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ABOUT MOUNTAIN SPIRIT

Mountain Spirit is a non-government and non-profit organization registered in 1996 under the laws of Nepal. The organization was formed by a group of like-minded people from different mountain communities. The organization aims to improve livelihoods, protect environment and conserve mountain cultures through capacity building, empowerment, awareness and sustainable development initiatives with the participation of local communities.

This organization has focused its work on issues related to health, education, eco-tourism, gender sensitization, social mobilization, participatory planning, conflict resolution, social empowerment and institutional capacity strengthening in different mountains regions of Nepal. The strength of this organization lies in its members; in total, Mountain Spirit has more than hundred members representing 16 different mountain districts of Nepal.
Dear friends,

It is indeed my great pleasure to share with you all that Mountain Spirit has completed almost two decades of journey so far. We are very proud to come this far with many achievements in promoting and protecting Himalayan culture, environment and livelihood.

Beside our projects strongly focused on health, education and livelihood to develop overall socio-cultural milieus of the region, Mountain Spirit has been assisting the mountain communities with the TOOLs which is community based and participatory in approach. The approach we have adopted “Appreciative, Participatory Planning and Action” (APPA) has been backbone of all our achievements and will be the tool for us to reach to the unreachable and address the global issues (e.g. global warming) with the local actions (e.g. community forest management).

Based on our approach (APPA), Practice (projects) and a platform for intellectual discussions, MS has been able to contribute in creating eco-societies and raise environmental awareness from youth and local level with a mission to enhance environmental advocacy and awareness to the policy level related to the mountain issues.

I had a privilege to lead such an amazing organization with passionate and intellectual people who deeply care about mountain issues as “our problem, our solution.”

Given the current challenges and future threat from the “Climate Change” we have a long way to go and cross many hurdles in preventing climatic disasters and protecting our unique culture. Therefore, we, MS need to keep our spirit up, continue our discussion and share the best practices and evidences from the research amongst all the stakeholders.

I have a full confident on the newly elected executive body, who will lead our Common / Mountain SPIRIT to the next height. I wish the team every best wishes for the new and exciting term.

Thujichhe!!

Nima Lama Hyolmo
Outgoing President and Advisor
Message from the President

Dear members, friends and partners,

It is a great pleasure for me to present to you our annual publication, Mountain Trail 2014. This publication highlights the major program activities of Mountain Spirit implemented in the fiscal year 2013/14 as well as articles written by its members on different themes. The articles are scholarly works of our members and are based on academic researches and practical experiences.

I feel proud to share with you that Mountain Spirit has successfully completed its eighteen years and has grown from strength to strength during that period. The role of a professional organization like Mountain Spirit will be more crucial in the coming days as Nepal is going through political change. Mountain Spirit is optimistic about the promulgation of an inclusive constitution which addresses the rights of all peoples equitably.

Secondly, the effect of global climate change is very likely to hit the mountain people and regions of Nepal in the coming days. The professional and ethnic diversity of membership in Mountain Spirit is a resource pool that we can cater to Nepal government, NGOs and INGOs, bilateral and multilateral organizations. However, we are still striving to get financial and technical assistance to build upon our human resource.

Currently, Mountain Spirit is represented by members from sixteen districts of Nepal. We plan to include four more districts to take the tally to twenty. The funds generated by this organization from membership fees and professional donations are used for community development activities in different parts of the country. Some of our activities include building health posts, supporting schools, providing capacity development training, etc.

Finally, I would like to thank all our advisors, outgoing board members, partners and friends who supported Mountain Spirit over the last years. I and my team would like to thank all our general members and advisors who entrusted us to lead Mountain Spirit for the next two years. I would like to work with all members, partners and potential partners with a common agenda in the future. I appreciate your cooperation and support.

Thank you.

Mingma Norbu Sherpa (PhD)
President
Dear members, partners, friends and well-wishers,

Greetings from Mountain Spirit!

Mountain Spirit is a NGO established with the objective to provide social, cultural and environmental development services to the people of mountain. It was established in 1996, aiming to change the livelihood of poor and marginal citizens, who are constrained in socioeconomic and political development because of remoteness and centralized governance system. Thus, we are committed for the development of mountain communities through networking of youths, civil society and concerned organizations involved in sustainable development programs.

MS has implemented various projects in the field of health, education, tourism and environment of the mountain communities through Appreciative Participatory Planning Action (APPA) approach, where the main emphasis is given to equal participation of the local communities in planning and implementing projects. Mountain Spirit Deutschland is supporting us in the sectors of Health, Education and Ecotourism in Udayapur district. We have prioritized mountain advocacy and awareness, capacity building trainings and livelihood improvement activities as major activities in coming years.

With the experience of executing many successful projects and with the help of goodwill, we have achieved success in strengthening livelihoods and creating awareness about right to education, resources, health and so forth. We are gearing towards another year of challenge to implement the projects to ensure rights of mountain people in different areas. We plan to strengthen and extend our youth networks in different regions in coming days, and wish to focus on the mountain advocacy as well as awareness along with researches.

Since, mountain communities are positioned at the corner for decision-making in the government and political parties, MS will focus on advocacy on these issues. Nepal is now in the political transition and is striving to have a new constitution through the Constituent Assembly. Therefore, it is expected that the coming decade of Nepal would be the era of social and political transformation, particularly for every social and excluded group to establish their agendas of social justice and equitable development.

On behalf of Mountain Spirit, I would like to take this opportunity to express our sincere gratitude to our partner organizations, advisors, executive members, members and well-wishers for their continuous support and cooperation. I appeal everyone to join hand in hand with Mountain Spirit to develop mountain communities in the days to come.

Tashi Lama Hyolmo
General Secretary
BRIEF INTRODUCTION OF CURRENT EXECUTIVE COMMITTEE

Dr. Mingma Norbu Sherpa, President
Dr. Mingma Norbu Sherpa, originally from Monju in Chaurikharka VDC, Solukhumbu, received his education in conservation governance, sustainable development and tourism. Dr. Sherpa has been affiliated with Mountain Spirit since 2000, became an executive member in 2006, and became president of the organization in 2008. As president, he contributed significantly to Mountain Spirit’s organizational development. He has recently completed his PhD at the University of Massachusetts, USA. He has held various roles with organizations including the Sagarmatha Pollution Control Committee (SPCC), UNDP/Tourism for Rural Poverty Alleviation Programme (TRPAP) and IUCN Nepal.

Ms. Laxmi Gurung, Vice President
Ms. Laxmi Gurung is working as the Officer at the Local Peace Committee secretariat at Jomsom under the Ministry of Peace and Reconstruction, Nepal. She is also one of the recipients of the Mingma Norbu Sherpa Memorial Scholarship (2010) and holds masters’ degree in Tourism Management from Lincoln University, New Zealand and Mass Communication from Bangalore University, India. Over the last 10 years, she had worked with a cross-section of international donors, nongovernmental organizations, local and district level government, and the private sector, building capacity in sustainable environmental and socio-economic development fields in Nepal. She has also worked as an Assistant Researcher and Supervisor at the University Cafeteria in the Lincoln University, New Zealand, WWF Nepal, The Organic Village Pvt. Ltd., LEAD Nepal, and Hotel Yac Donalds.

Tashi D. Hyolmo, General Secretary
Mr. Tashi D. Hyolmo first became affiliated with Mountain Spirit in 2007 and became a general member in 2009. He is an indigenous youth activist, writer and a young media person has been exploring the applications of his professional practices on technology, youth and social activism.

He served Nepal Indigenous Nationalities students federation, as chief of foreign department of, National committee, Advisor of Hyolmo Student association of Nepal, Advisor of Lumbini Help foundation and various Hyolmo Indigenous organisations. He strongly believes in Youth as future of any country and youth should be given meaningful participation in decision making process of the country. Currently, He is working as a Director of Yangrima School and Managing Director of Himgatha Newspaper.
Mr. Jikme Tshering Sherpa, Secretary
Mr. Jikme Tshering Sherpa is an A level graduate from Malpi International College. Currently Jikme is working on his Bachelor's degree program. Mr. Sherpa has worked with Social Action Volunteer in Kanti Baal Hospital for social action and has received various trainings like Appreciative Participatory Planning and Action (APPA) and environmental protection for climate change from mountain spirit. He has been engaged in the Mountain Spirit activities for more than two years.

Ms. Yangji Sherpa, Treasurer
Ms. Yangji Sherpa first joined Mountain Spirit as an Associate Member in 2009 and was promoted to the general member in 2011. She actively participated in activities of Mountain Spirit, such as Eco Walk Program 2012. Ms. Sherpa is originally from Thatheng village of Ghundel VDC, Solukhumbu District and has educational background in business management. She is currently working as Admin and Finance Officer at Dristi Nepal, a Non-Government Organization, funded by USAID, who work for female injective drug users and women who live with HIV.

Mrs. Ram Maya Thakali, Member
Ms. Ram Maya Thakali is from Jomsom in Mustang district and first joined Mountain Spirit in 1999. She has been involved in Mountain Spirit in a range of roles and responsibilities including president, treasurer, executive member and co-ordinator. Her educational background is in Sociology and she has worked with communities in the mountain region using participatory and appreciative approaches to planning, socioeconomic surveys and institutional capacity building. She is executive member of Thakali Welfare Committee.

Mrs. Anita Lama Gurung, Member
Mrs. Anita Lama Gurung is a social worker and a business woman. Her expertise is in financial management. She is Executive Managing Director of Samarpan Saving and Credit Cop. Ltd. Mrs Gurung was also a former treasure of Mountain Spirit from 2007-2010. She is also associated with Prayas Nepal as Co-chair. She has travelled to New Zealand, China, Tibet, Sri-Lanka, Thailand, India, Switzerland, Germany, France, Singapore and Austria. She is also experienced in social science research using Appreciative Participatory Planning and Action (APPA).
Mr. Tshering Lama Hyolmo, Member
Tshering Lama Hyolmo, from Sermathang-Ngarku of Helambu region is now an executive member of Mountain Spirit. He has been actively involved with the various organizations with regards Sport Management and also been actively involved in sport and community development as a volunteer and consultant through Yangrima Ex-Student Society YESS, Himalayan Sport Academy. Tshering has also participated in different international sports programme in Hongkong, Korea, Holland, etc. He has been involved in various sport programmes ranging from small activities to National level. He is the winner of Everest marathon 2005, the Highest Marathon in the World and coordinator for YESS Peace Marathon, 1st Beyul Hyolmo Marathon, Boudha Peace Marathon to promote the development of sport in schools Helambu region.

Ms. Gyalmu Diki Sherpa, Member
Ms. Gyalmu Diki Sherpa is originally from Chhulemu village of Salleri VDC, Solukhumbu. Ms Sherpa joined Mountain Spirit in 2010. She is currently completing her BBA at the Kathmandu College of Management (KCM). She is also affiliated with Himalayan Climate Initiative (HCI).
Dr. Lhakpa Norbu Sherpa
Dr. Lhakpa Sherpa has been involved with Mountain Spirit from its formative stages and served as president of the organization from 2008-2012. His interests and specialization are in conservation of mountain environments, preservation of mountain cultures and sustainable livelihood of mountain communities. Dr. Sherpa received his Ph.D. in Forest Resources from the University of Washington in 1999 and became the first person from the Sherpa community to earn a doctorate. Dr. Sherpa was employed by the Nepal Government from 1980 to 1999 and served as warden of a number of national parks, and was also actively involved in the planning and creation of Sagarmatha National Park, Makalu-Barun National Park and Kanchanjunga Conservation Area. In 2000, he joined The Mountain Institute and became an international expert and manager of the Qomolangma Conservation Project in the Tibet Autonomous Region (TAR) of China. In 2004, he became co-director of TMI’s Himalayan Program and worked extensively on cultural conservation. He is now a senior fellow with TMI and also serves as the president of the Khumjung School Alumni Association. In 2009, Dr. Sherpa received a Fulbright Postdoctoral Fellowship to join Yale University where he was appointed as a research scientist. He is currently involved in conducting a research project on sustainable tourism in the Khumbu Region.

Ms. Chhing Lamu Sherpa
Ms. Chhing Lamu Sherpa was a founding member of Mountain Spirit and is now an advisor for the organization. Ms. Sherpa, originally from Finjolding, Tatne of Nametar VDC in Udayapur, has an educational background in Rural Extension and Women from the United Kingdom. Since Mountain Spirit’s formation, she has served in various roles and has played an important leadership role in the organization’s overall program design and policy development. She acted as the first president of Mountain Spirit, and later also served as vice president as well as a volunteer executive director for three months. Currently, she is also the chairperson of the Nepal Participatory Action Network (NEPAN). In addition, she has experience in participatory development of working with various national and international organizations including the Ministry of Local Development, Action Aid-Nepal, the Department of National Parks and Wildlife Conservation and Plan International (Nepal).

Dr. Shailendra Thakali
Dr. Shailendra Thakali has over two-decades of professional career in protected area management, particularly in integrated conservation and development programs. He holds Ph.D. in Environmental Management from Lincoln University, New Zealand and master’s degree in Sociology and Anthropology of Travel and Tourism from University of Surrey, UK. Dr. Thakali has served as the Livelihood Advisor for the DFID UKAid for three years and Programme Manager for The Mountain Institute, for six years. He also took the position of Director of Education and Information for the National Trust for Nature Conservation for two years, Senior Program Manager for three years, and Regional Conservation Officer for the Annapurna Conservation Area Project for three years. He has been working as an independent consultant since 2006. His current assignments includes climate change adaption planning and integration in the Khumbu region, development of a concession framework for Nepal and Assessment of Key steps in Participatory Biodiversity Conservation to become Self-sustaining in Nepalese context for Hariyo Ban Program.
Mr. Ang Phinjo Sherpa
Mr. Ang Phinjo Sherpa, a founding member of Mountain Spirit, is originally from Namche Bazar in Solukhumbu. Mr. Sherpa was appointed as executive director of Mountain Spirit in 2009 and played a significant role in the implementation of the MS-CESVI project in Sagarmatha National Park. In the past he has also served as an executive member and as general secretary for Mountain Spirit. Mr. Sherpa is currently country director for EcoHimal, an Austrian international NGO. He is also President for EcoHimal Nepal. He is actively involved in various social and community-based organizations.

Mr. Lhakpa Tenji Lama (Sherpa)
Mr. Lhakpa Tenji Lama (Sherpa) is originally from Beni-3, Tumbuk village of Solukhumbu district. He is one of Mountain Spirit’s founding members and has previously served the organization in various roles including executive member, general secretary and president. Mr. Lama has an academic background in community development and planning in tourism management and has worked with various national and international organizations on community development using appreciative and participatory approaches.

Mr. Nima Lama Hyolmo
Mr. Nima Lama Hyolmo, new president of Mountain Spirit, is originally from Shermathang village of Kiul VDC, Sindhupalchowk. He joined MS in 1999 and became an executive member in 2008. He was elected as general secretary of MS from 2010 to 2012. He also served as secretary of Foreign Affairs for the Nepal Federation of Indigenous Nationalities (NEFIN). Professionally, he is a tourism entrepreneur and is actively involved in various community and social organizations such as Trekking Agencies’ Association Nepal (TAAN) and Yangrima Trust.
**Appreciative Inquiry Conference in Pokhara**

The first National Conference on Appreciative Inquiry was organised in Pokhara from January 8-10, 2014 with the slogan ‘Elevating human strength for peace, prosperity and happiness in life and society’. The conference was organised by Imagine Nepal and Mountain Spirit was one of the co-organisers. MS members Mr. Rinzin Phunjok Lama and Mr. Tsering Tenzing Sherpa, attended the three-day conference. During the conference, various experts made presentations on themes such as education and learning, health and well being, business, politics, governance, climate change and happiness in self.

**Labdoo Laptop Support**

With the aim of supporting schools for computer-based education, Mountain Spirit in collaboration with Mountain Spirit Deutschland has started an initiative to distribute Labdoo Laptop to different schools. These laptops will be used in the classrooms for children while teaching different subjects. The Manjushree Community School Jorpati and Yangrima School Shermathang were selected for the initial phase. A first laptop was handed over to Manjushree School on 20 February 2014 by MSD President Mr. Wolfgang Henzler to the School Principal Mr. Acharya Norbu Sherpa in the presence of Mountain Spirit President Mr. Nima Lama Hyolmo, General Secretary Mr. Lhakpa Tenji Lama (Sherpa) and the School Trustee Ms. Nimi Sherpa. Labdoo is a non-profit organisation which collects deprecated laptops from individuals or companies and allocates them free of cost to projects around the world.

**Education, Health and Ecotourism Project in Udayapur**

Mountain Spirit is implementing “Education, Health and Ecotourism Project” in Nametar Village Development Committee of Udayapur district, in the eastern region of Nepal. The project has started from April 2014 and will continue until March 2018. Mountain Spirit Deutschland, partner organisation of Mountain Spirit, is providing financial support to implement this project. The project activities include a scholarship program for students of seven various schools in Nametar, teachers’ training, basic health and sanitation training, education material and first aid kit support, environmental awareness, Homestay and ecotourism development training and exposure visits. Mountain Spirit is coordinating with local school management committees and concerned district-level organizations for the effective implementation of the project. Ms. Tuka Cheki Sherpa, also Secretary of Mountain Spirit, is appointed as a Project Coordinator to oversee the project activities.
MEMBERS’ EXPOSURE VISIT

A team of eleven members from Mountain Spirit visited Ghale Gaun of Lamjung from 25th to 27th April 2014. The main objective of this trip is to provide opportunity for its members to explore and observe places and cultures of mountain communities. Ghale Gaun is a traditional ethnic Gurung village and a popular example of Homestay in Nepal. The place is situated 205 km in northwest of Kathmandu and has 115 households where the majority of inhabitants are Gurungs or Ghale.

The team members were MS members Mr. Ang Rita Sherpa, Mr. Ang Phinjo Sherpa, Mr. Lhakpa Tenji Lama (Sherpa), Mr. Sonam Dorjee Sherpa, Ms. Yangji Doma Sherpa, Ms. Chhoti Sherpa, Ms. Sangita Lama, Ms. Indira Lama and non-members Mr. Pasang Sherpa, Mr. Pema Sherpa and Mr. Dinesh Tamang. They experienced the hospitality at Gurung Homestays and explored the village with Gurung cultural program performed by local elders and women’s group.

UDAYAPUR EDUCATION, HEALTH AND ECOTOURISM PROJECT

Mountain Spirit recently signed a Memorandum of Understanding with Mountain Spirit Duetschland (MSD) to implement an “Education, Health and Ecotourism Project” in Nametar Village Development Committee of Udayapur district. MSD has committed to providing financial support from 2014 to 2018. Mountain Spirit Nepal President Mr. Nima Lama Hyolmo and MSD President Mr. Wolfgang Henzler signed the MoU. The project will begin in April 2014 with the obtaining implementation permission from the Social Welfare Council. The project activities include a scholarship program, teacher training, basic health and sanitation training, education material support of schools, first aid kit support, environmental awareness, Homestay and ecotourism development training and exposure visits. Mountain Spirit will coordinate with local school management committees and concerned district-level organizations during the implementation of the project. Mountain Spirit has recently appointed Ms. Tuka Cheki Sherpa of Udayapur as a Coordinator to oversee the project activities.
INTERACTION PROGRAM WITH NMA EXECUTIVES

In collaboration with the Khumjung School Alumni Association (KSAA), Mountain Spirit organised a half-day Interaction and felicitation program on 18 March 2014 at Hotel Seto Gurans, Baluwatar, Kathmandu to interact with the recently elected executives of Nepal Mountaineering Association (NMA) about the issues on mountains, mountain people and mountaineering. The program also aimed to congratulate the newly elected executives of NMA.

The program began with welcome remarks by Mr. Lhakpa Tenji Lama (Sherpa), MS General Secretary and Executive Director. Then Dr. Lhakpa Norbu Sherpa, KSAA President and program chair, briefly explained the objectives of the program and congratulated the new executives of NMA. Since tourism and mountaineering are a common agenda for organisations working for mountain and mountain communities, Dr. Sherpa emphasized that the efforts should be made to maximize the positive impacts and minimize the negative impacts of these activities. He also noted that currently mountaineering is centralised and that the government has not taken any interest in consulting with local stakeholders, which needs to be improved in the days to come. After Dr. Sherpa’s remarks, the NMA members were honored with khadas offered on the behalf of MS and KSAA.

Speaking at the program, MS President Mr. Nima Lama Hyolmo said that Mountain Spirit has expertise in diverse fields relating to mountain communities and the environment. He also mentioned the possibility of Mountain Spirit’s collaboration with the Nepal Mountaineering Association on mountain issues in the future.

Former MS advisor Ms. Yangkila Sherpa expressed her best wishes to the newly elected NMA team and said that she was confident the team will be able to address issues and challenges in the field of mountaineering.

Mr. Ang Tshering Sherpa, NMA President thanked the organizers for inviting the NMA team to the interaction and felicitation program. He briefly explained the NMA’s activities and shared thoughts on the current issues of mountains and mountain people. Mr. Sherpa mentioned that climate change has become one of the major challenges for the mountain region as it is impacting mountains and settlements in the mountain regions.

After a short remark, participants of the program put forward their opinion and questions, which were later answered by NMA President Ang Tshering Sherpa. Dr. Lhakpa Norbu Sherpa, KSAA President and Program Chair concluded the session with a vote of thanks. KSAA board member and life members as well as MS board members, advisors and founding members were present at the program.
ECO-WALK PROGRAM 2014 SUCCESSFULLY COMPLETED

On the occasion of World Environment Day, Mountain Spirit organized Eco-Walk in Namo Buddha on 21 June 2014. Mountain Spirit has been organizing this program annually since 2007. 85 participants including MS members, friends and well wishers took part in the event. The program began after 1.5 hours drive from Kathmandu to Sangkhupati via Panauti. The hiking began from Sangkhupati to Namo Buddha after providing breakfast to participants and a briefing about program by MS Executive Director Mr. Lhakpa Tenji Lama (Sherpa). The hiking from Sangkhupati to Namo Buddha was completed in 1.5 hours and the walk was easy and comfortable.

Soon after arriving in Namo Buddha, all the participants attended the spiritual talk by Acharya Karma Rinzin Lama, Secretary of Thrangu Tashi Yangtse Monastery in the main hall of the monastery where he explained about the story of Namo Buddha pilgrimage site. After the spiritual talk, an introduction program of all participants was conducted at the program venue near Namo Buddha temple. Mr. Lhakpa Tenji Lama (Sherpa), Executive Director of Mountain Spirit, welcomed the participants with a brief introduction of Mountain Spirit. At the program, MS advisor Dr. Lhakpa Norbu Sherpa delivered his speech on the roles and linkages of sacred sites and environmental conservation, WWF Nepal’s Director Dr. Ghana Gurung shaded light on the slogan of World Environment Day and MS advisor Ms. Chhing Lamu Sherpa emphasized the role of youth in environmental conservation. Concluding the program, MS President Mr. Nima Lama Hyolmo thanked everyone for their cooperation to make the program successful. Due to the heavy rainfall, the group game activities and rubbish collection was not possible.

EARTH CORPS VOLUNTEER PROGRAM 2014

Mountain Spirit member Mr. Rinzin Phunjok Lama from Humla has been selected for the Earth Corps Program 2014. He will be attending the six-month environmental training program from June to December 2014 in Seattle, USA. We would like to congratulate Mr. Rinzin on this opportunity and extend our best wishes for a successful training program in the US. The Earth Corps program brings young environmental leaders from many countries together to learn about the fundamentals of environmental services, community building and leadership. Four MS members (Ms. Kanchhi Maya Sherpa, Ms. Tuka Cheki Sherpa, Mr. Tshering Lama and Ms. Mingma Sherpa) have had the opportunity to participate in this program in the past.
**MEETING WITH MSD PRESIDENT**

A joint meeting was held between the representatives of Mountain Spirit Deutschland (MSD) and Mountain Spirit Nepal (MSN) on 20th September 2013 at Mountain Spirit’s office in Kathmandu. Mr. Wolfgang Henzler, President of Mountain Spirit Deutschland and Mountain Spirit Advisors Dr. Lhakpa Norbu Sherpa, Ms. Chhing Lamu Sherpa, Vice President Mr. Lakpa Sherpa, General Secretary Mr. Lhakpa Tenji Lama (Sherpa), Treasurer Ms. Mingma Sherpa, Secretary Ms. Tuka Cheki Sherpa and Board Member Mr. Lhakpa Gelu Sherpa attended the meeting. The main objective of the meeting was to develop a better understanding of the partnership between the two organizations and also to identify the possible programs that both organizations can jointly collaborate. The meeting began with a brief presentation by Mr. Lhakpa Tenji Lama (Sherpa) General Secretary and Executive Director of Mountain Spirit Nepal, about past programs and partnership modality of MSN and MSD with the priorities of MSN and the areas of collaboration. MSD President Mr. Wolfgang Henzler shared ongoing activities of MSD and the major areas that MSD has focused in the past and present.

**BASIC AI TRAINING**

A Basic Training on Appreciative Inquiry (AI) for Mountain Spirit members concluded with the second part in training on 26th October 2013. The first part of the training was conducted on 28th September 2013 at Mountain Spirit’s office in Baluwatar Kathmandu. Mountain Spirit has been practicing AI from the formation stage of this organization and has used it in different sectors such as in identifying the strength of the organization, community planning, institutional development, monitoring and evaluation, ecotourism development, conservation and so on. One of the objectives of Mountain Spirit is to provide its members with innovative tools that will help in both individual and organizational development.

The main objective of the training was to introduce basic concepts of AI to members and build their capacity to conduct 4D cycle with AI interview skills. Seven MS members participated the training. During the second part of the training, MS board members and advisors were invited to provide their input to complete the 4D cycle of AI. MS advisors - Ms. Chhing Lamu Sherpa, Mr. Ang Phinjo Sherpa and Ms. Ram Maya Thakali shared their ideas and provided suggestions in the program. At the end of the program, advisor Mr. Ang Phinjo Sherpa handed over a training certificate to the participants and President Mr. Nima Lama Hyolmo made closing remarks with a vote of thanks to all participants, advisors and staff. Executive Director Mr. Lhakpa Tenji Lama (Sherpa) was the training facilitator.

**FAREWELL PROGRAM**

A farewell program was organized to Mr. Lhakpa Gelu Sherpa, MS Executive Board Member, who moved to Canada. MS Advisor Dr. Lhakpa Norbu Sherpa, Ms. Chhing Lamu Sherpa, and other members offered khada to Mr. Sherpa with best wishes for safe journey and wonderful living in Canada. Mr. Sherpa has decided to migrate to Canada but he has promised to keep in touch with Mountain Spirit and friends.
Mountain Spirit recently renewed its affiliation with Nepal Participatory Action Network (NEPAN) as an institutional member. NEPAN is a nongovernmental (not-for profit) and a member-based organization, formed in January 1995 by a group of likeminded development practitioners in Nepal. NEPAN envisages a situation in Nepal where the poor and underprivileged people become the main focus for sustained, equitable and humanistic development. It promotes and facilitates participatory development approaches for the empowerment of the people through research, advocacy, lobbying and capacity building activities.

The Memorandum of Understanding (MoU) between Mountain Spirit Deutschland (MSD) and Mountain Spirit Nepal (MSN) has been renewed. MSD President Mr. Wolfgang Henzler and MSN President Mr. Nima Lama Hyolmo recently signed the MoU in Kathmandu. Both organizations have expressed their interest in extending partnership and cooperation in supporting mountain communities and the environment. As per the MoU, Mountain Spirit Deutschland will make efforts to generate funds to support the programs identified by Mountain Spirit Nepal.

As part of fundraising and promotion of organization, Mountain Spirit recently printed two hundred t-shirts with its logo and name. The t-shirts are selling to members and well wishers of Mountain Spirit at the price of six hundred rupees. The monies collected from the sale will be used in financing Mountain Spirit’s regular programs.

It is our pleasure to share that our General Member Ms. Sonam Dolma Lama Hyolmo, a teacher of Yangrima Boarding School Shermathang Sindhupalchowk, was awarded “Best Teacher Award” by the Prajapati Prasai Foundation in September 2013. The mountain Spirit family would like to congratulate Ms. Hyolmo for receiving this prestigious award for her excellent teaching service. We also hope her achievement will inspire other mountain youths in considering their own contribution towards educational development in mountain areas.

“Participatory Workshop on Responsibilities and Rights of Mountaineering Workers” was successfully concluded in Kathmandu on 29-30 August 2014. Mountain Spirit organized and facilitated the workshop in collaboration with Nepal National Mountain Guide Association (NNMGA), Nepal Mountaineering Instructor Association (NMIA), Sherpa Adventure Gear and Khumjung School Alumni Association (KSAA). A workshop organizing committee was formed under the leadership of Dr. Lhakpa Norbu Sherpa, advisor to MS and President of KSAA.

40 mountaineering workers gathered for a workshop with the goal of identifying and articulating the current issues they face within the industry. Participants came from a range of mountain communities, including eight mountain districts and represented a range of experience, from 14-time Everest summiteers to those newly entering the profession, to others whose mountaineering careers began in the 1970s. Using a range of participatory
methodologies, including role-play, SWOT analysis and appreciative inquiry, the participants came up with the major issues related to training and professionalism, over competitive business environment, rules and regulation, search and rescue, benefit sharing, fair employment practices, and monitoring during expeditions.

After the one-day workshop a public forum was held in the presence of the Minister for Tourism of the Government of Nepal. Approximately 100 people were present, including members of the NMA, TAAN, Expedition Organizers, and decision-makers from the government. At this forum, a representative of the mountain guides and workshop participant Mr. Tenzeeng Sherpa shared the workshop conclusions and proposed actions for feedback. The Honorable Minister for Culture, Tourism and Civil Aviation Mr. Bhim Prasad Acharya, Constituent Assembly Member Mr. Kripasur Sherpa, Chief of Mountaineering Section of Ministry of Tourism Mr. Ram Prasad Sapkota, President of NMA Mr. Ang Tshering Sherpa, President of Expedition Operators Association (EOA) Mr. Dambur Parajuli, President of Himalayan Rescue Association (HRA) Mr. D.B. Koirala and General Secretary of NNMTGA Mr. Pasang Sherpa expressed their views on workshop outputs on behalf of their organizations. The program was concluded under the chairmanship of Workshop Convener Dr. Lhakpa Norbu Sherpa, MS advisor and President of KSAA and the outgoing President of Mountain Spirit Mr. Nima Lama Hyolmo gave the welcome remarks.

Mountain Spirit’s 18th Annual General Meeting was held successfully on 30 August 2014 under the chairmanship of Mr. Nima Lama Hyolmo, President of Mountain Spirit at Hotel Shanker, Lazimpat in Kathmandu. A new seven-member executive committee was elected, with Dr. Mingma Norbu Sherpa (Solukhumbu) as president. The new executive committee members are Ms. Laxmi Gurung - vice president (Mustang), Mr. Tashi Lama Hyolmo - general secretary (Sindhupalchowk), Mr. Jikme Tsering Sherpa – Secretary (Udayapur), Ms. Yangji Sherpa – board member (Solukhumbu), Gyalmu Diki Sherpa – board member (Solukhumbu) and Mr. Chhiring Lama Hyolmo – board member (Sindhupalchowk). The AGM also endorsed the progress report and proposed annual program presented by General Secretary Mr. Lhakpa Tenji Lama, financial report presented by Accountant Ms. Indira Lama on behalf of Treasurer Ms. Mingma Sherpa. During the meeting, 15 new associate members were welcomed and endorsed, while ten existing associate members were promoted to general member status. The organization began with just nine founding members in 1996 now has more than 100 members from 16 districts of Nepal.
MEMBER’S ORIENTATION PROGRAM CUM INTERACTION PROGRAM

A half day member’s orientation and interaction program for new member was held in Kathmandu on 25 September 2014. The first session began with historical background, scope, vision, mission and objectives of Mountain Spirit by President Dr. Mingma Norbu Sherpa. MS General Secretary Mr. Tashi Lama talked about the past and present activities and future plan of MS. Followed by MS. Secretary Mr. Jikme Tshering Sherpa highlighted on membership status. Similarly, in the second session Vice president Ms. Laxmi Gurung shared on financial status and fund raising activities for the year 2014-2015. At the end of the session question and answer round was held. Finally, Dr. Mingma Norbu Sherpa, President of Mountain Spirit concluded the program with vote of thanks to all the participants.

HEALTH CHECKUP CAMP

Dr. Rainer (Neuro specialist) and Ms Anne vice president of MS-D in coordination with MS-Nepal conducted one day health check up camp in Nametar VDC on 17 October 2014. The general objective of the check up was to diagnose the diseases of the villagers and to suggest the possible medication. A total of 110 patients visited the check up camp and most of the patients were suffering from joint pain, pack pain, etc. Mostly, the women were suffering from back ache. At the end of the training Dr. Rainer handed over the useful medicine, pressure machine, and sunglasses to the health post assistant Mr. Rabichandra Prasad Saha with necessary instructions. Health check up camp was successful and villagers appreciated the effort and support received from MS-D through Dr. Rainer and Ms Anne.

BASIC HEALTH AND FIRST AID TRAINING

Mountain Spirit Nepal organized six day Training on Basic Health and First Aid from 21-26 September, 2014 in Tatne and Dahar village of Udayapur district. The training provided the immediate curative measures of dog bite, snake bite, nose bleeding, bees bite, fractures, fever and poisoning. Likewise, the awareness on basic health such as safe maternity, cough, necessity of vaccine, causes, symptoms and prevention of pneumonia, water related diseases and their cure, family planning, HIV Aids, monthly menstruation and sanitation also given to the participants. A total of 37 participants including Female Community Health Volunteers (FCHV), teachers, and school children participated in the program. A total of seven first aid kit boxes were also distributed in seven schools of Nametar VDC. Training was coordinated by project coordinator Ms. Tuka Checki Sherpa. The training was given by professional health worker Mrs. Durga Devi Dahal of Nametar VDC.
APPOINTMENT OF PROGRAM OFFICER AND VOLUNTEER

On 1 November Mountain Spirit appointed Ms. Lakpa Sherpa as a Program Officer to oversee various activities of Mountain Spirit. Ms Sherpa achieved MSc. degree in Environmental Science from Tribhuvan University with specialized in Mountain Environment. Most recently she worked with Eco Himal as a Field Coordinator in Sagarmatha National Park and Buffer zone area. Prior to this she worked with Paschim paaila and Environment and Public Health Organization in environmental health sector. Her area of expertise is in Waste Management, Non Timber Forest Products and Conservation.

Likewise, Mountain Spirit appointed Mr. Ngawang Thapke Sherpa as a volunteer serving in Finance and Admin for 3 months effective from October-December, 2014. Mr. Ngawang is perusing BSc. Environmental Management in SchEMS College, New Baneswor. He worked as a research assistant with Cristopher Butler from University of California, Santa Cruz for his PhD), project evaluation (ISARD and SEED project funded by ICFON) and Research as a student in Khumbu, which was funded by Dr. Pasang Yangjee Sherpa. He is actively involved in Sherwi Yondhen Tshokpa (a network of Khumbu Sherpa students). MS welcome new appointees and would like to wish them good luck for their work.

ADVISORS AND BOARD MEMBERS NOMINATED

According to organizational legislation a board meeting was held on 30 September 2014 to nominate two new board members. Board meeting nominated Mrs. Ram Maya Thakali and Mrs. Anita lama as Mountain Spirit board members for two years. Along with this nomination, Mountain Spirit is governed by a team of nine executive members under the leadership of Dr. Mingma Norbu Sherpa. We have nominated Dr. Lhakpa Norbu Sherpa, Ms. Chhing Lamu Sherpa, Dr. Sailendra Thakali, Mr. Ang Phinjo Sherpa, Mr. Lhakpa Tenji Lama (Sherpa) and Mr. Nima Lama Hyolmo as Mountain Spirit adviser. We would like to express our sincere gratitude for accepting the role of adviser for two years, and the ever-present support, encouragement and advises in forthcoming days.

MEETING WITH MOUNTAIN SPIRIT DEUTSCHLAND

A joint meeting was held between the representative of Mountain Spirit Deutschland (MSD) and Mountain Spirit Nepal (MSN) on 29 October 2014. Mr. Wolfgang Henzler, President of Mountain Spirit Deutschland, Ms. Anne, Vice President of Mountain Spirit and Dr. Rainer member of Mountain Spirit Deutschland and Mountain Spirit advisor Ms. Chiring Lhamu Sherpa, President, Dr. Mingma Norbu Sherpa and Program Officer Ms. Lakpa Sherpa attended the meeting. The objective of the meeting was to find the existing health, education and environmental problems identified during the field visits and to make plan for future activities.
APPRECIATION AND FAREWELL FOR STAFF

On 7 November 2014 Mountain Spirit organized appreciation and farewell program to Mr. Lhakpa Tenji Lama (Sherpa) and Ms. Indira Kumari Lama in recognition of their valuable contribution to Mountain Spirit Nepal. Mr. Lhakpa Tenji Lama (Sherpa) served as Executive Director for two years and Ms. Indira Kumari Lama was finance and Administration Officer for last 13 years in Mountain Spirit. MS president Dr. Mingma Norbu Sherpa and General Secretary Mr. Tashi Lama (Hyolmo) offered Khada and Token of Budhha statue and appreciation letter to both of them. In addition, a cheque of Rupees 10,000/- was also given to Ms. Indira for her long- term contribution to MS.

MEMBER’S ACHIEVEMENT

Mountain Spirit Vice president Ms. Laxmi Gurung from Kagbeni-7 Mustang is now section officer at Ministry of Peace and Reconstruction Nepal. MS would like to congratulate her for her achievement in the government service of Nepal.

Heartfelt Condolences

We were all deeply shocked and saddened by the recent devastating avalanche on Mt. Everest and the 16 mountaineers lives that were lost. We, on behalf of Mountain Spirit, extend prayers of peace for the souls of the deceased and express our deep condolences to the bereaved families, their relatives and friends.

In light of these events, we would like to urge the government and the entire mountaineering community to provide support to the families of the deceased, and also take measures to ensure the safety and security of mountaineers in the days to come.

Mountain Spirit Family
Buddhist Sacred Sites and Protection of the Environment

All major religions of the world have sacred sites. The central focus of sacredness may be cultural objects (temples, monasteries etc); natural features (mountains, valleys, lakes, rivers, caves, forest and trees); or a combination of both. The article attempts to explore the linkages between Buddhist natural sacred sites and conservation of the environment.

Buddhist practice and environmental conservation complement each other in many ways. At the center of this symbiosis is the principle compassion སྙིང་རྗེ to all sentient beings སེམས་ཅན་ཐམས་ཅད. The concepts of interdependent origination and evolutionary theory and ecology also have much in common. This is probably why the dharma ཆོས is defined as “the law of nature”.

It was the development of suitable environmental conditions that made life possible on earth. The quality of the environment will continue to influence the quality of life as well as its existence in future. Today, trees are commonly considered as symbol of a healthy environment. Planting trees and protecting forests have become common environmental conservation activities around the world. In Buddhism, trees have an important place in that Sakyamuni Buddha སྦྱིན་རྒྱས་པ was born; gained enlightenment བྱང་ཆུབ་ཤིང and passed away under a tree. The philosophy of Buddhism བྱི་མཚན therefore bloomed from under a Bodhi tree རྒྱ་མཚན་ཤེས. Trees are also a sources of food, fiber, fuel, and shelter for people; habitats for wildlife; and home for myriad of supernatural beings. Many Buddhist sacred natural sites are associated with a grove of trees or forests because they support living and non-living beings.

Sacred sites also have associated sacred histories. The history of Namo Buddha སྟག་མོ་ལུས་སྦྱིན was explained to us by a resident Acharya from the Thrangu Tashi Yangtse Monastery. An ancient prince Mahasatva gave his own blood and flesh to a starving tigress and her five cubs, and saved their lives at this locality. The essence of the story is that compassion and spirit of dana (giving) to others beings is important. Unfortunately, the species that prince Mahasatva help save with his life is at the brink of extinction today. Tigers are being hunted and killed by poachers and traders for their body parts against all Buddhist codes of ethics (silas). The Namo Buddha is a physical reminder of the importance of altruistic love and compassion to other beings. Let us hope that it will touch the hearts and minds of future generations and inspire them to treat other life forms with respect.

At the Thrangu Tashi Yangtse Monastery, we observed 16 exquisitely painted images on the inner walls of the great hall. They were the great Masters of the Kagyu lineage. Among them was a popular figure in the history of Buddhism, great sage Jetsun Milarepa རྗེ་མི་ལ་རས་པ (1040-1123) who was born, lived and passed away in the Himalayan valleys at the headwaters of Rasuwa, Bhoete Koshi and Tama Koshi. In his youth, Mila practiced black magic and caused much harm and suffering རུལ་བསྔལ to others. Later, he regretted his wrong doing with deep remorse and practiced Buddhism with such devotion that he gained enlightenment in one lifetime. While meditating in remote Himalayan caves, Mila developed a close affinity with wild animals and birds. He never hunted them for food. Instead, he survived purely on diet of boiled nettles. To the other hunters, Milarepa pleaded
“Snow, rock and clay mountains are my hermitages. Snow, glacial rivers are my drinking water. Deer, gazelle, and blue sheep are my livestock. Lynx, wild dog and wolf are my guards. Langur, monkey and brown bear are my playmates. Thrush, snow cock and griffin are my garden birds. If this appeal to you please join me” (Adapted from the Hundred Thousand Songs of Milarepa).

This is a perfect example of how Buddhist practitioners contribute to protection of wildlife and their habitats. The valleys where Milarepa lived and roamed are also considered as beyul, sacred hidden valleys of Padmasambhava. Beyuls are some of the largest sacred spaces capable of accommodating diversity of species and ecosystems processes. What makes the sacred sites more peaceful, harmonious and environment friendly is the stronger determination with which the people who live in and around sacred observe Buddha’s doctrine and discipline. The central doctrine that Buddha taught was The Four Noble Truths. These noble truths did not dawn on Buddha suddenly and miraculously. He followed rigorous methods comparable to modern scientific methods to make the discovery. Therefore, Gautama Buddha was a philosopher and a scientist. However, there is a fundamental difference between modern day scientist and Buddha in terms of approach. Buddha meditated, purified his mind and searched within to discover the truths whereas modern researchers observe, count, measure things externally with minds that are not as perfect and unbiased. Buddha’s research scheme can be presented as follows:

1. Statement of problem: In the cyclic existence (samsara) of birth, maturity, old age and death; humanity encounters much suffering (dukkha).
2. Research questions: How the human sufferings can be eliminated?
3. Research methods: Insight meditation, mental purification, and inward observation with equanimity.
4. Discovery: The Four Noble Truths

The Four Noble Truths provide a useful way of understanding causes and consequences of modern environmental problems and ways to address them. Environmental degradation such a desertification, climate change, and loss of species diversity inevitably lead to poverty, hunger, conflict, illness, and death which are all forms of suffering. Erratic and unpredictable weather patterns are one of the consequences of climate change. This means not raining when we need the rain; raining too much and causing floods and landslides we don’t

<table>
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<tr>
<th>I. Suffering</th>
<th>II. The causes of suffering</th>
<th>III. The cessation of causes of suffering</th>
<th>IV. The way which leads to cessation of suffering</th>
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Adapted from Buddhism: Its doctrines & methods (Alexandra David-Neel 1977)
want which cause misery. Scientists have proven beyond doubt that excessive discharge of carbon dioxide into the atmosphere and resultant shift in global climate is the cause of myriad of source of sufferings mentioned above.

Much of the carbon discharge in to the atmosphere is said to have taken place since industrialization and mechanization of the developed world. The developing world is following the same path with the hope of achieving material wellbeing. Buddhist karmic law suggests that any action that harms other sentient beings negatively impacts the quality of ones own future lives. Therefore, negative actions should be avoided.

More importantly, polluting industries and their industrial scale production of goods are driven by consumerism, commercialization, greed and desires. According to second noble truth, there is a cause and effect relation between desires actions, sensation and more desires. The main cause of continuation of this cyclic reaction is ignorance. It is the ignorance that causes some people to kill and steal other species. It is ignorance that causes people to become climate skeptics and continue to pollute the atmosphere. It is the ignorance that causes people to pollute their own land and water to the detriment of their own health and health of the others. Therefore, eliminating ignorance stops the vicious circle of desire, actions, sensation which leads to the arising of more desires for and attachment to unlimited materialism, consumerism, ego, and greed. Beyond certain level, material wealth does not contribute to mental peace or happiness. Instead, excesses cause more grief, conflict, environmental destruction and sufferings to others. Buddha therefore prescribed The “Noble Eight-Fold Path” to guide one’s action, speech and thoughts towards a more balanced, environmentally sound, peaceful, and compassionate way of life. The sacred natural sites are not only act as physical refuges for species and ecosystems but inspire people to follow the path of liberation.

(This article is based on a talk I gave at the Mountain Spirit’s Eco-Walk Program at Namo Buddha in July 2014. Although, linking Buddhism and environmental conservation is important to strengthen both, the subject matter is complex and difficult to do a justice in a short article. Constructive comments and suggestions from readers would be greatly appreciated. Author).

(The author is adviser of Mountain Spirit.)
Indigenous peoples have prioritized education since the beginning. Due to a lack of any formal institution they instead established their own unique educational system based on the resources available. Their education and knowledge distribution systems were predominantly religious and oral. This method of developing education and knowledge in indigenous peoples is the same method seen in the monastery, mosque, church, temple and other religious places.

Indigenous peoples had their own organic and earth friendly cultivating system too. They had genuine concern over exploiting the natural resources. They had their own pattern of livelihood in the community with their own characteristics of health, education, economy, culture, religion and traditions. Within their communities indigenous peoples used their own signs and language; they could practice their culture and traditions happily. They used to prefer enjoying their own practices of socio-economic life in the community.

In the mountains and remote hills there were fewer opportunities for any recognized development activities. Economic activities were minimal.
and because of which they still preferred the barter system for the transaction of goods and services. They were straightforward in nature and trustworthy to their word. That is why there was not any sign of cheating, slyness and/or flattery. They used to run their own traditional system transparently and prestigiously.

When the states started practicing an intervention policy in education, training and resource mobilization, indigenous knowledge and education came under scrutiny. This led to a crisis whereby traditional morals and values were neglected. This in turn resulted in increased levels of conflict in the world. In the name of mainstreaming, the state had assimilated all practices. Under this umbrella many identities became fragile and started to decline.

An indigenous student could not learn as fast as a non-indigenous student because of the use of a mainstream language. Due to the nature and gentleness of the indigenous people they were often overlooked, marginalized and second to receive any opportunities. It was due to the plan and policies of the states in the world. A renewed policy of globalization and liberalization has now begun to awaken people around the world. There is an increased drive to protect and conserve the national identities so that indigenous knowledge and property is not lost.

The United Nations International Labor Organization (UN-ILO) 169 came up with the provision to promote and protect the indigenous knowledge and the property of the indigenous community. Indigenous knowledge has been recognized as highly beneficial for the Indigenous Peoples (IP) community as its methods could help sustain our natural environment. Nepal is also one of the signatory countries of ILO169 so the IP rights should be incorporated in the new Constitution. The Indigenous knowledge is the product of a long history of practice and experience. Their methods centred on the sustainability of nature without harm. Indigenous peoples claim that they are the rights-holders of the land that their families have inhabited for time immemorial.

There are some crucial areas on how indigenous peoples can conserve and preserve the ancestral domain, passed on from our ancestors. Indigenous peoples have to be responsible in any handover, ensuring best ethical & environmental practice. Will those generations they pass on to be ready to receive? Indigenous peoples should be open to receive education and knowledge from schools but should also maintain their indigenous roots and ancestral understanding.

To address the absence of indigenous knowledge in the current education model, the government should include local indigenous ideas in the curriculum of schools. Local materials must be used as teaching guides for the students. More responsibility must be given to local communities with regards to education. Indigenous peoples should be given priority when training local teachers. Aspects regarding food, indigenous festivals, culture, religion & economic activities should be prioritized in order to enhance the participation in education from the local community. This is the best solution for providing access, equity, quality and relevancy when delivering mainstream education to every citizen. This is how government education strategies like, Education for All (EFA) and Millennium Development Goal (MDG) will be fulfilled. This is how IP can contribute to the development of this nation. With inclusive involvement from all backgrounds and localized regions the nation can be strong and its people will benefit from a sense of belongingness.

(The author is immediate past-vice president of Mountain Spirit)
Climate change is the greatest environmental problem facing the world today. Human-driven climate change alters the composition of the global atmosphere, bringing temperature rises and extreme weather patterns. Although Nepal is only responsible for about 0.025% of the annual greenhouse gas emissions that cause climate change, as a Himalayan country we are highly vulnerable to its impacts, and our mountain communities are likely to experience extreme effects.

As part of my studies, I aimed to find out how much women of the Nyinba valley in the east of Simikot, Humla knew and understood about climate change. ‘Nyinba’ literally means ‘Sunny’ valley, and encompasses the four villages of Bargaun, Burunse, Nimatang and Torpa. The villages are located at altitudes of between 2850 to 3300 meters in the valley carved by the Humla Karnali and Dozam Khola rivers. The area relies on a diversified economy of agriculture, trade and animal husbandry. The major agricultural crops are buckwheat, wheat and potatoes and locals rear animals including cows, donkeys, mules, and horses. Agriculture in the Nyinba valley is rain fed. There is sharp fall in agricultural production, sufficient only for few months, due to changed monsoon pattern and drought. According to Regmi and Paudyal (2009), over the past three years, the delay in monsoon season experienced in Nepal has changed the cropping pattern and crop maturity period.

I held informal discussions, interviews and semi-structured questionnaires survey with a sample of 20 educated Nyinba women who were working in a variety of sectors. Studies have suggested that including women in any climate change strategies is crucial, and this begins with increasing their understanding of the risks involved.

I found that 80% of the respondents were familiar with the idea of climate change. 95% believed that the temperature had risen in the last decade; of these 95% also believed that this rise in temperature was due to climate change. 90% reported observing a change in climatic condition such as rainfall, snowfall, drought, snow melt, etc. 80% had experienced the decrease in agricultural production due to drought, pest and diseases while 20% experienced the decrease in production due to insufficient manure or heavy rain. 95% of the respondents also reported having seen a shift in planting of crops (apples, wheat, rice, chilies, eggplant, etc.) to higher altitude. Respondents also believed that production of high value herbs, another source of income, has decreased. This resulted in accelerated seasonal migration of youths in recent years.

However, changing climate patterns are not necessarily always seen as negative. Production of crops, like finger millet, chilies, tomatoes, onions etc. are now possible due to the warmer climate in Nyinba Valley. For instance, Khinjor Lama said that over the last two years people have been cultivating rice in lower farmland of Bargaun, the area was previously suitable only for buckwheat and millet. In Nimatang, the highest of the Nyinba villages, respondents said that in the last 5-10 years the production of wheat and apples has become much more favorable than in the past, which may be due to an increase in temperature.
From Burunse, Tsering Pundor Lama, shared snowfall is much less in recent years and melts quickly with an increased frequency of erratic rainfall. Ms. Lama assumed temperature rise as a cause for the faster melting of the snow and glacier melt. This observation can be linked to countless studies and climate change models positing that increases in temperature and erratic rainfall directly affect the agriculture and food supply through effects on crops.

Overall, I found that the majority of the respondents have experienced climate change and its effect and are also practicing adaptation measures based on their own capacities and values. Changes in crop cycles, rainfall and snow melt, planting elevation and demographic change due to migration in times of poor crop production are all likely to continue to affect the people of the Nyinba Valley and other mountain communities. It is important that we continue to discuss climate change, conduct systematic biophysical and social research to get good baseline data for these areas, and make efforts to mitigate the effects in these communities.

(The author is an Associate Member of Mountain Spirit)
HISTORICAL TRANSFORMATION OF PHARAK FOREST ECOLOGY

MINGMA NORBU SHERPA
PH.D.

SUMMARY

This article is related to one of the Pharak forestry chapters of my PhD dissertation. It presents historical background of Pharak forest and wildlife ecology transformation. The article analyzes Pharak forest governance from political ecology perspective.

More than ninety percent of the Pharak’s old-growth forests were degraded during Forest Panchyat Era. From the 1970’s, the District Forest Office (DFO) levied fee on Pharak’s once freely available natural forests. The period between the 1960s and the 1990s has been a devastating era for the Pharak’s forest and wildlife ecology. Forest management and governance acts and rules imposed by the Panchayat regime both dispossessed the Pharak Sherpa communities of their access rights to their forest commons and opened the commons by ending Panchayat System governance of them. Under the nationalized forest governance system, anyone from any part of the country could fell the Pharak forest by paying the timber royalty to the DFO. The royalty would then go to the treasury of central government. The Pharak Sherpa community had no authority to stop the tree felling once DFO issued the permits. Corruption by DFO staff became an institutionalized culture while issuing tree-cutting permits. The Pharak locals could not defend forest resources in their territory under the colonizing Panchayat regime until the early 1990s. Consequently, not only the ancient forests, but also different species of wildlife that existed in the region since the time immortal disappeared as the old-growth forest habitats were destroyed. Various types of endemic and migratory wildlife species such as musk deer, snow leopard, common leopard, langur monkeys, red panda, Himalayan black bear either decreased in population or vanished during the DFO governance era. As the natural habitats were severely degraded, Himalayan black bear, common leopard, red panda and langur monkeys were totally lost for at least three decades in the Pharak region. Those species reappeared only after the Pharak locals formed Community Forest User Groups (Figure 1) and protected the forest habitats. Because of the community initiative of forest conservation under three different forest tenures, that is “community forest”, “religious forest” and “private forest” in the Pharak buffer zone, the naturally regenerated and planted forests are encouragingly coming back. The improved habitats have already attracted numbers of disappeared wildlife species such as Himalayan black bear, snow leopard and common leopard, red panda and langur monkeys over the last decade. Pharak also has a greater altitudinal range than Khumbu and more lower altitudinal areas.

WILDLIFE ECOLOGY

As a result, the Pharak buffer zone within the 275 square kilometers’ area possibly harbors more diversity of wildlife species than the park itself. SNP has snow leopard, common leopard, musk deer and Himalayan tahr as major mammal species, whereas the Pharak buffer zone has Himalayan black bear, red panda, musk deer, goral, barking deer, langur monkey, rhesus monkey and porcupine, in addition to snow leopard, common leopard,
Himalayan tahr, as major mammal species (Figure 2). The impact of the changing ecology of the Pharak forest and wildlife is already visible through livestock and crop depredation. Although SNPBZ had collected about Rs 1.7 million ($21,250) as wildlife depredation compensation fund as of 2011, it has not been distributed yet. Though the issue of wildlife depredation in the SNPBZ is not as serious as in Terai’s protected areas, the impact are there and is likely to increase in the Pharak buffer zone. Farmers in the Pharak and Khumbu regions are predominantly low-income families whose income mostly depends on arable farming and animal husbandry. The impacts on the park and buffer zone’s wildlife are directly affecting the poor, marginal and less empowered communities. In other word, the cost of conservation is borne by the poor people. The challenge of wildlife management along with the improvement of forest habitats and ecosystem need further attention.
CONSERVATION MOVEMENT IN PHARAK

The first forest local conservation movement began from Monzo, the village adjacent to SNP in 1990 during the interim government of the first democracy in Nepal. It became the benchmark for conservation revolution in the Pharak region of Nepal. Monzo locals under my leadership initiated forest conservation and management committee in 1990 and resisted logging and firewood collection by outsiders. Tree felling by outsiders and firewood collection by the Nauje firewood collectors were stopped after long struggle, lumbers produced out of illegal forest felling were confiscated and donated to public institutions. The forest management and conservation committee was gradually expanded to wider areas. The committee finally got legal recognition as a community forest user group (CFUG) in 1993 after promulgation of the Forest Act of Nepal, 1993. Under this legal provision, Pemacholing and Danphe Community Forest User Groups were formed in the same year.

DESIGNATION OF BUFFER ZONE

With enhanced conservation awareness of the local communities, the Pharak locals demanded Nepal government to designate Pharak as the buffer zone of the SNP in 2001. Ultimately, Nepal government declared the 275 square kilometers of the Pharak region as the buffer zone of SNP in 2002. Formerly established Pemacholing and Danphe CFUGs split and became nine different buffer zone community forest user groups as per the Buffer Zone Regulation of 1996 in 1998 and 2003 respectively. Sagarmatha Community Agroforestry Project supported by WWF UK, late Mr. Schure and WWF Nepal played instrumental role in this conservation campaign. The judiciary role of overseeing the CFUGs by DFO was transferred to SNP in 2003. The constitutions and operational plans of the CFUGs were registered in the SNP by undersigning a tripartite memorandum of understanding among SNP, Chaurikharka BZUC and Pharak CFUGs. All of the Pharak CFUGs are now running on second five-year term under the Buffer Zone Regulation of 1996.
DEFORESTATION IN DFO GOVERNANCE

The District Forest Office governance under central administration of the Department of Forests ended up with more destruction than conservation, particularly of the forest resources during Panchayat regime. Exclusionary and territorializing governance institutions imposed a top-down governance approach, which territorialized the Pharak Sherpa communities’ forest resources during DFO era. This period was marked with the most forest destruction, forest degradation, habitats and wildlife loss in the history of Pharak forest management and governance. The present generations of the Pharak communities are paying the costs of logging that occurred during DFO governance era. However, the Nangbuk, Kyongma and Lukla ICCA (Indigenous Peoples and Community Conserved Areas) forests remained intact even during DFO governance era, while the majority of common property forests of the Pharak region were degraded severely (Figure 3).

CONCLUSION

Although governance by government for forest management and conservation was supposed to play positive role, it rather produced negative result during the Panchyat regime. Decentralized forest governance system of Nepal government in Panchyat system degraded the Pharak forest severely, which has considerable significance for the maintenance of the world’s highest ecosystem. However, the partial devolution of forest management and governance through community forest user group system revived the Pharak’s forest and wildlife ecology in the 21st century, thereby contributing to the global effort of climate change mitigation and adaptation.
No More Research But Action in the Imja Valley of Upper Khumbu Region of Sagarmatha National Park and Buffer Zone

Ang Rita Sherpa

Introduction

The effects of climate change, one of the globe’s most challenging issues, is especially evident at the top of the world, around Mount Everest and the great peaks of the Himalayas. Sagarmatha National Park is an area of exceptional natural beauty, dominated by Everest, the highest peak in the world, 8,848m. Several rare species, such as the snow leopard and the red panda, are found in the park, and the United Nations Educational Scientific and Cultural Organization (UNESCO) designated the park as a World Heritage Site in 1979.

In the past few decades, global climate change has had a disproportionate impact on high mountain environments. The effects of climate change are more pronounced at higher elevations’ environments because of the fragile nature of mountain ecosystems (Khadka 2007). Global warming is known to have significant impact on high altitude plants and animal species including their migration, breeding and development pattern. Snow, glaciers and permafrost are especially sensitive to changes atmospheric conditions because of their proximity to melting conditions.

In particular, unprecedented rates of glacial retreat noted by high altitude mountain communities are causing concern. Impact on Himalayan glaciers has become some of the most visible evidence of global warming on high altitude landscapes, and has important implications on various aspects including freshwater flow, agriculture, biodiversity and health (DHM, 2004). Seventy-five percent of the world’s fresh water is stored in glaciers, but scientists predict climate change will cause some of the world’s largest glaciers to melt dramatically in the coming decades.

In the last two decades, the glaciers in the Khumbu region, particularly the Imja glacier, have provided a unique opportunity to study climate change and its potentially dangerous effects, including

Imja Glacier

The Imja Glacier is in the Khumbu Range of Eastern Nepal’s Himalaya, just southeast of Mount Everest. The glacier drains the east slopes of Lhotse, south slope of Penghatse and west slopes of Baruntse before flowing past the southern slope of Island Peak to terminate at Imja Tsho glacial lake.
glacial lake outburst flooding (GLOF). Nepali and foreign scientists alike have reported that glaciers across the Himalayas are shrinking, leaving behind massive glacial lakes with the potential to burst, threatening the 1.45 billion people living in the great basins of the Himalayan Rivers.

There are approximately 2,323 glacial lakes in Nepal, 20 of which have the potential for catastrophic outburst flooding. Among them is the Imja Lake (Tsho) in the Khumbu region. Satellite imagery records show that five glacial lake outbursts occurred in Nepal from 1977-1998. Imja Lake is the headwater of the Imja River and is fed by Imja Glacier. Located at an altitude of 5,000m, this lake did not exist before the 1950s. Surveys carried out in 1992 show that the lake was 1.3 km long and 0.5 km wide, with an average depth was 47 m. A survey carried out in 2002 showed that the lake had expanded to an area of 0.86 km, a 28% increase since 1992.

The growth of Imja Tsho is representative of changes throughout the Himalayas reflected in a series of 40 photographs by Dr. Alton Byers, replicating work done 50 years earlier by Swiss Geographers. The series of pictures tell a story not only about the dramatic reductions in glacial ice in the Himalayas, but also the effects of climate change on the people who live there.

The Sherpa who live in Shomare, Dingboche and Chukung, below the much publicized Imja glacier lake (known locally as Imja Tsho), are particularly concerned about the possibility of a GLOF, which could destroy approximately 30 houses and 30.32 km of the main trail that exists below this glacier. According to Sonam Yishi Sherpa of Friendship Lodge and the former chairman of Khumbu Alpine Conservation Council, recalls the 1985 GLOF from Dig Tsho which rushed through the mountain village of Thame with little warning, destroying more than 30 houses, 14 bridges, farmlands, a hydro electricity project, and bridges connecting the only major walking paths.

Dozens of people were killed and financial losses were estimated at USD 4million. The loss of grain and livestock had a great impact on the farming communities who faced food shortages that year. There is also much concern over the other symptoms of climate change in the area, including: warming temperatures, irregular rainfall, long drought periods, decreased snow fall, earlier fruiting, and more frequent landslides.

Climate change is likely to have a major impact on indigenous, resource-dependent peoples such as the Sherpa. According to Sherpa women in Dingboche, women, particularly those who do not benefit from tourism and those still engaged as farmers and herders in the region will be affected. They said they are amongst the most vulnerable to climate change, because they tend to have access to fewer income-earning opportunities.

Global warming mitigation has become perhaps the most complicated set issues facing world leaders. As the director general of ICIMOD, Dr. Andreas Schild, explains, “The train has already left the station regarding the glaciers. They are melting fast and everyone knows it. Now, what we must do is prepare for the consequences...we want to build up a system of early warning of risks from glacial lake outbursts. We want to discuss and prepare measures to strengthen the resilience and adaptation of people to climate change. This means livelihoods, conservation of biodiversity, and maintenance of the landscape as a global heritage. Conservation and management of water has the highest priority.”
In the Khumbu, people are suspicious of the proposal for an early warning system. They are aware of the failure of similar systems in the Rolwaling valley and have heard the rumor that the Japanese had set up this early warning systems and now showing directly in Japan by charging USD 50 per person.

From the perspective of the Sherpa and the members of the Khumbu Alpine Conservation Council, too much money has been spent on national and regional workshops and the publication of reports. Many scientists have come to do research on the glacial retreat and lake formation in the Imja valley. The Sherpas of this region feel that the scientists have misused the research for their personal gain rather than the national and regional gain.

They made their reputations on findings on a possible GLOF in Imja, without providing solutions on the ground, and have not been responsible in the reporting of findings, preferring alarmist reports to measured responses focused on action-based planning.

They wish no more scientists in the area for further non-applied research of the lake, but instead that research on practical mitigation options begin immediately; they wish to drain the water from Imja lake outlet and use it to generate micro-hydro power. By developing hydro power from the water outlet from the glacial lake, and through the conservation and restoration of mountain watersheds we can counter many of the impacts of warming trends, by creating cooler environments, saving biodiversity, protecting fragile alpine ecosystems and protecting water supplies. The Sherpa of this region know that long-term adaptation to climate change requires a considerable investment of capital, in an environment where there are already constraints on resources and a lack of access to technology.

The Sherpas are grateful to the Nepalese scientists, explorers, students who have shown great concern about Imja Lake. This includes the 4th December 2009 Nepali cabinet meeting at Kalapathar, in the foothills of Mt. Everest, the intent of which, to draw the world’s attention on global warming in the area, has been taken positively by locals. The Sherpas of this region are grateful to The Mountain Institute who not only undertake the research of the glacial lakes including the Imja, but also has initiated an implemented series of community consultation to address issues of climate change and adaptation in the Khumbu region of Sagarmatha National Park and Buffer Zone.

The Sherpa are hoping scientists from other nations will also devote their skills to devising concrete and practical solutions for the mitigation of potential glacial outbursts from Imja Lake, as well as the other effects of climate change threatening the ecosystems and communities in the Himalaya.
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(The author is a founding member of Mountain Spirit and currently a Senior Program Manager of The Mountain Institute)
In my ongoing collaborative problem solving project I study how existing gap between local communities and researcher communities can be mitigated and how the two communities can collaborate to understand and adapt to the effects of climate change. In this article, I share my experience working with Sherwi Yondhen Tshokpa, a students’ group that was formed and is led by students themselves providing support to each other. The connections of SYT members with their villages, their abilities to understand and communicate local issues and their academic trainings position them as capable members to bridge the gap between local communities and researcher communities. This article discusses the collaboration that occurred between January and June of 2014, beginning with curious exchanges including scepticism about climate change.

In early January, I met with Sherwi Yondhen Tshokpa members to discuss climate change and its effects on the residents of Khumbu and Pharak. We started our discussion by asking what we think climate change is. To this, they responded:

Dawa: “I don’t believe in climate change. I think global warming is real but climate change seems like a phrase that is for others to use to do something [they want].”

Mingma: “Isn’t climate change a problem of the developed and developing countries?”

Lhakpa: “Since most of the pollution is made by developed countries, what can someone like us do to mitigate the problem [of climate change]?"

These responses then led to the next question of what we need to do and can do.

Lhakpa: “I think we can seek information and learn. Then share our knowledge with others. This is something we can all do...if we want to raise climate change awareness among our people we have to run a long-term campaign. It cannot be short-term programs. That will not work.”

Dawa: “Before bringing programs, we should first be clear about what the problem really is. Then, we need to bring knowledge to the local people in practical ways. Our methods need to be different from past climate change activities.”

After spending few moments talking about the need to be clear on what kind of knowledge or information we are seeking, our discussion then continued with assessments of previous institutional climate change activities conducted in Khumbu and Pharak.

Lhakpa: “Just by bringing one or two speakers and speaking for an hour or two about climate change is not going to make any difference. Especially if the speakers are using different languages and non-local terms, it will do nothing.”
Dawa: “It has to be in local language. If someone comes and talks in scientific language, it will mean nothing to the people because it will not be understandable.”

Mingma: “When any program is made or if someone or an institution goes into the community and continue to remind people about what is wrong or what is terrible and ask them to change their ways, of course people are going to be upset...If we need to bring programs to locals, you have to first [build rapport]. Then only you need to tell them what the problem is. But you also need to offer them an alternative option instead of just telling them what they shouldn’t do. Even worse, people should not be reminded of the same problem over and over again.”

This meeting revealed that SYT members are aware of local needs and conditions, engaged in their community and curious about institutional climate change narratives that directly impact them and their villages. In this meeting, SYT members also agreed that they were not aware of or had not paid attention to many local environmental changes and scientific findings about climate change impacts. The major causes were, as they described, the lack of interest and effort to learn about such issues among themselves, and the lack of resources and guidance available to them. The SYT members identified immediate solutions to these challenges—an e-library along with trainings and guidance from community leaders.

In 2013, SYT was able to collect hundreds of donated books from individuals and institutions including ICIMOD and NTB. In May of 2014, Tshering Namgyal Sherpa from Khumbu was selected after an application process for a librarian scholarship. As the recipient of this scholarship, he is currently in-charge of the day-to-day management of the library.

Similarly, three research assistantships were created this year to provide exposure to basic research methods and learning opportunity to SYT members. These assistantships were also designed as an opportunity to inspire and encourage youths to engage in local issues.

Ngawang Thapke, Ang Chechee Sherpa and Kami Dorjee Sherpa from Pharak were selected as research assistants in May. They received informal trainings to refine and develop research questions before leaving for Pharak, where they gathered data for analysis. Ngawang Thapke examined waste management practices in Pharak, Ang Chechee explored agricultural practices and challenges, and Kami Dorjee assessed the use of energy efficient stoves in Lukla.

Ngawang Thapke in his report highlights the works of Sagarmatha Pollution Control Committee and local committees and clubs that are working together to better manage wastes in the region. He also shows the continual need for better waste management as tourism industry continues to grow.

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Ang Chechee recorded that people were concerned about a new disease on roots of local crops in her village. The cause for this disease is unknown but local speculations include deficiency in seeds and soil. It was also recorded that the disease spread gradually from one village to another starting from Monzo.

Kami Dorjee discussed the potential of energy efficient stoves in Lukla where the range of effectiveness is still being experimented in few homes. In Lukla, higher electricity consumption and regulated firewood collection necessitates finding energy efficient stoves.

Since the project is still ongoing, a complete assessment of our collaboration is yet to be conducted. However, the activities so far show that local communities are already aware of, are concerned by and can offer practical local solutions to larger problems like climate change, but materializing any solution will require sustained and persistent support, whether it comes from within their communities or outside.

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(The author is a general member of Mountain Spirit)
MY DREAM

TSHERING YODIN SHERPA

My dream…..
My destiny…..
So fragile in actuality
Where are you?
To turn it into reality?
I wish,
Someone full of humanity
Ideal of justice and morality
Hold my hands and explore
Every happiness till eternity

My music…..
My song…..
So incomplete, so hollow
Has no essence
In your absence
I crave,
For your presence
every now and then,
Lead my existence
To reveal the harmony
and to remove the pain

Bring the wave of change
and the tides of delight
the waves…. the tides….
from the deep blue ocean
And of course,

I’ll be there to measure
the depth of the change you brought
the glow of the delight you spread
in this world
in this era
For every one
Rising above this boundless partiality
Fostering the religion….
The great Humanity

The world is seeking
for your survival
My mind is waiting
for your arrival
My loneliness……
My seclusion……
So cold, so murky
Come as a day star
and make me sunny
Come,
As the ideal of humanity
As the ideal of morality
As the ideal of world community
And I'll love you
Till the eternity…… perpetually

(The author is a general member of Mountain Spirit)
EXPLORING LINKS BETWEEN TOURISM AND AGRICULTURE IN SUSTAINABLE DEVELOPMENT: A CASE STUDY OF KAGBENI VDC, MUSTANG, NEPAL

LAXMI GURUNG

INTRODUCTION

Tourism is widely recognised as one of the world’s largest industries, and as increasingly important revenue streams for developing economies such as Nepal, where trekking forms the core of the nature-based tourism sector. With perhaps as much as one-third of trekking costs spent on food, creating linkages between tourism and agriculture holds great potential as a mechanism for sustainable development in rural areas, particularly at the local level.

Nepal is a landlocked country and agriculture contributes about 36 percent to the nation’s GDP (MOAC, 2011). Notwithstanding the dominance of agriculture, Nepal also has immense tourism potential, with its outstanding natural beauty, diverse climate, unprecedented topography and biodiversity. And its cooler climate, is a major pull factor that draws thousands of tourists from all over the world in the region (HMG, 2008). Since 1962, the number of tourists arriving in Nepal has risen from 6,179 to 736,215 (MoCTA, 2011).

To date, however, the effectiveness of these efforts has not been studied. The purpose of this research, therefore, was to explore sustainable rural development in Nepal by focusing on the linkages between tourism and agriculture using the case study of Kagbeni VDC, a remote mountain village in the Mustang region at the northern end of the Annapurna Conservation Area (ACA).

FRAMEWORK

The study is underpinned by two conceptual frames: the concept of sustainable development (Brundtland report, 1987); and the Agriculture-Tourism Market Linkage Model (Bowen, 1991). The latter, in particular, is useful in providing a framework for how tourism and agriculture link together and proposes a wide spectrum such as strong, ambiguous and weak linkages between these sectors.

METHODS

This study examined how livelihoods in Kagbeni VDC have been affected by the introduction of tourism since 1950, and in what ways tourism development has been linked to agriculture. Thirty unstructured (qualitative) interviews were conducted with national, district and local level stakeholders in order to capture the living history of changes between 1950 and 2011.

RESULTS AND DISCUSSION

Based on the literature, three types of possible linkages have been observed, across the five below-mentioned tourism development stages in Kagbeni VDC.
Period I: Isolated (1950-1962)
Tourism in Mustang during this period was limited. The few trekkers who travelled through Kagbeni to Upper Mustang mainly did so by contracting with commercial tour groups in Kathmandu. The tour group provided all the necessary equipment and food supplies, and porters typically carried everything. In addition, the tourists stayed in camping sites and rarely ventured into the village. This precluded any type of meaningful interaction which limited not only the development of tourism but also any opportunity of linking it with agriculture. Hence agriculture and tourism were completely disjointed and the linkage was weak.

Period II: Connectivity (1963-1975)
In 1962, construction of an airport in Jomsom, connected the people of Kagbeni with the outside world. Although the Nepalese government attempted to improve local agricultural production by setting up a nursery farm in Marpha in 1966, no government attempt was made to initiate tourism development. Moreover, because road access was not established to the district, outside communication remained limited. Hence, tourists and the locals also remained socially distance and the linkage during this period was still weak.

Period III: Development (1976-1992)
Between 1976 and 1992, the flow of tourists in Mustang started to increased, largely through the development of physical infrastructure, many of them trekked through Kagbeni on their way to Upper Mustang. Increasingly single and small groups of trekkers began staying in tea houses. The first real linkage between agriculture and tourism began through the increasing use of local foods to feed tourists with both sectors just beginning to realise the potential of links. The link during this period was tentatively developing but was still weak.

Period IV: Integrated Management (1993-2006)
Increasing promotion of the ACA circuit, emphasizing the physical beauty and cultural heritage of Mustang, aroused the curiosity of tourists from all over the world. Although linking the two industries was a new concept to the local people, they quickly came to realise the benefits. For example, increasing the use of locally produced foods, rather than importing food from outside the district, significantly decreased costs to lodge owners while at the same time generated revenue for farmers. In addition, because of the remoteness of Kagbeni, food transportation via mule train for tourists was expensive for the trekking companies and they welcomed the opportunity to purchase any available local produce. Consequently, to meet the increased demands from tourism for local foods, farmers started to cultivate land that had been barren for many years or was not being farmed due to earlier emigration and local people learnt that the interests of both sectors could be served. The links can be described as ambiguous because during early part, the linkage was weak but later much stronger bonds developed between the two industries.

Period V: Contemporary (2007-2011)
Aided by extensive government promotion of tourism through the ACA programme and coupled with completion of a road from Pokhara-Jomsom-Kagbeni in 2006, tourism has become increasingly popular for trekking and pilgrimages. Tourist groups have shifted from camping out to sleeping and eating in the local lodges and tea houses. Also, most trekking companies prefer to purchase local food as much as possible. This encourages farmers to produce more and lodge owners to continue to experiment with new recipes using local foods that are appealing to the tastes of tourists. During this period the links between the two sectors became a reality, now a strong bond exists between tourism and agriculture in Kagbeni.

CONCLUSION
The central argument presented in this study is that, because of the positive interaction between tourists and local villagers, and aided by Government of Nepal inputs, tourism and agriculture in Kagbeni have become strongly linked. Today, of the 216 households in VDC, about 60 households benefit directly from tourism while many of the others benefit indirectly through various activities. The process of arriving at this stage has been long, marked by trial and error, and characterised by mutual learning involving both tourists and the locals. In exploring how Kagbeni VDC in Nepal has benefited from the evolving links between agriculture and tourism, the study demonstrates that, under the right conditions and given sufficient time, these two sectors can establish strong, mutually beneficial linkages and become a cornerstone in sustainable development at the village level.

ACKNOWLEDGMENT
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(The author is Vice-President of Mountain Spirit)
In November 2012, I worked with journalist Grayson Schaffer from Outside Magazine on the article 'The Disposable Man' to uncover the real life stories of Nepal’s Sherpas who work in high-altitude climbing and the families who have become the victims of mountaineering industry casualties. During this investigation, I came to realize that mountaineering plays an important role in our Sherpa community but it sometimes cause sad relationship as well. Being an Indigenous Sherpa myself, I have grown up with these climbers and heard their perspectives about the climbing industry. Most of climbing Sherpas have chosen this industry based on their own geography. Some feel it is a cultural obligation, and others see it as the most lucrative economic opportunity. But climbing is also a very dangerous job. It is especially dangerous when everyone else in the family depends financially on one male member of the family who climbs Mt. Everest. If he suddenly loses his life, the family will have to suffer from poverty. The insurance amount that the family gets is just enough to cover his funeral services base on his cultural and religious beliefs. Although
climbing is risky, the high income has always won over the risk and created competition to get into the industry, especially for those who don’t have higher education.

On the mountain, you never know what could happen. In Nepal, people don’t insure their lives and personal health. You earn as long as you have the strength. You have no pension for retirement, no bonuses, and no social security like they have in other countries. As a climber gets older he becomes dependent. The cultural responsibility for employment passes on to the children. Ultimately children lose the freedom to choose their direction in life and even often have to become climbers, whether they like it or not, to support their parents and family. This is something I have analyzed and experienced myself.

These days it is difficult to find any Sherpa who wants their children to work as a climber. It is true that there are some youngsters who enjoy adventure and show a keen interest in mountaineering, making an educated choice to enter into the field. There are also some Sherpas who established themselves and made a good name for themselves in this industry. Some are even sponsored by western gear makers. But what about those who only end up carrying loads and oxygen to the top of Everest? As time passes by, most of these people are left injured, forgotten and ignored.

There are experts who discuss the lives of Sherpas in occupations besides mountaineering like farming and animal husbandry. In reality these professions neither provide security nor good opportunities. However, mountaineering has lifted the life of our community above poverty line, but there are still people within the community who live below poverty line. These people’s children do not have the chance to dream as big as everyone else’s children who seek economic strength. There are children whose fathers are not doctors or pilots, and there are parents whose children aren’t doctors and engineers. These people behind the scenes face the most drastic challenges in this society, which needs to be understood. These are the people who still need this industry to survive. This industry has bought economic prosperity in the society despite some drawbacks and environmental hazards. There is no way one can just stop this industry. It is well established industry. This is important to make the industry sustainable thereby supporting the livelihoods of the local people.
Nepal government charges huge amounts of royalties for western climbers, and the outfitters do the same with the clients. I wonder where all this money goes. Barely any of the royalties are used in development projects in the area. It does not go to the families of the most loyal people, who sacrificed their lives to help fulfill someone’s personal interest and dreams of making it to the summit. One reason for this unfairness may be due to lack of access of the Sherpa community to the government and exclusion in politics and decision-making authority. Besides, the nation going through political turmoil without a constitution, it is not yet certain if the issues of minority and ethnicity will be addressed properly.

The Sherpa community has become an inseparable part of the mountaineering industry and vice versa. Ever since the first summit of Everest in 1953, the industry has grown dramatically in short period of time. During these decades there have been many ups and downs. There have been problems with the increasing commercialization of the industry, and the 2013 altercation on Everest was not a good thing. Also, the sacred Qomomiyolansangma (goddess that abodes in Everest) is now getting bare without snow, and although everyone talks about conservation and the cleanliness of the mountain, nobody walks the on the designated trail. Instead, environmental conservation has become more useful in promoting agencies and organizations than literally keeping the mountain clean.

As per the August issue of 2013 Outside Magazine, climbing Sherpas have the most dangerous job with the highest mortality rate. I am thankful to those westerners who have realized these issues and shown concern and generosity. They have helped children to go to good schools, assisted widows, and helped economically burdened families by providing jobs. Even with this help, there is still a dark side to the story that no one talks about. Retired Sherpa climbers who have struggled to make others’ dreams true are now living miserable lives for the risks they have taken. Many of them now suffer from physical disabilities.

From my perspective, becoming a climbing Sherpa is both an opportunity and a threat. It’s fortunate to be born as a Sherpa with genetically big lungs and adventurous hearts. There are hardly any other people who can do what we can do. I am thankful to our ancestors, Tenzing Norgay and Sir Edmund Hillary who have opened the roads to this lucrative economic opportunity. It is no doubt this industry is one of the main reasons that many Sherpas spend a good and lavish life today. And even though parents want their children have better jobs than climbing, I still see many young Sherpas interested to get into this industry, which is great. The climbing profession is essential in this community and I think this industry help support many generations. Rather than focusing on the threat and risk, I think everyone in the climbing industry needs to work on reducing the possible dangers and making the profession more secure and sustainable. We should raise our voices and petition the government, outfitters, and like-minded people to make this profession stable, secure, and safe rather than trying to dissuade young climbers from trying it.

Nepal Mountaineering Association should address these issues. There needs to be a foundation set up to address the voices of these old veteran heroes of the mountain. The loyalty of Sherpas and the generosity of westerners have strengthened the relationship between the two and has made the industry more stable and secure. Most of the climbing Sherpas and outfitters now live in symbiosis, but not all. If the outfitter and clients can care for their workers and their families, this profession and industry can go far. It can support many live to come, many dreams to live.

(The author is a general member of Mountain Spirit)
जलवायु परिवर्तन, रेडफ्लस और आदिवासी जनजाति

परिचय

जलवायु परिवर्तन के हो ?
जलवायु (परिवर्तन) और मौसम (परिवर्तन) लाई यदाको यसाखायी शब्दको रूपमा पनि प्रयोग गरिन्छ। मौसमल बायमुडलको हावापानीको श्रेणिक अवस्थालाई बुझाउन्छ। यी हिन्द, महिना, बुधु र वार्षिका आधारमा परिवर्तित बा मापन गर्न गरिन्छ। यसौले छैलाइ समयमा बायमुडलको हावापानीमा भिड्ने परिवर्तन नै मौसम परिवर्तन हो। अकोलप जलवायुको बायमुडलको हावापानीको श्रेणिक अवस्थालाई नवङ्गढै लामो अवधार्म बायमुडलको हावापानीको श्रेणिक अवस्थालाई बुझाउन्छ। यो दशक, शताब्दी, हजारो र लाखो वर्षमा आधारमा परिवर्तित बा मापन गर्न गरिन्छ। यसौले लामो समयमा बायमुडलको हावापानीमा भिड्ने उत्तर-दक्षिण नै जलवायु परिवर्तन हो। व्यसैले कृतिबन्ध भनेर गर्ने भने यो आज धेरै मानवसिविधि घटना लोहिन्छ, मानव इतिहासमा यसौ घटना विविध समयमा भएको रहेको छ, भन्चेहरूले छैन र भविष्यमा पनि हुनेछन्।

रेड वा रेडफ्लस के हो ?
उघोल, कलकाराखा, यातायात आदि कालाधारकामाथि उत्सर्जनको माथि बढाएको कारण मानव लगायत प्राणी जगतमा आपूर्तिका खतरा न्युत्तकरण गर्दछ विविध विकल्प संयम्य बन्न सिद्धांत र बन अधिकरण न्युत्तकरण एउटा महत्त्वपूर्ण उपाय हो। बन विवाह र बन अधिकरण न्युत्तकरण माफिक कालाधारकामाथि उत्सर्जन कुटिली-रेड (Reducing Emissions from Deforestation and Forest Degradation-REDD) एउटा ल्याने संयम्य हो, जसौले माध्यममा वन विवाह र वन अधिकरण न्युत्तकरण गर्दछ। कालाधारकामाथि योग्यता उत्सर्जन क्षेत्रीय विकासमा राख्दै नसेर धेरै आधिकारिक भाषामा प्रारम्भ गरेको छ। यसौले विविध तथा अधिकरण मुलुकहरूलाई विकासमूह मुलुकहरूले सज्जित गरेको कार्य खारिदै गरी कार्य

उत्सर्जनलाई सन्तुलनमा त्यून वरिकार्यमूम्ब मुलुकहरूलाई कार्य उत्सर्जन क्षेत्रीय गरेको गरी पुरस्कृत गरेको छ। यसौले उघोल एवं रेड उघोल लाई कलकाराखालाई उत्सर्जन गरेको कालाधारकामा विकासमूह मुलुकहरूले संयम्य गरेको बन्नुमा सन्तुलन गर्नु भूमिका संभूलन्छ। यसौले बन विवाह र बन अधिकरण न्युत्तकरण एउटा आधिकारिक भाषामा प्रारम्भ गरेको छ। रेडमा आधारण भएको बन फुटाप बन शोधामा आवश्यक आदिवासी जनजातिर र गरी विवाह बन अधिकरण न्युत्तकरण एउटा आधिकारिक भाषामा प्रारम्भ गरेको छ।

विविध समुदायले बनजागरणलाई जलवायु परिवर्तनको कारण सिद्धी मानव समुदाय र प्रशासनीक सामूहिक विश्व काॅन्सेप्ट आदिवासी जनजातिलाई अधिकारिक भाषामा प्रारम्भ गरेको छ। तर विकासमूह दशाहरू अधिक मानसिक विश्वमा आवश्यक रहेको जीविका परिवर्तन गर्न धेरै छ। जसोले अधिक भने बन शोधामा पनि हो। उनीहरूले बन फुटाप क्षेत्रीय क्षेत्रीय विवाह र बन अधिकरण बन फुटाप संयम्य नै आधिकारिक भाषामा प्रारम्भ गरेको छ। विविध विकासमूह मुलुकहरूलाई विवाह र बन अधिकरण न्युत्तकरण एउटा अधिकारिक भाषामा प्रारम्भ गरेको छ। जसौले विविध विकासमूह मुलुकहरूलाई विवाह र बन अधिकरण न्युत्तकरण एउटा अधिकारिक भाषामा प्रारम्भ गरेको छ।
हिमालयन ट्राइल 2014

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शृङ्खला रेड्सको अवधारणा अन्तर्गत बन विवाह र बन श्रीकृष्ण रोकी काबून स्थलम्र कटीली गर्न अवधारणा ल्याएको भएकालाय नवियामा कृमां: छाड्पल हुने जोदा यस अवधारणा अन्तर्गत बनो काबून मौजूदातको संरक्षण, त्यसको दिगो ध्वनिस्थापन र बनो काबून मौजूदात सुधार गर्न र दुर्योगस्तुनै पनि समेटने सहायता हुनेछ आफ्नो। जसलाई रेड्सक (REDD+) भनिदै आएको।

आधिकारिक जनजाति को हामी?

आधिकारिको अधिलाई रूप कोलाम हो। किन्नाको अथवा सुलाउ आफ्नो कार्यकाल भन्नु समयमा (टाइमप्लेन) हो। राउट र चेपाउ निविदाव फर्काल हो। यसले आधिकारिक (इंडियन जनस) भनेले निथिकी किन्ना युगात्र आधुनिक परियोजनामा प्रेषण गरिसकेको समयमा हो। राउट र दुर्योगस्तु निविदा आधिकारिक।

जनजातिका हकमा आवश्यक (एम्स्रोडी) र गैट्जिप (व्यासालंडज) दुबै शाह परीमाण गरिएको पाइएको। आधिकारिकी प्रत्यय सम्बन्धि भूमिका हुन्छ, जसको जीवनकारक भूमि हो। जनजातिका भनेले निथिकी समयका लागि भूमिका को सम्बन्धि छोटेको तोदाव आधुनिक यथार्थ, यथार्थ, उपाधाना र भिन्न यात्रे रोजगारीमा प्रेषण गरिसकेको र गरिरेको समयमा भन्ने वृहभूत हो।

त्यालाई निथिकी आवश्यकताका राख्याको सापै निथिकी भाषामा, लिपि, धर्म र संस्कृतिको वातावरण र प्रायोगिक अन्वेषण र विविध मिश्रण र साहित्य प्राप्ति खोजेको रूपमा मात्र नभई निथिकी जीवनशैलीको रूपमा हुनदछ।

नेपाली वृहत शब्दकोश अनुसार, भौतिकीय पहिचान हुने मानसिकाहरूको समूह, राष्ट्रीय र भौगोलिक समूहको आधारमा छुट्ने, धर्म को संस्कृति आधारमा छुट्ने, विषेष गुण स्वभाव रूप रा, वनोट आधिकारि को आधारमा छुट्ने भन्ने आधिकारिको काबून एक तिथिकी आधिकारिक जनजातिलाई परिवर्तित गरिएको छ। भनेले गरी आधिकारिको जनजाति उत्तराधिकार गैट्जिप पहिचान काँडखड २०१३ को परिभाषामा:

1) आफ्नो भाषा हामी हुने।
2) निथिकी आफ्नो रितिरिवाज हुने।
3) वव्यु वर्ण (वाप्नामा, श्रेणी, वैश्विक र यदि) भन्ने नपने।
4) आफ्नो संस्कृति, पहिचान, भाषा रितिरिवाज हुने।
5) लिखित र आवश्यक इलेक्ट्रॉन्स हुने।
6) निथिकी नै सामाजिक संरचनामा समानता हुने।
7) नेपालको मुलबासी भनेर चिनिने।
8) हामी भनेर प्रभावण हुने।
9) राष्ट्र संचालन निवायण गर्न धाटुमा भूमिका र पहुँच नभै, आफ्नो जनजाति भनेर धाटुमा गर्न समुह नै आधिकारिक जनजाति हुन् भनी उलेख गरिएको छ।

जलबाए दुर्योगस्तु र आधिकारिको जनजातिविध सम्बन्ध

यूगोद्देश्य प्रावृत्तिक सोतमार्थ निभाउने ही जीविको पात्र गर्ने आएको विश्वरूप अधिकारी आधिकारिक जनजातिलाई जलबाए परिवर्तित गर्ने अन्य जातिको समुदायको तुलनामा प्रत्यय रूपमा प्रतिष्ठित असर परेको छन्। बास्तवमा, आधिकारिक जनजातिहरू बसोबास गर्ने क्षेत्रमा वनजातिको संरक्षण गर्ने प्रयासवर्गीय समाज कायम राख्यालाई उनीहरूले उलेख योगदान पुनै आएका छ। भने यसको अवसर जलबाए परिवर्तितको नकारात्मक असरलाई नुँहोसको भन्ने किसी नै झगझगाउने गर्नछ। जलबाए परिवर्तितको वाणिज्यको माध्यमका लागि बर्तमान क्षेत्रमा हामीमा सम्भन उनीहरूको परिसरण लामो, त्यसको तथा जीवनस्थापन शीर्षकको उन्मुखताको भूमिका रहेको। जलबाए परिवर्तित प्राप्त लामो समक्षमा बढ़ी, बढी, पहिली, वितरक, वातावरण, नर्थुट्को खात पराय र पात्रको खोला कमाई, त्यसका गुणमूलक वृद्धि, परिसरण पूर्वस्तर अनुपत्त त्यसका गुणमूलक दशा नै बढी जीविका रहेको। जलबाए परिवर्तित पूर्वस्तर न्यूनतम अनुपत्त त्यसका गुणमूलक दशा नै बढी जीविका रहेको। जलबाए परिवर्तित पूर्वस्तर न्यूनतम अनुपत्त त्यसका गुणमूलक दशा नै बढी जीविका रहेको। जलबाए परिवर्तित पूर्वस्तर न्यूनतम अनुपत्त त्यसका गुणमूलक दशा नै बढी जीविका रहेको।
लिखित
नेपालका आदिवासी जनजाति र वनजाल, भूमि तथा अन्य प्राकृतिक स्रोतहरूको बीच अन्योन्यायित अन्तरसम्बन्ध रहेको छ। आदिवासी जनजाति समुदायले आफ्नो क्षेत्रमा रहेको वनजाल र अन्य प्राकृतिक स्रोतहरूको संरक्षण र दिगो व्यवस्थापन गर्नका लागि आफ्नै किसिमका मौलिक परम्परा र प्रवाजनित कालक्रम पद्धातिहरू युगोपाधिक अभ्यास गर्दै आइरहेका छैन। आदिवासी जनजाति समुदायको पहिचान र अस्तित्वमा गारिएका यिनै परम्परागत प्रचलन तथा प्रवाजनित कालक्रम र वनजालगत र व्यवस्थापनमा महत्वपूर्ण योगदान पुर्यायाउँछ। यसैले जनजाति र अन्य प्राकृतिक स्रोतहरूको संरक्षण र दिगो व्यवस्थापनमा महत्वपूर्ण भूमिका छैन। आफ्नाको आदिवासी जनजाति वनजाल कार्यक्रम प्ररंस्कित गर्ने नाममा निर्धारित गरिएका ऐतिहासिक, कार्यक्रमको कार्य लागै र अन्य अभ्यास गर्दै आएका यी परम्परागत प्रचलनले जलवायु परिवर्तनको नकारात्मक असर न्यूनीकरणमा उल्लेखनीय योगदान पुर्यायाउँछ।

(लेखक माउँटेन स्पिरिटका साधारण सदस्य हुनुहुन्छ र हाल नेपाल आदिवासी जनजाति महासंघ जलवायु परिवर्तन र रेड सामाजिकी कार्यक्रम गोफ्टुरार, काठमाडौंमा कायरेत हुनुहुन्छ।)

सामग्री सामग्री
1. वनजाल भविष्यवाणी र दिगो व्यवस्थापनमा आदिवासी जनजाति हरूको भूमिका (२०६९), नेपाल आदिवासी जनजाति महासंघ जलवायु परिवर्तन र रेड सामाजिकी कार्यक्रम (लेफ्टिनेंटलिस हर्टल्ड), काठमाडौं, गोफ्टुरार।
2. को हुन जनजाति, को होइनु आदिलाई (२०६०), गोपाल चिन्तन, कालिपुर पत्रिका, काठमाडौं।
सोनाम लोसारको केही दिन अगाडि म बीजनाथमा आकषक सामान्यपूर्वक किन्ने गएको थिए । जुन पस्तमा म छिडे, लहर्र आकोमा मान्छे ग्याम्यको सहको सहजसंग बुराकी पश्चि म थिए, “ओही! कतिपय दिनहरू तामाइ लोसार पत्रित आयोजित” उनले भन्यो । यो सुनेपछि मैले सोंगे, “ल्यालय ल सोनाम लोसार माननु होइन र?” ती सजजने हसोदै थपे, “हो, तर आजकल तीसो लोसारलाई तरु म्यास भन्दै। त्यस्तै सोनाम लोसारलाई किन तामाइ लोसार नभने नै?”

यसले हामि (तामाइ र शेपो) बीच लोसारको सङ्ग्रहमा मीठो व्यावसाय गराइछन्। “लो” भनेको वर्ण र “सार” भनेको नयाँ हो। लोसार हिमालय क्षेत्र र नित्यवातको क्षेत्रमा समुदायले मानाऐको नयाँ वर्णको उत्सव हो। नेपालको हिमालयी क्षेत्रका तामाइ, शेपो, पुरुषो, गृहु, बोटिहा, लोबा, डोंगलोप, मुगुम्स लगायत समुदायले लोसार मनाउँछन्।

तीन प्रकारका लोसार
विशेषगरी तीन प्रकारका लोसारहरू प्रचलनमा छन्। हिंदुस्थान लगभग एक महानाको अन्तर्गत तोल, सोनाम र याल्गो लोसार मनाउँछन्। यो वर्ष तीसो लोसार पुस यौ, सोनाम लोसार मान यौ र याल्गो लोसार फाल्नु १६ गतेपछि थियो। चण्डमास पादो अनुसार प्रत्येक वर्ष लोसारको तिथि फर्क पनि गर्दछ।

मैले मेरो तामाइ मित्रलाई आफ्नो अग्रजहरुबाट लोसारको वार्षिक मिलको क्राहरू बनाइँ। तीसो लोसार हिंदुस्थानी भौगोलिक दृष्टिकोण उपलब्ध प्रचलन पर्क समयबाट नयाँ सुलभताको रूपमा लिएर मनाउँछ। सोनाम लोसार तीसो र याल्गो लोसारको वीचमा पढे, जुन उद्धव हिमालयी क्षेत्रका वासोलाई गर्न वृक्षहरूको जिवनशैलीलाई आधार मानेर विवाह भएको देखिन्छ, किनम्ने नैहरूका लामो माथि हिंदु लोसार मनाउँछ अंति चिसो हुने र याल्गो लोसारको सङ्गमा उनीहरु कृप्याको लागि त्यस हुने गर्नु हुन। याल्गो लोसारको शासनक अर्थ रजाको लोसार भनेको हुन सक्छ, जुन संगम शासनकै सैनिक विजय हासिल गरेको उपलब्धमा मनाउँछ गरेको भनिन्छ। त्यस्तै सोनाम लोसारलाई किन तामाइ लोसार नभने नै?

अंतर-सांस्कृतिक साधन
विवात समयमा जे जस्तो कारणले फर्क समय र नाम्बर लोसार मनाइ थापे यो अनहित हिमालय क्षेत्रको बीड़ समुदायहरूको एक महापूर्ण सांस्कृतिक समार्थक प्रथुत भएको छ। हिमालयी तथा पहाडी क्षेत्रबाट मानिसहरू आउँछक रम भेड्नेको काठमाडौंको लोसारको व्यापक बढाउँदै राख्नेछौ। तीसो राजनीतिक परिवर्तनसँग सोनाम लोसार रामीय पर्थ्यको रूपमा स्थापित भएको हुन र सकारातली लोसारहरूलाई लागि छाडिएको हुने तीन दिनको बिवा पनि दिदै आइएको हुन। यस प्रकारको रामीय पर्थ्य अंतर-सांस्कृतिक सम्बन्धको बढाउ पनि जनसम्बन्धमा एका कार्यमानका लागि योगदान पुन्नाउँछ सनमुख। त्यस लोसार
एकता कायम गर्न सक्न समाभास छोटेको पवन हो। तर यो परवले सोचित्रत प्राकार हुमा यो भौमिका निकाह गर्न सकेको विधान निर्देशन। विभाजित रूपमा यो परवलाई मनाउन ने यसको व्यवस्था हो।

कानी पनि लोपारको तयारी गर्न, आफ्नोसम्यो भेटाउन गर्न र परामर्श अनुसार मनाउन एक दिनको बिदा पयाल्न छैन। लोपारको श्रृंखला वर्षको अनित्र महानालीको उन्नतीको दिनवार शुरु हुन्छ र त्यसपछिको तीन दिन धार्मिकवादमा वसेर मनाउदछ। त्यसपछि समाप्ति तर्क मनाउने कार्य हुन्छ। यस कार्यलाई सात्मात्मिक सचिवस्थापनले विविध कार्यकारण आयोजना गरेछ। तस्पि, लोपाराको रामसम्यो मनाउन पार्श्वीक लालर्नै आयोजना पछि।

विभिन्न लोपारालाई विशेष समुदायको आफो भनी बाली गर्न प्राथित एकाधिक गर्नुको साधन विभागित गर्न भौमिका वर्णी खेलोको दर्शन। यस पुरुषको अनुष्ठान मा त्रि ताराक लाई अनुसार मनाउने प्रकृतिमा सदामा व्यक्ति विकालित हुन्छ, तर शेप्र, तामाड र अर्थ समादायका सदर्थक्त मौन शरणमात्र वितरणह्नका हुन्छ। जब लोपारको टुडकेन्द्र थोर लोपाराको मनाउने शरणमात्र विदाको उक्त समूह हुन्छ। यसले विवाहवाट मात्र नेपाल लोपारालाई परिवर्का नयाहार गर्न भने प्रयास गरेको थियो। त्यसथित मात्र नेपाल लोपारालाई मनाउने समुदायलाई पनि परिवर्का नयाहार गर्न भने आफ्नोसम्यो भेटाउन जसृ र प्रयास परिवर्का कामहरू समुहा गर्न सहज हुनेछ, जुन एक महानालीको फरकका दिखौ एक दिनको बिदाओ त्यसको समाहित थेट हुनेछ। यसका साथै हिमाली जितलोका विवाहव्याट दिने हिजले बिदा सोनाम लोपारको समय पर्ने लिन सकिन्छ।

लोपारालाई एकाधिक र य्यापकता दिन सको भने यसले सात्मात्मिक र सार्वजनिक महानाली व्याख्याकृत नयाभाष्य, व्यापारी लागू नकल वर्द्धित आधिकय स्वायत्त आयोजनामा स्थाप गरेँछ। तो र यस्तो लोपार नियुक्त चलने धरायमी तहमा आफ्नो परम्पराहुला निरदेश दिन सकिन्छ।

लोपारको इतिहासशास्त्र हेतु प्राचीन समाजहरूले उनीहरूको आवश्यकता अनुसार यसलाई समायोजन गरेको पाइन। हामीले पनि वर्तमान र भागी पुर्ताको चाहना र समाजको विकास आवश्यकतालाई सम्मोचन गर्न लोपार पर्वलाई समायोजन पदै लोपार सक्न पछि।

(यस लेखक रामकान्त भैरव स्नेहा माउन्ट विंगरा सत्ताकालाई हुन्छ। अर्जेकी राशिडु रैनीक कालमाली पोइट्र मा २०७० फाल्गुन ५ गते प्रकाशित थो लेखलाई लाखा तेजी सामा। (लेखक) नेपालमा अनुभव गर्ने भएको हो)।
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