Introduction

Mongolia is a land of mystery, a place that for decades has stimulated the imaginations of astute schoolchildren and history buffs. Mongolia’s unique cultures and natural landscapes have long wielded considerable appeal among outsiders and drawn in explorers and travel writers (Montagu 1957). Nomadic herders, their dwellings and animals against a backdrop of dramatic steppe grasslands and deserts have created an inseparable natural and anthropic landscape unlike any other. Mongolia’s landscape engendered many of the legends and stories associated with the reign of Genghis Khan (Chinggis Khan) and was the hearth from which the massive Mongol Empire spread.

Images of this enigmatic place were etched into the minds of baby boomers and Generation X through National Geographic articles, motion pictures and documentaries shown in school. Likewise, travel writing in the nineteenth and twentieth centuries extolled the virgin landscapes of Mongolia, effectively congealing the mystique of this inimitable place by emphasizing the improbable reality that such traditional nomadism could still exist in the modern world (Tavares & Brosseau 2006). In the Western mind, the country is an imaginary land of mystery, isolation and tradition. Stewart’s (2012: n.p.) personal account of visiting Mongolia captures well the country’s prevailing mystique and extraordinary aura:

Mongolia shaped my life years before I set foot in the country…Mongolia was the journey that I had always wanted to make…[It] was a rare place—virtually the last place—where nomadic life still thrived….I saw the journey as a matter of loyalty to my 12-year-old self. This is the journey he had dreamed of making: by horse in a virgin landscape. Other destinations came and went, but the dream of Mongolia persisted…Childhood dreams can be dangerous things. But Mongolia was everything I had hoped.

Today, Mongolia is an emerging tourist destination with many hopes for development. However, with all its successes and strides to overcome its difficult past, it faces considerable challenges in its efforts to develop tourism, more so than many other Asian countries.
The country’s past century has been tumultuous to say the least. However, in 1990, together with the tides of change occurring in many other communist states, change also came to Mongolia. Since the onset of democratic reforms in the 1990s there have been many political, economic and development advancements. Tourism has grown and remained steady, spurred by the romanticism of the idyllic Mongolian landscapes described above, and is now one of the most salient sectors of the country’s economy. This chapter describes tourism in Mongolia under the communist regime, its current demand and supply trends, and issues surrounding the industry in a nation that was until the 1990s almost entirely off-limits to Westerners.

Tourism in modern Mongolia

In 1924, following its Soviet-backed independence from China, Mongolia became a satellite state with strong military, political and trade connections with the USSR. This alliance introduced a strict form of communism that suppressed many personal freedoms, emphasized development through heavy industry, collectivized herding and agriculture, prompted urban growth as nomads were enticed into towns and cities to work in manufacturing and kept national borders closed to most Mongolians and foreigners.

In the late 1930s, many of Mongolia’s elites, educated classes, nationalists, ethnic minorities and Buddhist priests were executed on Stalin’s orders during the Great Repression, or the ‘purge’. Buddhism was especially hard hit. In 1934, religious teaching was outlawed, and children were prohibited from entering monasteries. The Soviet-led purge destroyed most of the country’s 800 monasteries and took the lives of upwards of 17,000–18,000 Buddhist priests (Kaplonski 2004). In total, 4–5 percent of Mongolia’s population was slaughtered. The Great Repression destroyed much of what was idyllic about the country, particularly its colorful religious heritage.

Following Stalin’s death in 1953, the socialist system relaxed somewhat, and in the 1970s Mongolia became an increasingly attractive tourist destination for the privileged elites of the USSR and socialist states of Europe (Hall 2001). With the Soviet-inspired growth of cities and towns, urban-to-rural domestic tourism began to gain a foothold and, in common with other communist states, party-sponsored holidays were provided and encouraged in the countryside as a way of maintaining good health and loyalty to the Mongolian People’s Party. Domestic tourism overwhelmingly focused on holiday camps for urban workers’ groups and youth organizations, although even nomadic herders vacationed with their collectives at holiday camps (Dorjsuren 2009). These served to unite the country’s citizens and instruct them in the dogma of the party.

Beginning in the late 1950s, relations with China improved, increasing initial cross-border travel between the two neighboring countries. Other communist countries began to encourage inbound tourism in the 1970s and 1980s as a means of earning hard currency (Hall 2001). However, Mongolia’s hardline leadership continued to downplay international tourism until the late 1980s when Gorbachev’s perestroika and glasnost policies spread to the satellite state as well. These principles of openness and limited freedom ushered in a new era of self-determination, which in 1990 resulted in public demonstrations in Ulaanbaatar and other towns in support of political reforms and the country’s first democratic elections the same year (Pomfret 2000). In 1992, the Mongolian People’s Republic ceased to exist, being replaced by a multi-party democracy and market economy.

These momentous changes had profound implications for tourism. Mongolia, which had essentially been off-limits to most of the world’s population, opened its doors for tourism in 1992, and private enterprise was allowed and encouraged (Hall 2001). Tourism was identified early as a potentially powerful tool for economic development. However, the fledgling government,
Tourism in Mongolia

without its long-time support from the USSR, had no resources for marketing itself abroad, developing the needed tourism infrastructure or training human resources (Rossabi 2005). Marketing and development efforts were left to the mercy of the newly embraced free market. Mongolia has seen substantial increases in tourist arrivals since the turn of the new millennium, but its relative isolation, lack of widespread overseas promotion and underdeveloped infrastructure continue to see international arrivals lower than the tourism industry hopes to achieve.

Demand for Mongolian tourism

As already noted, tourism in Mongolia has grown a great deal since its multi-party and capitalist transition in 1990–1992 (Aramand 2013; Yu & Goulden 2006). In 1988, international tourist arrivals primarily from other communist states numbered approximately 240,000. The collapse of state socialism in the USSR and Central and Eastern Europe in 1990–1991 severely affected Mongolia’s tourism. Tumultuous politics and its economic uncertainties, as well as the democratic protests and free elections in Mongolia in 1990, saw a dramatic drop in arrivals to 150,000 in 1990. This volatile climate prevailed throughout much of the 1990s with only 71,000 foreign arrivals being recorded in 1996 and 55,000 in 1997. However, in 1998 foreign arrivals peaked at 165,000, declining again in the following two years, followed by an upsurge to 229,000 in 2002, only to be affected in 2003 by the SARS outbreak in Asia. Growth in arrivals since 2004 has been reasonably steady (see Table 25.1), with the exception of modest declines in 2007–2009 due to the global economic crisis.

In 2014, tourism was estimated to have supported 16,400 jobs directly in tourism and 33,600 jobs in total, or about 2.8 percent of total employment. Tourism amounted to approximately US$200 million the same year in direct spending and US$400 million in indirect and induced

Table 25.1 Tourist arrivals in Mongolia by country of origin, 2005–2013

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</thead>
<tbody>
<tr>
<td>China</td>
<td>170,345</td>
<td>178,941</td>
<td>211,007</td>
<td>196,832</td>
<td>229,451</td>
<td>193,730</td>
<td>200,010</td>
<td>228,547</td>
<td>n/a</td>
</tr>
<tr>
<td>Russia</td>
<td>57,926</td>
<td>79,163</td>
<td>98,759</td>
<td>109,975</td>
<td>108,105</td>
<td>121,647</td>
<td>102,738</td>
<td>83,707</td>
<td>n/a</td>
</tr>
<tr>
<td>South Korea</td>
<td>30,787</td>
<td>39,930</td>
<td>43,930</td>
<td>43,396</td>
<td>38,273</td>
<td>42,231</td>
<td>43,994</td>
<td>44,360</td>
<td>n/a</td>
</tr>
<tr>
<td>Japan</td>
<td>12,952</td>
<td>16,707</td>
<td>17,238</td>
<td>14,939</td>
<td>11,401</td>
<td>14,140</td>
<td>14,988</td>
<td>17,119</td>
<td>n/a</td>
</tr>
<tr>
<td>United States</td>
<td>10,153</td>
<td>11,377</td>
<td>12,223</td>
<td>12,474</td>
<td>11,344</td>
<td>12,808</td>
<td>15,423</td>
<td>15,587</td>
<td>n/a</td>
</tr>
<tr>
<td>Germany</td>
<td>8,168</td>
<td>8,576</td>
<td>8,250</td>
<td>8,027</td>
<td>6,867</td>
<td>8,095</td>
<td>8,545</td>
<td>8,909</td>
<td>n/a</td>
</tr>
<tr>
<td>France</td>
<td>5,822</td>
<td>5,237</td>
<td>6,341</td>
<td>6,688</td>
<td>6,706</td>
<td>7,527</td>
<td>7,570</td>
<td>7,553</td>
<td>n/a</td>
</tr>
<tr>
<td>United Kingdom</td>
<td>5,206</td>
<td>5,893</td>
<td>6,717</td>
<td>6,781</td>
<td>5,872</td>
<td>6,209</td>
<td>7,120</td>
<td>6,804</td>
<td>n/a</td>
</tr>
<tr>
<td>Kazakhstan</td>
<td>3,928</td>
<td>4,185</td>
<td>4,882</td>
<td>5,473</td>
<td>5,053</td>
<td>5,757</td>
<td>7,973</td>
<td>10,523</td>
<td>n/a</td>
</tr>
<tr>
<td>Australia</td>
<td>3,454</td>
<td>4,053</td>
<td>4,502</td>
<td>4,466</td>
<td>3,725</td>
<td>5,443</td>
<td>7,093</td>
<td>7,480</td>
<td>n/a</td>
</tr>
<tr>
<td>Canada</td>
<td>2,300</td>
<td>2,528</td>
<td>2,422</td>
<td>2,645</td>
<td>2,259</td>
<td>2,864</td>
<td>3,173</td>
<td>2,828</td>
<td>n/a</td>
</tr>
<tr>
<td>Sweden</td>
<td>1,926</td>
<td>1,509</td>
<td>2,112</td>
<td>1,894</td>
<td>1,665</td>
<td>1,625</td>
<td>1,463</td>
<td>1,407</td>
<td>n/a</td>
</tr>
<tr>
<td>Other</td>
<td>25,748</td>
<td>27,890</td>
<td>33,405</td>
<td>32,856</td>
<td>62,115</td>
<td>34,014</td>
<td>40,270</td>
<td>41,068</td>
<td>n/a</td>
</tr>
<tr>
<td>Total</td>
<td>338,715</td>
<td>385,989</td>
<td>451,788</td>
<td>446,446</td>
<td>433,136</td>
<td>456,360</td>
<td>460,360</td>
<td>475,892</td>
<td>418,000</td>
</tr>
</tbody>
</table>

spending. Expected growth for the near future has been forecasted at about 4–6 percent per year in visitor arrivals and expenditures (World Travel & Tourism Council (WTTC) 2015).

Despite Mongolia’s democratic transition, the country is still closely linked to Russia in many ways, including tourism. China is Mongolia’s largest trading partner, followed by Russia, including tourism as an export commodity. With improved Sino-Mongolian relations in the late 1980s and 1990s, there has been an upsurge in cross-border travel between the two countries. Since 1990, China has surpassed Russia as Mongolia’s main tourist market source, although Russia remains the second largest market.

Other countries are also important sources of tourists, for example South Korea (Republic of Korea, or ROK). While there are documented ethnic connections between Koreans and Mongolians, ROK’s prominence as a source country derives largely from the high number of Mongolian laborers in the ROK, the rising popularity of Korean culture in Mongolia and the fact that the ROK is Mongolia’s third largest trading partner (Campi 2012). The Mongolian diaspora in the ROK is the largest Mongolian population outside the homeland. In the late 1990s, the ROK opened its doors to Mongolian low-wage laborers, and today estimates suggest there are approximately 40,000 legal Mongolian resident-workers in ROK and thousands of illegal migrants (Campi 2012). Increasing trade and commerce, including sizable investments in tourism services (e.g. hotels), by Korean groups and the mounting popularity of Korean culture (e.g. soap operas and music), known as the ‘Korean wave’ (Timothy & Kim 2015), have resulted in an impressive Korean market growth.

Aside from other, more generic tourist purposes, Mongolia is also a burgeoning destination for business travel (Buckley 2010). Since the collapse of communism and the country’s overdependence on Russia, Mongolia has turned toward its Asian neighbors for increasing trade and tourism. In 2012, 47.5 percent of total foreign arrivals came for official and work purposes (National Statistical Office 2015). Koreans and Chinese account for the majority of this business traffic; much of the country’s business travel is related to mining, manufacturing and infrastructure development.

Domestic travel is an important part of tourism and focuses overwhelmingly on rural experiences. Although they have lost their socialist philosophical mandates, holiday camps in the form of ger (yurt) compounds are extremely popular among the increasingly affluent urban population, and they mingle freely with foreign tourists at these camps. Visiting friends and relatives (VFR) is a critical element of domestic tourism, as many urbanites still have relatives who remain in the countryside to tend their animals. Since the re-establishment of religious freedom in 1990, pilgrimages to the few remaining famous monasteries that were not destroyed in the purge have also become fashionable (Dorjsuren 2009).

Tourism resources

Living culture and natural landscapes are both important resources for Mongolian tourism. However, as mentioned earlier, it is the exceptional harmonization of the two heritage realms that underlies most of the country’s tourist appeal (Buckley 2010; Buckley et al. 2008; Lew et al. 2015; Sanjmyatav et al. 2012), in much the same way remote and fabled places such as Tibet, Bhutan and Greenland appeal to outsiders.

Mongolia’s physical geography comprises high mountains, deserts and steppes. It is home to more than 38 national parks and nature preserves, and approximately 85 percent of the country is grasslands (Buckley 2010). These natural resources have played a major role in the country’s tourism development strategy (Saffery 2000). The Uvs Nuur Basin straddling the Mongolia–Russia border was inscribed on UNESCO’s World Heritage List in 2003 for its extraordinary
natural landscapes that typify Mongolia’s topographic diversity. Similarly, noteworthy paleontological discoveries have created a distinctive element of nature-based tourism (Laws & Scott 2003; Lew et al. 2015).

The cultural heritage of Mongolia is equally noteworthy. While most of the citizenry are Mongolic, there are Kazakh (4 percent of the national population) and other minorities in the western part of the country who, like their Mongolic compatriots, practice traditional transhumance and nomadism. Today, between one-quarter and one-third of Mongolia’s population is nomadic, living in family groups in gers in the countryside. Their livelihoods and diets are based almost entirely on sheep, camels, goats, yaks and horses. The nomadic history of Mongolia has meant that, unlike many other parts of Asia, built heritage is overall lacking from the cultural landscape (Timothy et al. 2009). Exceptions to this are the living monasteries, monastery ruins from the purge and a modest number of archaeological sites, such as the ancient capital of Karakorum. The Orkhon Valley Cultural Landscape and the Petroglyphic Complexes of the Mongolian Altai are the nation’s two designated cultural World Heritage Sites.

Perhaps more important than the built environment in the Mongolian context is the living, intangible heritage, which UNESCO has also recognised as being worthy of global distinction (Timothy et al. 2009). The popularity of Kazakh falconry led to the establishment of a falconry festival (Soma & Sukhee 2014) and is listed by UNESCO as an Intangible World Heritage (IWH). Eleven additional elements of intangible heritage have been inscribed. These elements of living culture have their roots in the country’s nomadic society and revolve around singing, musical instruments, games, craftsmanship, traditional sport, dance and epic stories. The most iconic intangible heritage element and IWH is the Naadam festival, which Case study 25.1 describes in more detail.

### Case study 25.1 The Naadam festival

Naadam, or the festival of three manly sports, has a centuries-old tradition in Mongolia and focuses on three ancient nomadic sports—wrestling, horseracing and archery—and games associated with the reign of Genghis Khan. These three sports demonstrate ‘manly’ courage, strength and endurance as exhibited by traditional herders and warriors, and celebrate good health and prosperity. Each summer, the three-day games are celebrated at the national level in Ulaanbaatar and in towns and villages throughout the country. The event typically corresponds with the July National Holiday, which commemorates Mongolia’s independence from China in 1921, and attracts thousands of city dwellers and rural herders to observe and participate. Naadam gives practicing nomads an opportunity to come together each year to renew acquaintances and make new friends, urban residents a chance to return to their nomadic roots and Mongolians of the diaspora an excuse to return to the homeland.

Traditionally, game participation was limited to men, but recent years have seen the inclusion of women in the archery and horseback portions of the games. The first two days are generally devoted to opening ceremonies and sports, with the final day having a more relaxed atmosphere focused largely on relationship building, eating and drinking. The opening ceremonies include much more than sport; they are also demonstrations of traditional music, dance and religion, with monks, ‘warriors’ and athletes donning traditional clothing and weaponry providing the inaugural entertainment. Naadam is the country’s most celebrated event, and the winners in Ulaanbaatar are regarded as national celebrities.
Naadam has become an important attraction for foreign tourists and is widely promoted by Mongolia’s tourism officials as representative of authentic Mongolian culture. Many package tours are planned to correspond with the summer celebration, and the fête features prominently in organized tours that also take in natural and cultural elements of the country. International tourists attending the competition appreciate most its authenticity, uniqueness and representativeness of national culture, and they enjoy the opening ceremony, horsemanship and wrestling above all other elements of the celebration. For most foreigners, Naadam represents much of what it means to visit Mongolia, and the overall cultural experience weighs much heavier than does the element of the sport itself. For Mongolians, it is foundational to their national identity and represents what it means to be Mongolian.


To appreciate the simultaneity of culture and nature in the landscape, the most common tourist activities in the country are horseback riding and staying in a ger. Ger camps developed rapidly in the 1990s and early 2000s with the privatization of lands and herds. There are currently hundreds of ger camps and ger resorts scattered throughout Mongolia, with their isolation and authentic design providing most of their appeal (Dorjsuren 2009; Karthe et al. 2013; Timothy & Teye 2009). There, tourists can stay in a traditional ger, eat local foods, participate in traditional music and sport and trek by horseback. Increasing numbers of equestrian adventure companies are materializing as entrepreneurs begin to realize the potential of profitability of using their horses, herds and homes for tourism services (Ollenburg 2006).

Issues and challenges

Despite the unmistakable allure of Mongolia, the country faces several challenges as its tourism industry continues to mature. Many issues derive from its communist legacy and former association with the USSR. Hall (2001: 98–99) explained several ways in which tourism changed, or was utilised, in post-communist societies, including Mongolia. Of particular interest among these are encouraging international investments in tourism services, infrastructure development and enlarging human resource skills for the tourism sector.

At the time of writing there were many hotels in the country, but only a handful of international starred hotels in Ulaanbaatar. There were no international-standard hotels in regional centers, with the exception of a few ger resorts. Most tours of Mongolia spend only a couple of days in Ulaanbaatar. Thus, the capital’s hotels are used primarily for short stays and business travel. As Mongolia is still considered an allocentric destination, most tourist bed-nights are spent in the countryside in gers and tents (Karthe et al. 2013).

The three international lodging brands represented in Ulaanbaatar in 2015 are Ramada, Kempinski and Shangri La. The Ulaanbaatar Shangri La will open on June 3, 2015. Negotiations have been ongoing for years with investors for a Hilton, but this has yet to come to fruition. Investments from other Asian countries, mainly South Korea, the People’s Republic of China and Taiwan, have been crucial in developing other lodging facilities in the capital and regional centers (Cheng 2008).

One of the country’s main concerns is its relative isolation from existing and potential markets. Besides land border crossings, Chinggis Khaan International Airport is the country’s only international gateway, with limited air services to Beijing, Berlin, Hong Kong, Istanbul,
Moscow, Seoul and Tokyo on only five international carriers. The time and cost associated with getting to Mongolia add to its functional distance from main markets and it is widely considered a ‘long-haul’ destination (Mwaura et al. 2013). Funded by loans from Japan, construction on a new international airport near Ulaanbaatar started in 2013 and is planned for completion in 2017, with a higher passenger and aircraft capacity (Cheng 2008).

Adding to the country’s relative isolation is an insufficient infrastructure. This, more than any other tourism challenge, has plagued Mongolia since 1992 owing to limited funds, harsh environments and government bureaucracy. Only a small percentage of the country’s roads are paved, requiring most tours to be offered in small groups using four-wheel-drive vehicles. While this has some benefits, such as keeping the countryside pristine and limiting mass tourism development, it is a salient concern of the Ministry of Nature, Environment and Tourism in its regional development efforts. In recent years, however, foreign investments in road construction have improved the situation noticeably. The prominence of unsurfaced roads and resultant lengthy travel times necessarily restrict the places tourists can visit. Internal air travel is also complicated, as almost all flights between provincial and district capitals must connect through Ulaanbaatar (Timothy et al. 2009).

Long-term infrastructure plans have included a multi-lane, 1,000km highway leading from the border of China at Zamiin Üüd to the border of Russia at Altanbulag, via Ulaanbaatar—the busiest travel and trade route. As of 2015, the highway was not completed, and funding was still being sought from other Asian sources. Besides roadworks, additional railway lines have been planned to increase trade and tourism throughout Asia (Cheng 2008). The Trans-Mongolian Railway was built between 1949 and 1955 and connected with the Trans-Siberian Railway in the USSR. During the 1970s and 1980s, one of the only ways Western tourists were permitted to visit Mongolia was in transit from the Soviet Union to Beijing, China, on this famous train, stopping briefly in Ulaanbaatar. Today, there is a desperate need for additional rail lines.

As with other countries under the former influence of the Soviet Union, human resources and skills shortages plague the tourism industry of Mongolia (Baum & Thompson 2007). Labor costs are still low, but skills are low too. With support from the national government, several tourism educational programs have been developed at universities throughout the country, although the National University of Mongolia has had a tourism training program since the late 1990s. Such endeavours are important, for since the privatization of grazing lands and livestock in the early 1990s, many herders have begun supplementing their meager incomes through tourism enterprises much the same way as has been done by farmers and ranchers in the Western world for years in agritourism operations and farmstays. To encourage greater public participation in the benefits of tourism, nomadic entrepreneurs desperately need guidance and training to be able to get the most benefit from their rural enterprises while maintaining their traditional livelihoods and harmony with nature.

Fifteen years ago Saffery (2000) noted that tourism had already grown too quickly for adequate planning and policies to be implemented. This is an endemic problem in transitioning economies everywhere (Hall 2001). While one of the goals of the Ministry of Nature, Environment and Tourism is to implement sustainability practices, the country faces difficulties in leading with community-based directives that so often accompany international funding. This stems largely from the top-down socialist model Mongolia is just now recovering from, resulting in people not appreciating their grassroots role in tourism development (Nault & Stapleton 2011), their own entrepreneurial abilities and the simple fact that their nomadic lifestyles are sometimes difficult to reconcile with the stability needs of tourism.

Chinese and Russian tourists will continue to dominate the market owing to their geographic proximity, upwardly mobile middle classes and historical connections with Mongolia. Also,
Koreans will continue to be a large market owing to their ethnic, diasporic and commercial connections. Mongolia’s curiosity factor will also continue drawing Americans, Canadians, Europeans and Australians, but Mongolia is striving to reach new markets which, it hopes, will be aided by a vastly improved infrastructure. In the past few years, new markets, including India, Taiwan, Ukraine and Indonesia, have been identified as important for Mongolian tourism.

Conclusion

During the state communist era, tourism in Mongolia was characterized by domestic travel by party members, workers’ cooperatives and youth groups. Most international arrivals came from the Soviet Union and the communist states of Central and Eastern Europe. With the collapse of state socialism in 1990–1992, however, Mongolia, one of the last vestiges of unexplored terra nova for tourism, opened its doors to the outside world. This allowed adventurous tourists to explore a mystic land of legends and exceptional landscapes, where being among the earliest to conquer or collect this latecomer to tourism was a coveted accolade (Timothy 1998).

Breathtaking natural landscapes overlaid with nomadic encampments form the core of Mongolia’s charm. Living culture is paramount in the heritage milieu, followed by a sparse built urban environment, much of which is of recent vintage. The country’s tourism markets are well defined, although new markets are beginning to emerge, which national leaders hope will continue to be stimulated by a larger airport, better roads and the addition of international hotel chains.

While Mongolia faces many of the same challenges other transitioning and isolated nations face—including an overdependence on foreign investments; deficiencies in infrastructure, tourism skills and training, and appropriate planning; and a limited market—it also has many opportunities for the future. New efforts are being made to expand supply and demand, such as: the country’s collaborative efforts to develop the Silk Road as a multi-nation, pan-Central Asian cultural resource (Timothy & Boyd 2015); expanding its market beyond East Asia through infrastructure development and increased promotional efforts; and extending visa exemptions.

Mongolia’s own heritage identity, separately from its former masters of Russia and China, is now strong. Its people have once again embraced Buddhism, and pilgrimage tourism is growing. Mongolians demonstrate their own national consciousness through sport, events and festivals, ger stays, horse riding and appreciating their own intangible inheritance. Many ancient traditions, some of which had been suppressed by the Soviets (including the original Mongolian alphabet, which was replaced by Cyrillic in 1941), are being resurrected, honoured, protected and promoted. These are a great source of pride for the Mongolian people, something they seek in their domestic experiences and desire to share with their international guests.

Key reading


Tourism in Mongolia

Relevant websites
Ministry of Nature, Environment and Tourism: www.mongoliatourism.org
Mongolian Tourism Association: www.travelmongolia.org
Visit Mongolia: www.visitmongolia.com/index_1.html

References


