



# Mountain Trail 2014

The annual publication of  
Mountain Spirit





# Mountain Trail 2014

The annual publication of  
Mountain Spirit

# TABLE OF CONTENTS

About Mountain Spirit .....	3
Message from the Outgoing President and Advisor .....	4
Message from the President .....	5
Message from General Secretary.....	6
Brief introduction of current executive committee .....	7
Brief introduction of advisors .....	11
<b>MOUNTAIN SPIRIT ACTIVITIES .....</b>	<b>13</b>
<b>ARTICLES .....</b>	<b>23</b>
Buddhist Sacred Sites and Protection of the Environment .....	23
Mainstream Education Versus Indigenous Education .....	27
Nyinba Women's Understanding of Climate Change .....	29
Historical Transformation of Pharak Forest Ecology .....	31
No More Research but Action in the Imja Valley of Upper Khumbu Region of Sagarmatha National Park and Buffer Zone .....	35
Investing in Youths to Connect Communities .....	39
Exploring Links between Tourism and Agriculture in Sustainable Development: A Case Study of Kagbeni VDC, Mustang, Nepal .....	43
We Are Not Disposable .....	45
जलवायु परिवर्तन, रेडप्लस र आदिवासी जनजाति .....	49
सँगै आउँ अन्तर-साँस्कृतिक समझदारी र सामाजिक एकतालाई प्रवर्द्धन गर्न लोसार पर्वलाई समायोजन गर्न सकिन्छ ।.....	53
<b>Members .....</b>	<b>55</b>

## Mountain Trail 2014

PUBLISHED BY Mountain Spirit, Sital Marg, Baluwatar, Kathmandu, Nepal  
 COORDINATION AND COMPILATION Mr. Lhakpa Tenji Lama (Sherpa), Advisor and Mr. Tashi Lama Hyolmo, General Secretary  
 EDITORS Dr. Mingma Norbu Sherpa, President  
 MANAGEMENT AND DISTRIBUTION Mr. Tashi Lama Hyolmo, General Secretary, Ms. Lakpa Sherpa, Program Officer and Mr. Ngawang Thapke Sherpa, Finance and Admin Assistant  
 LAYOUT & DESIGN DigiScan Pre-Press P. Ltd.

**Note:** Responsibility for the information and views set out in this publication lie entirely with the authors

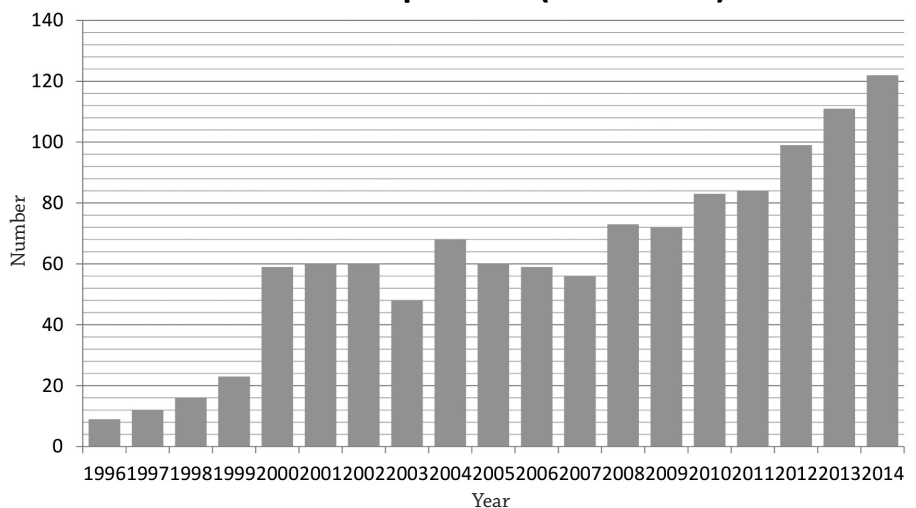


## ABOUT MOUNTAIN SPIRIT

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.

### Membership Status (1996-2014)



## MESSAGE FROM THE OUTGOING PRESIDENT AND ADVISOR



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

## MESSAGE FROM GENERAL SECRETARY



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**

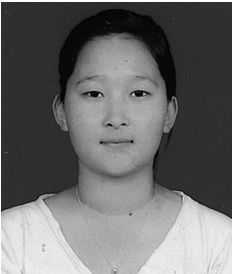
Mrs. Anita Lama Gurung is a social worker and a business woman. Her expertise is in financial management. She is Executive Managing Director of Samarpan Saving and Credit Cop. Ltd. Mrs. Gurung was also a former treasure of Mountain Spirit from 2007-2010. She is also associated with Prayas Nepal as Co- 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).





## BRIEF INTRODUCTION OF ADVISORS



### **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 Finjoling, 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.



# MOUNTAIN SPIRIT ACTIVITIES

## 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. The 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 shed 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.

## MS' AFFILIATION WITH NEPAN

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.

## MOU RENEWED WITH MSD

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.

## T-SHIRT PRODUCTION

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.

## MEMBER'S ACHIEVEMENT

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.

## MOUNTAIN GUIDE'S WORKSHOP

"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. Tenzeeeng 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 NNMGA 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.

## 18<sup>TH</sup> ANNUAL GENERAL MEETING COMPLETED SUCCESSFULLY

Mountain Spirit's 18<sup>th</sup> 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.



## 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.

## 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.

## 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 Buddha 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

ནང་པ་འི་གནས་དང་རང་བྱུང་སྤྱང་སྤྱོད་ཀྱི་འབྲེལ་བ།

LHAKPA NORBU SHERPA,  
PH.D.



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 སྤྱོད་རྒྱུ་ 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 འུག་བླ་མ་ was born; gained enlightenment སངས་རྒྱལ་མ་ and passed away under a tree. The philosophy of Buddhism ནང་ཆོས་ therefore bloomed from under a Bodhi tree བྱང་ཆུབ་ལེན་. 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 སྐུ་ལོ་ལུས་སྤྱིན་ 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་སེ་ལ་རས་པ་ (1040-1123) who was born, lived and passed away in the Himalayan valleys at the headwaters of Rasuwa, Bhoté Koshi and Tama Koshi. In his youth, Mila practiced black magic and caused much harm and suffering སྤྱུག་བསྐྱེད་ 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

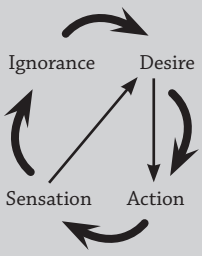
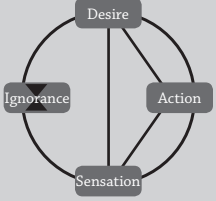
“Snow, rock and clay mountains are my hermitages. Snow, glacial rivers are my drinking water. Deer, gazelle, and blue sheep are my livestock. Lynx, wild dog and wolf are my guards. Langur, monkey and brown bear are my playmates. Thrush, snow cock and griffon are my garden birds. If this appeal to you 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 བླ་མ་གྱི་ཡུལ་, sacred hidden valleys of Padamasambhava. 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 བང་ཆུང་སྐུ་སྤྱི་ taught was The Four Noble Truths བཅས་པ་འཛིན་པ་བཞེད་ཀྱི་ཆོས་, 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 as 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

I. Suffering	II. The causes of suffering	III. The cessation of causes of suffering	IV. The way which leads to cessation of suffering
Suffering means to be in contact with that for which one feels aversion ཞེ་ཕྱད་ and to be separated from that for which one feels attraction རྟོན་ཆག			Eight-fold path: ལམ་བརྒྱུད 1.Right view: རང་གྲགས་པའི་ལྟ་བུ། 2.Right intention: རང་གྲགས་པའི་རྟོགས་པ། 3.Right speech: རང་གྲགས་པའི་དག་པ། 4.Right action: རང་གྲགས་པའི་ལས་ཀྱི་མཐའ་བ། 5.Right livelihood: རང་གྲགས་པའི་འཇོ་བ། 6.Right effort: རང་གྲགས་པའི་རྩོལ་བ། 7.Right mindfulness: རང་གྲགས་པའི་བློ་བྱེད་པ། 8.Right concentration: རང་གྲགས་པའི་ཏིང་ངེ་འཛིན།

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 ལས that harms other sentient beings negatively impacts the quality of one's 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 རྣམས་ actions, sensation and more desires. The main cause of continuation of this cyclic reaction is ignorance མ་རིག་པ་. 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" ཡང་དག་པའི་ལམ་བརྒྱད་ 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 Namu 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. )*





# MAINSTREAM EDUCATION VERSUS INDIGENOUS EDUCATION

LAKPA SHERPA



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 straight forward 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 main streaming, 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 immortal.

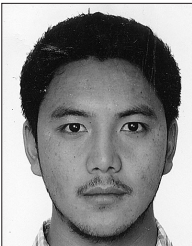
There are some crucial areas on how indigenous peoples can conserve and preserve the ancestral domain, passed on from our ancestors. Indigenous peoples have to be responsible in any handover, ensuring best ethical & environmental practice. Will those generations they pass on to be ready to receive? Indigenous 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)*

# NYINBA WOMEN'S UNDERSTANDING OF CLIMATE CHANGE

RINZIN P LAMA



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, Khinor 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 snow fall 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

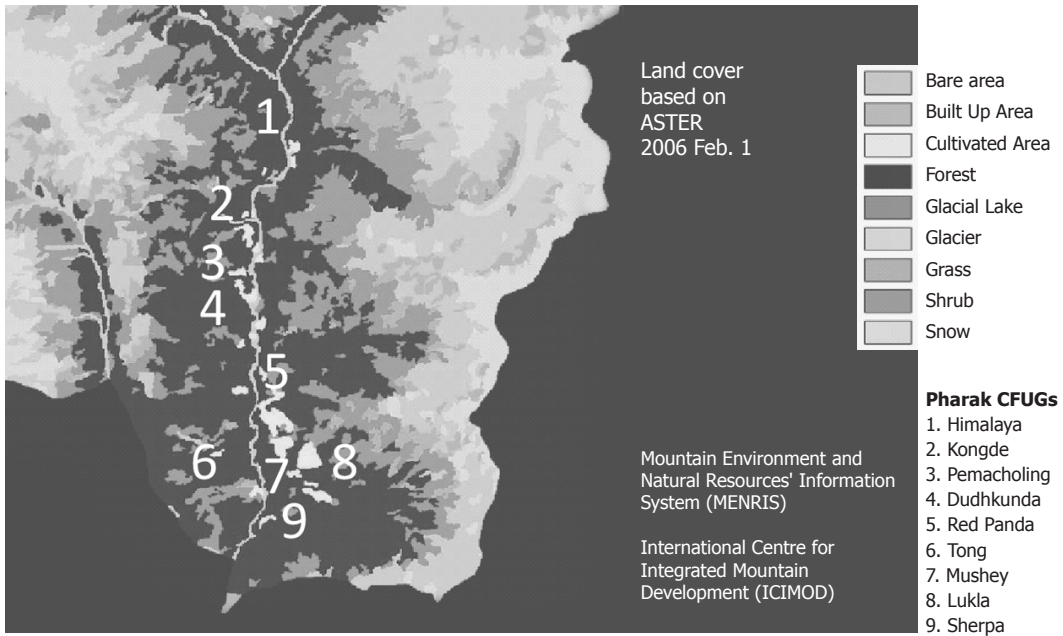
This article is related to one of the Pharak forestry chapters of my PhD dissertation. It presents historical background of Pharak forest and wildlife ecology transformation. The article analyzes Pharak forest governance from political ecology perspective.

More than ninety percent of the Pharak's old-growth forests were degraded during Forest Panchayat 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 region's ancient forests of blue pine, silver fir, hemlock, oak and juniper became the tragedy of the state-managed commons during DFO era. Tree felling in Pharak forest was like California's gold-rush under DFO's governance. The Pharak locals, however, could not defend forest resources in their territory under the colonizing Panchayat regime until the early 1990s. The Pharak people were uneducated, suppressed and disempowered during that era.

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, ghoral, barking deer, langur monkey, rhesus monkey and porcupine, in addition to snow leopard, common leopard,



*Community Forest User Groups of SNPBZ after 2002*

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.



*Snow leopard (left) and musk deer (right) in the SNPBZ*



## 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.



*Nangbuk ICCA forest (left) and Thongbu-chukpu oak lu-tree and Kyongma ICCA forest (right)*

## 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 it's 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 shows 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.



#### IMJA LAKE

*Imja Tsho formed after 1960 due to glacier retreat and is continuing to expand today. The lake is of concern since the moraine that dams it is not stable. It can melt down and erode slowly or it can lose height more quickly resulting in a glacier dammed lake outburst. The level of the lake has been relatively constant in recent years, but is monitored to forecast this potential hazard.*

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 of 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."



#### CHUKUNG

*Chukung is the name of a valley is located over the southern region of Mt Everest among the Himalayan ridges. The Chukung valley is placed over the slopes of the Nuptse and Lhotse peak.*

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.



## REFERENCES

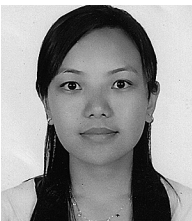
1. Centre for Ecology and Hydrology May 2009, May Glacier retreat and glacier lake outburst flood in the Himalayas, Wallingford, UK
2. Ives, J.D. (1986). Glacial Lake outburst floods and risk engineering in the Himalaya, pp.42 ICIMOD, Kathmandu
3. Ratna Sansar Shrestha, December 2009, Kalapathar, Copenhagen and Climate Change
4. Seko, K., Yabuki, H., Nakawo, M., Sakai, A., Kadota, T., and Yamada, Y. (1998). Changing surface features of Khumbu Glacier, Nepal Himalayas revealed by SPOT images. Bulletin of Glacier Research 16, 33-41.
5. Sherpa, Ang Rita October 2010 (Field Trip Report from Khumbu Discovery Team
6. Sherpa, Ang Rita et al 2008 (Community-based alpine conservation and restoration of Mt. Everest Alpine Ecosystems in the Khumbu region of Sagarmatha National Park and Buffer Zone, Solukhumbu, Nepal
7. Sky to Sea (Arrowhead films) August 2010 Austin, Texas, USA
8. Yamada T., T. Shiraiwa, T. Kadota, T. Watanabe, B. Rana, Y. Ageta and H. Fushimi, 1992. Fluctuation of the glaciers from the 1970s to 1989 in the Khumbu, Shorong and Langtang regions, Nepal Himalayas, Bulletin of Glacier Research, 10, 11-19.
9. Yamada, T 1991. Preliminary report on glacier lake outburst flood in the Nepal Himalayas. Report 4/1/291191/1/1 Seq. No. 387, Water and Energy secretariat, HMG, Kathmandu, Nepal.
10. Khadka, P. 2007. An Assessment of the Effect of Climate Change on Glaciers in Nepal. BSc Thesis. Department of Environmental Science and Engineering, School of Science, Kathmandu University, Nepal
11. Yanji Doma Sherpa and Rijan Bhakta Kayastha, 2009: A study of livestock management patterns in Sagarmatha national park, khumbu region: trends as affected by socioeconomic factors and climate change.

*(The author is a founding member of Mountain Spirit and currently a Senior Program Manager of The Mountain Institute)*



# INVESTING IN YOUTHS TO CONNECT COMMUNITIES

PASANG YANGJEE SHERPA,  
PH.D.



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.

*Kami Dorjee,  
Ang Chechee and  
Nawang Thapke  
(from left to right)*



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 Sherpa, 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.

*Crop disease described by local farmers*



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.

The Small Grants for Collaborative Problem Solving awarded by the Anthropology and Environment Society, a section of the American Anthropological Association, and the Association of Nepal and Himalayan Studies' Senior Fellowship supported the activities described in this article.

*(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

I would like to acknowledge Mingma Norbu Sherpa Memorial Scholarship and its committee members for providing me scholarship to study in Lincoln University, New Zealand. My special thank to Professor David Simmons and Dr. Stephen Espiner for their guidance in formulating my ideas and thoughts in shaping this thesis. My hearty gratitude to my American parents (Dr. Noel and Linda) and my family members for their constant support.

*(The author is Vice-President of Mountain Spirit)*



## WE ARE NOT DISPOSABLE

TSERING TENZING SHERPA

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, रेडप्लस र आदिवासी जनजाति

संगिता लामा



## परिचय

### जलवायु परिवर्तन के हो ?

जलवायु (परिवर्तन) र मौसम (परिवर्तन) लाई यदाकदा पर्यायवाची शब्दका रूपमा पनि प्रयोग गरिन्छ। मौसमले वायुमण्डलको हावापानीको क्षणिक अवस्थालाई बुझाउँदछ। यो दिन, महिना, ऋतु र वर्षाका आधारमा परिभाषित वा मापन गर्ने गरिन्छ। यसरी छोटो समयमा वायुमण्डलको हावापानीमा भइरहने परिवर्तन नै मौसम परिवर्तन हो। अर्कोतर्फ जलवायुले वायुमण्डलको हावापानीको क्षणिक अवस्थालाई नबुझाई लामो अवधिमा वायुमण्डलको हावापानीको औषत अवस्थालाई बुझाउँदछ। यो दशक, शताब्दी, हजारौं वा लाखौं वर्षको आधारमा परिभाषित वा मापन गर्ने गरिन्छ। यसरी लामो समयमा वायुमण्डलको हावापानीमा भएको उतार-चढाव नै जलवायु परिवर्तन हो। त्यसैले कतिपयले भन्ने गरे भैं यो आज मात्र भएको मानवसिर्जित घटना होइन, मानव इतिहासमा यस्ता घटना विभिन्न समयमा भएका थिए, भइरहेका छन् र भविष्यमा पनि हुनेछन्।

### रेड वा रेडप्लस के हो ?

उद्योग, कलकारखाना, यातायात आदिले कार्बनडाइअक्साइड उत्सर्जनको मात्रा बढाएको कारण मानव लगायत प्राणी जगतमा आइपरेका खतरा न्यूनीकरण गर्ने विभिन्न विकल्प मध्ये वन विनास र वन क्षयीकरण न्यूनीकरण एउटा महत्वपूर्ण उपाय हो। वन विनास र वन क्षयीकरण न्यूनीकरण मार्फत कार्बनडाइअक्साइड उत्सर्जन कटौती-रेड (Reducing Emissions from Deforestation and Forest Degradation-REDD) एउटा त्यस्तो संयन्त्र हो, जसका माध्यमबाट वन विनास र वन क्षयीकरण न्यूनीकरण गरी कार्बन उत्सर्जन कटौतीमा योगदान गरेबापत उष्ण क्षेत्रीय विकासोन्मुख राष्ट्रहरूले खास गरी आर्थिक लाभ प्राप्त गर्न सक्दछन्। यसले विकसित तथा औद्योगिक मुलुकहरूलाई विकासोन्मुख मुलुकहरूले सञ्चित गरेको कार्बन खरिद गरी कार्बन

उत्सर्जनलाई सन्तुलनमा ल्याउन र विकासोन्मुख मुलुकहरूलाई कार्बन उत्सर्जन कटौती गरेबापत पुरस्कृत गर्ने (क्षतिपूर्तिको रूपमा भुक्तानी गर्ने) एक संयन्त्रको रूपमा काम गर्दछ। यसरी धनी मुलुक एवं ठुला उद्योग तथा कलकारखानाले उत्सर्जन गरेका कार्बनलाई विकासोन्मुख मुलुकले संरक्षण गरेको वनले सन्तुलन गराउन भूमिका खेल्ने भएकोले सो बापत विकसित राष्ट्रहरू एवं औद्योगिक मुलुकहरूले वनको संरक्षण गर्ने कार्य गरिरहेका विकासोन्मुख राष्ट्रहरूलाई आर्थिक भुक्तानी गर्ने संरचना तथा व्यवस्थाका निमित्त रेड अवधारणाको विकास भएको हो। रेडको अवधारणाले वनको वरपर बस्ने वन श्रोतमा आश्रित आदिवासी जनजाति र गरिव वर्गहरूले आर्थिक प्रतिफल प्राप्त गर्नुपर्ने मान्यता राख्दछ। जसले परापूर्वकालदेखि वनको संरक्षण, सम्बर्द्धन र व्यवस्थापन गरिरहेका छन् तथा जसका कारण वनको दिगो व्यवस्थापन र जलवायु परिवर्तनका असरहरूको न्यूनीकरण र अनुकुलनमा सहयोग पुग्दछ।

विश्व समुदायले वनजंगललाई जलवायु परिवर्तनको कारण सिङ्गो मानव समुदाय र प्रकृतिका सामु सिर्जना भइरहेका विभिन्न नकारात्मक असरहरूलाई न्यूनीकरण गर्ने मुख्य श्रोतको रूपमा लिइरहेको छ। तर विकासोन्मुख देशहरूमा अधिक मानिसहरू कृषिमा आधारित रहेर जीविकोपार्जन गर्न बाध्य छन्। जसको अभिन्न अङ्ग वन श्रोत पनि हो। उनीहरू वनबाट काठ, दाउरा, घाँस, स्याउला, सोत्तर, पत्कर र गैरकाष्ठ वन पैदावर संकलन तथा विक्री वितरण गरी आफ्नो वन पैदावर सम्बन्धी दैनिक आवश्यकता पुरा गरिरहेका हुन्छन्। यसर्थ विकासोन्मुख मुलुकहरूमा वनजंगलको विनास र वनको हैसियत विग्रने कार्य त्यहाँको गरिवी र परम्परागत भु-उपयोग प्रणालीसँग जोडिएको छ। जसले हरितगृह ग्याँसको उत्सर्जनमा ठूलो भूमिका खेल्दछ। त्यसकारण रेडले विकासोन्मुख मुलुकहरूमा वनको विनास गरी कृषि बाली लगाउने वा अन्य कार्यका लागि वन क्षेत्रको प्रयोग गर्ने र वनको हैसियत विगाने कार्यलाई न्यूनीकरण गर्दछ, भने त्यसको अनुगमन गरी पुरस्कृत गरिनुपर्ने अवधारणा राख्दछ।

शुरूमा रेडको अवधारणा अन्तर्गत वन विनाश र वन क्षयीकरण रोकी कार्वन उत्सर्जन कटौती गर्ने अवधारणा ल्याएको भएतापनि यस विषयमा क्रमशः छलफल हुदै जाँदा यस अवधारणा अन्तर्गत वनको कार्वन मौज्जातको संरक्षण, त्यसको दिगो व्यवस्थापन र वनको कार्वन मौज्जात सुधार गर्ने थप कुराहरूलाई पनि समेटने सहमती हुदै आएको छ। जसलाई रेडप्लस (REDD+) भनिदै आएको छ।

### आदिवासी जनजाति को हुन् ?

आदिवासीको अधिल्लो रूप कविता हो। कविताको अर्थ खुला आकाशमा जीविका गर्ने घुमन्ते समुदाय (ट्राइबल पिपल्स) हो। राउटे र चेपाङ निर्विवाद कविता हुन्। त्यस्तै आदिवासी (इन्डिजेनस पिपल्स) भन्ने वित्तिकै कविता युगबाट फड्को मारेर आधुनिक घरवारमा प्रवेश गरिसकेको समुदाय हो। थारू र दनुवार निर्विवाद आदिवासी हुन्। जनजातिका हकमा जातिय (एथनिसिटी) र राष्ट्रिय (न्यासनालिटिज) दुवै शब्द प्रयोग गरिएको पाईन्छ। आदिवासीको प्रत्यक्ष सम्बन्ध भूमिसंग हुन्छ, जसको जीविकाधार भूमि हो। जनजाति भन्ने वित्तिकै जीवन निर्वाहका लागी भूमिसंगको सम्बन्ध छोडेर वा तोडेर आधुनिक व्यापार, व्यवसाय, उद्योगधन्दा र विभिन्न खाले रोजगारीमा प्रवेश गरिसकेको वा गरिरहेको समुदाय भन्ने बुझिन्छ। तथापि विशेष अधिकारको दावीका लागि उनीहरूको भाषा, लिपि, धर्म र संस्कृति भन्ने मुलधारको भन्दा फरक हुन्छ वा हुनुपर्छ। साथै यस्तो भाषा, धर्म र संस्कृतिको अभ्यास र प्रयोग अक्कल-भुक्कल वा चाडपर्वका रूपमा मात्र नभई नियमित जीवनशैलीकै रूपमा हुनुपर्दछ।

नेपाली वृहत शब्दकोष अनुसार, ऐतिहासिक पहिचान हुने मानिसहरूको समूह, राष्ट्रियता र भौगोलिक सिमाको आधारमा छुट्टिने, धर्म कर्म संस्कारको आधारमा छुट्टिने, विशेष गुण स्वभाव रूप रंग, वनोट आदिको आधारमा छुट्टिने भनी आदिवासी जनजातिलाई परिभाषित गरिएको छ भने त्यस्तै गरी आदिवासी जनजाति उत्थान राष्ट्रिय प्रतिष्ठान कार्यदल २०५३ को परिभाषामा:

- १) आफ्नो भाषा हुने।
- २) परम्परादेखि आफ्नो रितीरिवाज हुने।
- ३) हिन्दु वर्ण (ब्राम्हण, क्षेत्री, वैश्य र शुद्र) भित्र नपर्ने।
- ४) आफ्नो संस्कृति, पहिचान, भाषा रितीरिवाज हुने।
- ५) लिखित वा अलिखित इतिहास हुने।
- ६) परम्परादेखि नै सामाजिक संरचनामा समानता हुने।
- ७) नेपालको मुलवासी भनेर चिनिने।

८) हामी भन्ने भावना हुने।

९) राज्य संचालन निर्णय गर्ने ठाउँमा भूमिका र पहुँच नभएका, आफुलाई जनजाति भनेर दावी गर्ने समुह नै आदिवासी जनजाति हुन् भनी उल्लेख गरिएको छ।

### जलवायु परिवर्तन, रेडप्लस र आदिवासी

#### जनजातिविच सम्बन्ध

युगौदेखि प्राकृतिक स्रोतमाथि निर्भर रही जीविकोपार्जन गर्दै आएका विश्वका अधिकांश आदिवासी जनजातिहरूलाई जलवायु परिवर्तनले अन्य जातिय समुदायको तुलनामा प्रत्यक्ष रूपमा प्रतिकुल असर पारेका छन्। वास्तवमा, आदिवासी जनजातिहरू वसोवास गर्ने क्षेत्रमा वनजंगलको संरक्षण गरी पर्यायवरणीय सन्तुलन कायम राख्नमा उनीहरूले उल्लेख योगदान पुऱ्याउँदै आएका छन् भने यसको अलावा जलवायु परिवर्तनको नकारात्मक असरलाई न्यूनीकरण गर्नामा समेत उनीहरूको परम्परागत ज्ञान, सिप प्रथा तथा जीपनयापन शैलीको उल्लेखनीय भूमिका रहेको पाईन्छ। जलवायु परिवर्तनका कारणले लामो समयको खडेरी, बाढी, पहिरो, अतिवृष्टि, अनावृष्टि खाद्य पदार्थ र पानीको श्रोतमा कमी, नयाँ रोगहरूमा वृद्धि, परम्परागत जीवन पद्धतिमा असन्तुलन ल्याउने गर्दछ। जसका कारणहरूले वनजंगलसंग अन्योन्याश्रित सम्बन्ध रहेका आदिवासी जनजाति समुदायको सामाजिक, सांस्कृतिक र आध्यात्मिक सम्बन्धका साथै उनीहरूको जीविकोपार्जनमा समेत प्रतिकुल असर पारेको पाईन्छ।

कार्वन तटस्थ जीवनशैली अपनाउँदै आएका आदिवासी जनजातिहरूको जलवायु परिवर्तनमा खासै भूमिका नरहेको कुरा प्रमाणित भइसकेको भएतापनि आदिवासी जनजातिहरू विशेषगरी, खोलानदीको किनार, जंगलको आसपास र हिमाली क्षेत्रहरूमा वसोवास गर्ने हुनाले जलवायु परिवर्तनको नकारात्मक असरबाट उनीहरू नै बढी जोखिममा रहेका छन्। तापनि जलवायु परिवर्तन न्यूनीकरण र अनुकुलनमा आदिवासी जनजातिहरूले उनीहरूको वसोवास रहेको ठाउँको वनजंगलको संरक्षण तथा दिगो व्यवस्थापन गर्दै आएका कारण महत्वपूर्ण योगदान पुऱ्याउँदै आएका छन्। तर, दुर्भाग्यको कुरा आदिवासी जनजातिहरूले पुऱ्याएको योगदानहरूलाई विश्वका धनी राष्ट्र र सम्बन्धित देशका सरकारहरूले महसुस गरी मान्यता दिन सकेको छैन। विश्वका विभिन्न मुलुकहरूमा बहुसंख्यक आदिवासी जनजातिहरू जल, जंगल र जमीन र अन्य प्राकृतिक श्रोतहरूसंग प्रत्यक्ष रूपमा सम्बन्धित रहेका हुन्छन्।



### निष्कर्ष

नेपालका आदिवासी जनजाति र वनजंगल, भूमि तथा अन्य प्राकृतिक स्रोतहरूका बीच अन्योन्याश्रित अन्तरसम्बन्ध रही आएको छ। आदिवासी जनजाति समुदायले आफ्नो क्षेत्रमा रहेका वनजंगल र अन्य प्राकृतिक स्रोतहरूको संरक्षण र दिगो व्यवस्थापन गर्नका लागि आफ्नै किसिमका मौलिक परम्परा र प्रथाजनित कानून पद्धतिहरू युगौदेखि अभ्यास गर्दै आईरहेका छन्। आदिवासी जनजाति समुदायको पहिचान र अस्तित्वसंग गाँसिएका यिनै परम्परागत प्रचलन तथा प्रथाजनित कानूनले वनजंगलको संरक्षण तथा दिगो व्यवस्थापनमा महत्वपूर्ण योगदान पुऱ्याएको तथ्य प्रमाणित भैसकेको छ। यसरी वनजंगल र अन्य प्राकृतिक स्रोतहरूको संरक्षण र दिगो व्यवस्थापनमा महत्वपूर्ण भूमिका खेल्दै आएका आदिवासी जनजातिहरूका परम्परागत प्रचलन र प्रथाजनित कानूनहरूको राज्यको विभिन्न समयमा वन, भूमी र चरण क्षेत्रलाई व्यवस्थित गर्ने नाममा निर्माण गरिएका ऐन, कानून र नीतिहरूका कारण कतिपय लोप भैसकेका छन् भने कतिपय लोप हुने अवस्थामा पुगेका छन्। आदिवासी जनजातिहरूले अभ्यास गर्दै आएका यी परम्परागत प्रचलनले जलवायु परिवर्तनको

नकारात्मक असर न्यूनीकरणमा उल्लेखनीय योगदान पुऱ्याएको पाईएता पनि यसलाई राज्यको तर्फबाट मान्यता दिएको पाईदैन। तापनि विभिन्न अध्ययन अनुसन्धानका प्रतिवेदनहरूले स्पष्ट रूपमा वनजंगलको संरक्षण सरकारले भन्दा आदिवासी जनजाति समुदायले व्यवस्थापन गरेको बढी प्रभावकारी रहेको उल्लेख गरेका छन्।

(लेखक माउन्टेन स्पिरिटका साधारण सदस्य हुनु हुन्छ र हाल नेपाल आदिवासी जनजाति महासंघ जलवायु परिवर्तन र रेड साभेदारी कार्यक्रम गोल्फुटार, काठमाडौंमा कार्यरत हुनुहुन्छ।)

### सन्दर्भ सामग्री

१. वनजङ्गल संरक्षण र दिगो व्यवस्थापनमा आदिवासी जनजातिहरूको भूमिका (२०६९), नेपाल आदिवासी जनजाति महासंघ जलवायु परिवर्तन र रेड साभेदारी कार्यक्रम (नेफिनसिसि रेड), काठमाडौं, गोल्फुटार।
२. को हुन जनजाति, को होइनन् आदिवासी ? (२०७०), गोपाल चिन्तन, कान्तिपुर पत्रिका, काठमाडौं।



## संगै आउँ अन्तर-साँस्कृतिक समझदारी र सामाजिक एकतालाई प्रवर्द्धन गर्न लोसार पर्वलाई समायोजन गर्न सकिन्छ ।

डा. ल्हाम्या नोर्बु शेर्पा

सोनाम लोसारको केही दिन अगाडि म बौद्धनाथमा आवश्यक सामानहरू किन्न गएको थिएँ। जुन पसलमा म छिरेँ, त्यहाँ एकजना मान्छे पसलको साहुजीसँग कुराकानी गर्दै थिए, “ओहो! कति छिटो हाम्रो तामाङ लोसार पनि आइसकेछ” उसले भन्यो। यो सुनेपछि मैले सोधे, “त्यसलाई त सोनाम लोसार भनिन्छ होइन र?” ती सज्जनले हाँस्दै थपे, “हो, तर आजकल तोलो लोसारलाई तमु लोसार भन्छन्। त्यसैले सोनाम लोसारलाई किन तामाङ लोसार नभन्ने त?”

यसले हामी (तामाङ र शेर्पा) बीच लोसारको सन्दर्भमा छोटो बहस प्रारम्भ गरायो। “लो” भनेको वर्ष र “सार” भनेको नयाँ हो। लोसार हिमालय क्षेत्र र तिब्बतका बौद्ध समुदायले मनाउने नयाँ वर्षको उत्सव हो। नेपालको हिमाली क्षेत्रका तामाङ, शेर्पा, ह्योल्मो, गुरूङ, भोटिया, लोवा, डोल्पोपा, मुगुम्पा लगायत समुदायले लोसार मनाउँछन्।

### तीन प्रकारका लोसार

विशेषगरी तीन प्रकारका लोसारहरू प्रचलनमा छन्। हिउँदमा लगभग एक महिनाको अन्तरमा तोलो, सोनाम र ग्याल्पो लोसार मनाइन्छ। यो वर्ष तोलो लोसार पुस १५, सोनाम लोसार माघ १७ र ग्याल्पो लोसार फाल्गुन १८ गते परेको थियो। चन्द्रमास पात्रो अनुसार प्रत्येक वर्ष लोसारको तिथि फरक पर्ने गर्दछन्।

मैले मेरो तामाङ मित्रलाई आफुले अग्रजहरूबाट लोसारको बारेमा सिकेका कुराहरू बताए। तोलो लोसार हिउँदको मध्यतिर सूर्य दक्षिणबाट उत्तरी ध्रुवतर्फ फर्किने समयलाई नयाँ सुरुवातको रूपमा लिएर मनाइन्छ। सोनाम लोसार तोलो र ग्याल्पो लोसारको बीचमा पर्छ, जुन उच्च हिमाली क्षेत्रमा बासोबास गर्ने कृषकहरूको जीवनशैलीलाई आधार मानेर विकास भएको देखिन्छ, किनभने उनीहरूका

लागि मध्य हिउँद लोसार मनाउन अति चिसो हुने र ग्याल्पो लोसारको समयमा उनीहरू कृषि कामको लागि व्यस्त हुनु पर्ने हुन्छ। ग्याल्पो लोसारको शाब्दिक अर्थ राजाको लोसार भनेको हुन सक्छ, जुन मंगोल शासकले सैनिक विजय हासिल गरेको उपलक्ष्यमा मनाउने गरेको भनिन्छ। त्यसैले ग्याल्पो लोसार विशेषगरी शासक वर्ग र उनीहरूसँग नजिक भएका मानिसहरूले मनाउने गर्छन्। यति सुनेपछि तामाङ मित्रले तत्काल प्रश्न गरिहाले, “किन काठमाण्डौंका शेर्पाहरू ग्याल्पो लोसार मनाउँछन् त? शेर्पाहरू पराम्परागत रूपमा कृषक र पशुपालक नै थिएनन् र?” त्यो प्रश्नले मलाई अचम्मित तुल्यायो। हिमाली गाउँ जहाँ म हुँँ, गाउँलेहरूले जहिले पनि सोनाम लोसार नै मनाउँथे। आफूसँग चित्तबुझ्दो जवाफ नभएकोले मैले ख्यालठट्टा गर्दै भने, “शुरूमा काठमाण्डौंमा बासोबास गर्ने शेर्पाहरूले आफुलाई ग्याल्पोको नयाँ छिमेकी ठानेर ग्याल्पो लोसार मनाउन थाले होलान्।” यो पनि हुन सक्छ कि कुनै कुनै गाउँका शेर्पाहरूले ग्याल्पो लोसार मनाउँथे होलान् र त्यही समुदायले काठमाण्डौंमा शासकवर्गको जस्तो व्यवहार गर्दै ग्याल्पो लोसारलाई प्रचलनमा ल्याएका होलान्।

### अन्तर-साँस्कृतिक साधन

बिगत समयमा जे जस्तो कारणले फरक समय र नाममा लोसार मनाए पनि यो अहिले हिमालय क्षेत्रका बौद्ध समुदायहरूको एक महत्पूर्ण साँस्कृतिक सम्पदाको रूपमा प्रस्तुत भएको छ। हिमाली तथा पहाडी क्षेत्रबाट मानिसहरू आउने क्रम बढेसँगै काठमाण्डौंमा लोसारको व्यापकता बढ्दै गइरहेको छ। नौलो राजनैतिक परिवर्तनसँगै लोसार राष्ट्रिय पर्वको रूपमा स्थापित भइसकेको छ र सरकारले लोसारको लागि छुट्टा छुट्टै तीन दिनको बिदा पनि दिँदै आइरहेको छ। यस प्रकारको राष्ट्रिय पर्वले अन्तर-साँस्कृतिक समझदारी बढाउन र जनमानसमा एकता कायम गर्नका लागि योगदान पुर्याउन सक्नुपर्छ। लोसार

एकता कायम गर्न सक्ने संभावना बोकेको पर्व हो । तर यो पर्वले सोचेजति प्रभावकारी रूपमा यो भूमिका निर्वाह गर्न सकेको देखिन्दैन । विभाजित रूपमा यो पर्वलाई मनाउनु नै यसको मुल समस्या हो ।

कुनै पनि लोसारको तयारी गर्न, आफन्तजनसँग भेटघाट गर्न र परम्परा अनुसार मनाउन एक दिनको विदा पर्याप्त छैन । लोसारको शुरूवात वर्षको अन्तिम महिनाको उनन्तीसो दिनबाट शुरू हुन्छ र त्यसपछिको तीन दिन घरपरिवारमा बसेर मनाइन्छ । त्यसपछि समुदाय तहमा मनाउने कार्य हुन्छ । यसबीचमा विभिन्न सामाजिक संघसंस्थाहरूले विविध कार्यक्रमहरू आयोजना गर्छन् । तसर्थ, लोसार राम्रोसँग मनाउन पाँचदेखि सातदिन आवश्यक पर्छ ।

विभिन्न लोसारलाई विशेष समुदायले आफ्नो भनी दाबी गर्ने प्रवृत्तिले एकीकृत गर्नुको साटो विभाजित गर्ने भूमिका बढी खेलेको देखिन्छ । जब गुरूङहरू आफ्ना सम्पूर्ण उर्जा लगाएर भव्यरूपमा तमू लोसार मनाउने प्रयत्नसहित सडकमा च्याली निकालिरहेका हुन्छन्, तब शेर्पा, तामाङ र अन्य समुदायका सदस्यहरू मौन दर्शकमात्र बनिरहेका हुन्छन् । जब तामाङले टुडिखेलमा सोनाम लोसार मनाइरहेका हुन्छन्, अन्य सोनाम लोसार मान्ने समुदायका सदस्यहरू आफूहरूलाई त्यो रमभूमिबाट टाढा राखेको महशुस गरिरहेका हुन्छन् । त्यसैगरी जब शेर्पाहरूले ग्याल्पो लोसारको आयोजना गर्न शुरू गर्छन्, गुरूङ, तामाङ र अन्य समुदायले लोसार मनाइसकेका हुन्छन् । लोसार नमनाउने समुदायहरू भने जहिले पनि सोधिरहेका हुन्छन्, “लोसार कति वटा हुन्छन्?” “तीन प्रकारका लोसारहरू छन्, एउटा गुरूङको, एउटा तामाङको र एउटा अर्भै कसैको हुन बाँकी छ,” नै यसको दुःख लाग्दो उत्तर भएको छ ।

## एकीकृत लोसार

लोसारलाई एकीकृत रूपमा मनाउन आवश्यक छ र यसको लागि एउटा लोसारलाई अधिकारिक लोसारको रूपमा घोषणा गर्नुपर्छ । बहुसंख्यक लोसार मनाउने समुदायको कृषक पृष्ठभूमि भएकोले सोनाम लोसार नै उपयुक्त अधिकारिक लोसार हुन सक्छ । यसको लागि ग्याल्पो लोसार मनाउनेहरूले एक महिना अगाडि र तोलो लोसार मनाउनेहरूले एक महिना ढिलो मनाउने गरे पुग्छ र तीन दिनको सार्वजनिक

विदा एकैचोटि लिन सकिन्छ । थप फाइदा के छ भने धेरै संख्यामा हिमाली क्षेत्रका मानिसहरू हिउँदमा महिनामा तिर्थटन गर्न र चिसो छल्ल काठमाण्डौं भर्छन्, उनीहरू पनि काठमाण्डौंमा आफ्ना समुदायका मानिसहरूसँग सोनाम लोसार मनाउन पाउँछन् । तर ग्याल्पो लोसार आउने बेलासम्ममा उनीहरू आफ्ना खेतीपाती र व्यवसायका लागि गाउँ फर्किनु पर्ने हुन्छ । यसको अलवा सोनाम लोसार चीन, जापान, भुटान र भारतको विभिन्न स्थानहरूमा मनाइने नयाँ वर्षसँगै पर्ने गर्दछ ।

जब हामीबीच एउटा अधिकारिक लोसारको लागि सहमत हुन्छौं, त्यसपछि सरकारसमक्ष थप दुईदिनको विदा माग गरी पाँच दिन बनाई लोसारलाई भव्यताकासाथ मनाउन सक्नेछौं । यसले बिद्यालयबाट बच्चाहरूलाई घर ल्याउन र परिवारका सदस्यहरू जम्मा हुन पर्याप्त समय हुनेछ । त्यति मात्र नभएर लोसार नमनाउने समुदायलाई पनि परिवार र आफन्तसँग विदा मनाउन जान र महत्वपूर्ण कामहरू सम्पन्न गर्न सहज हुनेछ, जुन एक महिनाको फरकमा दिने एक दिनको विदाको समयमा सम्भव हुँदैन । यसका साथै हिमाली जिल्लाका विद्यालयहरूमा दिइने हिउँदे विदा सोनाम लोसारको समय परे लिन सकिन्छ ।

लोसारलाई एकीकृत र व्यापकता दिन सक्थ्यो भने यसले सामाजिक र साँस्कृतिक महत्वलाई बढाउनुकासाथै वस्तु उत्पादक, व्यापारी लगायत सबैको आर्थिक क्रियाकलापमा सघाउ पुग्नेछ । तोलो र ग्याल्पो लोसार मनाउने समुदायले घरायसी तहमा आफ्ना परम्पराहरूलाई निरन्तरता दिन सक्नेछन् ।

लोसारको इतिहासलाई हेर्दा प्राचीन समाजहरूले उनीहरूको आवश्यकता अनुसार यसलाई समायोजन गरेको पाइन्छ । हामीले पनि वर्तमान र भावी पुस्ताको चाहना र समाजको बदलिँदो आवश्यकतालाई सम्बोधन गर्न लोसार पर्वलाई समायोजन गर्दै लैजान सक्नु पर्छ ।

(यस लेखका रचनाकार श्री डा. ल्हाक्पा नोर्बु शेर्पा माउन्टेन स्प्रिटका सल्लाहकार हुनुहुन्छ । अंग्रेजी राष्ट्रिय दैनिक काठमाण्डौं पोष्टमा गत २०७० फाल्गुन १५ गते प्रकाशित यो लेखलाई ल्हाक्पा तेन्जी लामा (शेर्पा) ले नेपालीमा अनुवाद गर्नु भएको हो ।)

# MEMBERS

## FOUNDER MEMBER

### **Dr. Lhakpa Norbu Sherpa**

Namche-7 Solukhumbu  
E-mail: lhakpa.norbu888@gmail.com

### **Chhiring Lamu Sherpa**

Triyuga - 13, Udayapur  
E-mail: sms@wlink.com.np

### **Ang Phinjo Sherpa**

Namche-2, Solukhumbu  
Email: office.ktm@ecohimal.org

### **Ang Dali Sherpa**

Salleri-5, Solukhumbu  
E-mail: sherpaads@yahoo.com

### **Ang Diku Sherpa**

Tapting - 6, Solukhumbu  
E-mail: angdiku@hotmail.com

### **Ang Rita Sherpa**

Khumjung-5, Solukhumbu  
E-mail: angrita@mountain.org

### **Late Ngima Dawa (ND) Sherpa**

Garma -8, Solukhumbu

### **Lhakpa Tenji Lama**

Beni-3, Solukhumbu  
E-mail: ltlama@gmail.com

### **Tshering Sherpa**

Solukhumbu  
E-mail: tshering55@hotmail.com

### **Kaji Sherpa**

Solukhumbu

### **Tshering Tenjing Sherpa**

Ramechhap

## HONORARY MEMBERS

### **Wendy Lama**

699 Spindrift Way, Half Moon Bay. CA, 94019, USA,  
E-mail: wendylama@coastside.net

### **Dawa Thapa**

E-mail: dthapa@np.peacecorps.gov

### **Kanak Mani Dixit**

E-mail: kanakd@himal.mag.com

### **Yangkila Sherpa**

Taplejung  
Email: snowlprd@trek.wlink.com.np

### **Robert Elliot,**

Alisary, Loch Ailort by Fort William PH384LZ, Scotland, UK,  
E-mail: rob.fairley@btinternet.com

### **Sara Louise Parker**

Flat 1 18 Aigburth Drive Liver pool, L174JG, England  
E-mail: sarabobjaniemaya@hotmail.com

### **Katie FM Marwick**

Clayfaulos, Balfrow, Glasgow, G63 OTA, Scotland,  
Email: ktkath@altovista.com

## ADVISORS

### **Dr. Lhakpa Norbu Sherpa**

Namche-7 Solukhumbu  
E-mail: lhakpa.norbu888@gmail.com

### **Chhing Lamu Sherpa**

Triyuga - 13, Udayapur  
E-mail: sms@wlink.com.np

**Ang Phinjo Sherpa**

Namche-2, Solukhumbu  
Email: office.ktm@ecohimal.org

**Shailendra Bahadur Thakali**

Jomsom-6, Mustang  
Email : sthakali@gmail.com

**Lhakpa Tenji Lama**

Beni-3, Solukhumbu  
E-mail: ltlama@gmail.com

**Nima Lama Hyolmo**

Kiul-7, Sindupalchok  
E-mail: nima.lama@gmail.com

---

## EXECUTIVE COMMITTEE

---

**Dr. Mingma Norbu Sherpa**

Chaurikharka – 1, Solukhumbu  
E-mail: m.sherpa.2008@gmail.com

**Laxmi Gurung**

Kagbeni – 7, Mustang  
E-mail : gurunglax75@gmail.com

**Tashi Lama Hyolmo**

Sindhupalchok  
Email : tashi@tashi.com.np

**Jikme Tshering Sherpa**

Nametar – 3, Udayapur  
E-mail: jikme121@gmail.com

**Yangji Sherpa**

Kathmandu – 7, Kathmandu  
E-mail: meyanglla@hotmail.com

**Ram Maya Thakali**

Jomsom – 6, Mustang  
E-mail: rmthakali@gmail.com

**Anita Lama (Gurung)**

Surkhang-1, Mustang  
E-mail: lama\_anita@hotmail.com

**Tshering Lama Hyolmo**

Kiul-7, Sindhupalchok  
E-mail: nlamatshering@hotmail.com

**Gyalmu Diki Sherpa**

Salleri -7, Solukhumbu  
E-mail: dikigyalmu@gmail.com

---

## GENERAL MEMBER

---

**Dr. Lhakpa Norbu Sherpa**

Namche-7 Solukhumbu  
E-mail- lhakpa.norbu888@gmail.com

**Chhing Lamu Sherpa**

Triyuga - 13, Udayapur  
E-mail: sms@wlink.com.np

**Ang Phinjo Sherpa**

Namche-2, Solukhumbu  
Email: office.ktm@ecohimal.org

**Lhakpa Tenji Lama**

Beni-3, Solukhumbu  
E-mail: ltlama@gmail.com

**Nima Lama Hyolmo**

Kiul-7, Sindupalchok  
E-mail: nima.lama@gmail.com

**Mingma Sherpa**

Gumdel-3, Ramechhap,  
E-mail: sherpama@yahoo.com

**Ang Tenji Sherpa**

Nametar-3, Udayapur  
E-mail: Sherpa.tenjng2@gmail.com

**Khandu Lama**

Kiul – 7, Sindhupalchok,  
Email : khandu73@hotmail.com

**Chenga Sherpa**

Salleri-7, Solukhumbu,  
E-mail: chenga@multiadventure.com

**Kalpana Sherpa**

Dharan-17, Sunsari,  
E-mail:  
Contact: 9842350461

**Ram Maya Thakali**

Jomsom – 6, Mustang  
E-mail: rmthakali@gmail.com



**Mingma Norbu Sherpa**

Chaurikharka – 1, Solukhumbu  
E-mail: m.sherpa.2008@gmail.com-

**Anita Lama (Gurung)**

Surkhang-1, Mustang  
E-mail: lama\_anita@hotmail.com

**Gelu Sherpa**

Kanku-9, Solukhumbu  
E-mail: mrgelusherpa@gmail.com

**Temba Dongba Hyolmo**

Kiul – 7, Sindupalchok  
E-mail: temba.dongba@gmail.com

**Tuka Cheki Sherpa**

Triyuga - 13, Udayapur  
E-mail: sherpacheiki@gmail.com

**Tsewang Tashi Lama**

Kiul – 7, Sindhupalchok  
E-mail: tsewanghyolmo@hotmail.com

**Kanchhi Maya Sherpa**

Sallary – 5, Solukhumbu  
E-mail: kanchhim@hotmail.com

**Mingmay Sherpa**

Tapting, Solukhumbu  
E-mail: mangmay2006@yahoo.com

**Mingmar Sherpa**

Tapting -7, Solukhumbu,

**Kunjang Chhoti Sherpa**

Chaurikharka-1, Solukhumbu  
E-mail: kcsherpa2@hotmail.com

**Nono Lama**

Kiul – 7, Sindupalchok  
E-mail: ndlyholmu@hotmail.com

**Lakpa Nuri Sherpa**

Triyuga - 13, Udayapur  
E-mail: nuri@aippnet.org

**Jimmy Lama**

Kiul -6, Sindhupalchok  
E-mail: jimmylama@gmail.com

**Lakpa Sherpa**

Bhojpur-3, Bhojpur  
E-mail: lakpa.sherpa@yahoo.com

**Lhakpa Gelu Sherpa**

Sallary-7, Solukhumbu  
E-mail: lgsherpa@hotmail.com

**Phuri Lama Sherpa**

Kanku-9, Solukhumbu  
E-mail: phurilama\_sherpa@yahoo.com

**Lhadorchi Sherpa**

Tatne-3, Udayapur  
E-mail: lhadorchi@yahoo.com

**Nima Lama Yolmo**

Kiul-7, Sindhupalchok  
E-mail: yolmonima@yahoo.com

**Pabirta Gurung**

Jomsom – 6, Mustang  
E-mail: dcgrg@yahoo.com

**Praju Gurung**

Jomsom – 6, Mustang  
E-mail: prajugrg@yahoo.com

**Tashi Lama Hyolmo**

Kiul – 7, Sermathang  
E-mail: tashi@tashi.com.np

**Surendra Lama**

Simikot – 7, Humla  
E-mail: info@firante.com

**Chhewang Lama**

Bargaun-4, Humla  
E-mail: nyinba@gmail.com

**Sarmila Gurung**

Jomsom-6, Mustang  
E-mail: sarmilagrg@hotmail.com

**Tshering Yodin Sherpa**

Sallary – 8, Solukhumbu  
E-mail: tsheringyodin@yahoo.com

**Dhindup Lama**

Kiul – 7, Sindhupalchok  
E-mail: dhindupyolmo@hotmail.com

**Shyam Lama**

Banskharka – 8, Sindhupalchok  
E-mail: shyamlama2003@yahoo.com

**Nima Lama Hyolmo**

Kiul -7, Sindhupalchok  
E-mail: nlama18@hotmail.com

**Sangita Lama Negi**

Nijgadh- 9, Bara  
E-mail: sangam\_lama@yahoo.com

**Lakpa Sherpa**

Lukla – 8, Solukhumbu  
E-mail: lakpa\_shrp@yahoo.com

**Yangji Sherpa**

Kathmandu – 7, Kathmandu  
E-mail: meyanglla@hotmail.com

**Tashi Yang Chung Sherpa (Gurung)**

Jomsom-6, Mustang,  
E-mail: taseedele@hotmail.com

**Jangmu Sherpa**

Beni – 9, Solukhumbu  
E-mail: jangmu19@yahoo.com

**Kishor Sherpa**

Dhunge Sanghu – 4, Taplejung  
E-mail: Kishor\_Sherpa@hotmail.com

**Ngima Doma Sherpa**

Garma-8, Solukhumbu  
E-mail: pema.multi@yahoo.com

**Sonam Dolma Lama**

Kiul -7, Sindhupalchok  
E-mail: mails.sonam@gmail.com

**Phurba Sherpa**

Goli-8, Solukhumbu  
E-mail: pfurba@gmail.com

**Dr. Pasang Yangji Sherpa**

Chaurikharka-1, Solukhumbu  
Email: pysherpa@wsu.edu

**Tsering Yingkhith Lama**

Bargaun-8, Humla  
Email : yenkik\_57@hotmail.com

**Mingma Sherpa**

Nametar-3, Udayapur  
Email: Sherpa.mingma3@gmail.com

**Tshering Sherpa**

Khumjung -2, Solukhumbu  
Email : info@kmcl.com.np

**Sonam Dolma Sherpa**

Chyalsa -8, Solukhumbu  
E-mail: sonam.dsherpa@yahoo.com

**Jemima Diki Sherpa**

Namche-5, Solukhumbu  
Email: jemima.sherpa@gmail.com

**Sonam Choti Sherpa**

Salleri-7, Solukhumbu  
Email: 33csonam@gmail.com

**Tsering Tenzing Sherpa**

Namche-5, Solukhumbu  
Email: tsering.900@gmail.com

**Sonam Dorjee Sherpa**

Manjo -1, Solukhumbu  
Email : sonamsan@gmail.com

**Yangji Doma Sherpa**

Thame -7, Solukhumbu  
Email : ydsherpa@gmail.com

**Laxmi Gurung**

Kagbeni – 7, Mustang  
E-mail : gurunglax75@gmail.com

**Tshering Ongmu Sherpa**

Khumjung – 9, Solukhumbu  
E-mail : ongmusherpa@hotmail.com

**Jikme Tshering Sherpa**

Nametar – 3, Udayapur  
E-mail: jikme121@gmail.com

**Phu Doma Sherpa**

Gumdel -3, Ramechhap  
E-mail: phudoma\_s@yahoo.com

**Pemba Sherpa**

Kathmandu-7, Kathmandu  
E-mail: txering@live.com

**Kelsang Dolma Lama**

Kiul -4, Sindhupalchok  
E-mail: kessun5@yahoo.com

**Rinzin Phunjok Lama**

Bargaun -4, Humla  
E-mail: bargau4@gmail.com

**Phurba Chheten Pradhan**

Khumjung -3, Solukhumbu  
E-mail: phurbapradhan02@gmail.com

**Gyalmu Diki Sherpa**

Sallery -7, Solukhumbu  
E-mail: dikigyalmu@gmail.com

**Sange Ngetup Lama**

Kiul -7, Sindhupalchok  
E-mail: itmansangay@gmail.com

---

**ASSOCIATE MEMBER**


---

**Indira Lama Negi**

Nijgadh-9, Bara  
E-mail: indiralamanegi@gmail.com

**Nima Tshering Lama Hyolmo**

Kiul-7, Sindhupalchok  
E-mail: ntsheringlama@gmail.com

**Lhakpa Gelu Sherpa**

Salleri -4, Solukhumbu  
E-mail: lhakpa2gelu@hotmail.com

**Pemba Lama Sherpa**

Sallery-1, Solukhumbu  
E-mail: shangrila@tourtrek.wlink.com.np

**Mingmar Kaji Sherpa**

Beni - 5, Solukhumbu  
Email : kaji\_sherpa46@hotmail.com

**Sagar Lama**

Kermi -7, Humla  
E-mail: yontengyatso25@yahoo.com

**Linda Mary Sherpa**

Landside Farm, Triangle Halifax, West Yours, UK,  
Email: hghar@wlink.com.np

**Pemba Lama**

Sikharbesi - 8, Nuwakot  
E-mail: nepalipemba\_lama1989@yahoo.com

**Karma Gyaljen Sherpa**

Kanku-9, Solukhumbu  
E-mail: kgylazensherpa@gmail.com

**Tshering Lama**

Kiul-7, Sindhupalchok  
E-mail: nlamatshering@hotmail.com

**Yangdu Sherpa**

Khandbari - 1, Sangkhuwasabha

**Bibek Lama Sherpa**

Nametar - 3, Udayapur

**Chhiring Sherpa**

Bhojpur

**Mendo Lama**

Jorpati -2, Kathmandu  
E-mail: tse-me123@hotmail.com

**Indira Yonzan**

Lisangkhu-3, Sindhupalchok  
E-mail: yonjanindira@hotmail.com

**Jiban Kumar Yonzan**

Lisankhu -3, Sindhupalchok  
E-mail: sailung8@hotmail.com

**Tashi Lama (B)**

Kiul -7, Sindhupalchok  
E-mail: tashi\_delek82@hotmail.com

**Bhuwan Kumari Sherchan**

Jomsom-5, Mustang  
E-mail: bhuwansherchan@gmail.com

**Chhiring Sherpa**

Mopung-5, Solukhumbu  
Email: sherpachhiring95@yahoo.com

**Pasang Chhutun Lama**

Beni-3, Solukhumbu  
E-mail: pasang\_v@hotmail.com

**Gyaljan Lama**

Bargaun-1, Humla  
Email: gyaljanl@gmail.com  
simikot@rbb.com.np

**Chhoti Sherpa**

Gole, Solukhumbu  
Email: chhoti08@yahoo.com

**Preeta Sherpa**

Kathmandu-6, Kathmandu  
Email: preeta\_2009@hotmail.com

**Norbu Lama**

Bargaun-4, Humla  
Email: norbu99@gmail.com

**Tsewang Lama**

Bargaun-4, Humla  
Email: tselama333@yahoo.com

**Janga Bahadur Lama**

Simikot-8, Humla  
Email: janga@firante.com

**Dinesh Lama**

Jorpati-5, Kathmandu  
Email: tamangdinesh06@gmail.com

**Priyanka Shakya**

Chainpur, Sankhuwashabha  
Email: shakypriyanka91@gmail.com

**Tenzing Chogyal Sherpa**

Namche-1, Solukhumbu  
Email: tenzchogs@gmail.com

**Dolma Sherpa**

Bhakanje-1, Solukhumbu  
Email: sherpadolma1@gmail.com

**Tshering Lama**

Kiul-7, Sindhupalchok  
Email: tshering.nha@gmail.com

**Sonam Rinjin Lama**

Bargaun-8, Humla  
E-mail: rinjin\_100@hotmail.com

**Pasang Lhamu Sherpa**

Salleri-2, Solukhumbhu  
E-mail: pasanglhamu94@gmail.com



हिमाली जोश  
**Mountain Spirit**

P.O. Box No. 10185, Kathmandu, Nepal

Tel: 977-1-4422390

Email: [mountainspirit@wlink.com.np](mailto:mountainspirit@wlink.com.np)

Webpage: [www.mountainspirit.org.np](http://www.mountainspirit.org.np)

