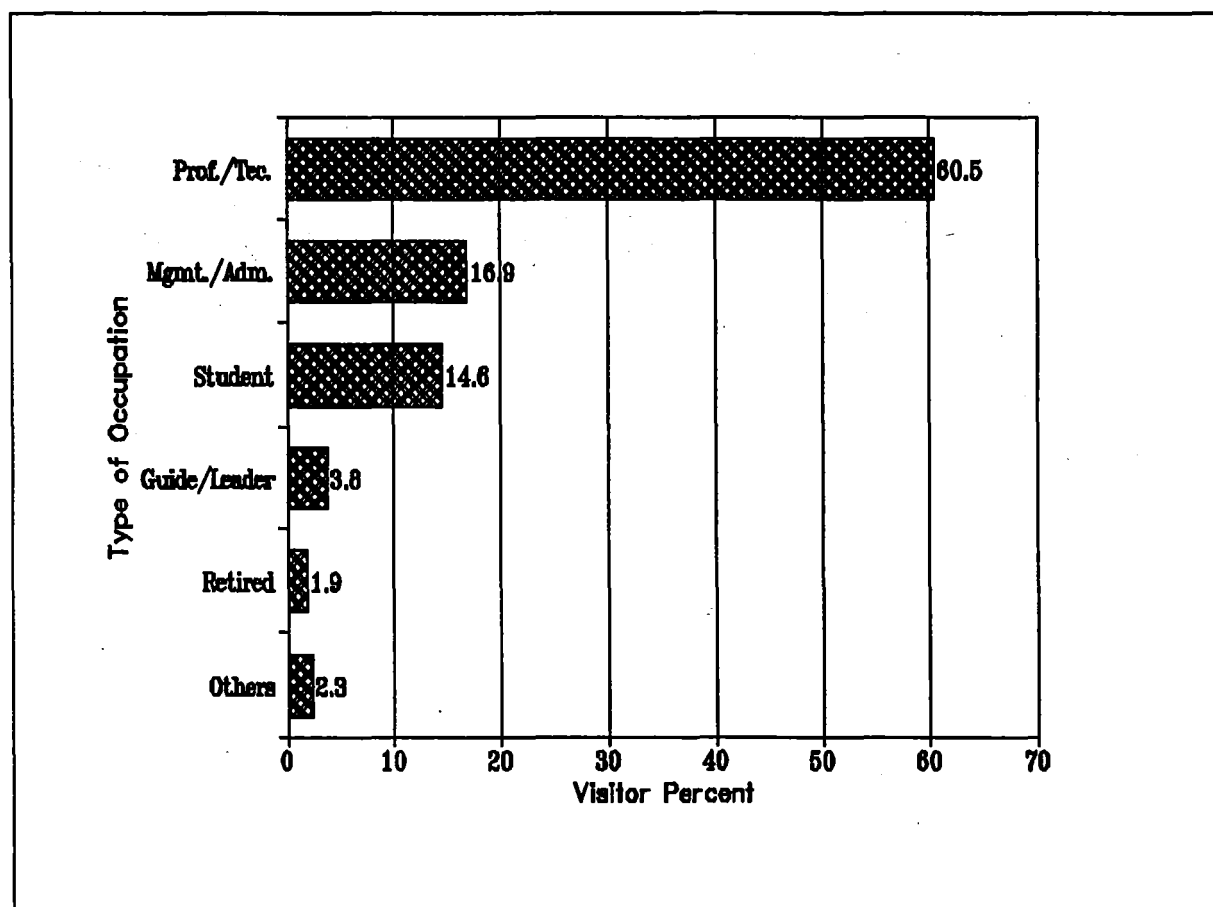


Total Cases (n) = 274.

In response to the question about occupation, Figure 7.4 shows that the majority of the SNP visitors were in high status professional/technical jobs (60.5 percent), and many were university lecturers, engineers, doctors or solicitors. In the management/administration group (16.9 percent), typical occupations were

secretary, civil servant, bank director or administrative assistant. Students constituted 14.6 percent. Travel-guide leaders accounted for about four percent and retired elderly visitors about two percent of the total. Among the six respondents (2.3 percent) of the "others" group, three were unemployed, two were voluntary workers and one was a casual worker.

**Figure 7.4: SNP Visitor Occupations**



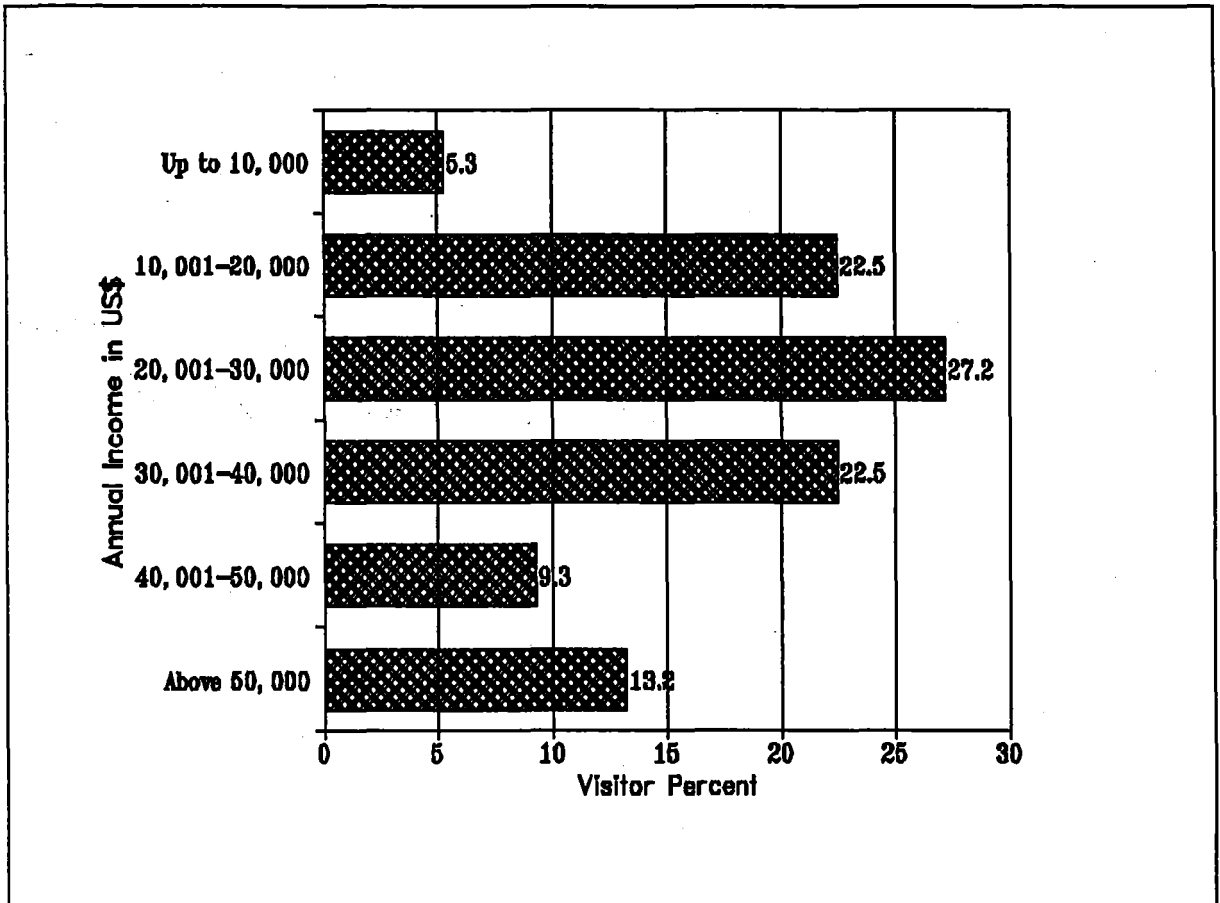
Total Cases (n) = 261.

Visitors were also asked about their annual income. Figure 7.5 shows that the majority of the respondents' annual income was between US\$10,000 and



US\$40,000 (72.2 percent). As with many surveys, a relatively large number of respondents chose not to answer this question.

**Figure 7.5: Annual Income Level of SNP Visitors**



Total Cases (n) = 151.

In response to the question on country of origin, more than 50 percent reported that they were from European countries (Table 7.1). The next largest representation was from North America (U.S.A. and Canada). Australians and New Zealanders represented the third highest number of visitors. None of the respondents were from Africa and only one was from South America (Table 7.1).

**Table 7.1: SNP Visitor Country of Origins**

Continent/Countries	Percent (%)	Continent/Countries	Percent (%)
<b>EUROPE</b>		<b>NORTH AMERICA</b>	
UK	30.1	U.S.A.	21.6
Germany	6.7	Canada	3.3
Switzerland	4.8	<b>AUSTRALIA/New Zealand</b>	
France	2.6	Australia	11.9
Netherland	2.6	New Zealand	2.6
Sweden	2.6	<b>ASIA</b>	
Austria	2.2	Japan	1.9
Ireland	0.7	Singapore	1.9
Belgium	0.4	Hong-Kong	0.4
Norway	0.4	India	0.4
Italy	0.4	<b>SOUTH AMERICA</b>	
Spain	0.4	Brazil	0.4
Denmark	0.4	<b>Total Cases (n) = 269</b>	
U.S.S.R. *	1.5		

\* = At the time of this survey the U.S.S.R. was divided or dividing into a number of new countries. Respondents still indicated their country as being the U.S.S.R.

Table 7.1a shows that in the months January and December, when this research was conducted, a large percentage of the visitors (52.3% in 1990 and 47.6% in 1991) were from Asia and Australia/New Zealand. In this study these visitors represented only 19.1 % of respondents during these two months. Also, in this study, visitors from North America, U.K and Europe represent a higher percentage of the total visitor than would appear to be the case. The percentage of visitors in the winter months (December and January) is different from the yearly figures as the Australians/New Zealanders and Asians tend to travel more during this time compared with visitors from other parts of the world.

**Table 7.1a: Research Sample Origins Compared with the SNP Records for 1991 and 1992**

Visitor Country of Origin	This Research Sample (Visitor %)	Data From SNP Office Records (Visitor %)			
		1990		1991	
		Whole Year	Jan./Dec.	Whole Year	Jan./Dec.
North America	24.9	24.2	15.8	19.2	17.9
U.K.	30.1	16.7	14.4	13.6	16.5
Europe (Excluding U.K.)	25.7	26.4	17.5	43.3	17.3
Australia and N.Z.	14.5	16.0	31.8	9.3	25.4
Asia	4.6	16.4	20.5	14.2	22.2
South America	0.4	0.1	0.0	0.3	0.5

Source: Data for the years 1990 and 1991 were received from the Sagarmatha National Park office records.

### **7.2.2 Travel Characteristics of SNP Visitors**

Books, magazines, newspapers and brochures were reported by 59.9 percent as being the main sources of information about Sagarmatha National Park. Just over 44 percent reported that they were informed by friends. Word of mouth and radio/TV/films were reported by 24.7 percent and 24.4 percent respectively. One percent reported that they heard about the Park from the Department of National Park and Wildlife Conservation (DNPWC), Kathmandu, Nepal (Table 7.2).

**Table 7.2: Sources of Information About SNP**

Sources	Percent (%)
a) From Family Members	12.2
b) From Friends	44.3
c) Word of Mouth	24.7
d) In School/University	12.2
e) Radio/TV/Film	24.4
f) Tour Operator/Travel Agency	21.3
g) Books/Magazines/Newspapers etc.	59.9
h) Dept. of National Park and Wildlife Conservation, Nepal	1.0
i) Any Club	3.5
j) Others	8.7

Total Cases (n) = 287.

Note: Respondents could respond to more than one option.

Just under 55 percent of the visitors reported SNP as their main destination and 45.4 percent reported it as part of a series of destinations (valid cases 282). Of visitors who considered SNP as their main destination, most flew direct to Nepal (Kathmandu) from home and returned directly home after their visit to the Park. Those visitors who considered SNP as a part of a series of destinations had either visited India, Bangkok or Tibet prior to visiting SNP or indicated they would go to India, Bangkok or Tibet after their visit to SNP.

Once visitors arrived in Kathmandu, they either flew to Lukla (65.5 %) or trekked from Jiri (24.7 %) to get to the Park. The remaining 9.8 percent had either trekked from Hile, Bahrabise or flew to Phaplu and trekked from there.

The reasons given for trekking from Jiri were: 8.5 percent could not get plane tickets in Kathmandu; 67.6 percent liked trekking and 23.9 percent trekked for other reasons such as travelling with groups organised by trekking agencies or with the porters who carried equipment for mountaineering groups and/or trekking groups.

Just over 42 percent of visitors arranged their trip to the Park through a travel/trekking agency (from Kathmandu) and about 58 percent were non-agency organised (either self-organised groups or independent travellers).

In terms of group types, about 30 percent visited in groups and about 20 percent were couples only. Those who visited with friends also constituted about 20 percent of the total and 16.0 percent travelled alone (Table 7.3).

**Table 7.3: Visitor Party/Group Types**

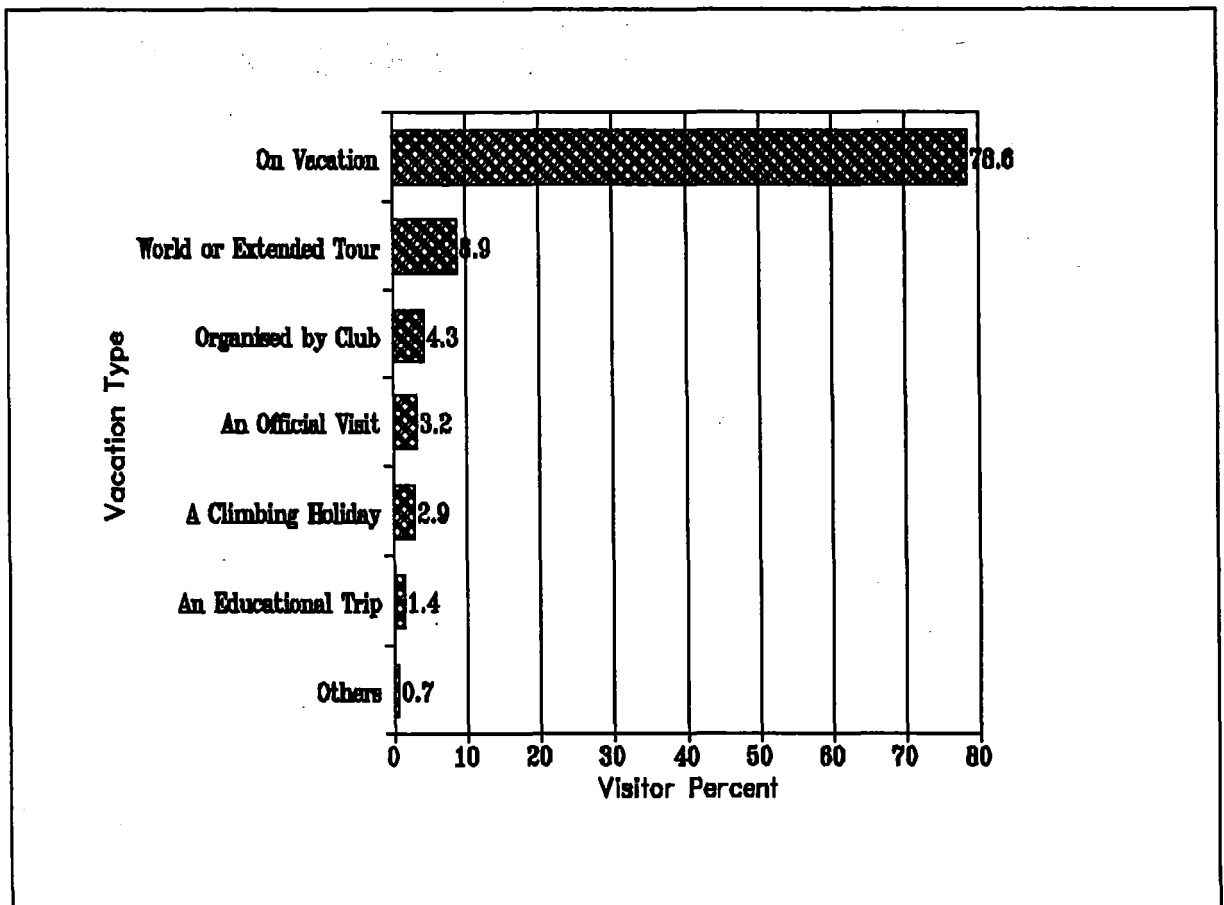
Group Type	Percent (%)
a) Couple only	19.9
b) With family	8.0
c) With friends	19.9
d) With family and friends	4.5
e) Travelling alone (Individual visitor)	16.0
f) School trip	0.0
g) Group tour	29.6
h) Others	2.1
Total	100.0

Total Cases (n) = 287.

Of those who visited in groups, the average group size was 10.9 people. Of the group visitors, 67.5 percent were male and 32.5 percent were female. Of the individual visitors, 73.9 percent were male and 26.1 percent were female.

The majority of the visitors (78.6 percent) reported that they were on vacation (Figure 7.6). Those who were on extended tours accounted for 8.9 percent. Visitors organised by a club, an educational institution, in an official capacity or on a climbing holiday totalled 11.8 percent. Two respondents (0.7 percent) of the "others" group included one on the Everest marathon and the other was writing a guide book about the area.

**Figure 7.6: Vacation Types of SNP Visitors**

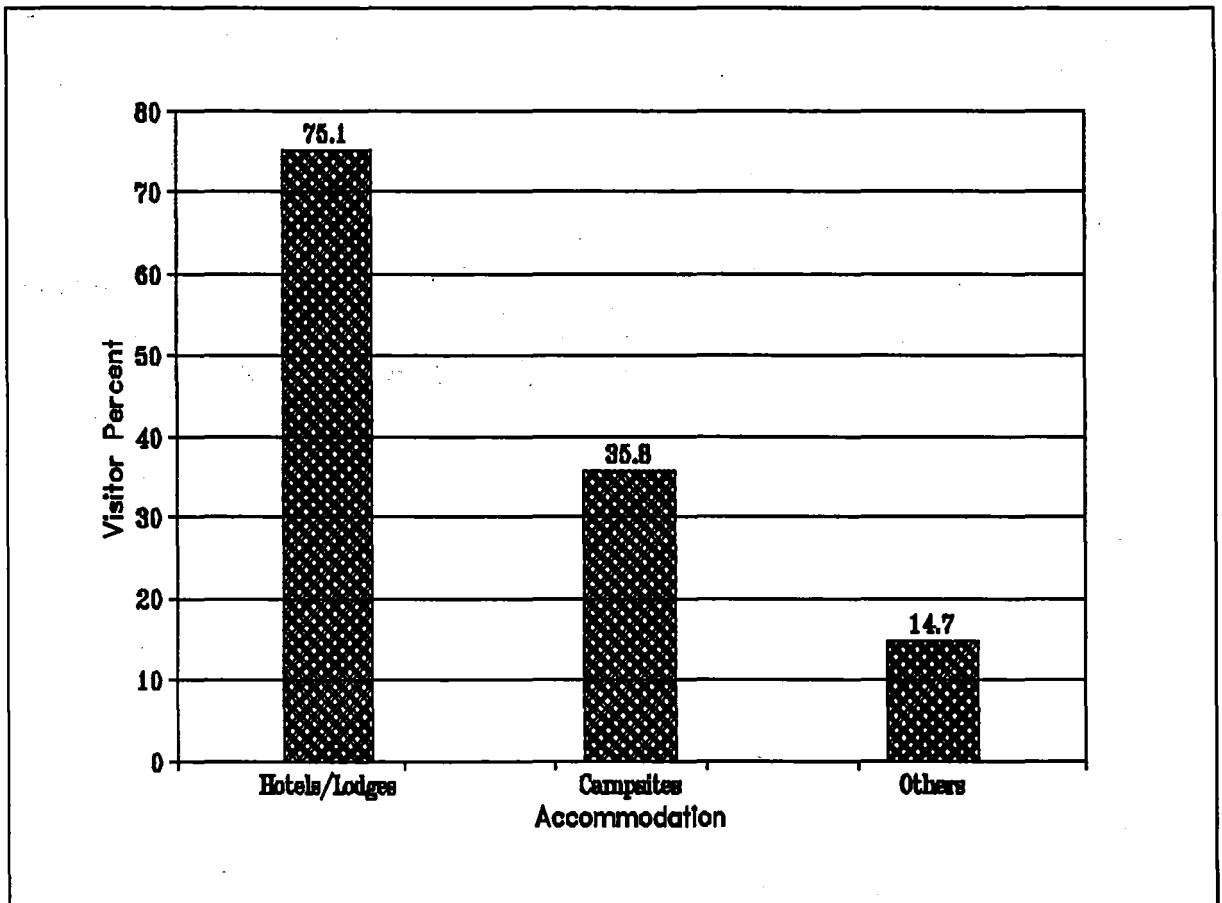


Total Cases (n) = 280.

On an average, visitors spent 13.8 days in the Park, a minimum of two days and

a maximum of 65 days. While in the Park, 75.1 percent of visitors reported that they stayed in hotels/lodges, 35.8 percent stayed in the camp-sites and "others" (14.7 percent) stayed either in a friend's house, in a sirdar's/guide's house or camped in places such as in the forest (Figure 7.7).

**Figure 7.7: Accommodation While in the Park**



Total Cases (n) = 285.

Note: Respondents could respond to more than one option.

### **7.2.3 Visitor Reasons for Visiting SNP**

Visitors were asked to indicate the four main reasons (expectations) for their visit to Sagarmatha National Park. In addition to indicating the reasons for or expectations of their visit to SNP, visitors were also asked to give the order of priority for these reasons (Table 7.4). A total of 361 reasons were re-grouped into

**Table 7.4: Visitor Reasons for Visiting SNP and Their Priorities**

Reasons	Response Priorities *				Total Response % & (#) **
	Pr. 1 % & (#)	Pr. 2 % & (#)	Pr. 3 % & (#)	Pr. 4 % & (#)	
1) For Trekking	10.3 (98)	6.3 (60)	3.1 (30)	2.0 (19)	75.5 (207)
2) Viewing Scenery	4.7 (45)	6.1 (58)	5.4 (52)	3.2 (31)	67.9 (186)
3) To See Mt. Everest	6.1 (58)	3.9 (37)	2.6 (25)	2.0 (19)	50.7 (139)
4) To Experience Local Culture	1.3 (12)	5.1 (49)	5.2 (50)	2.4 (23)	48.9 (134)
5) Photography	0.2 (2)	1.5 (14)	3.1 (30)	3.3 (32)	28.5 (78)
6) Sociability	1.3 (12)	1.0 (10)	1.8 (17)	1.2 (11)	18.2 (50)
7) Mountain Climbing	3.0 (29)	1.0 (10)	0.7 (7)	0.2 (2)	17.5 (48)
8) Natural Environment/Wildlife	0.3 (3)	0.9 (9)	1.3 (12)	1.2 (11)	12.8 (35)
9) Escapism	0.3 (3)	0.1 (1)	0.5 (5)	1.4 (13)	8.0 (22)
10) Outdoor Adventure/Challenge	0.4 (4)	0.2 (2)	0.4 (4)	0.3 (3)	4.7 (13)
11) Exercise/Physical-fitness	0.2 (2)	0.2 (2)	0.2 (2)	0.5 (5)	4.0 (11)
12) Spiritual/Religious	0.1 (1)	0.2 (2)	0.3 (3)	0.5 (5)	4.0 (11)
13) Others	0.4 (4)	0.6 (6)	0.2 (2)	0.9 (9)	7.7 (21)

Total Cases (n) = 274; Total responses = 955.

Note: Respondents were asked to indicate their four most important reasons according to their priority for visiting SNP.

\* = Priority percentages were calculated relative to the total responses (955).

\*\* = Percentages in this column were calculated relative to the valid cases (274).

13 categories. Out of those 13 different categories, the top four - trekking (75.5 %), scenery (67.9 %), to see Mt. Everest (50.7 %) and to experience culture (48.9 %) -



were the most important and overriding expectations. Another four expectations - photography, sociability, mountain climbing and nature experience (environment/wildlife) - were moderately important while escapism, adventure/challenge, exercise/physical-fitness and spiritual/religious reasons were least important.

The "others" category included a total of 21 different reasons such as "don't need to carry much equipment because of hotels available all along the trails", "alternative use of time", "to write a guide book", "research" and so on.

Trekking was rated as the first and second priority by the greatest number of respondents. To see Mt. Everest had the second highest number of respondents listing it as their first priority, while an equal number of respondents ranked viewing scenery as their second priority (Table 7.4).

#### **7.2.4 Activities in Which Visitors Participated in SNP**

Visitors were asked to indicate the activity(ies), from the fourteen different options provided, in which they participated while in the Park. Table 7.5 shows that 96.7 percent of visitors participated in trekking. Along with trekking, percentages were high for participation in the activities of Mt. Everest viewing, photography, viewing scenery, cultural sightseeing and walking for pleasure. This result supports the expectations results of the SNP visitors (Table 7.4). Of the SNP visitor expectations (reasons), trekking, scenery, Mt. Everest and local culture were the most frequent reasons given. However, photography was different in that it constituted 87.2 percent (Table 7.5) as an activity, but only 28.5 percent (Table 7.4) as an expectation. Because of the views and the local attractions, even if taking pictures was not a major reason for visitors wanting to come to the Park, they would inevitably have taken a lot of photographs. Five and a half percent of those in the group "other activities" mentioned mountain biking, physical exercise, peace and spiritual development, as activities in which they participated while in SNP.

**Table 7.5: Activities Participated by the Visitors While in SNP**

Activities	Response %	Response #
1) Trekking in Mountains	96.7	265
2) Mt. Everest Viewing	89.1	244
3) Photography	87.2	239
4) Viewing Scenery	86.5	237
5) Cultural Sightseeing	75.2	206
6) Walking for Pleasure	73.5	202
7) Wildlife Viewing	43.8	120
8) Nature Walk	32.1	88
9) Bird Watching	31.8	87
10) Camping	31.4	86
11) Mountain Climbing (High Altitude Trekking)	25.5	70
12) Research	5.1	14
13) Painting	1.8	5
14) Others	5.5	15

Total Cases (n) = 274.

Note: Respondents could respond to more than one option.

Visitors were also asked to indicate the four most important activities in which they participated and rank them from first to fourth according to their priority (Table 7.6). The most preferred activity, trekking in mountains, had the highest number of tourists listing it as their first priority (13.4 %) and it also had the highest number listing it as second priority (6.1 %). Viewing scenery had the highest number as third (5.7 %) and fourth (5.1 %) priority. Just under two percent indicated that they had done some painting while in the Park (Table 7.5) but no priority was given to this activity.

**Table 7.6: Priorities of Activities Participated in by SNP Visitors**

Activities	Response Priorities *				Total Resp. % & (#) **
	Pr. 1 % & (#)	Pr. 2 % & (#)	Pr. 3 % & (#)	Pr. 4 % & (#)	
1) Trekking in Mountains	13.4 (126)	6.1 (57)	2.1 (20)	1.5 (14)	87.5 (217)
2) Viewing Scenery	2.2 (21)	4.6 (43)	5.7 (53)	5.1 (48)	66.5 (165)
3) Mt. Everest Viewing	3.6 (34)	4.8 (45)	3.5 (33)	3.3 (31)	57.7 (143)
4) Cultural Sightseeing	1.6 (15)	4.0 (38)	4.5 (42)	2.9 (27)	49.2 (122)
5) Photography	0.4 (4)	3.2 (30)	4.4 (41)	4.9 (46)	48.8 (121)
6) Walking for Pleasure	1.0 (9)	0.9 (8)	1.8 (17)	2.3 (22)	22.6 (56)
7) Mountain Climbing (High Altitude Trekking)	3.2 (30)	1.2 (11)	0.6 (6)	0.4 (4)	20.6 (51)
8) Nature Walk	0.2 (2)	0.3 (3)	0.9 (8)	0.6 (6)	7.7 (19)
9) Wildlife Viewing	0.0 (0)	0.2 (2)	0.3 (3)	0.7 (7)	4.8 (12)
10) Bird Watching	0.0 (0)	0.5 (5)	0.0 (0)	0.4 (4)	3.6 (9)
11) Camping	0.0 (0)	0.0 (0)	0.3 (3)	0.6 (6)	3.6 (9)
12) Research	0.2 (2)	0.0 (0)	0.0 (0)	0.0 (0)	0.8 (2)
13) Painting	0.0 (0)	0.0 (0)	0.0 (0)	0.0 (0)	0.0 (0)
14) Others	0.5 (5)	0.0 (0)	0.2 (2)	0.4 (4)	4.4 (11)

Sample Size = 287; Total Responses = 937; Total Cases (n) = 248.

Note: Respondents could respond up to four most preferred activities.

\* = Priority percentages were calculated relative to the total responses (937).

\*\* = Percentages in this column were calculated relative to the total cases (248).

### **7.2.5 Visitor Achievement Ratings of Their Reasons**

On a nine-point achievement scale, visitors rated their expectations as being met between 6 (mostly achieved) and 9 (completely achieved) (Table 7.7). Exercise/physical-fitness rated the highest with 8.67. This was followed by viewing scenery (8.23), trekking (8.14) and outdoor adventure/challenge (8.09). The lowest rating was 6.83 for natural environment/wildlife.

**Table 7.7: Visitor Achievement Ratings of Their Reasons for Visiting SNP**  
Achievement Scale

1	2	3	4	5	6	7	8	9
Not achieved at all			Only achieved a little			Mostly achieved		Completely achieved

Reasons	Mean	Std. Dev.	Response #
1) For Trekking	8.14	1.26	183
2) Viewing Scenery	8.23	1.01	166
3) To See Mt. Everest	7.23	1.54	123
4) To Experience Local Culture	7.90	1.46	127
5) Photography	7.66	1.31	73
6) Sociability	7.09	2.79	45
7) Mountain Climbing	7.08	1.47	24
8) Natural Environment/Wildlife	6.83	1.90	12
9) Spiritual/Religious	7.50	1.60	8
10) Outdoor Adventure/Challenge	8.09	1.18	44
11) Exercise/Physical-fitness	8.67	1.00	9
12) Escapism	7.45	2.44	22
13) Others	6.82	2.04	17

Total Cases (n) = 241.

### **7.2.6 Visitor Responses to Activities for Their Future Trips to SNP**

Those visitors who would like to re-visit SNP in the future were asked to indicate the activities in which they would like to participate during future trips. Of the 173 visitors who indicated that they would like to visit SNP in the future, 79.8 percent reported trekking would be the most preferred activity (Table 7.8). Photography, viewing scenery and cultural sightseeing were also reported as high priority compared with others. Nine people (5.2 %) of the "others" group mentioned mountain biking, visiting friends, exercise, reading and writing.

**Table 7.8: Visitor Response to Their Future Activities in SNP**

ACTIVITIES	Response %	Response #
1) Trekking in Mountains	79.8	138
2) Photography	68.8	119
3) Viewing Scenery	65.3	113
4) Cultural Sightseeing	60.1	104
5) Walking for Pleasure	56.6	98
6) Mountain Climbing (High Alt. Trekking)	49.1	85
7) Mt Everest Viewing	43.9	76
8) Wildlife Viewing	43.4	75
9) Nature Walk	34.1	59
10) Camping	31.8	55
11) Bird Watching	28.9	50
12) Research	12.1	21
13) Painting	9.8	17
14) Others	5.2	9

Total Cases (n) = 173.

Note: Respondents could respond to more than one option.

### **7.2.7 A Comparison of the Top Four Visitor Reasons and Activities**

A comparison of six similar activities and reasons (Table 7.9) shows that trekking and viewing scenery were the dominant activities among the top four reasons and activities and also in the actual activity participation. Viewing Mt. Everest was actually done by most visitors (89.1 percent) whereas only 50 percent had listed it as one of their top four priorities for coming to the Park. After actually seeing Mt. Everest, 57.7 percent listed it as one of the top four priorities of things they did in the Park and 43.9 percent said it would be one of the top four priorities for coming to the Park in the future. Whereas, 75.2 percent said that they actually experienced the local culture, 48.9 percent listed this as one of the top four priority reasons for visiting the Park and 49.2 percent rated it in the top four activities they participated in during their visit. However, over 60 percent said it would be one of the top four reasons for coming to the Park in the future. Photography was very low (28.5 percent) as the reason for coming to the Park but

**Table 7.9: Comparison of Visitor Priorities of Activities Which They intended to Participate in, Actually Participated in (All Activities and Top Four) and Would Like to Participate in Next Visit**

Activities	Top Four Reasons for Visiting SNP (%)	Actual Participation (%)	Top Four Activities of Actual Participation (%)	Top Four Future Activities (%)
1) For Trekking	75.5	96.7	87.5	79.8
2) Viewing Scenery	67.9	86.5	66.5	65.3
3) Mt Everest Viewing	50.7	89.1	57.7	43.9
4) Experiencing Local Culture	48.9	75.2	49.2	60.1
5) Photography	28.5	87.2	48.8	68.8
6) Mountain Climbing	17.5	25.5	20.0	49.1
Sample Size	n = 274	n = 274	n = 248	n = 173

very high (87.2 percent) in the actual participation. This activity was rated as one of the top four activities participated in by 48.8 percent and 68.8 for a future activity.

### **7.2.8 Perceptions, Satisfactions, and Attitudes of SNP Visitors**

Questions dealing with visitor services, resource use and facilities in SNP were asked in order to gauge SNP visitors' perceptions, satisfactions and attitudes.

As mentioned earlier in this chapter, out of 287 respondents 42.2 percent of visitors organised their trip through a travel/trekking agency. These visitors were asked to evaluate the quality of service provided by the agency on a five-point scale, where 5 stands for "very good" and 1 for "very poor" (Appendix B, question #7). The resulting mean for the reasons on this scale was 4.55, with a standard deviation of 0.65. The majority of the visitors thus evaluated the service provided by their travel/trekking agency as between good and very good (Table 7.10).

**Table 7.10: Quality of Service Provided by Travel/Trekking Agency**

Service Quality	Percent (%)
5 = Very Good	66.1
4 = Good	24.0
3 = Reasonable	9.1
2 = Poor	0.8
1 = Very Poor	0.0
Total	100.0
Mean = 4.55, Std. Dev. = 0.65 and n = 121	

SNP visitors who stayed overnight or used the hotels/lodges were asked to consider these in terms of those they thought best (i.e., "most preferred") and those they rated lower (i.e., "least preferred"), and to evaluate them on a five-point scale (Appendix B, questions #12 & 13). Table 7.11 shows that, in the most preferred hotels/lodges, accommodation and availability of water, rated between "reasonable" and "good", food quality and service just above "good" and toilet/sanitation just below "reasonable". Food and accommodation costs were evaluated to be between "cheap" and "reasonable". In the "others" category, most of the visitors appreciated the "friendliness" and "warmth" of Sherpas. In some preferred hotels/lodges, there were separate rooms for cooking and sitting. Some of the tourists preferred this because there was no smoke in the sitting room. In contrast, some of them liked sitting where the cooking was being done so they could keep themselves warm.

In the least preferred hotels/lodges, all the facilities were rated as being between "reasonable" and "poor", except service which was judged to be "reasonable". Toilet facilities were rated between "very poor" and "poor". Food and accommodation costs were rated almost the same as they were in the most preferred hotels/lodges. The "others" categories in the least preferred hotels/lodges mostly included complaints about the "toilets" and the "cold". Tourists mentioned that the toilets were either not available or were very far from the hotels/lodges. The bedrooms were colder than those in the preferred hotels/lodges and the mattresses were judged to be very thin.



**Table 7.11: Visitor Perceptions of the Hotel/Lodge Facilities in SNP**

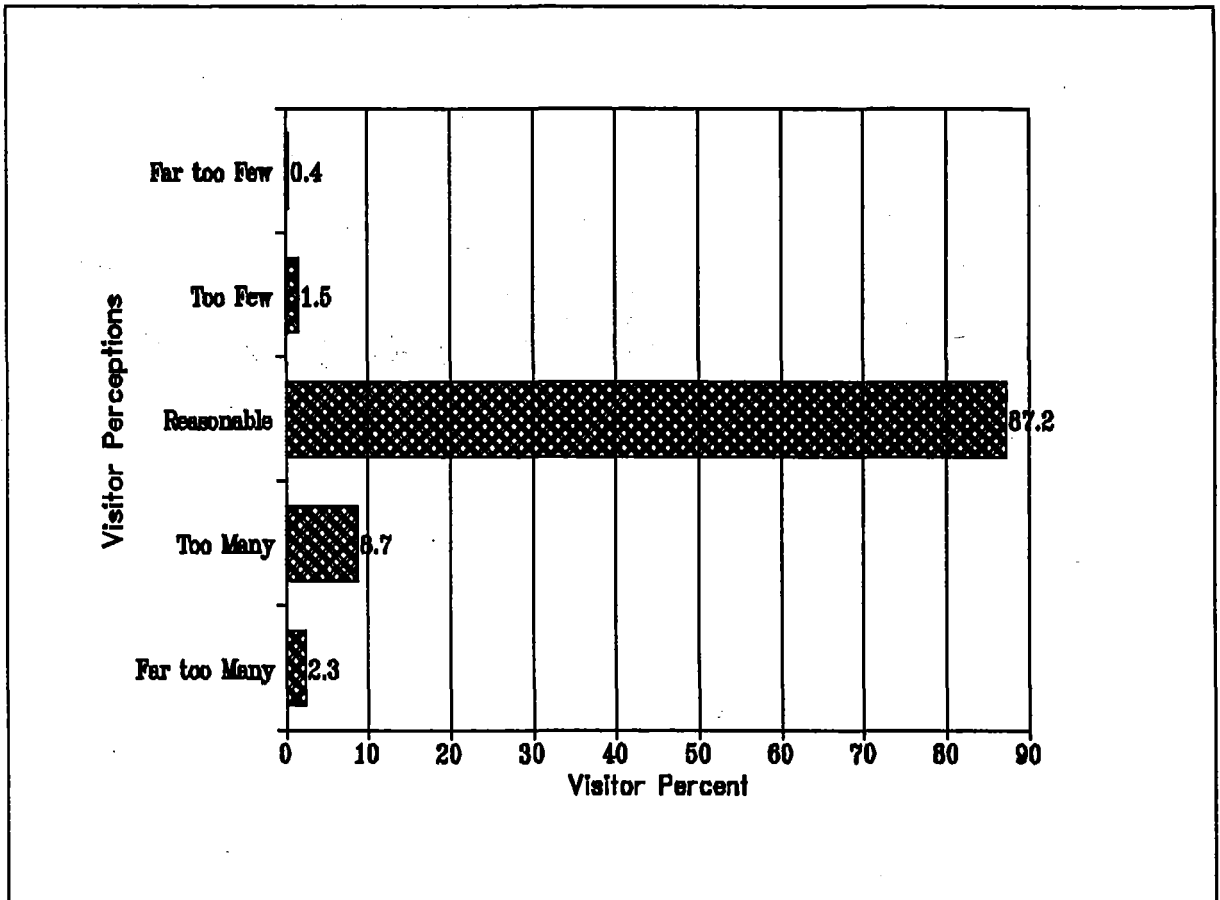
<b>In the Most Preferred Hotels/Lodges</b>			
<b>Facilities</b>	<b>Mean</b>	<b>Std. Dev.</b>	<b>Response #</b>
a) Accommodation	3.92	0.87	210
b) Food Quality	4.13	0.84	212
c) Toilet/Sanitation	2.96	1.09	216
d) Availability of Water	3.47	1.09	213
e) Service	4.24	0.85	215
f) Food Price	2.73	0.81	208
g) Accommodation Cost	2.46	0.93	212
h) Others	3.94	0.85	16
<b>In the Least Preferred Hotels/Lodges</b>			
a) Accommodation	2.44	0.98	187
b) Food Quality	2.71	1.12	177
c) Toilet/Sanitation	1.84	0.96	189
d) Availability of Water	2.54	1.19	185
e) Service	3.02	1.11	180
f) Food Price	2.71	0.92	177
g) Accommodation Cost	2.22	0.96	180
h) Others	1.71	1.44	14

Total Cases (n) = 287.

Note: For scale see Appendix B, questions #12 & 13.

The number of hotels/lodges inside the Park were felt to be reasonable by the majority of the visitors (87.2 percent). Eleven percent felt there were "too many" or "far too many" and a further two percent considered that there were "too few" or "far too few" (Figure 7.8).

**Figure 7.8: Visitor Perceptions About the Number of Hotels/Lodges**



Total Cases (n) = 265.

The 35.8 percent of visitors who stayed at the campsites (Figure 7.7) were asked to evaluate the facilities available to them on a five-point scale (Appendix B, question #15). The distribution of means (Table 7.12) shows that campsite facilities at the most preferred campsites were evaluated above the "reasonable" level (except toilet facilities which were rated just below "reasonable").

At the least preferred campsites, these facilities were rated below "reasonable" or between "reasonable" and "poor" (Table 7.12). The two respondents who constitute the "others" group of the most preferred campsites mentioned that they enjoyed off site camping. One person mentioned that nothing was done at the least preferred campsites. For him, the rubbish problem at these campsites was accepted as an integral part of the third world tourism experience.

**Table 7.12: Visitor Perceptions of the Campsite Facilities in SNP**

<b>In the Most Preferred Campsites</b>			
<b>Facilities</b>	<b>Mean</b>	<b>Std. Dev.</b>	<b>Response #</b>
a) Campground	3.80	0.91	83
b) Toilet/Sanitation	2.88	1.05	75
c) Availability of Water	3.34	1.02	68
d) Others	4.50	0.71	2
<b>In the Least Preferred Campsites</b>			
a) Campground	2.27	1.05	67
b) Toilet/Sanitation	2.08	1.02	65
c) Availability of Water	2.58	1.13	57
d) Others	3.00	-	1

Total Cases (n) = 287.

Note: 102 (35.8 percent) respondents stayed at campsites, see Figure 7.9.

Visitors were also requested to evaluate the quality of available drinking water in SNP, on a five-point scale (Appendix B, question #16). They were asked to state how they prepared their drinking water while in the Park (Appendix B, question #17). Out of 231 valid cases, the majority of the visitors rated the water quality as "reasonable" with a mean of 3.19 and standard deviation of 1.22. They mentioned that the water looked to be clean but was not at all safe to drink. Hence, 36.3 percent of visitors reported that they always drank boiled water, 35.6

percent always drank boiled or treated water and only 0.7 percent (only 2 people) reported that they drank straight from the tap/spring/river (Table 7.13). Those 9.6 percent who belong to the "others" group mentioned that they either drank mineral water or they treated the water with iodine before drinking because they felt other treatments would not work. Thus, 91.5 percent of visitors always treated or boiled their drinking water with a further 7.8 percent treating it some of the time.

**Table 7.13: Visitor Preferences for Preparation of Drinking Water in SNP**

Preference for Drinking Water	Response #	Percent (%)
a) Always Boiled	102	36.3
b) Always Treated	28	10.0
c) Sometimes Boiled or Treated	22	7.8
d) Always Boiled or Treated	100	35.6
e) Straight from Tap/Spring/River	2	0.7
f) Others	27	9.6

Total Cases (n) = 281.

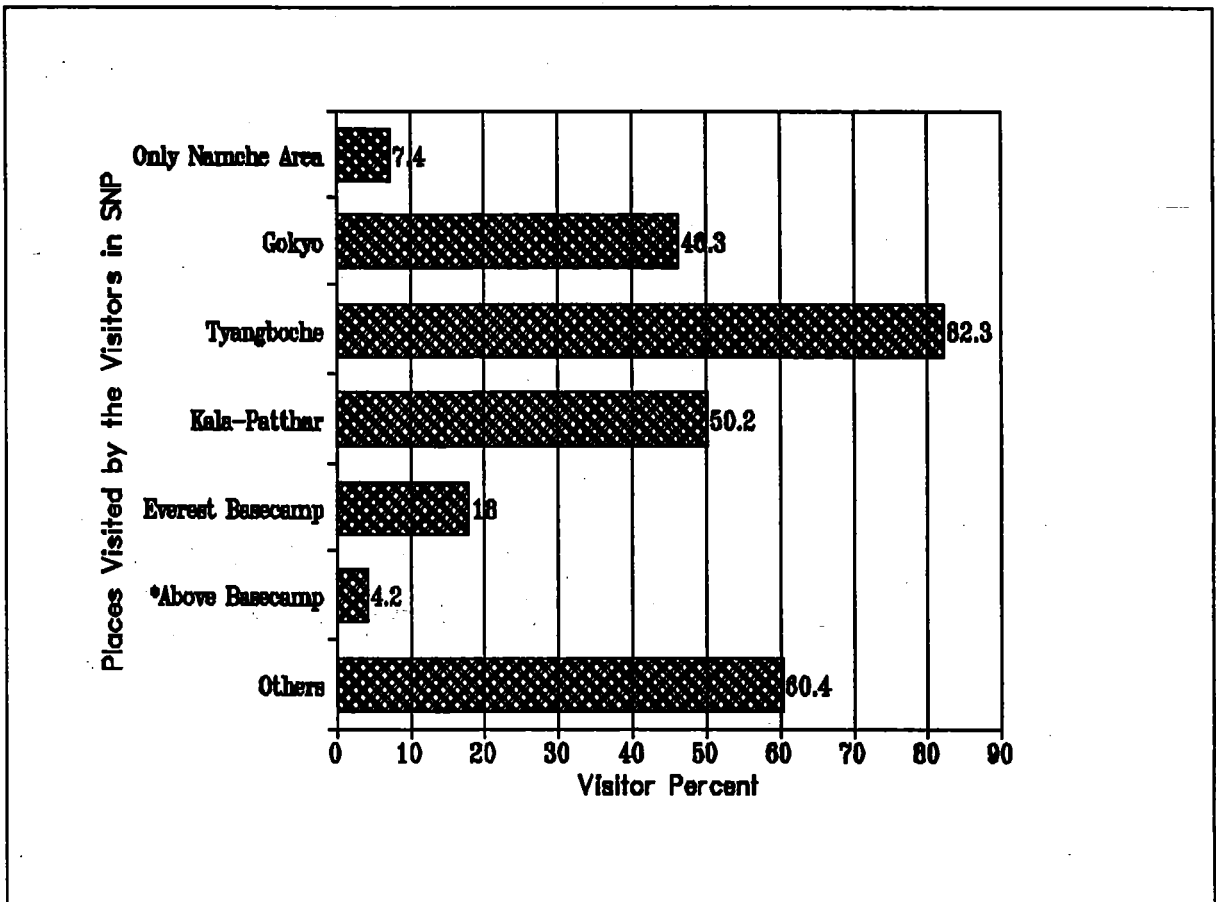
In order to identify the most frequently visited places, respondents were asked to list the places they had visited in the Park. Out of 283 cases, 82.3 percent stated that they visited Tyangboche (monastery), 50.2 percent visited Kala-Patthar (view of Sagarmatha) and 46.3 percent visited Gokyo (views) (Figure 7.9). Other popular attractions were Island Peak, Chhukung, Chhukung-Ri, Pumori basecamp, Gokyo-Ri, Cho-O-Yu basecamp and Pokalde Peak<sup>1</sup>.

Most of the visitors commented that they visited Tyangboche because of the monastery and that the best views of Mt. Amadablam and Mt. Everest were gained from there. Also, Tyangboche is on the way to Kala-Patthar and other places

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<sup>1</sup>. These destinations are known to certain guides and are becoming increasingly popular.

**Figure 7.9: Places Visited by the Visitors in the Park**



Total Cases (n) = 283.

Note: Respondents could respond to more than one option.

\* = Above the basecamp, permission to climb mountains higher than 6,000 metres is not allowed without a climbing permit.

further afield such Chhukung, Island Peak and Mt. Everest basecamp. Kala-Patthar was noted as the best spot for a close view of Mt. Everest. From Gokyo, one can enjoy panoramic views of most of the Himalayas and valleys of the Khumbu region. Places like Chhukung-Ri, Pokalde, Pumori basecamp and Cho-O-Yu basecamp were also visited for the views, tranquillity, wilderness-seeking, being "off the beaten track" or to distance themselves from the other visitors. Island Peak was mentioned as an easy climbing peak of just over 6,000 metres. Those

who had limited time and/or got altitude sickness stayed at Namche and visited nearby sites such as Khunde, Khumjung and Thame. Visitors who were interested in Buddhism visited the monasteries at Tyangboche, Pangboche, Khumjung and Thame. Those who had been or wanted to go to the Everest basecamp mentioned that they wanted to be on Mt. Everest, at least at its base. Their strong drive was to see Mt. Everest as close as possible.

Out of 280 cases, 64.3 percent of visitors mentioned that they visited the Park Visitor Centre (locals call it the Park Museum). The majority of the visitors evaluated the information available at the centre as "good" to "very good" (Table 7.14). Some of the visitors mentioned that the information needed to be updated and properly maintained (this applied especially to the repeat visitors).

**Table 7.14: Visitor Perceptions of the Information Available at the Park Visitor Centre**

Rating Scale	Percent (%)
1 = Very Good	28.7
2 = Good	48.9
3 = Reasonable	17.2
4 = Poor	4.6
5 = Very Poor	0.6
Total	100.0
Mean = 1.99    Standard Deviation = 0.84	

Total Cases (n) = 174.

On a five-point scale, 271 respondents evaluated the Park entrance fee (Appendix B, question #21). The result generated a mean of 2.52 and a standard deviation of 1.25. Visitors thereby indicated that the entrance fee, which was 250 Nepalese rupees (NRs) at the time of data collection, was between "low" and "reasonable". To identify the visitors' "willingness to pay", they were asked how much more they

would be willing to pay if the administration wanted to raise the fee (Appendix B, question #22). Out of 209 responses, 25.4 percent of visitors reported that they would be willing to pay "more than a 51 percent" increase in the entrance fee. However, most of these respondents mentioned that the money must be utilised for the maintenance and management of the Park<sup>2</sup>.

Visitors were asked to evaluate the conditions of the trails, rubbish disposal and signpost condition/placement. Table 7.15 shows that on a five-point scale (Appendix B, question #26) the trails were evaluated between "reasonable" and "good" condition but all the other facilities were evaluated between "poor" and "very poor".

**Table 7.15: Visitor Evaluations of Trails, Rubbish and Signposts in SNP**

	Mean	Std. Dev.	Response #
Trail Condition	3.45	0.91	270
Rubbish Disposal	1.85	0.95	265
Signpost Condition	1.75	0.87	221
Signpost Placement	1.52	0.82	220

Total Cases (n) = 287

Most of the respondents commented that improved rubbish management is urgent for the protection of the Everest environment. Also, most of them commented that they could not find any signposts but these were not necessary except at some trail junctions. They indicated that there should be as few signs as possible and they should be harmonious with the environment.

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<sup>2</sup>. Since February, 1992, this fee was increased by 140 percent, from NRs.250 to NRs.600.

SNP local people rely on the natural resources, especially on the forest as an energy source (firewood) and for construction (timber). As an overview of what visitors think about the resource use in the Park, they were asked to rate the locals' use of the resources on a five-point scale (Appendix B, question #27).

Visitors rated timber and firewood as being "overused" (Table 7.16), and grazing and collecting forest products were rated as "underused". Fourteen other people mentioned that the use of yak dung should be encouraged to decrease the use of firewood. However, some visitors stated that the use of yak dung had annoyed them. As previously discussed, the disadvantage of using dung for fuel is that it decreases its availability for use as a fertiliser.

**Table 7.16: Visitor Perceptions of the Resources Use in SNP**

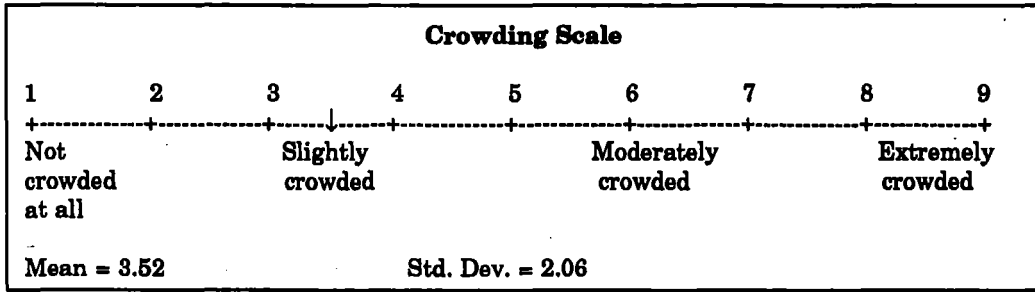
Resource Use	Mean	Std. Dev.	Response #
Cutting Timber	3.01	1.58	248
Cutting Firewood	3.34	1.47	250
Grazing	2.71	1.30	244
Collecting Forest Product	2.39	1.36	246
Others	2.36	1.34	14

Total Cases (n) = 287.

Question number 28 (Appendix B) asked respondents to evaluate their experience of crowding in SNP. On a nine-point scale (where 1 = not crowded at all and 9 = extremely crowded), results gave a mean of 3.52 and a standard deviation of 2.06 (Figure 7.10). This means most of the visitors felt "slightly crowded". Of those 170 responses who indicated 3 and above on the crowding scale, a majority (89.7 percent) indicated that this was because of meeting other visitors or tourists (Figure 7.11).

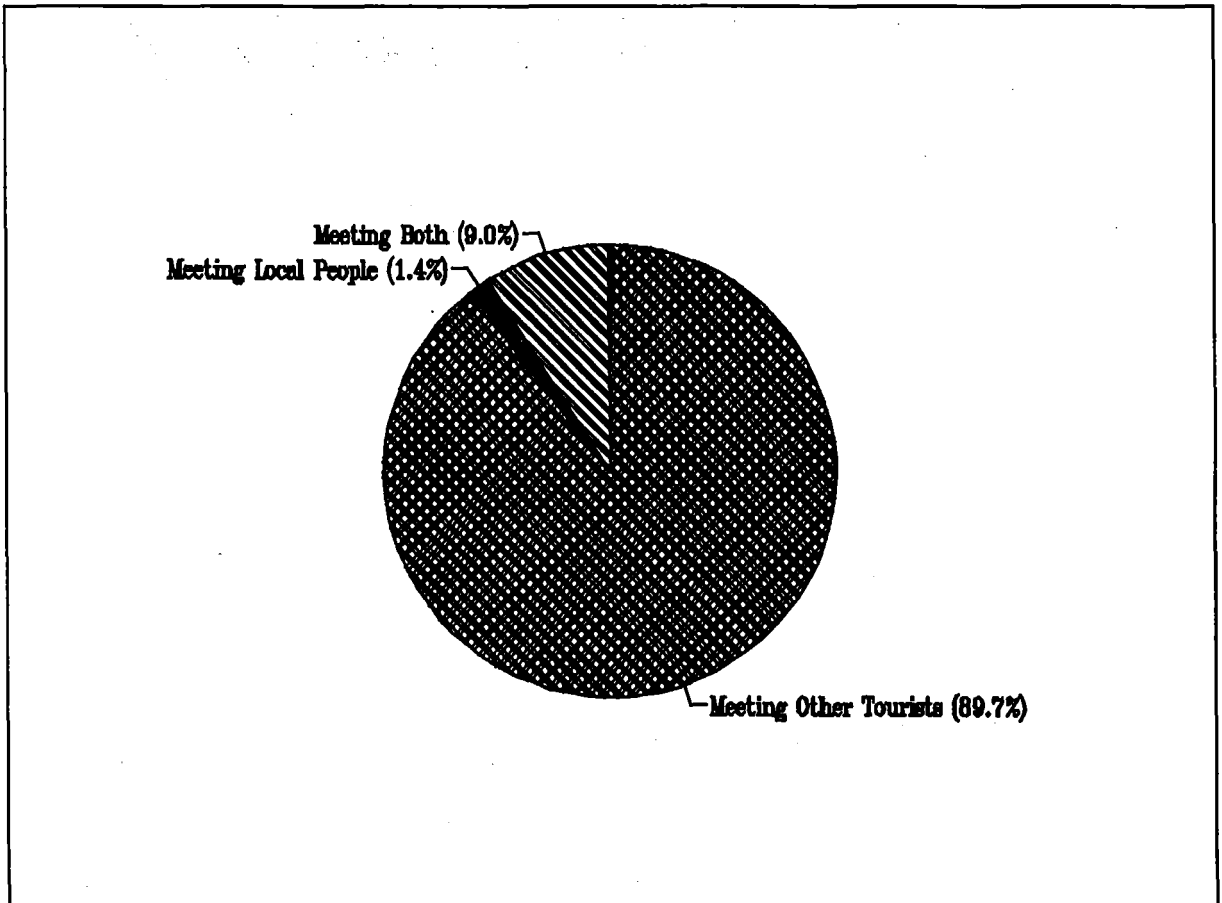


**Figure 7.10: Visitor Perceptions of Crowding**



Total Cases (n) = 266.

**Figure 7.11: Visitor Perceptions of Crowding**



Total Cases (n) = 145.

In response to the question about limiting the number of visitors in SNP, 56.1 percent of the respondents supported the idea. Those who disagreed with limiting numbers were of the opinion that visitors have the right to experience the highest peak of the world and this right should be maintained. Those who favoured limitation of visitor numbers were more sensitive to the Khumbu area environmental issues of rubbish and firewood citing tourists as potential destroyers of aesthetic and ecological qualities.

If visitors had altitude sickness or encountered bad weather, their enjoyment of SNP was likely to be reduced. By contrast, good/clear weather and no health problems led to enjoyment at maximum levels. Out of 270 cases, 46.7 percent of the respondents reported that they had some health problems such as diarrhoea, headache, altitude sickness or cold infection. Most of them reported colds (because it was the winter season), headache and diarrhoea. Despite these health problems, none of them mentioned that they were dissatisfied with their visit to SNP. Rather, they mentioned that they were sometimes annoyed with the bad weather and/or service.

"I was very much sad and unhappy when I was treated very badly one night at one of the...lodges, just because I requested one more mattress. Perhaps, it could be, because he [the owner] could not understand what I said; but it did not affect my satisfaction. I'm really happy and satisfied from my trip to this Park, because I had great weather and visited up to Gokyo and Kala-Patther. I got my goal which was to visit those two places and to enjoy views from there - especially the Everest view from Kala-Patther and beautiful Himalayan views from Gokyo" (in-depth interview #11; December, 1991, field work).

"We can't control weather, but good clear weather helps to explore the Khumbu. That is what we want, because, viewing scenery/Himalayas is the main reason for visiting Khumbu" (respondent #27; December, 1991, field work).

Respondents were asked whether they were repeat or first time visitors. About 16 percent reported that they were repeat visitors. These visitors mentioned the change in the locals' lifestyle compared with their past visit(s).

To identify the interest of SNP visitors in outdoor recreation, they were asked to state the outdoor activities in which they participated at home. They were also asked to give the name, if any, of outdoor or conservation groups of which they were members. Over 76 percent reported that they participated or still do participate in some kind of outdoor recreation activities. To the second question, 42.6 percent mentioned that they were a member of some sort of outdoor related organisation, conservation society or recreation club.

### **7.3 Results Obtained from the Local Respondents**

Local respondents were hotel/lodge owners, farmers, guides, sirdars, porters, teachers, Park staff and other government staff. Questions were asked about their main occupations, their attitudes to visitors, their evaluations of impacts of visitors and their thoughts about Park management issues.

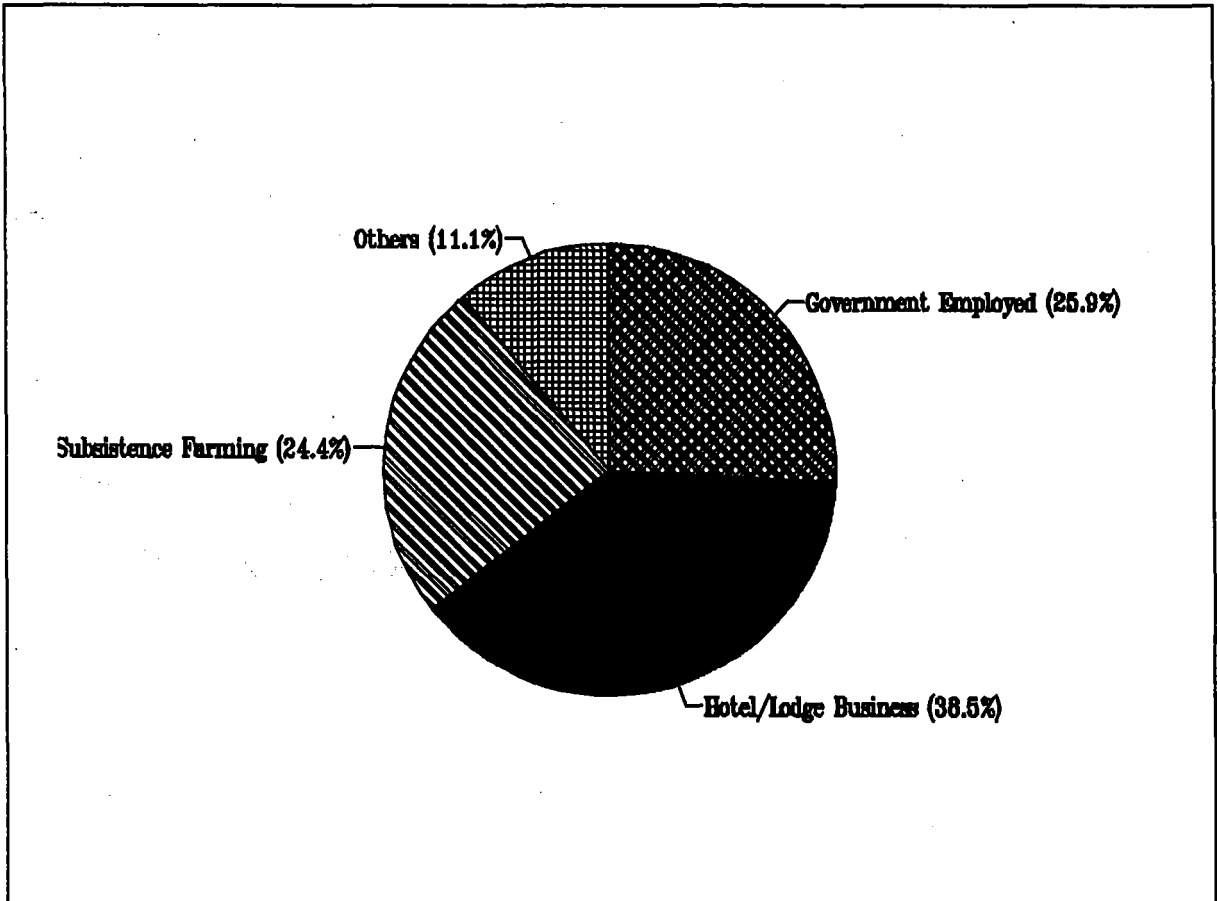
#### **7.3.1 Occupations of the Local Respondents**

Figure 7.12 shows that 25.9 percent of respondents were employed in government services (this figure includes 29 respondents from SNP staff and six from other government agencies inside the Park). Local residents who run hotel/lodge businesses represented 38.5 percent of the response group. Locals who were involved in subsistence farming<sup>3</sup> represented 24.5 percent of the total. Those who indicated "other businesses" constituted 11.1 percent. Out of these 15 people, 10 were guides/sirdars/porters and five were school teachers. None of the local respondents mentioned being unemployed.

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<sup>3</sup>. Among the farmers (33 respondents), 64.5 percent reported they also worked as porters or guides. Among hotel/lodge owners (52 respondents), 40.8 percent claimed that they also work as guides or sirdars (but not as porters). None of the Park staff, other government officials or teachers reported working in other businesses.

**Figure 7.12: Occupations of the Local Respondents**



Total Cases (n) = 135.

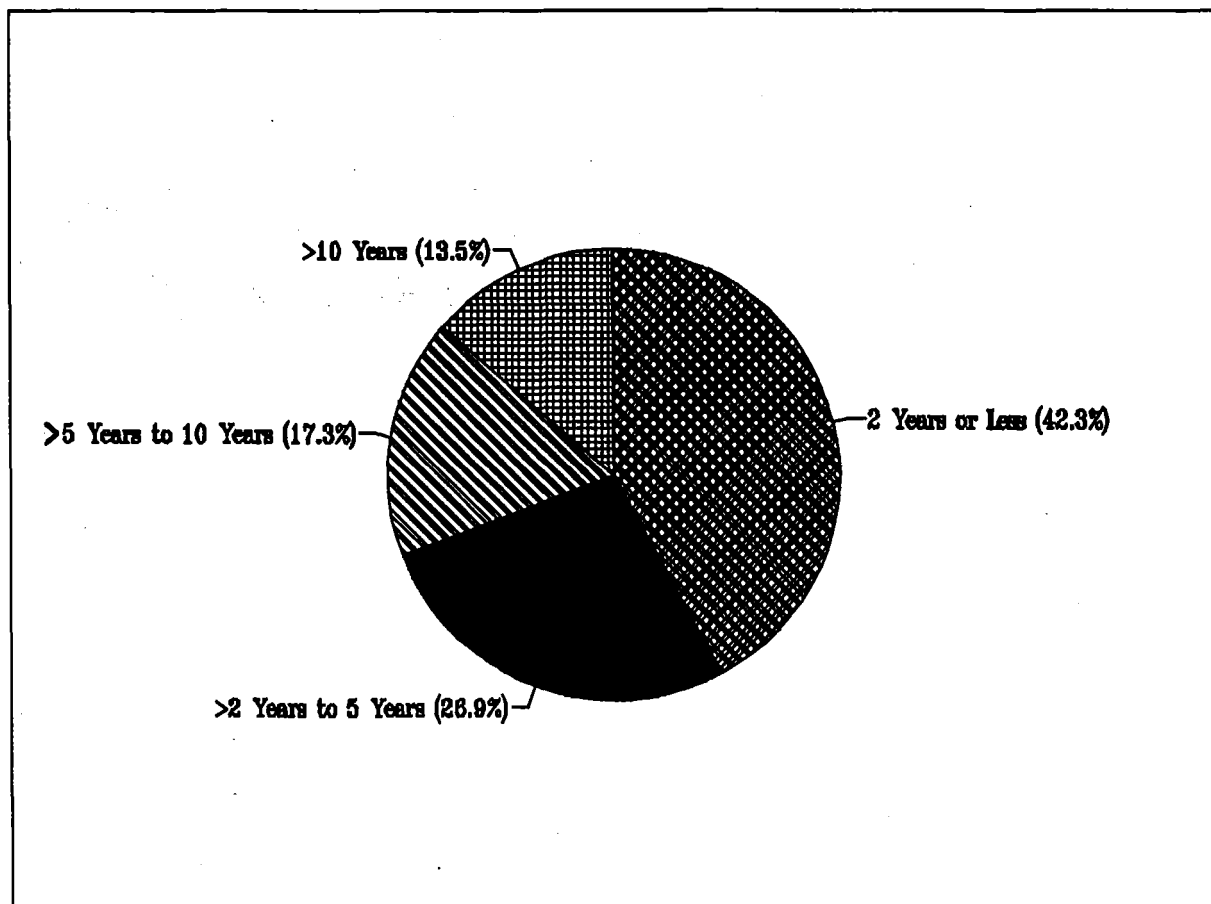
Among the 29 Park staff respondents, one (3.4 percent) was a senior manager (the Park warden), nine (31.0 percent) were clerical staff and 19 (65.5 percent) were labourers (senior game-scouts, game-scouts and the like).

In terms of the length of work as a Park employee, 10.3 percent indicated that they had worked there for two years or less, 51.7 percent had worked for two to five years and 37.9 percent had worked for more than five years.

Of the hotel/lodge owners, 42.3 percent had been running their businesses for two

years or less (Figure 7.13). Just over 44 percent had operated their hotels/lodges for between two and ten years. A further 13.5 percent had been operating more than ten years. Figure 7.13 reflects the number of new hotels/lodges developed in the last two years.

**Figure 7.13: Period of Running a Hotel/Lodge**  
(December, 1991)



Note: Hotel/lodge owner respondents number (n) = 52.

### **7.3.2 Local Perceptions About Visitor Group Types and Visitor Numbers**

To the question asked of the locals about whether they felt most visitors travelled in groups or as individuals, almost all respondents (92.5 percent of 133 cases) reported that most SNP visitors travelled in groups.

When asked about the number of the tourists visiting the Park, 77.3 percent (n = 110) of local respondents reported that they felt the numbers were increasing. Those who reported that they did not know were 18.2 percent and 4.5 percent said they felt that the numbers were decreasing. In commenting on the number of visitors in 1991, over 90 percent of the local respondents reported that the number was reasonable or high (Table 7.17).

**Table 7.17: Local Perceptions of the Visitor Numbers in SNP**

Locals' Perceptions	Percent (%)
Too High	7.5
High	24.6
Reasonable	59.7
Low	2.2
Too Low	0.7
Don't Know	5.2
Total	100.0

Total Cases (n) = 134.

When asked whether they would prefer an increase or decrease in the number of tourists, 75 percent wanted it to increase (Table 7.18). The rationale they gave for this was that the visitor numbers, compared with previous years (especially in the early 1970s), have become too high (Figure 3.3) but since the advent of tourism in Khumbu, local lifestyles have improved dramatically. Thus, the majority of local respondents recommended increasing tourist numbers.

*"Hamiharu ko aru ke upaya chha ra! Yesto bikat thaun ma yehi tourist pesa ta aeuta upaya chha banchne. Touristharu jati badhi aayo hamiharule uti badhi paisa kamauna sakchhaun. Tesaike hamiharulai ta touristharu badhi aaya ma nai phaida hunchha"* (Local in-depth interview #32).

"In such a difficult place there is no other alternative to survival except through tourism. The more tourists who come, the more we can earn. Therefore, it would be best to increase the number of tourists."

**Table 7.18: Local Recommendations Regarding Increasing or Decreasing Visitor Numbers**

Locals' Response	Percent (%)
Increase	75.0
Decrease	11.5
Keep as it is (as about 1991)	7.7
No Opinion	5.8
Total	100.0

Total Cases (n) = 52.

### **7.3.3 Local Perceptions About Visitor Country of Origin**

To the question about visitor country of origin, most of the locals reported that most visitors were Americans. The reason they say this was:

*"Hami kahan kuhire<sup>4</sup> khana ra basna matra aaunchhan. Sabai kuhire dekhna ma aekai hunchhan, angreji bolchhan. Tesaike hami lai lagchha ki tiniharuru sabai american hun. Praya garera hamile kahanko ho bhanera sodhne gareko chhaina. Sodhe pani teti khas matlab hundaina. Hami lai ta kasari tiniharulai khushi parera paisa kamauna sakinchha bhanne tarpha badhi dhyan hunchha. Kaslai timi kahan ko ho ke ho bhanera sodhi basne phursat hunchha ra!"* (Local in-depth interview respondent #24).

"Tourists come to ask for accommodation and food. All of them look alike and all of them speak English. That is why we call them Americans. Usually, we don't ask where they are from. We are busy serving them. We think how can we make them happy and earn more money. Who cares about this sort of personal enquiry!"

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<sup>4</sup>. The Nepalese word *Kuhire* refers especially to blonde hair and blue eyes. All Nepalese have black hair and black eyes. Most of the westerners have blonde hair and blue eyes.

Most of the local respondents mentioned that the majority of the tourists were from: America, United Kingdom, Canada, Germany, France, Switzerland, Australia and Japan. Among these nationalities, locals believe that all of them speak English. The tourists usually speak English to ask for basics such as food and accommodation - except Japanese and Koreans. The Japanese and Koreans mostly come with guides. Very rarely do any of these tourists trek independently (personal experience, field work, December/January, 1991/1992). Few locals speak English properly. If the locals have language problems, they use gestures or body-language or keep quiet. Sometimes they have problems because of misinterpretation. Therefore, some of the locals and Park staff were interested in an English language training project in Khumbu so that the locals could have an opportunity to learn English.

#### **7.3.4 Visitor Reasons for Visiting the Park: Local Evaluations**

Locals' perceptions about the visitor reasons for visiting the Park were that they came mainly to view scenery, to experience Sherpa culture and to take photographs (Table 7.19). Everest viewing, mountaineering and trekking were listed as the next three reasons. Locals did not think that trekking was a main reason as it is an everyday activity for them. However, for the visitors, it was the main reason for visiting the Park (Table 7.4).



**Table 7.19: Local Perceptions of the Four Main Reasons for Visitors Coming to the Park**

Reasons	Response #	Response %
1) Viewing Scenery	91	71.7
2) Cultural Experience	66	52.0
3) Photography	60	47.2
4) Mt. Everest Viewing	42	33.1
5) Trekking	31	24.4
6) Mountain Climbing	30	23.6
7) Wildlife Viewing	17	13.4
8) Entertainment & Relax	11	8.7
9) Others	7	5.5

n = 127.

Note: Respondents were asked to indicate the four main reasons for tourists coming to SNP.

### **7.3.5 Visitor Activities While in the Park: Local Evaluations**

Usually, the Khumbu locals do not ask tourists about what activities they wish to do in the Park. The visitor activities which Locals have mentioned (Table 7.20) are based on what they see visitors doing while in the Park. The majority of the locals (85.1 percent) saw visitors taking pictures and thus they mentioned photography as the main visitor activity.

**Table 7.20: Local Perceptions of Visitor Activities in the Park**

Activities	Response #	Response %
1) Photography	80	85.1
2) Cultural Involvement	71	75.5
3) Trekking	51	54.3
4) Viewing Scenery	47	50.0
5) Mountain Climbing	42	44.7
6) Wildlife Viewing	14	14.9
7) Entertainment & Relax	14	14.9
8) Mt. Everest Viewing	9	9.6
9) Shopping	8	8.5
10) Others	11	11.7

n = 94.

Note: Respondents were asked to list the four most preferred activities done by the visitors while in the Park.

Locals thought viewing scenery was the main reason (Table 7.19) for visitors coming to the Park but they ranked it fourth as an activity actually done by the visitors (Table 7.20). Locals would have noticed visitors taking pictures more than viewing scenery so they indicated photography as being the main activity in which visitors participated. Concerning activity "Mt. Everest viewing", 33.1 percent of local respondents indicated it as the reason for visitors coming to the Park but only 9.6 percent reported that they noticed visitors involved in viewing Everest. The reason could be because locals could not differentiate whether a visitor was viewing Everest or other mountains. In the "entertainment and relax" category, locals reported that they saw visitors enjoying *chang* (local beer), dancing with Sherpas and shopping for local goods. The "others" category of activities included jungle walking, writing a book, making a movie, visiting friends and camping.

### **7.3.6 Comparisons of Visitor and Local Perceptions**

The research results show that the majority of visitors were from English speaking countries (Table 7.1) and it was supported by the data obtained from the SNP office records (Table 7.1a). In Nepalese society, Americans are called *Amerikan* and the language English is called *Angregi*. They believe that all the white people are *Amerikan* and their language is *Angregi*. I think this concept is also held by the Khumbu locals. This might be the reason why locals think the majority of SNP visitors were American (section 7.3.3).

Of the visitor reasons for visiting the Park, locals rated Mt. Everest viewing and trekking lower (Table 7.19) than what the visitors indicated (Table 7.9) and photography and mountain climbing were evaluated higher than the visitor ratings. Similarly, with regard to actual activities of the visitors, the locals evaluated trekking, viewing scenery and viewing Mt. Everest lower (Table 7.20) than what visitors actually did (Table 7.9). However, locals evaluated mountain climbing higher than what visitors reported as actually occurring. This means that locals give more value to climbing activities than the other activities. Whereas, in reality visitors give more priority to trekking and viewing scenery. This misperception of locals could result in locals responding inappropriately to visitor needs (i.e., visitors may want to leisurely trek and take in their surroundings whereas their guides might be rushing them along so they can get to "real" climbing areas faster. This happened during my field work in December, 1991. One Japanese tourist was left behind by her guide, because she was not able to walk fast. She already had mild altitude-sickness. The guide reached the destination a few hours earlier than the guest. At nights she felt very sick and the other guides staying at the same place helped to bring her down to a low elevation in order to save her life.

### **7.3.7 Visitor Satisfaction: Local Perceptions**

To the question asked as to what they (the locals) perceived about visitor satisfaction, 80.9 percent (n = 131) perceived that SNP visitors were satisfied with their trip to the Park, 19.1 percent said that they did not know and none of them said that any of the visitors were not satisfied.

*"Touristharu jane bela ma kahile pani bekhushi bhayara gayako dekheko chhaina. Jahile pani khosi bhayara hansa hansa 'dherai ramro chha, dherai khushi lagyo, dhanyabad' bhanera janchhan. Tesaile malai lagchha touristharu yeha bata santosh nai bhayara janchhan"* (local respondent interview #18).

"I have not seen tourists unhappy at the time of leaving. Before they leave, they always say, 'it's very good, I'm very happy, thank you'. That's why I think tourists are satisfied with their trip to this Park."

Basically, tourists do not complain because they realise and understand the standard of living of locals. They cannot expect more than what a local can provide according to his/her standard. Tourists accept what they get in a Khumbu hotel/lodge. Sometimes they certainly feel uncomfortable but they cope with it because it is a "one-off" experience for them. The experience of high mountain trekking and Himalayan views seems to override the tourists' other inconveniences.

### **7.3.8 Local Evaluations of Visitor Impacts**

Locals were asked to indicate whether they thought the outcomes of the eight possible visitor impact areas were positive or negative. Table 7.21 shows that the local respondents overwhelmingly evaluated job opportunities and economic income as being positive impacts of tourists - 90.4 percent and 96.8 respectively. Just over 50 percent of respondents evaluated rubbish and firewood collection as having negative impacts. Impacts on local culture, young people, trail conditions and religion were rated to some extent negatively by locals but the majority evaluated these positively.

**Table 7.21: Local Evaluations of Visitor Impacts**

Visitor Impacts	Positive Impacts (%)	Negative Impacts (%)	Response (#)
a) Job Opportunity	98.4	1.6	125
b) Economy	96.8	3.2	124
c) Local Culture	80.3	19.7	117
d) Young People	60.2	39.8	108
e) Trails	72.0	28.0	118
f) Forests/Firewood	44.2	55.8	120
g) Religion	87.2	12.8	118
h) Rubbish	48.2	51.8	114
i) Others	0.0	100.0	1

n = 135.

Note: Responses could be made to more than one given impact.

Out of 121 responses, 92.6 percent indicated they felt that tourism had increased inflation and only 7.4 percent indicated they felt that tourism had no effect on local inflation. Those who indicated they felt there was no inflation gave as their reason the sharp increase in wages (this view was also supported by some of the respondents who indicated there was inflation). The real question is whether the inflation of costs and the inflation of wages are equal. Data to answer this question was not available. They also mentioned that whereas business people (especially hotel/lodge owners and tea-shop/shop keepers) had benefitted from tourism because they had increased their charges to the tourists, low income local people, who were subsistence farmers or porters, suffered from the effect of inflation because they also had to pay the same rates as the tourists<sup>5</sup>.

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<sup>5</sup>. Since December, 1991, the Park administration had applied different rates for food and accommodation in hotels/lodges for tourists and locals. But the other rates were the same for both.

### **7.3.9 Evaluations of Visitor Impacts by Four different Groups of Local Respondents: A Comparison**

In this section, local respondents are stratified into four different groups and each group's perceptions are compared. The majority of local farmers rated most of the tourist impacts on everything as very positive. Impacts on firewood and rubbish were evaluated by some locals as having negative impacts (Table 7.22). More than 75 percent of Park staff saw tourism having negative impacts on firewood and rubbish and over 40 percent noted negative impacts on culture and young people. The hotel/lodge owners saw tourists as having a negative impact on young people (41.7 percent), trails (32.6 percent), firewood (62.8 percent) and rubbish (40.5 percent). Half of the "others" group believed that tourists were having a negative impact on the culture, 41.2 percent saw religion as being negatively impacted and 64.7 percent saw the young people as being impacted negatively. Impacts on firewood and rubbish were negatively evaluated by 52.9 percent and 57.1 percent respectively.

**Table 7.22: Evaluations of the Tourist Impacts by Four Groups of the Local Respondents**

Impacts on:	Park Staff Evaluations (Sample Size = 29)			Hotel/Lodge Owner Evaluations (Sample Size = 52)		
	Valid Resp. #	Positive (%)	Negative (%)	Valid Resp. #	Positive (%)	Negative (%)
Job	28	100.0	0.0	47	97.9	2.1
Income	28	100.0	0.0	46	97.8	2.2
Culture	27	59.3	40.7	42	92.9	7.1
Religion	27	77.8	22.2	43	97.7	2.3
Young People	28	53.6	46.4	36	58.3	41.7
Trails	28	78.6	21.4	43	67.4	32.6
Firewood	28	25.0	75.0	43	37.2	62.8
Rubbish	28	21.4	78.6	42	59.5	40.5
Others *	-	-	-	1	0.0	100.0
Impacts on:	Farmer Evaluations (Sample Size = 33)			Other Evaluations ** (Sample Size = 21)		
	Valid Resp. #	Positive (%)	Negative (%)	Valid Resp. #	Positive (%)	Negative (%)
Job	32	100.0	0.0	18	94.4	5.6
Income	32	96.9	3.1	18	88.9	11.1
Culture	30	100.0	0.0	18	50.0	50.0
Religion	30	96.7	3.3	17	58.8	41.2
Young People	27	85.2	14.8	17	35.3	64.7
Trails	30	80.0	20.0	17	58.8	41.2
Firewood	32	68.8	31.3	17	47.1	52.9
Rubbish	30	60.0	40.0	14	42.9	57.1
Others	-	-	-	-	-	-

\* = For "other impacts", one respondent (a lodge owner) mentioned increasing "prostitution".

\*\* = The 21 respondents in the "others" group includes six other officials, five teachers and 10 trekking Guides/Sirdars.

Note: Respondents could respond to more than one option.

### **7.3.10 Local Evaluations of the Park Management Issues and Problems**

From a given list of nine SNP management issues, locals were asked to rank (1 = most urgent) the three they considered most urgent. As Table 7.23 shows, trail maintenance and hotel management were ranked the most urgent. Other major issues for local people were sanitation, water supply and pollution control.

**Table 7.23: Local Priorities to the Current Park Management Issues**

Management Issues	Priorities *			Total Response % & (#) **
	Pr. 1 % & (#)	Pr. 2 % & (#)	Pr. 3 % & (#)	
a) Trail Maintenance	16.2 (51)	5.1 (16)	3.8 (12)	58.5 (79)
b) Hotel Management	5.7 (18)	13.0 (41)	6.0 (19)	57.8 (78)
c) Sanitation	2.2 (7)	4.1 (13)	6.3 (20)	29.6 (40)
d) Water Supply	0.3 (1)	2.9 (9)	6.7 (21)	23.0 (31)
e) Pollution Control	6.3 (20)	2.9 (9)	3.2 (10)	28.9 (39)
f) Visitor Management	0.0 (0)	0.3 (1)	1.0 (3)	3.0 (4)
g) Firewood	1.3 (4)	1.9 (6)	1.0 (3)	9.6 (13)
h) Campsite Management	0.0 (0)	2.9 (9)	3.8 (12)	15.6 (21)
i) Information	1.6 (5)	0.3 (1)	1.3 (4)	7.4 (10)

n = 135; Total Responses = 315.

Note: Locals could rank up to three options.

\* = Priority percentages were calculated relative to the total responses (315).

\*\* = Percentages in this column were calculated relative to the total cases (135).



Locals were asked whether they felt any actions had been taken to overcome the issues (mentioned in Table 7.23) and only 30.9 percent (n = 97) responded positively. Just over 69 percent reported that they felt no actions had been taken. Only 29.6 percent of the positive responders reported that they felt the actions taken were sufficient to address the issues (mentioned in Table 7.23).

Local respondents were also asked to indicate the reasons they thought prevented the issues (mentioned in Table 7.23) from being overcome. The majority of respondents indicated that there were three main problems: lack of budget, lack of trained Park staff and lack of education (Table 7.24). Of these, lack of budget was seen to be the biggest problem and it was rated as first priority by 25.8 percent. Lack of trained staff and lack of education were the next most frequently rated problems.

**Table 7.24: Local Priorities of the Problems for not Being Able to Overcome the Current Park Management Issues.**

Problems	Priorities *			Total Response % & (#) **
	Pr. 1 % & (#)	Pr. 2 % & (#)	Pr. 3 % & (#)	
a) Lack of Budget	25.8 (61)	4.2 (10)	0.4 (1)	53.3 (72)
b) Lack of Trained Park Staff	1.7 (4)	16.1 (38)	5.1 (12)	40.0 (54)
c) Lack of Education	4.7 (11)	8.5 (20)	14.4 (38)	48.1 (65)
d) Lack of Co-ordination Between Park Administration and Visitors	0.8 (2)	4.7 (11)	3.4 (8)	15.6 (21)
e) Lack of Co-ordination Between Park Administration and Local residents	1.7 (4)	0.4 (1)	7.2 (17)	16.3 (22)
f) Others	0.0 (0)	0.8 (2)	0.0 (0)	1.5 (2)

Total Cases (n) = 135; Total Responses = 236.

Note: Local respondents could rank up to three options.

\* = Priority percentages were calculated relative to the total responses (236).

\*\* = Percentages in this column were calculated relative to the total cases (135).

### **7.3.11 Evaluations of the Park Management Issues and Problems by the Four Different Groups of Local Respondents: A Comparison**

The majority of local respondents perceived hotel management<sup>6</sup> and trail maintenance as the issues in the Park about which they were most concerned (Table 7.23). The four different groups of local respondents (Park staff, hotel/lodge owners, farmers and others) also classified these two issues as the ones they were most concerned about (Table 7.25). All four groups indicated the trail maintenance issue to be the first priority by the highest number of respondents. Hotel management was rated as the second priority by the largest number of respondents of three groups. The "others" group rated it first, equal with trail maintenance.

As mentioned earlier in this chapter, the majority of the locals, 69.1 percent, mentioned that they did not see any actions being taken to overcome the Park issues (Table 7.23). If any actions were taken at all, 70.4 percent reported that they were not sufficient to overcome the problems for which the actions were taken. For example, with the pollution control project, burying and burning the rubbish is not the solution; rather it may cause adverse effects in the environment by the toxic gases produced through burning. Rather than burying the tin-cans and bottles a small recycling plant, nearby or at Lukla, might help. The next example is the Namche hydro power, this project just supplies power from 6 p.m. to 10 p.m. for lighting only (only for Namche area) and not for cooking. This is not seen as an alternative to firewood.

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<sup>6</sup>. In SNP, hotel/lodge owners bargain with the tourists to provide cheap accommodation. Through this bargaining, the hotel/lodge owners lose revenue. Thus, many locals (especially hotel/lodge owners) feel that hotel/lodge rates should be standardised.

**Table 7.25 The Current Park Management Issues: Local Evaluations**

Management Issues	Park Staff Evaluations (n = 29)				Hotel/Lodge Owner Evaluations (n = 52)			
	Resp. * (%)	Pr.1 (%)	Pr.2 (%)	Pr.3 (%)	Resp. * (%)	Pr.1 (%)	Pr.2 (%)	Pr.3 (%)
Trail Maintenance	79.3	21.8	4.6	-	44.2	12.7	5.9	3.9
Hotel Management	75.8	3.4	17.2	4.6	48.1	5.9	9.8	8.8
Sanitation	27.6	1.1	1.1	6.9	30.8	2.0	4.9	8.8
Water Supply	55.2	1.1	4.6	12.6	9.6	-	2.0	2.9
Pollution Control	37.9	4.6	3.4	4.6	26.9	9.8	2.9	1.0
Visitor Management	3.4	-	1.1	-	3.8	-	-	2.0
Firewood	6.9	-	1.1	1.1	5.8	1.0	2.0	-
Campsite Management	10.3	-	-	3.4	15.4	-	5.9	2.0
Information	3.4	1.1	-	-	11.5	2.0	-	3.9
Management Issues	Farmer Evaluations (n = 33)				Other Evaluations ** (n = 21)			
	Resp. * (%)	Pr.1 (%)	Pr.2 (%)	Pr.3 (%)	Resp. * (%)	Pr.1 (%)	Pr.2 (%)	Pr.3 (%)
Trail Maintenance	66.7	20.3	2.9	8.7	52.4	9.6	7.7	3.8
Hotel Management	48.5	4.3	15.9	2.9	47.6	9.6	3.8	5.7
Sanitation	21.2	2.9	4.3	2.9	42.9	3.8	7.7	5.7
Water Supply	18.2	-	2.9	5.6	19.0	-	1.9	5.7
Pollution Control	27.3	5.6	2.9	4.3	23.8	3.8	1.9	3.8
Visitor Management	-	-	-	-	4.8	-	-	1.9
Firewood	3.0	-	-	1.4	33.3	5.7	5.7	1.9
Campsite Management	21.2	-	2.9	7.2	14.3	-	1.9	3.8
Information	3.0	1.4	-	-	9.5	1.9	1.9	-

Note: Respondents could rank up to three options.

\* = In these columns, percentages were calculated relative to the total cases which were 29, 52, 33 and 21 for the Park staff, hotel/lodge owners, farmers and others respectively. The priority percentages were calculated relative to the total responses 87, 102, 69 and 52 respectively.

\*\* = The 21 respondents of the "others" group includes six other officials (other than SNP staff), five teachers and 10 trekking Guides/Sirdars.

**Table 7.26 Limiting Factors of Park Management: Local Evaluations**

Limiting Factors	Park Staff Evaluations (Sample Size = 29)				Hotel/Lodge Owner Evaluations (Sample Size = 52)			
	Resp. * (%)	Pr.1 (%)	Pr.2 (%)	Pr.3 (%)	Resp. * (%)	Pr.1 (%)	Pr.2 (%)	Pr.3 (%)
Lack of Budget	93.1	27.6	2.3	1.1	40.0	30.2	3.2	-
Lack of Trained Staff	79.3	-	19.5	6.9	25.0	-	15.9	4.8
Lack of Education	75.9	2.3	6.9	16.1	34.6	1.6	9.5	17.5
Lack of Co-ordination (Between Park & Visitors)	24.1	-	6.9	1.1	7.7	-	4.8	1.6
Lack of Co-ordination (Between Park & Locals)	27.6	2.3	-	6.9	13.5	3.2	1.6	6.3
Limiting Factors	Farmer Evaluations (Sample Size = 33)				Other Evaluations ** (Sample Size = 21)			
	Resp. * (%)	Pr.1 (%)	Pr.2 (%)	Pr.3 (%)	Resp. * (%)	Pr.1 (%)	Pr.2 (%)	Pr.3 (%)
Lack of Budget	45.5	29.5	4.5	-	42.9	12.5	10.0	-
Lack of Trained Staff	21.2	-	13.6	2.3	52.4	10.0	12.5	5.0
Lack of Education	39.4	6.8	11.4	11.4	57.1	12.5	7.5	10.0
Lack of Co-ordination (Between Park & Visitors)	15.1	2.3	2.3	6.8	23.8	2.5	2.5	7.5
Lack of Co-ordination (Between Park & Locals)	12.1	-	-	9.1	14.3	-	-	7.5

Note: Respondents could rank up to three options.

\* = In these columns, percentages were calculated relative to the total cases which were 29, 52, 33 and 21 for the Park staff, hotel/lodge owners, farmers and others respectively. The priority percentages were calculated relative to the total responses 87, 63, 44 and 40 respectively.

\*\* = The 21 respondents of the "others" group includes six other officials (other than SNP staff), five teachers and 10 trekking Guides/Sirdars.

The biggest limiting factor as perceived by the locals, for not being able to address the issues, was lack of budget (Table 7.24). Lack of trained staff and lack of education were rated as the next most limiting factors. Each of the four different groups of local respondents ranked the limiting factors in the same priority order

as the overall group. The "others" group indicated lack of education as the first priority equal to lack of budget.

#### **7.4 Summary**

The research findings showed that a luxurious holiday was not the experience which international visitors expected when visiting the Everest region. Visitors came to experience two things: the spectacular views of the Himalayas and the local Sherpa culture/lifestyle. Trekking, viewing scenery, viewing Mt. Everest and enjoyment of the local culture were the most frequently mentioned expectations. The majority of the visitors were involved in these activities.

The Khumbu region, in the visitors' image, is seen predominantly as a place with spectacular Himalayan views and a place to challenge oneself by trekking at high altitudes. As a tourist destination, the area is enriched by the proximity of Mt. Everest "the top of the world" and by the friendly Sherpa people. At the present stage of tourism development in Khumbu, as long as Mt. Everest is there and the friendly behaviours of Sherpas continue, the majority of Khumbu visitors will be satisfied with their visit to this region. As tourists are the only income source for the SNP locals they appreciate tourists coming to the Park. Lack of budget is seen to be the biggest barrier in trying to address the issues identified as problems for the Park.

## **CHAPTER VIII**

### **DISCUSSION AND CONCLUSIONS**

This chapter summarises the research results and focuses on the research objectives and hypotheses. Qualitative data, obtained from survey comments and in-depth interviews, are used to support the quantitative results. The chapter is divided into three main sections: the first section addresses the research objectives, the second section discusses the hypotheses and the third section includes conclusions and recommendations for the Park management and future research.

#### **8.1 SNP Visitor Demographic Characteristics**

The first objective of this research was to establish a demographic profile of the SNP visitors. In this section, an attempt is made to analyse the visitor demographic data.

The majority of visitors to the Park were highly educated and had professional jobs. Their income was reported as being between \$U.S.10,000 and \$U.S.40,000 for the majority of the visitors.

The rugged topography of the Park demands a high standard of physical fitness to trek in the area. This was reflected by the age of the visitors. The majority of visitors were between 20 and 40 years of age. More than two thirds were male.

The results show that North Americans, Europeans, and Australian/N.Z. were the most represented in this study (Table 7.1). In reality, visitors from Asian countries were also high in January and December but were not included in the sample because most of the Japanese or other tourists who were from Asian countries could not understand questionnaires which were written in English. While this may engender a response bias the majority of the SNP visitors over the whole year were from North America and U.K. and other European countries (Table 7.1a). Thus, if Park staff and local tourist operators are going to cater for tourists coming

to SNP, knowledge and understanding of the tourists who were from America, Europe, U.K. and Australia/N.Z. will assist with this. It does however highlight the need for research into the opinions and beliefs of Asian visitors and their similarities and differences from other Park visitors.

The results show that the highest number of the visitors were in groups and nearly 50 percent of the total visitors arranged their trip through a travel/trekking agency. The agency guides/sirdars must know the needs and behaviours of these visitors. A separate behavioural study of these trekking groups would help in identifying any specific negative impacts and the initiation of appropriate management actions to minimise impacts.

Just over 76 percent of respondents reported that they used to or still participate in some sort of outdoor activities like hiking, tramping, mountaineering, rock-climbing, mountain-biking, camping, rafting, canoeing and sailing. Along with their past experiences, about 40 percent of respondents reported direct or indirect attachments with an outdoor related organisation (for example, New Zealand Alpine Club, Greenpeace, Sierra Club, Australian Conservation Foundation, Loughborough Students Mountaineering Club, British Mountaineering Council, American Alpine Club, Swiss Alpine Club etc.). It appears that SNP visitors were most likely to be very keen outdoor types and/or value outdoor experiences.

## **8.2 Visitor Images of the Park**

The second objective of this research was "to identify visitor images of SNP".

Images of a destination are the perceptions of that destination prior to visiting it. The visitor images of Sagarmatha National Park were largely influenced by Sagarmatha (Mt. Everest) rather than by the Park itself. Visitors explained in their comments and during their interviews of their images prior to coming to the Park.

Two factors: the external sources of learning about the Park and the internal cognisance/expertise gained through past experiences were reported frequently by the visitors as contributing to their images. The external sources (Table 7.2) appeared to stimulate potential visitor feelings towards the Park.

"When I was very young my dad had told me about Everest. Since then, I have dreamed about visiting this place. This time my childhood dream is fulfilled" (respondent #170).

"I wanted to come here because my two brothers and some of my friends had already visited this place. They showed me the photos and I liked...the mountains" (in-depth interview #2).

"I have been trekking in the Swedish and European Alps. When a friend of mine told me about Khumbu, a high altitude trek in Khumbu became another ambition of my life" (respondent #266).

"I have been travelling in so many countries and wanted to see Everest. This is one of the main places that I wanted to visit. I had the most positive experience in this area. The Himalayas are most beautiful" (respondent #232).

These factors (external sources of knowing about the Park and personal experience about the outdoors) helped to build an image of SNP. These sources formed two types of images about the Park within a potential SNP visitor. These were "geographical images" and "cultural images".

### **8.2.1 Geographical Images**

Because of their geographical images visitors anticipated an outstanding and varied landscape in the Everest region. Sagarmatha (Mt. Everest) has acted as a catalyst for the Khumbu area to be recognised as a unique tourist destination. The geographical images were mainly challenging/adventuresome and aesthetic/spiritual.

The tourists were delighted with trekking or climbing in the high mountains or Himalayas of Khumbu. However, altitude sickness and the other possible illnesses



because of hygiene problems and the cold were a real threat to them. Visitors put themselves at risk and took life endangering challenges by being in the high mountains. For example:

"Wandering in the highest mountain range in the world has been an amazing experience. I feel a great satisfaction having carried my own pack and trekked all the way to the top of Kala-Patthar" (respondent #21).

"The trip and trek up to the Everest basecamp has been very rewarding and I feel that I have accomplished something special which is invaluable. It was a great physical and mental challenge" (respondent #119).

The aesthetic and spiritual images were inspired by experiencing the views of the area and feeling a spiritual revitalisation by being in the mountains.

"I found the Khumbu to be one of the most beautiful places in the world. The views are outstanding.... The view of Everest, the view of Amadablam and the whole Khumbu is full of spectacular sceneries - the breathtaking Himalayas.... From the Gokyo peak, I have surveyed as far as I could and enclosed the beauty of the Himalayas in my eyes and heart, as a precious gift of my life. Such a beautiful place on Earth, I have never seen before in my life" (respondent #215).

"It is a most valuable experience in which one listens to the silence of the mountains and hears the inner rhythms of one's own heart and life" (respondent #125).

"My visit to this area gives me an insight of understanding about nature and life and improves and enlightens my perspectives that will play a vital role in decisions I make throughout my lifetime" (respondent #202).

Exploration of one's own soul and a realisation of nature's creation are intense for the visitors, providing an opportunity to think about nature and oneself in an immeasurable and spiritual way.

### **8.2.2 Cultural Images**

Cultural images are those anticipated experiences in which one's goal is to experience an entirely different culture where one can understand other people's

lifestyles, beliefs and values. The Sherpas of Khumbu are renowned worldwide as hard working, trustworthy, loyal, honest, courageous, cheerful and friendly people. Their culture - way of living, religious beliefs and social values - have become a key attraction for the visitors.

"I have heard the Sherpas are friendly, honest and kind. I found it true. They are really generous, cordial and hospitable. More than I expected. It is my outstanding experience - meeting with the locals and the pleasures of sharing times with them" (respondent #125).

"I realised that we can learn something from other's culture. This trip allowed me to think about myself and consider and contemplate what is going on on Earth. This experience puts things in perspective, i.e., what I thought were problems at home were not great compared to how others were living in the other part of the world" (respondent #17).

A deep image of Khumbu already existed within most SNP visitors before they turned their image into reality. This image has become such a strong drive that it propelled the visitors to visit Khumbu even though their health may have been endangered.

"A one-off experience - because of difficulties in walking. Unlikely to return, like other places, but intended to do it once in my life - and did it, very pleased" (respondent #161).

"I enjoyed the views but this was no compensation for the discomfort of trekking in mountains. It is not an experience I would repeat" (respondent #181).

This information indicates that the cultural and bio-physical characteristics of Khumbu were the most influencing factors to the visitors. These images, which were deeply rooted within the SNP visitors, activated their feelings and ultimately became the expectations that they wanted to encounter.

### **8.3 Visitor Expectations, Activities and Satisfactions**

The third objective is to identify the main reasons of visitors for visiting the Park, the main activities in which visitors participated while in the Park and the level of visitor satisfaction achieved.

#### **8.3.1 Visitor Expectations**

Visitors reported 13 different reasons for visiting SNP. Among them, the top four reasons were trekking, viewing scenery, seeing Mt. Everest and experiencing local Sherpa culture. All of these activities are closely interrelated but it is nevertheless useful to know the order of priority which visitors have allocated. To meet these expectations, good trail conditions for trekking are necessary. Trails are already overused in the Park. One can see trail erosion everywhere. It is essential to determine how much use of the trails is acceptable and how it can be maintained. Research should also establish standards by which to measure the limits of acceptable change to trails.

#### **8.3.2 Visitor Activities**

Visitors participate in the activities through which they can meet their expectations. The results clearly indicate that the SNP visitors were engaged in the activities which are logical to the area such as trekking and viewing scenery. Basically, views of the Himalayas abound and trekking is the only way to get there. Photography was not stated as a main reason for coming to the Park but visitors were highly involved in taking pictures. In SNP, there are no "created" activities provided for visitor recreation such as movies, cultural shows, gondola rides etc. Some activities such as cultural shows and video or slide shows (about the importance and possible problems of the Park) might enhance visitor experiences in the Park. These activities would help to reinforce local cultural identity as well as generate awareness of cultural values among the visitors.

### **8.3.3 Visitor Satisfaction**

The third aspect of the third objective was concerned with visitor satisfactions. The expected level of achievement of an anticipated experience compared with the level of actual achievement determines the level of satisfaction for a tourist. Presumably, a visitor tries to gratify, as much as possible, the anticipated level of experience to maximise the level of satisfaction. If the expectation of the gratification of an anticipated experience is very high and the fulfilment through real experience is comparatively low, the resulting satisfaction will be low. Table 8.1 shows a model of the relationships between expectation, actual experience and satisfaction.

**Table 8.1: Relationships Between Expectation, Experience and Satisfaction**

Expectation	Actual Experience	Satisfaction
High	High	Moderate
Low	High	High
Low	Low	Moderate
High	Low	Low

Sagarmatha National Park offers a wide range of quality experiences: trekking, experiencing Sherpa culture/lifestyle, socialisation with the other tourists as well as with the locals, religious/spiritual experience, amazing Himalayan views, a wilderness experience in the high mountains, adventure and challenge (realisation of one's own strength through high altitude trekking), a climbing experience in the world's highest mountain range, photography and wildlife viewing. In relation to the reasons for their trip to SNP, visitors rated their achievements at an average of 6.8 and above on a nine-point scale (Table 7.7). Thus, they had mostly achieved their intentions. This was also supported by their comments from interviews and surveys. Some of the visitors did not achieve their aim/goal (for example, could not

reach Kala-Patthar or Gokyo because of altitude sickness or other health problems) but they were also highly satisfied.

"Because of altitude sickness, I could not make it up to Kala-Patthar. Despite being ill and the food I thoroughly enjoyed being in the Everest region. I shall definitely return to climb one of the trekking peaks..." (personal conversation with a German tourist at Pheriche, December, 1991).

The reason for being satisfied even though they did not achieve their intended goal could be that they might have substituted their goal of reaching Kala-Patthar or Gokyo for other goals such as a cultural experience. Another reason could be that they may have already anticipated the possibility of altitude sickness and this, along with all of the effort already put into their visit, enables them to rationalise their experience as satisfying. Had they been a little more fortunate, they would have made it and their satisfaction would have been greater.

In their comments, most of the respondents have reported their concerns about the rubbish and hygiene/sanitation issues but it did not appear to effect their satisfactions because most of them commented that it was expected.

"I think rubbish, unhygienic food and sanitation problems don't effect tourist satisfactions because it was expected to be what it is. It is just that unhygienic toilets are inconvenient and it is sometimes hurting to see rubbish all around..." (in-depth interview #14).

It would appear from interview comments that their expectation levels regarding rubbish disposal and hygiene/sanitation issues were very low. Thus, these issues did not effect their satisfaction. For example, it seems that notwithstanding one respondent's unhappiness with the hygiene and sanitation issues in the Park he rated the achievement of his four reasons for visiting SNP as "8" on a nine-point scale.

If visitors experienced the Sherpa culture and lifestyle, and viewed the Himalayan scenery of Khumbu, they were satisfied.

"Personally for me, mountains and the local people were the main reasons for visiting this Park. Once these reasons - viewing mountains and being with the locals - were fulfilled, the other things like unhygienic foods, uncomfortable accommodations, and inconvenient toilets did not lessen my satisfaction " (in-depth interview #16).

If the weather was good and they could make it up to Namche, all of their reasons for visiting SNP were met. Most of the visitors who wanted to take a high altitude trek had done so. A few could not make it because of serious health problems but they were also highly satisfied.

## **8.4 Visitor Perceptions and Concerns**

"To identify visitor perceptions and concerns about the Park" was the fourth objective of this study. The following discussion reflects visitor "concerns" and "perceptions" (senses) of the Park. "Visitor preferences" are discussed in terms of the issues which they identify as concerns. In the second part, "visitor perceptions" are analysed in terms of "sense of place".

### **8.4.1 Visitor Concerns**

SNP visitors recognised the economic benefits which the locals earned from tourism. The benefits which the locals have earned from tourism are not without costs. The visitor concerns were mainly about environmental, socio-cultural and hygiene/sanitation problems. Some of the problems were accelerated by the tourists but others have been generated by them. For example, the demand for firewood has increased because of tourists while other problems like rubbish, children begging and lifestyle changes in the young generation are mainly a result of tourist influences.

### **8.4.1.1 Environmental Concerns**

Almost 55 percent of respondents reported that they felt firewood to be overused or greatly overused.

"Unless you are ecologically aware, there would be a tendency to burn more wood.... At the end of the day, if you go like this, there will not be left a single tree and it will be too late by then" (in-depth interview #3).

Rubbish is another major concern to the SNP visitors. Most of the visitors reported that rubbish disposal is very poor.

"Lots of rubbish is brought up by the tourists as well as by the porters. Basically, the porters' mess is a result of the tourists who hired them" (in-depth interview #11).

Since 1991, a pollution control project has begun to manage the rubbish through a community approach. It still needs to do a lot more. This was the researcher's third visit to the Park. Compared with the first two visits (1983 and 1985), the rubbish disposal inside the Park was much improved this time. However, the pollution control project needs to expand its jurisdiction from inside to outside the Park towards Jiri and other popular tourist tracks leading to the Park.

Some of the visitors (especially the repeat visitors) commented about the visual impacts of the new "luxury" hotels/lodges at Namche and Gokyo. Some of them mentioned that they felt it is the local people's right to build a house according to their choices. However, being a world heritage site, it was felt that the mandates of the Park have to come to the fore.

"Most of the lodges at Namche look very fancy and colourful with big glass windows. The new lodge at Gokyo does not fit at all, at least at this altitude. It looks good and flash but does not suit the environment. Big glass windows, that is really bad" (in-depth interview #7).

"It is people's right if they want to develop or make a big hotel...if they can afford it, and we can't stop them. It would be nice to leave it the way it is now or it was some decades ago. I would not prefer to see it get built up too much more. But, I would not say it has to stay as it is

right now or has to be put back as it was ten years ago, because it is impossible. However, it would be nice to keep it fairly traditional from outside and try to make it as modern as possible from inside" (in-depth interview #3).

Visitors were concerned not only about firewood, rubbish and buildings but they were also concerned about other things like trail erosion and dusty trails due to overuse (especially by cattle porters), bridge conditions, timber cutting for building houses and porters urinating along the trails. These were mentioned by a minority of respondents.

Thus, a conservation programme to educate locals about the importance of the Khumbu environment is important. It is equally important that the tourists need to be informed about the values and beliefs of the local people and the bio-physical environments.

#### **8.4.1.2 Cultural Concerns**

"I experienced...Nepalese losing their own culture and replacing it with the western culture, which I think is sad, because, it is part of the reason tourists come: just to experience Nepal and Nepalese. If they give everything up, they have to be western. There would be no point of coming all this way.... But, I don't blame the Nepalese because they would like to lift up their standards of living and like to use western facilities. ...East like to be West and West like to be East" (in-depth interview #1).

This opinion clearly points out the visitors' concerns about the changing culture of the Sherpas. This is an effect of tourism on the host community. Basically, tourists have much higher standards of living than the Khumbu locals and the locals would like to imitate the tourists, seeking better facilities and a better lifestyle.

"I think tourist standards are probably too high..., directly or indirectly, they seek facilities like at home. That influences the locals. First locals try to meet the needs of the tourists for better income and slowly they get used to it themselves" (in-depth interview #1).



"Now I can see many hot showers available which were not here three years ago in my last visit. Perhaps a few years after there would be nice shower rooms with attached flush toilets in each house and much more than that. I will be happy to see toilets cleaned but not flushed and I don't need a hot shower at this place unless it is not affecting the environment..." (in-depth interview #13).

A change in culture has already been noticed by the local Sherpas as well. Most of the young Sherpas are being influenced by the changing environment of Khumbu because of the tourists and education<sup>1</sup>. The young Sherpa generations are somehow losing their cultural inheritance.

*"...mero mahilo chhorale Sherpa bhasa bolnai jandaina, bujhna ta bujhchha tara pharkauna sakdaina. Kathmanduma padhne bhayakole dherai tehin baschha, chhuttima matra ghara aaunchha, hamro culture ta uslai kehi thaha chhaina..."* (local in-depth interview #34).

"My second son can't speak the Sherpa language. He can understand but can't answer. He goes to school in Kathmandu and he lives there. During the holidays he comes home [to Namche]. He knows nothing about our culture."

Sherpas will need to teach their children about the values and beliefs of their own culture. If the Sherpa culture is influenced by tourism or any other dominant culture and changes its traditional values/beliefs or lifestyles, the Khumbu region will lose one of its unique tourist attractions. This could possibly have negative economic effects. The Park management has to give priority to protect the Sherpa culture from being lost. At least, it should be protected in a way that enables a tourist to experience the traditional way of Sherpa life.

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<sup>1</sup>. Young Sherpas, whose parents can afford it, go to Kathmandu or other places for their education. Here they are influenced by other dominant cultures. Even in the Khumbu schools, the children are not taught about the values and beliefs of their own culture. To protect the Sherpa culture, the children should be taught about it at school.

### **8.4.1.3 Hygiene/Sanitation Concerns**

Visitors rated the toilet facilities as less than reasonable in the most preferred hotels/lodges and as poor to very poor in the least preferred ones (Table 7.11). Similarly, in the campsites, they rated toilet facilities (campsite toilet facilities were usually portable toilet-tents) as less than reasonable in both the most preferred and least preferred campsites (Table 7.12). Food and accommodation were rated as being reasonable or good. However, from the visitors' comments and interviews, it appears that they anticipated the facilities available in the Khumbu hotels/lodges would be of low quality. Thus, they evaluated these facilities in terms of these anticipations rather than from their own standards. Although, they did not wish to make the standards of these facilities the same as western standards, they felt that there should be an improvement so that the visitors could feel safe about their health. They felt that this would improve the locals' health as well. One of the respondents, on his ninth visit, states:

"Compared with the last one or two decades, Sherpa standards of living have remarkably improved. About a decade ago, none of them had toilets but now at least each hotel/lodge has got a toilet.... Still they have to improve a lot, especially, in terms of hygiene and sanitation" (in-depth interview #3).

One of the respondents, who was a first time visitor, comments about the hygiene and sanitation:

"The filthy conditions of living of locals is disgusting. The Saturday market is the most horrible I have ever seen in my life. ...[S]ome very minor hygiene measures could improve visitors' health greatly, for example, a small amount of water and a small piece of soap available to wash hands after going to the toilet" (respondent #213).

Most of the visitors were concerned about the toilet conditions. They felt there had to be an improvement - it should not be very flash but needs to be clean and comfortable.

"I would like to see better toilets. I don't mean flush toilets but just something comfortable..." (in-depth interview #11).

Nearly 50 percent of visitors reported that they had some kind of health problems (eg., diarrhoea, dysentery, food poisoning, stomach upset/inflation, vomiting, colds, coughs, headache, bronchitis, sore-throat, sinus infection and altitude-sickness). Most of them reported they felt the stomach problems were because of unhygienic preparation of food and the contaminated water (although the visual quality of water was good). Thus, the management focus should be on the standard of the Park facilities and standards in the hotels/lodges so that the visitors do not have problems because of hygiene and sanitation.

#### **8.4.1.4 Policy and Management Concerns**

Some of the trekkers commented about the slow process of getting a trekking permit and/or a visa in Kathmandu. Most visitors, especially the independent budget trekkers, were concerned about the newly ratified trekking policy (in October, 1991). Their complaints were about the regulation making it mandatory to exchange U.S.\$20 per day per person to get a trekking permit<sup>2</sup>.

"This is concerning all individual travellers in Nepal -the change of U.S. \$20 a day. You can live and trek here on a base of four or five dollars a day. This policy makes Nepal a very expensive country. We thought about staying longer in Nepal but we had to shorten our visit because of this. Does the government want only organised tours, only people spending U.S. \$100 a day? I think, if budget travellers don't come any more, a lot of people will lose their jobs in the hotels/lodges. Is it good for a poor country? We won't come again to Nepal because of this..." (respondent #242).

In developing countries, the number of tourists is increasing each year and putting pressure on the resources. Nepal is also facing the same problem. The policies of the developing countries, especially for tourism management, evolve through trial and error. These countries have to find out which policy is best to maximise

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<sup>2</sup>. This policy was removed in February, 1992.

foreign exchange earnings without damaging the country's resources. Perhaps, this could be the reason that Nepal first endorsed the U.S.\$20 exchange policy. After a few months trial, its weaknesses were realised. Thus, it was cancelled and a new policy in which the Park entry fee and the mountaineering fee were increased was introduced (eg., the Park entry fee increased from NRs.250 to NRs.600 per individual and the Sagarmatha climbing fee increased from \$U.S.10,000 to \$U.S.50,000 for a group of five).

Visitors were also concerned about the Park entry fee. Many of them commented that the fee should be utilised for the management and development of the Park rather than collecting it for central government revenue.

"About the entry-fee, the thing that makes me unhappy is what I can see of the Park administration. I am not too impressed. I don't mind paying 250 rupees at the Park entrance but I do not see that the money is spent here. That's why I mind it. Even 250 rupees is too much. I would not mind even paying 1,000 rupees as the Park entry fee but the way the money is spent does not convince me" (in-depth interview #3).

Developing countries often view tourist income as an opportunity to obtain finance for priority needs. Improving the comforts of visiting tourists is not viewed as one of these priorities. Nepal is spending a large amount of money for managing and conserving the National Parks and Reserves compared with money spent on other areas of the country. Nepal has to look after other under-developed parts of the country and to provide at least basic facilities like drinking water, schools or health for the citizens who do not have any source of income and are living in remote areas of the country. However, at present, the government is developing policies which will enable parks/reserves to utilise about 50 percent of the revenue of the entry fee for their management.

Visitors would have appreciated the readily availability of more information (if not world-wide at least at the arrival counters of Kathmandu International Airport) about the tourism policies of Nepal such as how to get visas and trekking permits. At the Park entrance gate, they wanted information about altitude-sickness, cultural values and rubbish disposal. This information should be provided.

Visitors also commented about the Royal Nepal Airline Corporation's (RNAC's) flight arrangements to Lukla. At the time of field work (December, 1991 and January, 1992), the researcher noticed that most of the tourists who had return air tickets could not fly out of Lukla on the scheduled date. The researcher talked about it with one of the RNAC staff at Lukla and was told that the biggest problem was the weather conditions associated with the Lukla flights. In winter, usually every morning until 11 a.m., a thick fog covers Kathmandu. Thus, a plane (twin-otter) cannot take-off. In the afternoons, high winds develop over the mountains a plane has to fly to get to Lukla. It is very unlikely that a plane can land in Lukla on schedule in the winter season - most flights are cancelled. In summer, five flights to Lukla and five flights out of Lukla were possible everyday. This schedule was not changed for the winter. As a result, a big crowd of tourists congregated at Lukla airport. Some of them were there for more than two weeks just waiting for a plane. Some of the tourists cancelled their tickets and trekked to Jiri. Some of them, who could afford the cost, hired a helicopter. In the winter, these flights need to be rescheduled and the new schedules need to reflect what can actually be accomplished.

#### **8.4.2 Sense of Place: A Discussion of Visitor Perceptions**

As mentioned earlier in this chapter, images are the perceptions of a tourist about a destination before visiting that destination, whereas senses of place are the perceptions after visiting that destination.

"The individual's...personal interest...will determine which sense of place comes to the fore" (Sutton, 1992: 73). "Sense of place is...taken to mean...places which...[are] based on the individual's experiences of those places" (Eyles, 1985: 2). Based on the experiences of the visitors reported in this study, Sagarmatha National Park's senses of place can be categorised mainly into three types.

- Geographical Sense of Place,
- Environmental Sense of Place and
- Social and Cultural Sense of Place.

### **8.4.2.1 Geographical Sense of Place**

The geographical sense of place of SNP has its origins in the appreciation by visitors of the Khumbu landscape. The Khumbu Himalayas offer amazing beauty which gives rise to a strong sense of identity to the visitors. By trekking in the high mountains, all along the winding trails up and down the valleys, one can gratify not only a visual sense but also have a memorable physical experience. A visitor has an opportunity to explore his/her own strengths and acknowledge the physical forces of nature. This experience constitutes a geographical sense of place of the region.

"Unspoilt beautiful Himalayas made my trip wonderful. A memorable visit of immense value - one of those chances of a lifetime to gain an insight into the beauty and splendour of one of the world's most magnificent places" (respondent #158).

The geographical sense of place of Khumbu is an aesthetic appraisal of the landscape where visitors are astonished by the beauty of the Himalayas.

### **8.4.2.2 Environmental Sense of Place**

The environmental senses of place of SNP elicits very emotional and personal responses.

"We trekkers are the cause of deforestation for firewood. Locals' use is moderate but done in excess to cater for the tourists. The forest is depleting and giving way to erosion. The Nepalese Government must take initiatives, especially at the basecamps, where plants are sparse and slow growing.... Rather, encourage the use of kerosene. Though it costs much...I am prepared to pay" (respondent #156).

"It is sometimes difficult to judge human ethics and environment ethics. This is winter and it is very cold, sub-zero evenings, all the trekkers enjoy sitting near fire and eating hot food or drinking hot drinks. However, we have to be committed to protect Khumbu's unique resources. For this reason, I stopped using hot showers or hot water for washing. We should not expect hot water for showers. If we want comforts like home, better we stay at home" (respondent #131).

"I'm very much concerned about the sanitation and garbage which contaminated all the Khumbu stream-water and polluted the Khumbu environment. Washing in the streams and using open toilets (especially behind the rocks or trees) is environmentally unethical. Quite a bit of garbage has been left all along the trails and chucked over the hill-sides, in the creeks or behind the rocks. Garbage comprised of plastic bags, bottles, tin-cans and batteries. These things are new for the Sherpas and the children are using them as toys. That could be very dangerous. They (Sherpas) need to be educated about how to deal with it. The visitors should know better, but many don't. They also need to be informed. The process of burning plastics creates toxic gases which are hazardous to everybody. Plastic is better off buried in the ground. Batteries are extremely toxic and if tourists bring them into the Park then they should take responsibility for their own toxic waste and bring it back to their own country, don't leave it here to pollute the Sherpas' water supply as well as of everyone downstream - all the way to Bangladesh" (respondent #87).

The lack of environmental ethics/practices in SNP was taken as a matter of serious concern. Visitors emphasised the need to protect the Khumbu environment from being abused by visitors as well as locals. Use of firewood, rubbish disposal and water contamination were the main areas of visitor anxiety.

#### **8.4.2.3 Social/Cultural Sense of Place**

The Khumbu Sherpas and their lifestyle have become the dominant components in building the social/cultural sense of place of the Park. In the social/cultural sense of place, visitors valued the times spent with the locals as well as with their own families (if they visited with family) or social groups.

"An unique experience to share with my family. The experience which we will treasure all our lives. I will never, ever forget setting the goal for our family and having the dream turn out better than I imagined" (respondent #112).

"For me, travelling and meeting other people is very important. The experience which I have in Khumbu is tremendous. Even in their hard life, Sherpas are friendly, courageous and always smiling. This knowledge can modify my vision of things and bring other elements to my life" (respondent #148).

"Meeting people from other countries is nice though. For me, visiting Khumbu was to be more with the locals but I visited only popular tourist areas - Namche and Tyangboche, which I have seen as just another tourist. Next time, I will visit less tourist areas where I can more truly see Nepali lifestyle and customs and meet people on a more personal level. This time, experience is worthwhile" (respondent #225).

Tourists gain a social cultural sense of place through their encounters with the locals. The visitors tried to associate with the locals because they wanted to understand local lifestyles so that they could respect locals' culture and feel comfortable with them. In the recommendation section some suggestions are given on how to protect the Sherpa culture.

### **8.5 Local Attitudes to the Visitors**

The following discussion is made to justify the fifth objective of this study which is, "to identify attitudes of local residents toward the visitors". The discussion covers interpretations of the comments and interviews of the local respondents regarding their images, preferences, perceptions, beliefs and impacts of the visitors.

The attitudes of the citizens in the destination community are important for the success of tourism in the area. How locals see tourism depends on the image that locals have in advance about the tourists.

*"Touristsharu lai khusi pare pachhi badhi tourist aaunchhan ra badhi paisa kamauna sakinchha. Tesaile uniharu sita hamile ramro sanga bolnu parchha ra sakesamma ramro khane/basne babasta garnu parchha. Touristsharu khusi bhaya bhani paisa jati magyo teti dinchhan..."* (local in-depth interview #6).

"If we can make tourists satisfied, more tourists will come and we can earn more money. Therefore, we should talk politely with them and we should provide them good food and accommodation. If tourists become satisfied, they willingly pay as much as we charge them for...."



### **8.5.1 Local Images of the Visitors**

The Khumbu Sherpa images are predominantly influenced by the tourists' money. Tourism has become the most lucrative source of income for the Khumbu locals. However, the biggest beneficiaries are the hotel/lodge owners and/or travel/trekking agencies in Kathmandu. In Nepal, if something is advantageous, people often call it - "*sunko kukhuri*" - ("a hen which lays golden eggs"). For the Khumbu people, tourism has become a "*sunko kukhuri*".

Khumbu locals believe that the tourists can pay high prices for any services (such as, food, accommodation, local goods or a guide/porter). A price which is cheap for the tourists is often too expensive for Nepalese locals. The overriding reasons for the locals showing courtesy and empathy to the tourists is for the anticipated economic benefit or for a chance to travel abroad. If a tourist is pleased with their services, some locals believe that the tourist may offer them a chance to visit overseas or offer to educate their children abroad. In Khumbu, there are many Sherpas who have been to America, Canada, Europe, Germany, France or New Zealand and some Sherpa children are studying abroad in France, America or Canada (personal experience, field work, 1991/1992).

The majority of the local residents evaluated tourism impacts positively. The issues which visitors are concerned about probably are not considered as big problems by the majority of the locals, at least not at the present stage of tourism development. However, a few local respondents indicated some issues (such as, change in culture, lifestyle and rubbish problems) which they feel could be serious problems in future.

Although in existence for over 40 years, Khumbu tourism still does not provide basic tourist conveniences to the hygiene/sanitation levels that the tourists would like. Khumbu tourism can be classified as still being at the exploration stage where it is believed the locals and the tourists live in empathy and harmony with each other. Once it reaches later stages of development, then more locals may see

the issues as being antagonistic. For this, the majority of Khumbu people need to be able to appraise the importance of their own resources and the values of their own culture. When they recognise their own values and culture, they are likely to be more reluctant to sacrifice these for the tourist dollars.

### **8.5.2 Local Preferences and Beliefs: Guided Versus Independent Visitors**

A majority of locals indicated that they felt tourists travelled in groups. In the in-depth interviews when asked what type of tourists they prefer, the majority of the hotel/lodge owners preferred independent, self-organised trekkers whether in groups or individuals. The farmers and guides/sirdars preferred agency organised tourists in groups. The Park staff preferred guided tour groups or individuals. The farmers and guides/sirdars mentioned that they can get jobs from the agency organised tourists. The Park staff mentioned the problem of rubbish and firewood. They claimed that the organised groups or guided tourists use kerosene and are controlled by the guides/sirdars but that the independent freelance travellers had no such control. The hotel/lodge owners claimed that the rubbish problem is because of the group organised travellers and mountaineering expeditions and that the independent travellers stay at hotels/lodges and the hotel/lodge owners are responsible for their rubbish.

### **8.5.3 Local Perceptions and Preferences About Visitor Numbers**

The majority of the local respondents (84.3 percent) perceived the present visitor numbers (in 1991) as being "reasonable" or "high". The majority of locals (77.3 percent) also perceived this number as "increasing". In contrast, 75.0 percent of respondents suggested that the visitor number should be increased.

*"Hamiharu ko aru ke upaya chha ra! Yesto bikat thaun ma yehi tourist pesa ta aeta upaya chha banchne. Touristharu jati badhi aayo hamiharule uti badhi paisa kamauna sakchhaun. Tesaille hamiharulai ta touristharu badhi aaya ma nai phaida hunchha"* (Local in-depth interview #32).

"What else can we do! In such a difficult place, tourism is the only alternative to survive. The more tourists that come means that we can earn more money. Therefore, it would be better to increase the number of tourists."

There is high leakage of money in Khumbu<sup>3</sup>. Almost none of the money earned from tourism stays in Khumbu. Information from my informants suggests that many of the rich Sherpas spend most of their money to buy a piece of land or a house in Kathmandu. The only money which stays in Khumbu is just sufficient to run day to day businesses like hotels, lodges and teashops or to buy daily commodities for the family. The Khumbu subsistence farmers produce potatoes, barley and buckwheat, but there are no surpluses. Most of the commodities are bought in the Saturday market and almost all of the commodities in the Saturday market are brought by the *dhakre* from the low lands.

Because of the harsh life of the majority of the Khumbu people, they would like an increase in the visitor numbers because they think if more tourists come they will earn more money and can then afford to buy their necessities in the Saturday market or elsewhere. Eventually, this will provide some relief from the harshness of their daily lives.

#### **8.5.4 Local Evaluations of Visitor Impacts**

At the present stage, locals value tourist money more than anything else and this tends to influence their views and opinions of visitor impacts on their culture and society. The Park staff, other officials and teachers are more realistic observers of what is happening in the local Sherpas' day-to-day life. They can perceive the change in Sherpa foods, lifestyles and cultural ritual celebrations.

*"...sthaniya Sherpaharule touristharule asar pareko chhaina ta bhanchhan, tara mero 12 barsa ko anubhav ma Sherpaharu ko rahan-*

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<sup>3</sup>. It is not known how much of the money spent by a tourist in Khumbu stays there. This is a high priority for future research.

*sahan/riti-riwas ma dherai pharak dekheko chhun. Udharana ko lagi, 'thangi' parba ma sherpa thiti/thita haru jamma hunchhan ra gaune/nachne garchhan; pahile sherpa git gaune ra purano sherpa styleko nach nachne garthe bhane aajabholi jahan pani angregi music lagaune ra disco dance garne garchhan...*" (Park staff in-depth interview #3, December, 1991).

"...Sherpas usually say that there is no influence of tourists on their culture but in my 12 years experience, I have seen a lot of changes in their lifestyle and culture. For example, in their 'Thangi' festival, Sherpa boys and girls get together and they sing and dance; previously they used to sing Sherpa-songs and dance in traditional Sherpa-styles but in these days they play English music and dance disco-style...."

Every year, SNP trekking routes are maintained by the Park administration. Thus, the park staff see it as an ongoing maintenance job and not as a problem. Only 21.4 percent of Park staff evaluated the trail conditions negatively. The hotel/lodge owners and the "others" group evaluated trail conditions more negatively (32.6 percent and 41.2 percent, respectively). The farmers group who evaluated the trail conditions negatively was relatively low (20.0 percent). The reason for this is either the farmers are not aware of it or they do not use the park tourist-trekking routes very often.

Relatively high percentages of all groups perceived firewood and rubbish problems negatively. The firewood problem was perceived highly negative by the Park staff (75 percent, Table 7.22). Of the hotel/lodge owners (62.8 percent) evaluated it negatively, while of the farmers (31.3 percent) evaluated it negatively. The difference in perceptions between hotel/lodge owners and farmers about the firewood could be because the hotel/lodge owners use so much more firewood to cater for tourists than farmers. In terms of the rubbish problem, park staff perceived it as highly negative (78.6 percent). The "others" group saw it as negative (57.1 percent). Both hotel/lodge owners and farmers evaluated it negatively by 40 percent.

A better alternative for firewood is urgent. Hydro-power (under the present system) is not likely to be an effective alternative for firewood, until it provides full

power for cooking and heating for the Khumbu locals as well as catering for the increasing number of tourists. Rubbish has to be managed or recycled by the installation of a small recycling project. A feasibility study of such a project might help to find out the best possible type of such plant for the area and the best place to install it.

## **8.6 Review of the Hypotheses**

In this section, the research hypotheses results are presented and analysed.

H1: The majority of visitors will list trekking, viewing scenery, seeing Mt. Everest and experiencing local culture as their main reasons for their trip to SNP and also these will be the main activities in which they would participate while in the Park.

The result showed that this hypothesis was true. About 50 percent or more respondents indicated that trekking, viewing scenery, seeing Mt. Everest and experiencing local culture were their main reasons for visiting SNP while other reasons were listed by less than 30 percent of the visitors (Table 7.4). More than 75 percent of respondents indicated that they did participate in these activities while in the Park (Table 7.5).

If more tourists are wanted then marketing can focus on these activities. Brochures and advertisements can contain relevant information to facilitate these activities.

H2: Of the four most important reasons for visiting the Park, the majority of visitors will rate those reasons as having achieved a "five" on a nine-point achievement scale.

Table 8.2 shows that these four reasons were rated higher than seven. Thus, the hypothesis was rejected. It was originally thought that possibly the tourists might rate some of their experiences negatively. It was not expected that their satisfaction levels would be so highly positive.

**Table 8.2 Achievement Ratings of the Top Four Reasons for Visiting SNP**

Top Four Visitor Reasons	n	Mean	Std. Dev.	K-S Z *	2-tailed P Value
Trekking	183	8.142	1.263	4.548	0.000
Viewing Scenery	162	8.210	1.018	3.736	0.000
Viewing Everest	123	7.228	1.541	2.040	0.000
Experiencing Local Culture	127	7.898	1.463	3.403	0.000

Achievement Scale

1	2	3	4	5	6	7	8	9	
+-----+-----+-----+-----+-----+-----+-----+-----+									
Not achieved at all			Only achieved a little			Mostly achieved		Completely achieved	

\* K-S stands for "Kolmogorov Smirnov Goodness of Fit Test". (The higher the K-S Z value the more important is the contribution of the reason for visiting).

H3: On a five-point scale (very good to very poor), the majority of those visitors who stayed at hotels/lodges will perceive the following hotel/lodge facilities as "reasonable":

- accommodation,
- food quality,
- toilets,
- availability of water and
- service (hotel service),

Table 8.3 shows that in both the most preferred and least preferred hotels none of the tourists rated any of the facilities as "reasonable". All ratings were significantly different than "reasonable" thus the hypothesis was rejected. However, the mean shows that the toilet facilities were indicated around "reasonable" in the most preferred hotels/lodges and the other facilities were rated more than "reasonable". In the least preferred hotels/lodges, all the other items

except service were indicated below "reasonable". Service was scored at just "reasonable". The standard deviations (between 0.84 and 1.124) of all facilities show that fairly large numbers of respondents rated these facilities below reasonable. These visitor evaluations must be addressed and a standard should be maintained among all the hotels/lodges so that the facilities are provided at a consistently reasonable level.

**Table 8.3 Visitor Perceptions of Hotel/Lodge Facilities**

	n	Mean	Std. Dev.	K-S Z Value	2-tailed P Value
<b>In the Most Preferred Hotels/Lodges</b>					
Hotel Accommodation	219	3.918	0.874	4.170	0.000
Food Quality	212	4.127	0.84	3.652	0.000
Toilets (Sanitation)	216	2.963	1.091	3.261	0.000
Availability of Water	213	3.469	1.093	2.823	0.000
Service in hotels/lodges	215	4.242	0.847	3.898	0.000
<b>In the Least Preferred Hotels/Lodges</b>					
Hotel Accommodation	187	2.439	0.984	2.770	0.000
Food Quality	177	2.712	1.124	2.661	0.000
Toilets (Sanitation)	189	1.836	0.956	4.139	0.000
Availability of Water	185	2.541	1.189	2.275	0.000
Service	180	3.017	1.111	2.901	0.000

**Scale**

Very good	Good	Reasonable	Poor	Very poor
5	4	3	2	1

H4: On a five-point scale (very expensive to very cheap), the majority of those visitors who stayed at hotels/lodges will perceive the food price and accommodation costs as "reasonable".

Table 8.4 shows that the food price and accommodation costs in the most and least preferred hotels/lodges were rated as being between cheap and reasonable. The standard deviation indicates that about half of the respondents rated these as cheap or very cheap. Thus, the visitors indicated they would like food and accommodation conditions improved and that an increase in charges for these would not be unreasonable.

From hypotheses three and four, it can be concluded that tourists are looking for better quality food and accommodation and are willing to pay for these. Hotel/lodge operators may wish to get together to develop strategies whereby they might better meet customer needs.

**Table 8.4 Visitor Perceptions of Food and Accommodation in SNP**

	n	Mean	Std. Dev.	K-S Z Value	2-tailed P Value
<b>In the Most Preferred Hotels/Lodges</b>					
Food Price	208	2.731	0.813	4.367	0.000
Accommodation Cost	212	2.462	0.931	3.454	0.000
<b>In the Least Preferred Hotels/Lodges</b>					
Food Price	177	2.712	0.918	3.255	0.000
Accommodation Cost	180	2.217	0.965	2.832	0.000

**Scale**

Very Expensive    Expensive    Reasonable    Cheap    Very Cheap  
 5                    4                    3                    2                    1



H5: On a five-point scale (very good to very poor), the majority of those visitors who stayed at campsites will perceive the following camp-site facilities as "reasonable":

- campground,
- toilets and
- availability of water.

Table 8.5 shows, campers in the most preferred campgrounds indicated that they felt the campground and the availability of water was more than reasonable and that the toilets were less than reasonable (all significantly different from "reasonable" at the 0.10 level of significance). It is noted however that there was

**Table 8.5 Visitor Perceptions of Campsite Facilities**

Variables	n	Mean	St. Dev.	K-S Z Value	2-tailed P Value
<b>Most Preferred Campsites</b>					
Camp Ground	83	3.795	0.907	2.076	0.000
Toilets	75	2.880	1.052	1.952	0.001
Availability of Water	68	3.338	1.016	1.714	0.006
<b>Least preferred Campsites</b>					
Camp Ground	67	2.269	1.053	1.618	0.011
Toilets	65	2.077	1.020	1.803	0.003
Availability of Water	57	2.579	1.133	1.425	0.034

**Scale**

Very good	Good	Reasonable	Poor	Very poor
5	4	3	2	1

a large standard deviation (0.9 and higher) meaning that there was a spread of opinions around the "reasonable" rating. In the least preferred camp grounds, all three were rated less than reasonable (level of significance of 0.10 or less for all).

Again, a large standard deviation indicates that there were those who rated these items less than reasonable and those who rated them greater than reasonable. It is suspected that many trekkers carried their own water treatment supplies and thus for many of them water was indeed "available".

If campsites want to cater for tourists, it is necessary that the quality of the campsites, the toilets and the water be improved. A customer rating of "reasonable" is not sufficient. It is recommended that a set of camp ground standards be established and that this information be passed on to the camp ground operators through village meetings, seminars, workshops or through one-to-one talks. The feasibility of government grants to assist with the improvement of camp grounds should be explored.

H6: On a nine-point crowding scale, the majority of visitors will perceive crowding as a "five".

The mean of the visitor rating of crowding on the nine-point scale was 3.5 (significant at the 0.10 level of significance; Table 8.6). There was a large standard deviation indicating a spread of opinions from those who felt a sense of crowding and those who did not. The study was done during the tourist off-season. There could be a higher crowding perception during the high tourist season. The question of crowdedness should be asked of tourists during the tourist high season (March/April and October/November). Also, "crowding" should be examined in more detail in relation to trails, campsites, hotels, etc. In addition, the carrying capacity in SNP relative to physical impacts as well as visitor perceptions should be studied with an aim to determine alternative trails, the number of campsites needed, and the possibility of limiting visitor numbers.



**Table 8.7 Repeat and First Time Visitor Perceptions of the Hotel/Lodge Facilities**

Facilities	n	Mean	Std. Dev.	Anova F prob. *
Trail	1st. time = 222 Repeat = 40	3.50 3.25	0.896 1.006	0.119
Rubbish	1st. time = 218 Repeat = 41	1.853 1.854	0.949 0.989	0.998
Toilets **	1st. time = 170 Repeat = 32	2.96 3.06	1.106 1.134	0.629
Hotel Service **	1st. time = 168 Repeat = 33	4.23 4.24	0.855 0.867	0.950

**Scale**

Very good      Good              Reasonable              Poor              Very poor  
5                      4                      3                      2                      1

\* = None of the differences between the means is significant.

\*\* = Toilet facilities and hotel/lodge services were tested only of the most preferred hotels/lodges for both repeat visitors and first time visitors.

H8: The majority of local respondents will evaluate the visitor impacts on (job opportunity, economic impact, local culture, young people, trails, forest for firewood, religion, and rubbish) as being negative.

The majority of visitors evaluated six impacts positively (Table 7.21). The two impacts firewood and rubbish were evaluated negatively by just over 50 percent of respondents. Thus, the hypothesis was not true. Locals believe that tourists have a positive impact on their economy and culture. The strengths of these positive beliefs may be based upon a hope that the tourists will be a total solution to their economic problems. This can create a problem. If the locals are not more critical of some of the negative side-effects of tourism, they may not take steps to protect/preserve their culture, etc. until it is too late. They are (to a certain degree) aware of the negative effects of tourism in relation to firewood consumption and

rubbish disposal. They need to be aware of other possible negative effects of tourism so that they can proactively plan for a future of their liking. To this end, it would be valuable for the village leaders to attend a conference which objectively looks at tourism in SNP and its possible effects in the next decade.

### **8.7 Recommendations**

Based on the research results, the following recommendations are made for management as well as for future research.

#### **For Management**

Visitors were concerned about the hygiene and sanitation in the Khumbu hotels, lodges and campsites. Park administration should impose certain reasonably acceptable standards so that health safeguards for the visitors and locals are addressed. Health and hygiene education should be available in the villages as well as in the hotels and lodges. A hotel management committee should be organised from among the Hotel/lodge owners and certain rules should be formulated and monitored.

Rubbish and firewood were also a major concern. Certain strict policies should be promulgated and strictly enforced to address these issues. If the visitors are organised by a trekking agency then that agency should be responsible to take out all their rubbish from the Park. For the climbing expeditions, although the rule of "pack in and pack out" already applies it should be more rigorously enforced.

Brochures about rubbish disposal, altitude sickness (preventive measures and remedies) and the values of the local culture should be published and made available to the visitors. An accurate map of the

Park illustrating the main tourist trails should be available for sale to visitors at the Park Visitor Centre. An assessment of other sale items for tourists which could be made available at the Park Visitor Centre should also be conducted.

A conservation education programme should be conducted to educate locals on how to handle rubbish and firewood. They should be taught about efficient wood-stoves which consume less firewood and save. Alternative energy to firewood is necessary. Kerosene would work but needs to be made available by the Park administration. For this, a feasibility study is needed to determine how it could work and how its use could be encouraged. It is quite clear from discussion with respondents that it is not simply a matter of education or knowing. What is needed is a range of incentives (perhaps subsidies) so that conservation of firewood is more financially attractive than its utilisation.

The locals should also be taught about how rubbish disposal can be managed. It would be effective perhaps if the pollution control project provided bags or baskets to every household or at least to every hotel/lodge and shop/tea-shop keeper. Rubbish dump sites should also be set aside where all the rubbish can be collected and either re-cycled, composted, buried or burned.

Locals also should be taught about the importance of their cultural values. Among the locals there would be some people that are very good in cultural programmes. These people could be organised to act as "guardians" of their cultural activities in ways that would retain cultural identity as well as entertain the visitors. It would be appropriate to include cultural studies in the Khumbu schools and to arrange meetings with the locals to make them aware of their own cultural values.

Most young Sherpas are guides or sirdars. They have a particular responsibility to pass on accurate information to the tourists. Most of the guides/sirdars are not aware of the values of the local resources and culture. Thus, they must be trained properly so that they can share appropriate information with tourists about the values and beliefs of the local culture and resources. A leadership training course for the guides is necessary. The guides should also be trained to deal with the situations that could arise while trekking in the Park (such as first aid, Park policies, altitude-sickness, etc.).

To increase co-ordination between the Park administration and the locals it is important that the Park administration publish a regular bulletin about Park programmes and policies or arrange regular meetings with the locals so that locals are aware of what is going on in the Park and so they can pass on accurate information to the tourists.

During the formulation of local policies a "bottom up" process might be a more successful approach to address the community needs rather than a "top down" process. Thus, a process of community development needs to be understood and practised by the Park personnel. For community tourism planning, site specific policies rather than general policies might be more helpful as the cultural and resource values might be different from place to place.

### **For Further Research**

The data for this study was collected over a two month period (December and January). There could be differences among those visitors who visited in the other months or in the high tourist seasons (March/April and October/November). Thus, a year round study would result in more generalisable research findings. The majority of the respondents of this

study are from English speaking countries because the questionnaires were written in English. There is a possibility that the Japanese and Korean tourists, who primarily visit in December and January, might have different attitudes.

A majority of respondents felt that tourism increased inflation. A study about inflation and its effects might help to set a certain rate of increase in wages for porters and to address the local problems caused by inflation.

It has been mentioned that firewood consumption is high largely because of tourists. A study to assess the net yield of forests per year and the consumption rate of firewood and timber per year from particular forests is needed. This result will tell how much firewood and timber can be used per year on a sustainable basis. To address the actual impact of tourists on firewood, the study should set a control group of typical local households. These households will represent the actual use of firewood by the locals and this figure should be compared with the use of the hotels/lodges. In ascertaining the firewood needs of locals versus that of tourists, a policy might be established whereby tourists are charged appropriately to compensate for the resources consumed during their visits. This type of approach would fit in with the previously mooted idea of a range of incentives to help resolve the firewood dilemma.

Until now Khumbu tourism has been based on an "ad-hoc" and individual planning basis (i.e., almost every year a new Park manager is appointed to the SNP). Each individual manager applies different rules (other than the fixed rules and regulations) in the Park depending on what he thinks is right. Sometimes laws are interpreted differently which are not clearly defined. A tourism master plan for the Khumbu might help in managing the Park so that the Park and locals will both benefit.



To address the rubbish problem, a feasibility study for establishing a recycling plant is necessary. Such a plant, if not inside the Park but nearby between Lukla and Namche, would help to solve the problem of rubbish in the Park. In addition, this plant could provide compost to the locals that would help in Khumbu crop production.

Because of the cold, decomposition of sewage is very slow in SNP. Thus, a study of toilet efficiency might be helpful to improve the hygiene and sanitation conditions of the locals. A study of portable toilets (these should be economical and effective) for use at the basecamps is especially important to protect the water system of Khumbu from being contaminated by human waste.

## **8.8 Conclusions**

The Himalayas, the scenery, friendly locals and unique Sherpa culture are the main attractions of SNP visitors. These features of Khumbu have made trekking to this area an outstanding experience for most tourists. On the other hand, the rubbish problem, poor sanitation, unhygienic living conditions, damage to the forest, and dusty trails, are all of concern. These negative aspects were anticipated by many tourists and thus did not spoil their trip to the Park. However, if these issues could be better managed, the positive outcomes for the tourists and locals would be well worthwhile.

The interest of Khumbu hotel/lodge owners is in catering for the tourists rather than local people. This was noticed by the tourists as well as by the locals.

"...our two Sherpa friends' bunks were given away to the other tourists while we were out walking. We were paying for food and bed. We still had our beds but the Sherpas' did not, after we returned from our walk" (visitor respondent #228).

"...*hotelwalaharu le touristharu lai matra dhyan dinchhan hamiharu lai wastai gardainan. Kinabhane, touristharu le badhi paisa tirchhan ra hamiharu le teti tirna sakdainau...*" (local respondent - a guide - #134).

"...hotel/lodge owners attend only tourists and they don't care about us. Because tourists pay high price and we can't...."

The more tourists who come to the area, the more are the changes. It is not likely that what a tourist had experienced in the 1990s - the culture, lifestyle, empathy and courtesy of Khumbu Sherpas - will be the same a few decades from now. There will be more development and more available facilities. However, the experience will be more artificial, modern and formal and the culture will be "distorted" from the traditional values. In all of these matters, the presence of a World Heritage Site - Sagarmatha National Park - and its management are central and dominant for the future of acceptable tourism development. Integrated and strategic planning to address the issues highlighted in this study are urgently required.

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## Appendix A

### A Five Year SNP Visitor Numbers (1987-1991) Visited in Different Months

Months	Visitor Number in the Years: 1987-1991				
	1987	1988	1989	1990	1991
January	481	397	407	445	398
February	384	469	375	327	464
March	1017	1430	1335	1339	1333
April	1198	1496	957	1143	1440
May	304	532	485	543	491
June	26	42	68	49	42
July	13	28	14	38	29
August	66	79	61	72	63
September	135	268	248	214	320
October	2025	1560	1650	1541	2269
November	1910	1632	1521	2029	2112
December	772	893	722	808	703
<b>Total</b>	<b>8331</b>	<b>8826</b>	<b>7843</b>	<b>8548</b>	<b>9664</b>

Source: SNP office record at Jorsalle Entrance Gate (1991).

Note: In the fiscal year 1992/93, a total visitor number in SNP was 12,124 (source: Department of National Parks and Wildlife Conservation, Babarmahal, Kathmandu, Nepal, 1993).

**Appendix B**

**Visitor Questionnaire**



Department of Park, Recreation and Tourism,  
Lincoln University,  
P.O. Box 84,  
Canterbury, New Zealand

**SAGARMATHA NATIONAL PARK**  
**VISITOR SURVEY**

Dear Visitor:

Namaste/Kia Ora!

I am a Nepalese Masters student in the Department of Parks, Reaction, and Tourism at Lincoln University, New Zealand. I am conducting research on Sagarmatha (Mt. Everest) National Park.

The following questionnaire has been prepared to sample the opinions and experiences of tourists who visit the Park. Clear and accurate information is needed if the Park is to be managed in a way that will retain its full recreational potential without decreasing the quality of its natural resources.

I hope you will take part in this survey and help to build a complete picture of Park visitors, their needs and experiences. You can help by filling out the attached questionnaire if you are aged 15 years or older. Please return the completed form to the Park staff at the Park Entrance Gate, to the hotel receptionist, to the Sirdar (guide) in your group or to me personally.

The information you give will be treated in the strictest confidence.

Your co-operation in assisting me with my study is greatly appreciated. If you have any enquiries about the survey, please do not hesitate to contact me or my supervisors; Dr. P. J. Devlin and Mr. Rick Mansell at the above address.

Yours sincerely,

Megh Bahadur Pandey,  
(M. in Parks & Rec. Mgmt. Student),  
Lincoln University, Canterbury, New Zealand.

**QUESTIONNAIRE**

1. How did you hear about Sagarmatha (Mt. Everest) National Park (please tick all applicable answers)?

- (a) from family members             (d) in school/university              
 (b) from friends                       (e) radio/television/film              
 (c) word of mouth                     (f) tour operators/travel agencies     
 (g) pamphlets/books/magazines/newspapers/posters etc.              
 (h) Dept. of National Parks and Wildlife Conservation Office, Kathmandu     
 (i) club (please name)-----   
 (j) others (please specify)-----

2. On this trip, is this Park your:

- (a) main destination                        
 (b) part of a series of destinations

Last and next destinations-----

3. How did you get this Park from Kathmandu (please tick one)?

- (a) trekked from Jiri                        
 (b) flew to Lukla then trekked to the Park       go to question # 5.  
 (c) other (please specify)                       go to question # 5.

4. What was your reason for trekking from Jiri?

- (a) I could not get a plane ticket        
 why (comments)-----  
 (b) I like trekking                        
 why (comments)-----  
 (c) others                                    
 Specify-----

5. How many days did you stay in the Park? -----

6. Was any part of your trip to this Park arranged through a travel agency?

Yes [ ]

No [ ] go to question # 8.

7. How do you rate services that the travel agency provided for you (please circle only one number)?

Very good	Good	Reasonable	Poor	Very poor
5	4	3	2	1

Comments \_\_\_\_\_

8. What is the nature of your party/group?

- |                             |     |                      |     |
|-----------------------------|-----|----------------------|-----|
| (a) couple only             | [ ] | (e) travelling alone | [ ] |
| (b) with family             | [ ] | (f) school trip      | [ ] |
| (c) with friends            | [ ] | (g) group tour       | [ ] |
| (d) with family and friends | [ ] | (h) others (specify) | [ ] |

9. Please give numbers in your group:

male \_\_\_\_\_ female \_\_\_\_\_

Comments \_\_\_\_\_

10. Your visit to this Park is (please tick only one response):

- |                                       |     |
|---------------------------------------|-----|
| (a) an annual vacation                | [ ] |
| (b) organised by club                 | [ ] |
| (c) an educational trip (school trip) | [ ] |
| (d) an official visit                 | [ ] |
| (e) others (specify)                  | [ ] |

11. Where do you stay in the Park (please tick all applicable)?

- (a) in hotels/lodges  (c) others   
 (b) in campsites

If you ticked "others", please name and comment the facilities \_\_\_\_\_

---

12. If you did not stay or eat in any hotel at all, go to question # 14. How do you rate the facilities in the most preferred and the least preferred hotels/lodges in which you stayed or ate in? Please use the following scale and fill in the applicable boxes below.

Very good    Good            Reasonable    Poor            Very poor  
 5                4                3                2                1

	<u>Hotel-Most Preferred</u>	<u>Hotel-Least Preferred</u>
(a) Hotel accommodation	<input type="checkbox"/>	<input type="checkbox"/>
(b) Food quality	<input type="checkbox"/>	<input type="checkbox"/>
(c) Toilets (sanitation)	<input type="checkbox"/>	<input type="checkbox"/>
(d) Availability of water	<input type="checkbox"/>	<input type="checkbox"/>
(e) Service	<input type="checkbox"/>	<input type="checkbox"/>
(f) Others (list and rate) _____	<input type="checkbox"/>	<input type="checkbox"/>

Comments \_\_\_\_\_

---

13. How do you rate the cost for food and accommodation at the most preferred and the least preferred hotels/lodges you stayed or rate in (use the following scale and fill in applicable boxes)?

Very  
 Expensive    Expensive    Reasonable    Cheap            Very Cheap  
 5                4                3                2                1

	<u>Hotel-Most Preferred</u>	<u>Hotel-Least Preferred</u>
a) Food price	<input type="checkbox"/>	<input type="checkbox"/>
b) Accommodation cost	<input type="checkbox"/>	<input type="checkbox"/>

14. How do you feel about the number of hotels inside the Park?

- a) far too many hotels                          d) too few hotels                      
 b) too many hotels                              e) far too few hotels                  
 c) reasonable numbers of hotels

15. If you stayed at campsites, how do you rate the facilities provided at the campsites on the following scale (please fill in the boxes below)?

- |                            |      |                                |      |                                |
|----------------------------|------|--------------------------------|------|--------------------------------|
| Very good                  | Good | Reasonable                     | Poor | Very poor                      |
| 5                          | 4    | 3                              | 2    | 1                              |
|                            |      | <u>Campsite-Most</u>           |      | <u>Campsite-Least</u>          |
|                            |      | <u>Preferred</u>               |      | <u>Preferred</u>               |
| a) Campground              |      | <input type="checkbox"/>       |      | <input type="checkbox"/>       |
| b) Toilets (sanitation)    |      | <input type="checkbox"/>       |      | <input type="checkbox"/>       |
| c) Availability of water   |      | <input type="checkbox"/>       |      | <input type="checkbox"/>       |
| d) Others (list and rate): |      | _____ <input type="checkbox"/> |      | _____ <input type="checkbox"/> |

Comments -----

16. The quality of available drinking water in the Park was (please circle only one number):

- |           |      |            |      |           |
|-----------|------|------------|------|-----------|
| Very good | Good | Reasonable | poor | Very poor |
| 5         | 4    | 3          | 2    | 1         |

Comments \_\_\_\_\_

17. Mostly, how did you prepare your drinking water while in the Park (tick only one)?

- a) always boiled                                  d) always boiled or treated          
 b) always treated (chlorinated)              e) straight from tap/spring/river   
 c) sometimes boiled or treated              f) other means (specify)

\_\_\_\_\_  
 \_\_\_\_\_

18. What places have you visited in the Park? Please tick applicable answers.

- Only Namche area       Gokyo       Tyangboche  
 Kala-Patthar       Everest base camp       above base camp  
 Others (please specify) \_\_\_\_\_

Comments (reasons for visiting the place/s)-----

19. Have you visited the Visitor Centre at the Park Head Quarters?

Yes       No  go to question #21.

20. If yes, how do you evaluate the information available at the Visitor Centre (please circle appropriate number)?

Very Good	Good	Reasonable	Poor	Very Poor
1	2	3	4	5

Comments \_\_\_\_\_

21. How would you rate the present entrance fee (please circle one number)?

Too high	High	Reasonable	Low	Too low	Don't know
5	4	3	2	1	0

22. If Park administration were to raise the fee, how much of an increment would be preferred to pay (please tick one)?

- a) 0-4%            d) 21-30%            g) over 51%        
 b) 5-10%            e) 31-40%        
 c) 11-20%            f) 41-50%

Comments \_\_\_\_\_

23. Please indicate on the table below:

- a. Those activities you took part in while in the Park (Please tick as many as applicable).
- b. The **four** most important activities to you (mark the most important with "1", the next important with "2", etc.).
- c. The activities that you would like to do on some future trips (please tick all applicable).

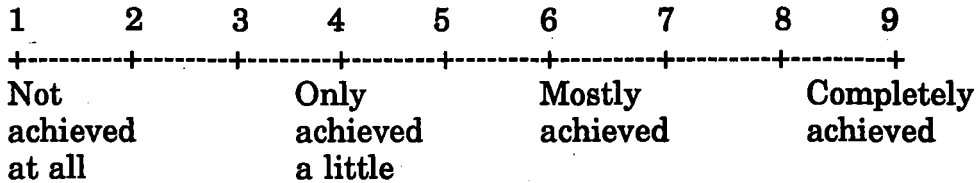
Activities	Activity (a)	Importance (b)	Future (c)
Mountain climbing			
Trekking in mountains			
Mt. Everest viewing			
Cultural sightseeing			
Photography			
Wildlife Viewing (other than birds)			
Bird Watching			
Research			
Viewing scenery			
Walking for Pleasure			
Nature Walk			
Camping			
Painting			
Others (please specify)			

24. Please list (in order of your importance) your **four** most important reasons (expectations) for coming to Sagarmatha National Park (1 = most important).

- 1-----
- 2-----
- 3-----
- 4-----

25. Of the FOUR most important reasons listed in question # 24, to what extent would you say these reasons were achieved? Please rate using the following scale.

**Achievement Scale**



**Reasons**

**Ratings**

- 1.----- [ ]
- 2.----- [ ]
- 3.----- [ ]
- 4.----- [ ]

26. How did you find the following (please check appropriate box)?

	Very Good (5)	Good (4)	Reasonable (3)	Poor (2)	Very Poor (1)
Trail condition					
Rubbish disposal					
Sign post conditions					
Sign post placements					

Comments \_\_\_\_\_

\_\_\_\_\_



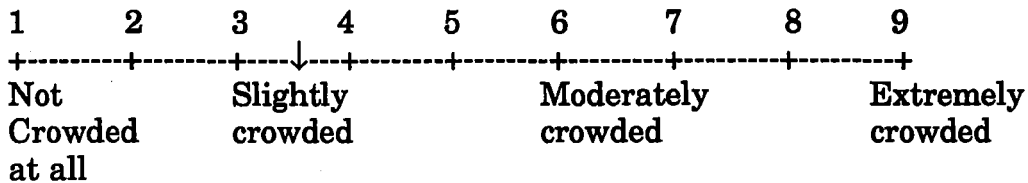
27. If you had noticed (if not go to question # 28), how did you feel about the locals' use of the following resources in the Park? Please rate each activity?

Greatly Overused	Over-used	Neutral	Under-used	Greatly underused
5	4	3	2	1

<u>Locals' use</u>	<u>Rating</u>
a) Cutting timber	[ ]
b) Cutting firewood	[ ]
c) Grazing	[ ]
d) Collecting forest products (like leaf litter, fodder, etc.)	[ ]
e) Others (specify) _____	[ ]
_____	[ ]

28. How did you evaluate crowding during your visit inside the Park? Please circle only one number that you think applies to you?

Crowding Scale



If you have circled 1 go to question # 30.

29. If you felt crowded, was it from meeting:

	Yes	No
a) Other tourists	[ ]	[ ]
b) Local people	[ ]	[ ]
c) Both of the above	[ ]	[ ]

Comments \_\_\_\_\_  
\_\_\_\_\_

30. Do you favour some limitations on visitor numbers to this Park?

Yes [ ]      No [ ]

Comments \_\_\_\_\_

31. Have any aspects of your visit to this Park been outstanding? If yes, please explain.

\_\_\_\_\_  
\_\_\_\_\_

32. Are there any aspects of your visit to this Park which have been disappointing or frustrating (please explain)?

\_\_\_\_\_  
\_\_\_\_\_

33. Were there ways in which your experience in the Park might have been enhanced? If so, please specify?

\_\_\_\_\_  
\_\_\_\_\_

34. Please comment as to the effect (positive or negative) the weather had on any portions of your stay in the Park.

\_\_\_\_\_  
\_\_\_\_\_

35. Did you have any health problem(s) which affected your satisfaction level?

Yes [ ]      No [ ]

Comments \_\_\_\_\_

\_\_\_\_\_

If yes, please specify \_\_\_\_\_

\_\_\_\_\_

36. Are you a repeat visitor to this Park?

Yes [ ] No [ ] go to question #39.

37. If you are a repeat visitor, what were the activities that you participated in on your previous trip/s?

\_\_\_\_\_  
\_\_\_\_\_

38. What differences have you found between this trip and previous trip/s?

\_\_\_\_\_

39. If you do, what other kinds of outdoor recreation activities do you participate in? Please list them.

-----  
-----

40. Are you a member of any conservation society or outdoor recreation club?

Yes [ ] No [ ]

If yes, please name \_\_\_\_\_  
\_\_\_\_\_

41. Where do you usually live?

City/state/province \_\_\_\_\_

County \_\_\_\_\_

42. Please indicate your age group?

- a) 15-20 [ ]      d) 41-50 [ ]
- b) 21-30 [ ]     e) 51-60 [ ]
- c) 31-40 [ ]     f) Over 60 [ ]

43. Please indicate your sex.

Male

Female

44. Please state your present occupation/profession (be as specific as possible)?

\_\_\_\_\_

45. Please mention your annual income.

Amount \_\_\_\_\_ Country of currency \_\_\_\_\_

46. Please indicate your highest level of education (please tick only one)?

a) some high school

b) completed high/secondary school

c) completed college/polytechnic/community college

d) university graduate

e) Other (specify) \_\_\_\_\_

47. Would you like to sum up the value of your visit to this Park (its importance in your life)?

\_\_\_\_\_

\_\_\_\_\_

**Thank you for completing the questionnaire - It is greatly appreciated.**

If you would like to make any additional comments, please feel free to mention your opinions.

**Appendix C**

**Local Questionnaire**

Department of Parks, Recreation, and Tourism,  
Lincoln University,  
P.O. Box 84,  
Canterbury, New Zealand

Dear Sir/Madam:  
Namaste!

I am a Nepalese Student with the Department of Parks, Recreation & Tourism at Lincoln University, New Zealand. My Masters' research is about visitors (tourists) and their attitudes to Sagarmatha (Mt. Everest) National Park. While studying the attitudes of tourists to the park, it is crucial to know the opinions of local people (especially those who are close to the tourist business) and park staff about tourists.

I would appreciate your co-operation in filling out the attached questionnaire. This may be followed by an interview by the researcher or the research assistant. Your answers will be kept completely confidential.

Your co-operation in assisting with my study is highly appreciated. If any of you have any enquiries about the survey, please do not hesitate to contact me, or my supervisors; Dr. P. J. Devlin and Mr. R. Mansell at the above address.

Yours sincerely,

Megh Bahadur Pandey,  
(M. in Parks & Rec. Mgmt. Student),  
Lincoln University,  
Canterbury, New Zealand

**QUESTIONNAIRE****For Local People and Park Staff**

1. Could you please mention your main work (job/business; please tick only one)?

- |   |                   |
|---|-------------------|
| <input type="checkbox"/> Job (government)     | go to question #2 |
| <input type="checkbox"/> Hotel/lodge business | go to question #5 |
| <input type="checkbox"/> Local farming        | go to question #7 |
| <input type="checkbox"/> Unemployed           | go to question #7 |
| <input type="checkbox"/> Other (specify)      | go to question #7 |
- 

2. If you are working for the government, please name your office and location where you work: \_\_\_\_\_

3. Please mention your status (please tick only one)?

- Gazetted officer  
 Non-gazetted staff  
 Other staff

4. How long have you been working in this office?

\_\_\_\_\_ months \_\_\_\_\_ years

5. If you are in hotel/lodge business, how long have you been involved with this business (if you like, you can mention the name and location of your hotel/lodge)? If you are not doing hotel/lodge business, go to question #7.
-

6. Do you have other businesses (other than mentioned in question # 1)?

Yes [ ]

No [ ]

If yes, please name the type of other business you do.

\_\_\_\_\_

7. Could you please mention **FOUR** main reasons why tourists come to this park?

(a) \_\_\_\_\_

(b) \_\_\_\_\_

(c) \_\_\_\_\_

(d) \_\_\_\_\_

8. What do you think the **FOUR** most preferred activities by the tourists while in the Park?

(a) \_\_\_\_\_

(b) \_\_\_\_\_

(c) \_\_\_\_\_

(d) \_\_\_\_\_

9. What are the main countries from which (that you think) most tourists come to visit this Park?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

10. Mostly the type of tourists are:

[ ] individual backpackers

[ ] in groups

[ ] others (specify)

\_\_\_\_\_

\_\_\_\_\_



11. The visitor numbers visiting the Park are:
- increasing
  - decreasing
  - neither increasing nor decreasing
  - don't know
12. The present visitor number visiting the park is:
- too high
  - high
  - reasonable go to question #14.
  - low
  - too low
  - don't know go to question #14.
13. If you think the number of tourists visiting the park is below or above the reasonable level; what is your suggestion?
- you would like to suggest an increase in number  
why \_\_\_\_\_  
\_\_\_\_\_
- you would like to suggest a decrease in number  
why \_\_\_\_\_  
\_\_\_\_\_
- keep number as at present  
why \_\_\_\_\_  
\_\_\_\_\_
- no opinion.  
why \_\_\_\_\_  
\_\_\_\_\_

14. Overall, what do you think about visitors' satisfaction; are they satisfied with their visit to this park?

Yes

No

Don't know

If No, what are the main reasons for visitors' dissatisfaction?

comments \_\_\_\_\_

\_\_\_\_\_

15. What do you suggest to overcome visitors' dissatisfaction?

comments \_\_\_\_\_

\_\_\_\_\_

16. Have you noticed any positive and/or negative impacts of tourists on the following issues (check all applicable)?

a) job opportunity                      positive impact                       negative impact

Explain \_\_\_\_\_

\_\_\_\_\_

b) economic impact                      positive impact                       negative impact

Explain \_\_\_\_\_

\_\_\_\_\_

c) local culture                      positive impact                       negative impact

Explain \_\_\_\_\_

\_\_\_\_\_

d) young people                      positive impact                       negative impact

Explain \_\_\_\_\_

\_\_\_\_\_

e) trails                      positive impact [ ]                      negative impact [ ]

Explain \_\_\_\_\_  
\_\_\_\_\_

f) forest for firewood                      positive impact [ ]                      negative impact [ ]

Explain \_\_\_\_\_  
\_\_\_\_\_

g) religion                      positive impact [ ]                      negative impact [ ]

Explain \_\_\_\_\_  
\_\_\_\_\_

h) rubbish                      positive impact [ ]                      negative impact [ ]

Explain \_\_\_\_\_  
\_\_\_\_\_

i) others (specify, indicate impact and explain)

\_\_\_\_\_  
\_\_\_\_\_

17. Do you think there is local inflation because of tourists?

Yes [ ]

No [ ] go to question #19.

18. If yes, who suffers most from this inflation and why?

Who? \_\_\_\_\_

Why? \_\_\_\_\_  
\_\_\_\_\_

19. Who profits most from tourists' visitations in this Park and why?

Who? \_\_\_\_\_

Why? \_\_\_\_\_

20. What are the main **THREE** current management issues in the park? Please tick and rank the **THREE** issues you consider to be the most important (1 = most important).

<u>ISSUES</u>	<u>TICK ISSUES</u>	<u>RANK THREE</u>
a) trail maintenance	[ ]	[ ]
b) hotel management	[ ]	[ ]
c) sanitation	[ ]	[ ]
d) water supply	[ ]	[ ]
e) pollution control	[ ]	[ ]
f) visitor management	[ ]	[ ]
g) firewood supply	[ ]	[ ]
h) campsite management	[ ]	[ ]
i) information available	[ ]	[ ]
j) others (specify)	[ ]	[ ]

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21. Have there been any action/s carried out to overcome any of those issues mentioned in question #20?

Yes [ ]

No [ ] go to question #23.

comments \_\_\_\_\_

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22. Are these action/s sufficient to overcome the issue/s?

Yes [ ]

No [ ]

If no, why \_\_\_\_\_

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23. What are the **THREE** main problems (hindering factors) of not being able to overcome the issues mentioned in question #20? Please rank them; 1 = greatest problem.

<u>Problems</u>	<u>Rank</u>
a) lack of budget	[ ]
b) lack of trained staff	[ ]
c) lack of education	[ ]
d) lack of co-ordination between park administration and visitors	[ ]
e) lack co-ordination between local people and park administration	[ ]
f) other (specify)	[ ]

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Comments \_\_\_\_\_

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24. Among tourists who visit the park, which language do most of them speak?

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25. Do you have language problems in understanding and in communicating with the tourists?

Yes [ ]                      No [ ]

If yes, how do you deal with them?

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26. What is your overall personal opinion about the tourists who visit this park?

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**THANK YOU FOR YOUR HELP**

If you would like to make any additional comments, please feel free to express your comments.