

**Beyond Ruins: The Role of Cultural Capital in Post-Disaster
Tourism Revival in Kathmandu Valley**

by

Jacqueline Harper

A thesis
presented to the University of Waterloo
in fulfillment of the
thesis requirement for the degree of
Master of Environmental Studies
in
Geography

Waterloo, Ontario, Canada, 2024

© Jacqueline Harper 2024

Author's Declaration

I hereby declare that I am the sole author of this thesis. This is a true copy of the thesis, including any required final revisions, as accepted by my examiners.

I understand that my thesis may be made electronically available to the public.

Abstract

This study offers an in-depth analysis of the nexus between cultural capital, tourism, and disaster recovery, with a particular focus on the aftermath of the 2015 Gorkha earthquake in the Kathmandu Valley, Nepal. Utilizing Yin's (2003) case study methodology, the research illuminates the multifaceted role of cultural capital—embracing its embodied, objectified, and institutionalized facets—in driving post-disaster recovery processes within the tourism sector. Results underscore the intricate challenges and benefits faced by tourism post-earthquake, emphasizing the critical interplay between local cultural heritage and economic vitality. The study identifies the indispensable contributions of institutional cultural capital in spearheading reconstruction efforts and fostering community collaboration. Recommendations highlight the importance of international partnerships, diversified tourism strategies, and community engagement for bolstering post-disaster resilience. While the research enriches the current discourse on cultural capital and disaster recovery in Kathmandu Valley, it advocates for expanded investigations encompassing diverse hazards, tourism modalities, and capital forms to guide sustainable post-disaster development strategies.

This master's thesis is written in the manuscript style and contains the following sections: Chapter 1 – Introduction; Chapter 2 – Literature Review; Chapter 3 – Research Design and Methodology; Chapter 4: Manuscript titled Beyond Ruins: The Role of Cultural Capital in Post-Disaster Tourism Revival in Kathmandu Valley; Chapter 5 – Conclusions and Future Research Needs; References; and Appendices.

Acknowledgements

At the culmination of this long and challenging journey, I find myself humbled and indebted to numerous individuals and entities who have been instrumental in shaping my academic pursuits and personal growth.

First and foremost, I owe an immeasurable debt of gratitude to Shaswat Adhikari. More than just a research assistant, you have been my guiding star in Nepal, navigating me through its intricate tapestry of culture and knowledge. Our paths crossed during fieldwork, and since then, your unwavering support and insights have been invaluable. I could not have finished this thesis without you and cannot wait to see you again!

I extend my heartfelt appreciation to my thesis advisor, Dr. Sanjay Nepal for his guidance and wisdom, as well as to Dr. Brent Doberstein and Dr. Erin O’Connell, my committee members. Your wisdom, feedback, and unwavering commitment to excellence have been the cornerstone of this research.

To Caitlin Laidlaw, Dipak Bishwokarma, Celina Mohni, and Beth Palmer, I am profoundly grateful for your friendship and listening ears when I have had countless questions regarding my research. Your collective expertise, camaraderie, and encouragement have been the pillars that held me up during the challenging phases of graduate school and trekking in Nepal.

A special mention goes out to my parents and friends. Their unwavering belief in me, constant encouragement, and boundless love have been my anchor through this journey. I am eternally grateful for your sacrifices and unending support.

I cannot overlook the friendly people of Nepal, whose hospitality and resilience have left a mark on my heart. I now understand my so many people are return visitors to your country, I know I will return for a third time. My research focuses on a dark moment in your history, but I have seen firsthand the resilience and strength of your culture. Additionally, a special mention goes to the delectable Dal Bhat – the dish that fueled my time during my fieldwork in Nepal.

Lastly, the financial support from the scholarships that enabled my study abroad cannot be understated. Firstly, to the Social Sciences and Humanities Research Council of Canada Insight Grants (435-2020-0708) for funding two Research Assistant terms and my fieldwork term. I would also like to thank the LeDrew family for the Ellsworth and Karen LeDrew International Experience Award and McCall MacBain for the David Johnston International Experience Awards – McCall MacBain for their scholarships that helped me finance my international fieldwork. I am deeply thankful to these organizations and institutions that believed in my potential and invested in my research.

In essence, this thesis stands as a testament to the collective efforts, belief, and support of all these individuals and entities. While I am the one penning these words, it is your influence that resonates throughout every page and every line. And I cannot thank you enough.

Table of Contents

Author's Declaration	ii
Abstract	iii
Acknowledgements	iv
List of Figures	viii
List of Tables	ix
List of Abbreviations	x
Chapter 1: Introduction and Research Context	1
Chapter 2: Literature Review	4
2.1 Natural Disaster and Disaster Recovery Research	4
2.2 Understanding Tourism as a Global Phenomenon	6
2.3 The Intersection of Tourism and Natural Disasters	7
2.4 Cultural Capital Theory	11
2.5 The Intersection of Disaster Recovery and Cultural Capital	12
2.6 Bringing it All Together: Cultural Capital in Post-Disaster Tourism Revival	16
Chapter 3: Research Design and Methodology	18
3.1 Epistemological and Theoretical Perspective	18
3.1.1 Epistemological Perspective	18
3.1.2 Theoretical Perspective	19
3.2 Methodology	20
3.2.1 Case Study Methodology	20
3.2.2 Data Collection	22
3.2.2.1 The Interview Process.....	23
3.2.2.2 Case Study Participants and Procedures for Sampling	24
3.2.3 Data Analysis	26
3.2.3.1 Level 1: Transcribing and Capturing Notes.....	26
3.2.3.2 Level 2: Writing up Case Study Narratives and Within-Interview Analysis.....	26
3.2.3.3 Level 3: Determining Findings between Interviews	27
3.2.3.4 Level 4: Interpreting and Enfolding Findings in the Literature	29
3.2.4 Research Goal and Objectives	29
3.2.4 Potential Methodological Implications and Limitations	29
3.3 Case Study Selection	31

Chapter 4: Manuscript - Beyond Ruins: The Role of Cultural Capital in Post-Disaster Tourism Revival in Kathmandu Valley	36
4.1. Introduction	36
4.2 Literature Review.....	38
4.2.1 Tourism as a Global Phenomenon	38
4.2.2 Disaster Recovery	39
4.2.3 Cultural Capital Theory	40
4.2.4 Bringing it All Together: Cultural Capital in Post-Disaster Tourism Revival.....	41
4.3 Methodology	44
4.4 Case Study Location	45
4.5 Results	49
4.5.1 Respondent Characteristics	49
4.5.2 The Role of Tourism in Disaster Recovery	50
4.5.2.1 The Benefits of Tourism on Disaster Recovery.....	51
4.5.2.2 The Hindrances of Tourism on Disaster Recovery	54
4.5.3 The Role of Cultural Capital in Tourism Disaster Recovery	55
4.5.4 Hindrances and Challenges Regarding Cultural Capital in Post-Disaster Tourism Recovery	59
4.5.5 Key Stakeholders for the Use of Cultural Capital in Post-Disaster Tourism Recovery	63
4.5.5.1 Local and Community-Based Stakeholders Who Aided in the Cultural Capital Post-Disaster Tourism Recovery Process	63
4.5.5.2 Government Stakeholders Who Aided in the Cultural Capital Post-Disaster Tourism Recovery Process	65
4.5.5.3 International Stakeholders Who Aided in the Cultural Capital Post-Disaster Tourism Recovery Process	68
4.6 Discussion of Findings.....	71
4.6.1 Application of Cultural Capital Construct in Tourism and Post-Disaster Recovery	71
4.6.2 Lessons on the relation between cultural capital, tourism, and post-disaster recovery	74
4.7 Recommendations	80
4.7.1 Tourism and Tourism Businesses Recommendations.....	80
4.7.2 Marketing and Communication Recommendations	81

4.7.3 Government Recommendations	82
4.7.4 Community Recommendations	83
4.7.5 Cultural Heritage Recommendations	84
4.7.6 Institutional Collaboration Recommendations.....	85
4.8 Conclusion and Future Research Needs.....	85
Chapter 5: Summary & Conclusion.....	89
5.1 Limitations of the Study	90
5.2 Research Gaps and Future Research Needs.....	91
References	93
Appendix A – Interview Guide	108
Appendix B – Case Study Narrative Outline	111
Appendix C – Non-Identifying Interviewee List	112

List of Figures

Figure 1. The Disaster Management Cycle (Erdelj et al., 2017, p. 4).	5
Figure 2. Integrated Model of Tourism and Disaster Lifecycle Management (Muskat et al, 2014).	10
Figure 3. The Role of Social & Cultural Capital in Disaster Recovery within a Tourism Setting. (Doberstein et al., 2019).....	17
Figure 4. Map of Nepal and inset showing location of monument zones comprising the Kathmandu Valley UNESCO World Heritage Property (Davis et al., 2020).....	32
Figure 5. Areas affected by the Gorkha seismic sequence (Chaulagain et al., 2018).....	33
Figure 6. Tourism Arrival Numbers by Year in Nepal (Ministry of Culture, Tourism, and Civil Aviation, 2023).	35
Figure 7. The Role of Social & Cultural Capital in Disaster Recovery within a Tourism Setting. (Doberstein et al., 2019).....	43
Figure 8. Map of Nepal and inset showing location of monument zones comprising the Kathmandu Valley UNESCO World Heritage Property (Davis et al., 2020).....	46
Figure 9. Areas affected by the Gorkha seismic sequence (Chaulagain et al., 2018).....	47
Figure 10. Tourism Arrival Numbers by Year in Nepal (Ministry of Culture, Tourism, and Civil Aviation, 2023).	48
Figure 11. Open space in Basantapur Durbar Square. (Field Data, 2022).....	53
Figure 12. Heritage Building Still Under Construction in December 2022 in Bhaktapur Durbar Square. (Field Data, 2022).	56
Figure 13. The Role of Cultural Capital in Post-Disaster Tourism Development.....	79

List of Tables

Table 1. Damage states in the seven Kathmandu Valley World Heritage Property monument zones (Department of Archeology, 2015).....	34
Table 2. Damage states in the seven Kathmandu Valley World Heritage Property monument zones (Department of Archeology, 2015).....	48
Table 3. Interviewee Characteristics. (Field Data, 2022).	50
Table 4. The Positive Role of Tourism in Disaster Recovery. (Field Data, 2022).	51
Table 5. Hindrances of Tourism in Disaster Recovery. (Field Data, 2022).	54
Table 6. Hindrances and Challenges Regarding Cultural Capital in Post-Disaster Tourism Recovery. (Field Data, 2022).....	61
Table 7. Local Stakeholders Who Aided in the Cultural Capital Post-Disaster Tourism Recovery Process. (Field Data, 2022).	64
Table 8. Government Stakeholders Who Aided in the Cultural Capital Disaster Recovery Process. (Field Data, 2022).	66
Table 9. International Stakeholders Who Aided in the Cultural Capital Disaster Recovery Process. (Field Data, 2022).	69

List of Abbreviations

BADC – Bouddhanath Area Development Committee

BBB – Build Back Better

DMC – Disaster Management Cycle

ERCO – Earthquake Response Coordination Office

GDP – Gross Domestic Product

JICA – Japanese International Cooperation

KVPT – Kathmandu Valley Preservation Trust

NGO – Non-Governmental Organization

ORE – Office of Research Ethics

PADT – Pashupatinath Development Trust

PATA – Pacific Asia Travel Association

SDGs – Sustainable Development Goals

SFDRR – Sendai Framework for Disaster Risk Reduction

UNESCO – United Nations Educational, Scientific and Cultural Organization

UNICEF – United Nations International Children's Emergency Fund

UNISDR – United Nations Office for Disaster Risk Reduction

UNWTO – United Nations World Tourism Organization

WTTC – World Travel and Tourism Council

Chapter 1: Introduction and Research Context

Natural disasters pose a grand challenge for tourism destinations around the world, impacting their local community. With climate change expected to cause more frequent and intense disasters over the next few decades (Pine, 2009), this threat is only becoming greater. Annually, there are between 500 to 800 natural disaster events globally (L w, 2019; UNISDR, 2009). International tourism has been suffering over the last five decades due to these natural disasters (Ma et al., 2020). Specifically, natural disasters cause infrastructure devastation, destruction of heritage sites, and economic loss due to a decline in tourists (Ichinosawa, 2006; Ghimire, 2015; Kim & Marcouiller, 2015). Even with the best mitigation strategies, preparedness, and community response, few tourist destinations are unscathed by the damage these disasters cause (Coppola, 2007).

Previous natural disaster studies indicate that cultural capital can contribute to a more effective and successful recovery (Chandani et al., 2019; & Kim & Marcouiller, 2015). The research linking cultural capital, tourism, and natural disasters is still evolving; thus, this study will investigate the role that cultural capital plays in reviving tourism during the post-disaster recovery processes in Kathmandu Valley, Nepal.

The research goal of this thesis is to understand how cultural capital plays a role in the post-disaster recovery of a tourist destination. The objectives of this research are threefold: **(O1)** engage tourism stakeholders (such as tour operators, hotel owners, and government officials) and other key stakeholders to identify and evaluate recovery strategies that were implemented to understand how tourism contributes to or hinders disaster recovery; **(O2)** identify how cultural capital was used within the tourism industry revival after the Gorkha Earthquake; and **(O3)** to

provide policymakers and tourism practitioners with evidence-based recommendations on how to strengthen social networks within the community to build resilience and reduce impacts for future disasters.

The case study site for this thesis is the Kathmandu Valley, Nepal. The central focus of my research is the 2015 Gorkha Earthquake, specifically focusing on the Kathmandu Valley. Nepal was selected given its vulnerability to earthquakes as the region straddles between two fault lines of tectonic plates, creating massive earthquakes every 100 years (Chandani et al., 2019). On April 25th, 2015, the Gorkha Earthquake reached a magnitude of 7.8, causing hundreds of aftershocks. The earthquake's epicenter was approximately 100 kilometres northwest of Kathmandu in the Gorkha district.

To achieve the goal and objectives, case study methodology, which is a common methodology in the social sciences, was used. This study was a single-case exploratory study as described by Yin (2003). Data collection was conducted through semi-structured interviews. The interviewees had the option of answering questions in Nepali or English based on their preference. To understand the cultural linkages that aided the tourism community post-disaster, a wide range of tourism stakeholder groups were interviewed including individuals who work for tour groups, accommodations, restaurants/bars, vendors, media, and tourism agencies and organizations (both governmental and non-governmental) as well as disaster management experts and cultural specialists. Interviewees were selected by using network sampling. Data collection was analyzed through Cope's (2005) four levels of analysis which include transcribing and capturing notes; writing up case study narratives; determining findings through cross-case analysis; and interpreting and enfolded findings in the literature.

The thesis was completed using the *manuscript* option, as offered by the Department of Geography and Environmental Management. As required by the Department of Geography and Environmental Management for a master's thesis, this thesis starts off with an introduction chapter (Chapter 1); followed by a literature review chapter on the three pillars of this thesis topic: cultural capital theory, post-disaster recovery, and tourism (Chapter 2); a methodology chapter which includes my epistemological and theoretical perspectives for writing this thesis (Chapter 3); a chapter containing the manuscript (Chapter 4); a concluding chapter (Chapter 5); a reference section for the whole thesis; and the appendices. The manuscript is meant to stand alone, as it will be later submitted to a journal for publication. This does mean that there is some repetition between the literature review and methodology sections in the thesis and the manuscript.

Chapter 2: Literature Review

2.1 Natural Disaster and Disaster Recovery Research

Natural hazards, such as earthquakes, do not cause disasters by themselves; it is the combination of a hazard event plus exposed, vulnerable, and ill-prepared communities that result in a natural disaster (International Strategy for Disaster Reduction, 2008). This has caused an increasing number of scholars to agree that there are no such thing as *natural* disasters because most disasters result from a combination of a hazard – natural or manmade – and a vulnerable human population (Walch, 2014; Wisner et al., 2004). Mizutori (2020) claims that “There is no such thing as a natural disaster... Disasters result when a hazard affects human settlement which is not appropriately resourced or organized to withstand the impact, and whose population is vulnerable because of poverty, exclusion or socially disadvantaged in some way” (Mizutori, 2020). According to Blaikie et al. (2004), “A disaster occurs when a significant number of vulnerable people experience a hazard and suffer damage and/or disruption of their livelihood system in such a way that recovery is unlikely without external aid”. This definition differs from the above definitions as it shows that humans are vulnerable and need external aid to recover from disaster, and as such, it will be the definition of disaster that the paper uses.

No amount of physical infrastructure investment can reduce all risks and eliminate all damage that disasters can create (Aldrich & Meyer, 2015). Thus, disaster management has become a large field of academic study. There are four main components of the disaster management cycle (*Figure 1*): (i) mitigation; (ii) preparedness; (iii) response; and (iv) recovery (Henstra et al., 2004). This thesis is focused on the fourth stage, the recovery phase, which typically starts immediately after the emergency event has concluded and can occur for months, and in some cases, years thereafter (UNISDR, 2009; Cornell et al., n.d.). Recovery in a

broad sense “is the emergency management function by which countries, communities, families, and individuals repair, reconstruct, or regain what has been lost as result of a disaster and, ideally, reduce the risk of similar catastrophe in the future” (Coppola, 2007, p. 299). The disaster recovery process is extremely complex as it involves the physical environment, economy, social system, and government (Phillips, 2009). Three things essential to deal with the complexities of disaster recovery include: resources, actors, and stakeholders (Coppola, 2007). Disaster recovery research has disproportionately focused on the physical aspect of recovery such as rebuilding damaged infrastructure or homes, neglecting the role of social and long-term aspects of recovery (Wisner et al., 2014; Daly et al., 2009). As disasters impact all aspects of life in the affected community, disaster recovery needs to be holistic thinking and include both intangible aspects and long-term thinking (Phillips, 2002; Chang, 2010).

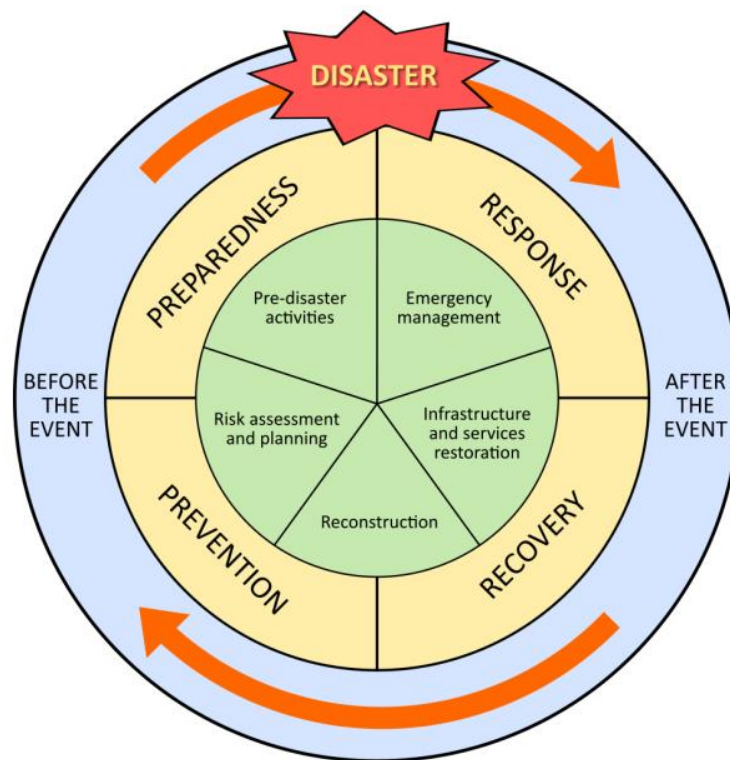


Figure 1. The Disaster Management Cycle (Erdelj et al., 2017, p. 4).

Various frameworks and principles can be applied during the disaster recovery phase such as Build Back Better (BBB), Leave No One Behind, and Livelihood Frameworks (Fernandez & Ahmed, 2019; Joakim, 2013; Kennedy et al., 2008; Clinton, 2006). The dominant framework in disaster management literature and practice is the concept of BBB. This framework ensures that the disaster recovery phase improves upon the previous conditions (Clinton, 2006; Joakim & Wismer, 2015). BBB believes that a post-disaster event proposes an opportunity to invest in society while it is being reconstructed rather than simply restoring the conditions prior to the disaster, which led to the magnitude of the disaster (Kennedy et al., 2008). Aligning with this concept, the Sendai Framework for Disaster Risk Reduction (SFDRR) emphasizes incorporating the Sustainable Development Goals (SDGs) in the post-disaster recovery process (UNDRR, 2015). Kapucu & Garayev (2011) stress the promotion of local, cultural, and economic contexts during this phase so that it will mobilize a variety of stakeholders and actors to rebuild the disaster-struck community.

2.2 Understanding Tourism as a Global Phenomenon

The United Nations World Tourism Organization (UNWTO) (2008) states that tourism is “a social, cultural and economic phenomenon which entails the movement of people to countries or places outside their usual environment for personal or business/professional purposes”. Although the definition of a tourist has been debated, in a general sense, a tourist is commonly referred to as anyone who stays in a place that is not their usual environment for anywhere from more than twenty-four hours to less than one year (Eilat & Einav, 2004). Tourism emerged in the 1950s and has significantly grown in all regions of the world (Page, 2009; Ignacio & Lopez-Sanchez, 2011).

Tourism contributes significantly to the global economy; prior to the COVID-19 pandemic, the tourism industry was responsible for over 10.4% of the global Gross Domestic Product (GDP), equivalent to US\$10 trillion (WTTC, 2023). It also accounted for 10.3% of all jobs, equivalent to 334 million jobs (WTTC, 2023). Impressively, the WTTC (2023) states that travel and tourism (including its direct, indirect, and induced impacts) “accounted for 1 in 5 new jobs created across the world in 2014-2019”. Although severely impacted between March 2020 and spring 2022 due to the global COVID-19 pandemic, tourism bounced back, and in 2022, the sector contributed to 7.6% of the global GDP (WTTC, 2023). Tourism is especially important to developing countries for the economic development as visitors attract foreign and domestic investment and produce local jobs (Jenkins 1982; Huybers 2007; Bunghez 2016; Oppermann & Kye-Sung 1997). All in all, tourism is a global phenomenon of significant importance to communities around the world.

2.3 The Intersection of Tourism and Natural Disasters

As the tourism sector is multifaceted and wide-reaching, it is vulnerable to abrupt changes and shocks such as political unrest, financial crises, and natural disasters (Rosselló et al 2020; Neef & Greyman 2018; Camilleri 2018; Becken & Carmignani 2016; Tarlow 2021). Disasters can happen anywhere in the world; therefore, no tourist destination is immune to the impacts of disasters, particularly since tourism is often concentrated in hazard-prone locations. Examples include coastal areas subject to storms and mountainous areas prone to landslides or tectonic activity. Tourism is susceptible to crises and shocks that result from disasters (Becken & Carmignani, 2016; Ritchie, 2008). There are numerous studies demonstrating the negative influences of disasters on tourism-related activities: including infrastructure devastation (Ichinosawa, 2006); destruction of heritage sites (Ghimire, 2015); short term losses due to

reduced tourist numbers (Kim & Marcouiller, 2015); long term reductions in tourist numbers due to changed perceptions of the destination (Hystad & Keller, 2008; Ichinosawa, 2006); and reduced spending by tourists (Ghimire, 2015). Research on post-disaster tourism recovery usually focuses on strategies to return tourism revenue/tourist arrivals to pre-disaster levels (Mair et al., 2016; Robinson & Jarvie, 2008; Beirman, 2003), or on comparing one recovery initiative to others (Jones, 2016). Moreover, Hall (2010) asserts that as international tourism becomes more mobile and interconnected, natural disasters are likely to increase in scale and frequency at tourist destinations.

As such, resiliency has emerged as an important topic in tourism to better understand how the tourism sector can better absorb the impacts and cope with the impacts of shocks and stressors, including disasters (Becken, 2013; Biggs, Hall, & Stoeckl, 2012; Dahles & Susilowati, 2015; Strickland-Munro, Allison, & Moore, 2010). Some studies have analyzed the relationship between post-disaster recovery strategies and business performance (see Corey & Deitch, 2011; Runyan, 2006); however, little is known about how tourism organizations specifically adapt and recover from disasters (Orchiston, 2013; Neef & Grayman, 2018). Therefore, it is vital for researchers to examine the nexus between tourism and disasters at all stages of the disaster cycle.

Neef and Grayman (2018) have identified four categories connecting tourism and disasters: (i) tourism is a trigger and amplifier of disasters; (ii) impacts of disasters on the tourism industry; (iii) the role of tourism as a driver of the recovery process; and (iv) disaster risk reduction strategies in the tourism sector. *Figure 2* is an adapted model conceptualized by Muskat et al. (2014) to integrate tourism into the disaster management cycle. As this thesis is focused on the recovery phase, literature surrounding the role of tourism as a driver of the recovery process is discussed.

Tourism can play a multitude of roles in the immediate post-disaster period. For example, immediately after a disaster, tourism accommodations such as resorts or hotels that are not damaged by the disaster can be used as temporary housing (Muskat et al., 2014). Another short-term role that tourism has post-disaster is tourists visiting disaster-stricken areas. This commonly occurs when travellers volunteer their time to help the community, although studies have found that volunteer-tourism can be quite problematic (Neef & Grayman, 2018). There is a difference between an amateur humanitarian who volunteers in disadvantaged places (e.g. a voluntourist) and a professional humanitarian who has sufficient training and accreditation to deliver aid (Hanna 2018; Neef & Greyman 2018; Malkki 2015). In the medium to long-term, tourism destination rehabilitation may resemble tourists wanting to participate in disaster tourism, which is a form of dark tourism, and can be conceptualized as visiting sites associated with death, disaster, and tragedy for the purpose of remembrance, education, or entertainment (Lennon & Foley, 1999). For example, after the 2010 eruption of Mt. Merapi in Indonesia, disaster tourism provided critical replacement livelihoods to locals whose farming livelihoods had been destroyed (Doberstein, Nepal & Joakim, 2018). Both voluntourism and disaster tourism are examples of the intersection of tourism and the recovery process.

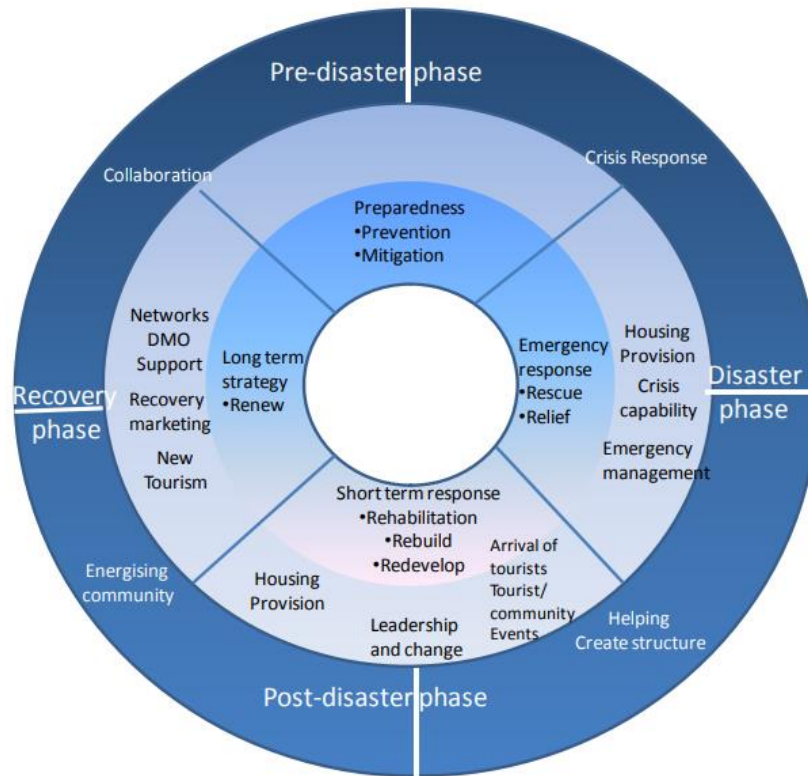


Figure 2. Integrated Model of Tourism and Disaster Lifecycle Management (Muskat et al, 2014).

Additionally, media coverage and marketing of a destination can impact the recovery of a tourism community. If a tourism destination is compounded by negative media coverage in the aftermath of a major disaster, it can have a damaging impact on the image of that tourist destination (Neef & Grayman, 2018). Alternatively, tourism marketing campaigns and recovery marketing can alleviate fears or the negative image that a disaster can create and replace them with a positive destination image (Neef & Grayman, 2018). In a study on Korean tourists' perceptions of Japan as a travel destination after the 2011 Fukushima nuclear accident, Kim and Park (2016), found that tourist worries of the destination could be offset by attractive features of Japan in marketing campaigns. Positive media coverage and targeted marketing can also help a destination recover after a disaster, in addition to voluntourism and disaster tourism.

2.4 Cultural Capital Theory

Cultural capital has been defined by Throsby (1999) as a stock of cultural value that is embodied in an asset. The asset can be tangible or intangible, and is a “set of attitudes, practices, and beliefs that are fundamental to the functioning of different societies” (Throsby, 1995, p. 202). The central essence of cultural capital is that it provides symbolic mastery through various forms, such as knowledge, preferences, tastes, and properties (Prieur & Savage, 2011). Some scholarship overlaps cultural capital and social capital (see Claridge, 2022). For example, when using Fukuyama’s normative definition of social capital, the existence of a certain set of informal values or norms shared among members of a group that permit cooperation among them, the concepts of cultural capital and social capital are nearly synonymous or overlapping in their meaning (Claridge, 2022). While there is some overlap between social capital and cultural capital, this thesis focuses mainly on cultural capital.

Bourdieu states that cultural capital can be found in three forms: an embodied state, an objectified state, and an institutionalized state. The first form of cultural capital is the embodied state, which is based on “long lasting dispositions of the mind and the body” (Bourdieu, 1986, p. 243). In other words, the embodied state refers to the competencies and skills individuals need to appreciate and make meaning of cultural artifacts (Tan, 2013). This form of cultural capital is commonly inherited or acquired through an upbringing in a cultivated home over time, through socialization (Bourdieu, 1986; Bourdieu, 2018). Embodied cultural capital can also be thought of as intangible heritage, and it includes things such as language, music, food, traditions, religion, and practices.

The second form of cultural capital is the objectified state. This form of cultural capital comes “in the form of cultural goods” (Bourdieu, 1986, p. 243). Cultural goods are material

objects that include book collections, musical instruments, pictures and paintings, machines, monuments, and writings (Priour & Savage, 2011; Bourdieu, 1986). Opposite to embodied cultural capital, objectified cultural capital is physical and can be thought of as tangible heritage.

The last state of cultural capital comes in the form of the institutionalized state. This form of capital often comes in the form of academic credentials or qualifications that are held by an individual (Priour & Savage, 2011; Saraceno, 2014). Bourdieu (1986) argued that the higher the education level of an individual, normally quantified as the number of years of schooling, the higher the cultural capital level that individual possesses (Rossetti, 2020).

2.5 The Intersection of Disaster Recovery and Cultural Capital

Although the concept of cultural capital is well researched in other fields of study, there has been little research conducted that looks at the phenomena of cultural capital in disaster recovery (Devkota et al., 2014), even though it is postulated that cultural capital can contribute to a speedy and successful recovery after a disaster (Chandani et al., 2019). It should be noted that there is an expanding scholarship on the intersection of social capital and disaster recovery (see Aldrich, 2012; Akbar & Aldrich, 2018; Liu et al., 2022); however, these studies look at social linkages gained from culture, and do not focus specifically on the aspects of objectified, embodied, and institutional cultural capital. Furthermore, the nexus between cultural capital and disaster recovery is understudied in the Global South (Sowińska-Świerkosz, 2017; Devkota et al., 2016). Thus, it is important to understand the relationship between disaster recovery and cultural capital, especially which more focus on the Global South.

Cultural capital and disaster recovery share an intersection as disasters pose threats onto the survival of cultural heritage (Spennemann, 1999). This could be through the physical

destruction of cultural heritage sites in addition to the breakdown of practices, rituals, and activities enacted by people in their daily lives (Chandani et al., 2019). For this reason, Spennemann and Graham (2007) have argued that cultural heritage needs to be protected in disaster management as it cannot protect itself.

Although cultural heritage is often damaged or destroyed in the aftermath of a disaster, this is not the only intersection between the two, in fact, cultural heritage can assist in the recovery process. For instance, cultural factors emerge as a strong influence on perceptions of risk, understandings of disaster events, and then ultimately on responses and recovery actions (Falk, 2010; Joakim & White, 2015; Schlehe, 2010; White, 2009). Both intangible and tangible heritage can provide a community with coping mechanisms and assisting the communities to readjust their lives (Chandani et al., 2019). Tangible heritage (or objectified cultural capital) is defined as “buildings and historic places, monuments, artifacts, etc., which are considered worthy of preservation for the future” (UNESCO, 2015a), while intangible heritage (or embodied cultural capital) is defined as “the traditions or living expressions inherited from our ancestors and passed on to our descendants, such as oral traditions, performing arts, social practices, rituals, festive events, knowledge, and practices concerning nature and the universe or the knowledge and skills to produce traditional crafts” by UNESCO (2015b).

All three forms of cultural capital can aid communities during the post-disaster recovery phase. Objectified cultural capital such as historic buildings and structures, art, clothing, and landmarks are often damaged or destroyed in the aftermath of a disaster (Coppola, 2007). Many researchers believe the rebuilding of damaged heritage sites is significant for the community to overcome distress after a disaster (Dewi, 2017; Mahdi, 2012; Samuels, 2010). For instance, in the Kathmandu Valley cultural heritage was severely damaged after the 2015 earthquake (Bhagat

et al., 2018). One cultural monument that was damaged was the Boudhanath (Bouddha) Stupa, an important part of the community's heritage. As a result, the business activity in the area was interrupted; however, business activity re-started once the community had reconstructed the Bouddha Stupa (Aryal & Wilkinson, 2020). The preservation and rebuilding of historic structures and monuments send signals to the impacted community that their spirit has been retained and can be a centrepiece in which social recovery is achieved (Coppola, 2007).

In terms of embodied cultural capital, both religious beliefs/institutions and cultural beliefs/institutions can aid in recovery. According to Schipper, Merli, and Nun (2014), there are three possible benefits of religious beliefs and institutions dealing with the effects of disasters. These include: 1) religion/religious institutes can assist with psychological and social consequences of disasters; 2) religious institutions can provide resources to assist in recovery; and; 3) institutions can educate community about policies of risk reduction. Cultural heritage such as values, beliefs, knowledge, rituals, and legends can also aid communities in recovery from a disaster. For example, a study after the 1934 Nepal earthquake by Bhandari, Okada, and Knottnerus (2011) revealed that ritual practices enhanced the ability for the community to cope and resume their normal lives. Intangible heritage can go beyond festivals and rituals and extend to cultural beliefs and values. For example, in Yogyakarta, Indonesia, the spirit of *gotong royong* banded many of its community members together to help one another after the 2006 earthquake. *Gotong royong* is the idea of social interaction as a collective, consensual, and cooperative nation that exists in Indonesia (Mardiasmo & Barnes, 2015). It is a tradition in Javanese villages "where labour is accomplished through reciprocal exchange and the villagers are motivated by a general ethos of selfishness and concern for the common good," and not due to requirements from civil law, regulations, or policies (Mardiasmo & Barnes, 2015, p. 1). In

terms of post-disaster recovery, the culture of *gotong royong* is ingrained in the life of community members in a way that expects them to take part in communal duties which could include repairing canals, dams, irrigation systems, mosques, public schools, joining work parties for the construction of roads and public buildings, or in the provision of resources such as feeding the workers (Mardiasmo & Barnes, 2015).

Institutionalized cultural capital, although often referred to as academic qualifications or credentials of individuals by Bourdieu's definition, can also be extended to cultural institutions such as museums, libraries, art galleries, cultural organizations, and archeological organizations (Hale et al., 2023). In Nepal, there is an active socio-religious institution known as the *Guthi* which was developed as a cooperative system to maintain social order of Indigenous communities in the Kathmandu Valley (Bhandari, 2014). In terms of disaster recovery, *Guthi* provide support during emergencies (Bhandari, 2014), including the 1934 and 2015 Nepal earthquakes. As *Guthis* are embedded within the community, they also speed up decisions made during an emergency (Chandani et al., 2019). Additionally, this social institution is vital for upholding the conservation of heritage in Kathmandu Valley (Chandani et al., 2019). As such, even after the 2015 Nepal earthquake, *Guthi* found it important for the continuation of intangible heritage and hosted the festivals associated with Kathmandap so they could bring their community together in a time of need (Chandani et al., 2019).

Moreover, extremely little research has been conducted on how cultural capital can negatively impact the disaster recovery process. For example, when an institution or a government does not equip their community with pre-disaster infrastructure. When institutions, such as national governments, lack establishing pre-disaster infrastructure it contributes to the disparities associated with disasters and hinders the communities access to recovery efforts

(Rahmani et al., 2022). Additionally, ethnic cultural norms have been exhibited through differential attitudes toward accepting aid assistance, adopting cultural attitudes toward mitigative actions for risk, the roles of gender in the management phases of both recovery and disaster response actions (Drotet et al. 2015; Hemachandra et al. 2018; Kulatunga 2010; Wang et al. 2017). For example, barriers around food security in relation to religious and cultural norms exist during the response and recovery phase. One study found that Muslims in the United States often encounter barriers in obtaining halal food from emergency support functions during routine times (FEMA, 2020), and this can be extrapolated that the deficiency of foods meeting people's religious and cultural standards during times of disaster is worse (Rahmani et al., 2022). Moreover, members seen as outsiders to certain groups (i.e. LGBTQ+ individuals) can face discrimination against housing, shelters, and aid provided by faith-based organizations (Goldsmith et al., 2021). Although little scholarship has explicitly researched the connection between cultural capital leading to hindrances during the disaster recovery phase, a small number of studies have shown that some cultural beliefs and practices can contribute to difficulties during the initial disaster recovery phase.

2.6 Bringing it All Together: Cultural Capital in Post-Disaster Tourism Revival

Based on previous studies, tourism recovery post-disaster can be visualized by *Figure 3*. This study assumes that disaster impacts and subsequent recovery efforts filter through cultural capital assets to determine the overall impact on tourism, and vice versa.

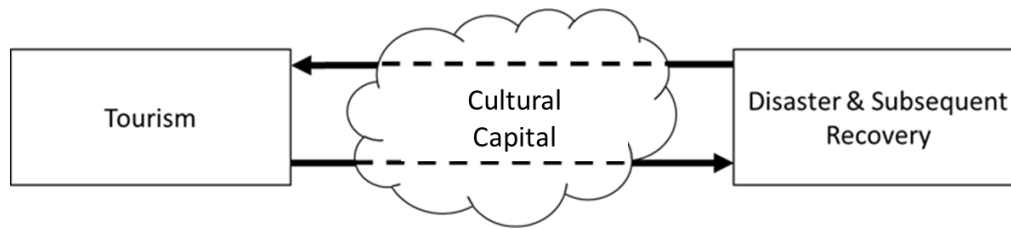


Figure 3. The Role of Social & Cultural Capital in Disaster Recovery within a Tourism Setting. (Doberstein et al., 2019).

The literature review section investigated the connection of cultural capital, tourism, and post-disaster recovery, and identified four knowledge gaps. Firstly, the disaster recovery phase of the disaster cycle is the least studied and understood (Kennedy et al 2019; Coppola, 2007; & Lloyd-Jones, 2006). Secondly, while much of the post-disaster literature focuses on physical infrastructure damage and rebuilding or economic recovery, numerous studies postulate that cultural capital can contribute to a more effective and successful recovery (Chandani et al., 2019; & Kim & Marcouiller, 2015). Moreover, several scholars argue that there is limited research on how cultural capital can be used as a resource for resilience (Bui et al., 2020; Tavares et al., 2021). Thirdly, the nexus between cultural capital and disaster recovery is understudied in the Global South (Sowińska-Świerkosz, 2017; Devkota et al., 2016), thus, more research in the Global South on these intersections needs to be further explored. Finally, very little research has looked at the intersection between all three disciplines: tourism, disaster recovery, and cultural capital (Devkota et al., 2014). This thesis attempts to provide further research regarding the above four research gaps.

Chapter 3: Research Design and Methodology

3.1 Epistemological and Theoretical Perspective

3.1.1 Epistemological Perspective

The epistemology that aligns best with my research is constructionism. This epistemological perspective is defined by Crotty (1998) as rejecting the belief that meaning is discovered, and instead, it believes that meaning is constructed by human beings as they engage with the world they are interpreting. Unlike in the objectivist epistemological perspective where an objective truth is waiting to be discovered, in constructionism, “truth, or meaning, comes into existence in and out of our engagement with the realities in our world” and in this understanding, “different people may construct meaning in different ways, even in relation to the same phenomenon” (Crotty, 1998, p. 8).

The purpose of this thesis is to understand how cultural capital plays a role in the post-disaster recovery of a tourist destination. The 2015 Gorkha Earthquake, the natural disaster that my research is centered around, is a reality in our world that research respondents had to understand and construct meaning around. Thus, to understand the benefits and hindrances that cultural capital can provide a recovering tourist destination, it is needed ask individuals who work in Nepal’s tourism industry their experience with this phenomenon. By doing this, one can attempt to understand how these individuals construct meaning to their own culture and cultural resources. Moreover, although the individuals at the research site will have experienced the same natural disaster; however, they may construct different meaning compared to others within the community based on their unique experience of the event. For these reasons, my research best aligns with the perspectives that Crotty associates with constructionism.

3.1.2 Theoretical Perspective

According to Reeves et al. (2008), a “theory is an organized, coherent, and systematic articulation of a set of issues that are communicated as a meaningful whole” (p. 663). Qualitative researchers rely on theories, traditionally from the social sciences and humanities, to steer their research process and enlighten their findings (Reeves et al., 2008). Qualitative research can be described as a way to explore and understand a social or human problem that individuals or groups attempt to ascribe the meaning of (Creswell & Creswell, 2018).

Crotty (1998) describes a theoretical perspective as “a way of looking at the world and making sense of it” (p. 8). The theoretical perspective “involves knowledge, therefore it embodies a certain understanding of what is entailed in knowing, that is, how we know what we know” (Crotty, 1998, p. 8). This thesis uses the theoretical perspective of interpretivism to frame my research. Interpretivism contextualizes the meaning involved in a belief that reality is socially constructed and is filled with multiple meanings and interpretations (Mathison, 2005). Constructivism and interpretivism go hand in hand because, as Gray (2013) explains, “Interpretivism asserts that natural reality (and the laws of science) and social reality are different” (p. 23). As such, my epistemological perspective and theoretical perspective are coherent.

Within the theoretical perspective of interpretivism, there are several sub-categories, such as symbolic interactionism, phenomenology, and hermeneutics. My research best fits with the phenomenological interpretivist approach, which has been characterized by Singh (2015) as a way for a researcher to dive deep into the water so as to understand a phenomenon. Crotty (1996) explains that “if we lay aside [...] the prevailing understanding of those phenomena and revisit our immediate experience of them, possibilities for new meaning emerge for us or we witness at

least an authentication and enhancement of former meaning” (p. 78). My research is best informed by the definition that Crotty aligns with the phenomenological theoretical perspective. I will employ phenomenology to understand how individuals within the Nepal tourism industry (conscious subjects) engaged with sociocultural resources to recover from the devastation of the 2015 Gorkha Earthquake (the phenomenon of study).

3.2 Methodology

Schwandt (2007) defines methodology as “the principles of our inquiry and how inquiry should proceed”. In Crotty’s (1998) words, the methodology is “the strategy, plan of action, process or design lying behind the choice and use of particular methods and linking the choice and use of methods to the desired outcomes” (p. 3).

3.2.1 Case Study Methodology

Case study research is a popular methodology within the social sciences. Case studies can explore individuals, organizations, relationships, communities, a specific event, programs, a situation, or a social unit (Yin, 2003). This methodology aims “to gather comprehensive information about each case of interest” (Patton, 2002, p. 181). Furthermore, Yin (2003) considers it to be an in-depth exploration of a real-life context (Yin, 2009), and conclusions are made about the meaning, implications, or learning derived from the case study. In terms of what a case is, it can refer to an individual, a role, a small group, an organization, or even a nation (Miles et al., 2014). Simply, it is the unit of analysis for the research. A case is a “phenomenon of some sort in a bounded context” (Miles et al., 2014, p.28). Therefore, a case needs to be bounded and defined in space and time. This study is a single case study with two embedded units. The first embedded unit is tourism stakeholders, and the second embedded unit is non-tourism stakeholders. This case study is also one amongst five included as part of a larger

research project examining the intersection of cultural and social capital during the disaster recovery phase of various tourism destinations in Asia.

According to Yin (2003), case study research should be used for four main reasons: (i) when the focus of the study is to answer how and why; (ii) when the behaviour of those involved in the study cannot be manipulated; (iii) to uncover contextual conditions that are relevant to the phenomenon under study; and (iv) when the boundaries are not clear between the phenomenon and context.

Case study best works for this research for four main reasons. Firstly, case study design helps focus the research within the confines of space and time of a specific case. Studying the impacts of disaster recovery from the 2015 Earthquake on the Kathmandu, Nepal community defines a space and a time period. Secondly, case studies draw “attention to questions of culture, power, context and change”, therefore, “cultural studies scholarship is ideal terrain for case study research” (Lashua, 2015, p. 166). My research is focused on cultural capital and the role it plays in helping a tourist destination recover from a natural disaster, so case study research is an effective way to explore this phenomenon. Thirdly, the focus of case study research is to answer how and why (Yin, 2003), and my objectives are rooted in these questions: **(O1)** engage tourism stakeholders (such as tour operators, hotel owners, and restaurant owners) and other key stakeholders to identify and evaluate strategies that were implemented to understand *how* tourism contributes to or hinders disaster recovery; **(O2)** identify *how* cultural capital was used within the tourism industry after the Gorkha Earthquake. Finally, case study as a methodology sits within the interpretivist perspective, which is most aligned with this thesis. As the phenomenological interpretivist perspective is a deep dive to understand a phenomenon (Singh, 2015), it aligns with the methodology as the intent of this case study is to get an in-depth exploration of how cultural

capital can help the tourism community recover from an earthquake. For the aforementioned reasons, case study as a methodology guides this master's thesis.

3.2.2 Data Collection

Case study research allows for various methods to be used for data collection. Thomas (2011) states that, "Case study has broad and capacious arms: it loves all methods" (p. 37). The method that should be used is the one that fits the study's purpose and offers the best means of engaging with the case (Lashua, 2015). Interviews, observations, artifact collection, and document analysis are all possible, but the researcher is not limited to these data sources (Lashua, 2015). This thesis collected data primarily through interviews, but also through, direct site observations, secondary data collection, and observations. The use of multiple sources of evidence and multiple participants, allowed for the triangulation of data (Yin, 2009).

The primary data collection method was through semi-structured interviews with experts within the Kathmandu Valley tourism industry. By conducting semi-structured interviews, information was gathered about the interviewees' "thoughts, opinions, perspectives, or descriptions of specific experiences" (deMarrias, 2004, p. 54) that relate to cultural capital that the tourism industry used for recovering from the 2015 Gorkha Earthquake. Interviews are one of the oldest and most used methods of data collection, especially in qualitative research (Guba & Lincoln, 1981; Hartman, 1988; Holloway, 2008). Interviews, or 'qualitative interviews' as Creswell (2014) and deMarrias (2004) refer to them, are a way to gain in-depth knowledge of a phenomenon. Demarrias (2004) described interviews in the following way:

Qualitative interviews are used when researchers want to gain in-depth knowledge from participants about particular phenomena, experiences, or sets of experiences. Using interview questions and follow-up questions, or probes, based on what the participant has already described, the goal is to construct as complete a picture as

possible from the words and experiences of the participant. This can only be accomplished when the qualitative interview is open ended enough for the participant to provide a depth of knowledge on the research topic. The intent is to discover that person's view of an experience or phenomenon of study. (p. 52)

3.2.2.1 The Interview Process

Interviews were conducted between October 13th and December 14th, 2022 in person and December 1st, 2022 to March 2nd, 2023 virtually through Zoom. For each interview, the day, time, and location were pre-arranged with the interviewee. This ensured the interview was in a comfortable and at minimum, semi-private setting. The majority of the interviews were conducted face-to-face to establish rapport, build trust, and to identify any non-verbal cues that warrant further questioning. A few interviews were conducted remotely via zoom if the interviewees did not live in Kathmandu. A local research assistant fluent in Nepali, the official language of Nepal, was hired so that the interviewees could speak in their familiar language. At the beginning of the meeting, before the interview started, the interview team thanked each participant for their time. Then, the objectives of the study and the process of how the interview commenced was explained. After explaining this, the information sheet, which confirms the interviewees consent to participate in the study and confirms that the interviewee consents to having the interview audio recorded, was reviewed together. The interviewee was assured that they remained anonymous throughout the study. Additionally, the interviewee had the option to stop the interview process or turn off the audio recording at any time, without needing to provide an explanation. Finally, the interviewee was asked if they understood the procedures, and once agreed to participate, the interview process commenced.

The interview started with the research team introducing themselves to break the ice and to build trust with the interviewee. The first part of the interview began with descriptive questions, such as, 'What is your name?', 'What is your current job?', and 'How long have you

lived in Kathmandu Valley for?’. This allowed interviewees to be comfortable with talking to the team. Next, the interview moved on to contextual questions regarding the 2015 Gorkha Earthquake. This identified key events, places, stakeholders, and the story of the earthquake. Moreover, the interview moved onto opinion-based questions, which were followed by structural questions. For example, ‘How did other local businesses help your business overcome the impacts of the earthquake within the first year?’ was followed up with, ‘Why was this connection important to your business?’ The design allowed for trust and was designed this way so the interviewee felt comfortable sharing their personal stories of the earthquake, which may be uncomfortable to share with outsiders. The intent was to get the most genuine, in-depth information for analysis. The interview questions were structured to match case study research, as they are rooted in the how and why to explore a specific phenomenon. The interview guide can be found in Appendix A. Note, that some questions were adapted based on who was being interviewed.

Finally, the local research assistant, transcribed the interviews from Nepali to English as close to verbatim as possible. This includes both verbal and non-verbal transcriptions.

3.2.2.2 Case Study Participants and Procedures for Sampling

Case study research has no set number of participants like in other methodologies, instead, the goal is to have a diverse range of perspectives/various viewpoints amongst the participants (Thomas, 2011). For this study, two stakeholder groups were identified. The first stakeholder group consists of tourism entities, which were divided into five strata:

- Tour groups
- Accommodations (e.g. hotels, hostels, guest houses, etc.)
- Restaurants and bars
- Other – souvenir shops, vendors, etc

- Tourism agencies (both governmental and non-governmental)

Within each stratum, the goal was to have between one to three interviews, with a minimum overall of 10 interviews and maximum of 20 interviews from a diverse set of tourism stakeholders and locations within the Kathmandu Valley. The second stakeholder group was non-tourism individuals, made up of disaster management experts, academics, community members, and religious leaders. The goal was to get between four to 10 interviews from this group to ensure a broader perspective of the disaster and cultural capital landscape was gathered.

A non-identifiable interviewee list is in Appendix C and showcases the 30 respondents interviewed for the manuscript. Amongst the 30 interviewees, 20% identified as female and 80% as male. Most of the respondents (20) were in the age range of 45 to 64 years of age, whereas 8 interviewees were aged 25 to 44 and two interviewees were older than 65 years of age. In terms of professions of the interviewees, 13% worked in academia, 30% worked for a government agency, 23% were tourism entrepreneurs, 30% were cultural specialists, and 3% worked for a Non-Governmental Organization (NGO).

As for the procedures for choosing participants, the research team started by reaching out to Dr. Sanjay Nepal's (thesis supervisor) local networks within the Kathmandu Valley. To continue to get more perspectives, network (or snowball) sampling methods were used to connect with more locals to find more interviewees. Network selection works by having one interviewee help locate and connect with another individual who falls in the study's interview criteria (deMarrais, 2004). The goal is to have interviewees who can provide rich information on the social and cultural capital utilized during the recovery process following the 2015 earthquake. If the cases are information rich, then snowball sampling is justified for case study

research (Patton, 2002). Data collection stopped when data saturation happened and when enough interviews had been conducted within the two main stakeholder groups.

3.2.3 Data Analysis

When analyzing qualitative data, the researcher is attempting to make sense and interpret the phenomena in terms of the meaning the participants place on them (Creswell, 2009). In order to do this, the data analysis followed Cope's (2005) four levels of analysis: transcribing and capturing notes; writing up case study narratives and within-interview analysis; determining findings through cross-interview analysis; and, finally, interpreting and enfolding findings in the literature.

3.2.3.1 Level 1: Transcribing and Capturing Notes

Level 1 of the analysis process started with a full transcription of the interviews and initial analysis of the translated transcripts. The transcript and any notes from each individual interview were read several times, with the researcher making detailed notes to highlight potentially significant issues and experiences, making this the first step in content analysis (Patton, 2002). This enables the researcher to become familiar with the data (Easterby-Smith et al, 1991). Each interview was analyzed separately during this step. In this phase, the process for organizing and structuring data began, which helped increase the researcher's awareness of the patterns, themes, and categories in the data (Ponelis, 2015). In this sense, this step is considered as a personal sense making process in which the researcher gets to know each participant (Cope, 2005).

3.2.3.2 Level 2: Writing up Case Study Narratives and Within-Interview Analysis

In *Level 2* of the analysis, a case study narrative or case study notes were compiled in relation to each interview (Hartley, 1994) creating coherent and manageable, but rich write-ups.

According to Patton (1987, p. 147), a case study narrative “is a readable, descriptive picture of a person or program that makes accessible to the reader all the information necessary to understand that person or program. The case study is either presented either chronologically or thematically (sometimes both). The case study [narrative] presents a holistic portrayal of a person or program”. An outline for the case study narrative is in Appendix B. The case study narratives were written thematically to demonstrate key resources and stakeholders used by the interviewees in the recovery process. Each case study narrative was written at the lived experiences level, without referencing extant literature (Cope, 2005). The goal was to make messy and disjointed transcripts develop into a coherent and manageable synopsis, allowing for a more structured content analysis across the cases (Cope, 2005). These rich descriptive write-ups allowed the reader to judge the transferability of the interpretation and the results, thereby increasing the dependability of the study (Ponelis, 2015). Chat GPT helped to operationalize the individual transcripts by asking it to pull out key stakeholders, important quotes, and any recommendations/hindrances from the individual transcripts. These key data points were then fact-checked before adding them onto the case study narrative.

3.2.3.3 Level 3: Determining Findings between Interviews

Level 3 of analysis dealt with cross-case comparison, with the purpose of seeking “out both what is common and what is particular about the case” (Stake, 1994, p. 238). This was an important stage in the data analysis process as general and unique themes from the interviews were identified. Additionally, this level of analysis can result in a unified description across cases, categories, themes, or typologies that conceptualize the data across all the cases, or can build substantive theory (Merriam, 2009).

An Excel spreadsheet was made with six sheets to compare across case studies: respondent tracker, respondent characteristics, key stakeholders, cultural capital quotes, hindrances and challenges, and recommendations. The respondent tracker was used to keep track of the interviewees and was made into the table in *Appendix C*. Respondent characteristics were used to develop *Table 3: Interviewee Characteristics* in the results section of the manuscript. Key stakeholders (e.g. *Guthi*, the local community, Nepal Tourism Board, etc.) were put into a table indicating which interview they were mentioned in, a short description of the role they played, and were categorized into the type of cultural capital (or multiple) it corresponded with. Any duplication of stakeholder was grouped together and then formed *Tables 7, 8, and 9* in the results section of the manuscript. Quotable quotes were also taken from each case study narrative and put into a sheet where the interview number it came from, the quote, context of the quote, and the type of cultural capital (or multiple) it pertained to was recorded. These quotes were used throughout the results and discussion sections of the manuscript based on where they were needed as supporting evidence. Hindrances or challenges that were mentioned in the interviews were put into a sheet where the interview number, the hindrance or challenge, and a description were recorded. Any repetition was combined to create *Tables 5* in section 4.5.2.2: *The Hindrances of Tourism on Disaster Recovery* and *Table 6* in section 4.5.4: *Hindrances and Challenges Regarding Cultural Capital in Post-Disaster Tourism Recovery*. Finally, recommendations were recorded in a sheet by recording the interview number, recommendation category (cultural/heritage; collaboration/governance; tourism; local community; tourism business; and marketing), the recommendation, and a description of the recommendation. Any repetition was combined and were used to write section 4.7: *Recommendations*.

3.2.3.4 Level 4: Interpreting and Enfolding Findings in the Literature

Finally, *Level 4* of the analysis process developed theoretical themes that contribute to a deeper understanding of the cultural capital used in the post-disaster recovery within the tourism community. This phase involves clustering evidence together that confirms emergent relationships (Hycner, 1985). The findings are discussed in the context of extant literature, which has been called enfolding literature by Eisenhardt (1989). The outcome of this level of analysis was the interpretation of the findings as presented in the manuscript in Chapter 4 of this thesis.

3.2.4 Research Goal and Objectives

The goal of this study is to understand how cultural capital plays a role in the post-disaster recovery of a tourist destination. The objectives of this research are threefold: **(O1)** engage tourism stakeholders (such as tour operators, hotel owners, and restaurant owners) and other key stakeholders to identify and evaluate strategies that were implemented to understand how tourism contributes to or hinders disaster recovery; **(O2)** identify how cultural capital was used within the tourism industry after the Gorkha Earthquake; and **(O3)** to provide policymakers and tourism practitioners with evidence-based recommendations on how to strengthen social networks within the community to reduce impacts for future disasters.

3.2.4 Potential Methodological Implications and Limitations

A potential implication of using case study methodology is that one study may not be a good representation of a wider social setting. A case is often thought of as a constituent member of a target population, and since a single member poorly represents the whole population, one case study is seen to be a poor basis for generalization (Lashua, 2015; Stake, 2005). Therefore, the findings of this thesis cannot be generalized to all tourism communities recovering from a natural disaster. However, since this thesis is a part of a larger multiple-case studies approach,

the findings from the five case studies will likely better represent a general population. Yin (2003) states that the goal of multiple-case studies is to replicate similar results across a few cases in an attempt to predict similar results across cases, or predict contrasting results based on a theory. Although these results may not represent an entire population, they could still be useful for other tourism destinations to learn from and/or customize for their specific needs.

Another implication to this research is that data was collected in another language, one unfamiliar to the author of this thesis. Therefore, local research assistant, who may not be familiar with the research or be experienced in leading interviews, was hired. Since the research assistant conducted the interviews in Nepali, they had full control of how the interview proceeded and how much they probed the interviewee on certain questions. To mitigate this challenge, in interviews, the research assistant would summarize what the interviewees said in Nepali, so that the author of this thesis could ask follow-up questions. Additionally, how the research assistant translated the interviews also impacts how the thematic analysis is interpreted. It may be difficult to perfectly translate certain meanings and phrases, and since the author of this thesis cannot understand the original transcripts, they analyzed the data based on the translations provided to them. Before research was conducted, there was some training provided to the research assistant; however, this does not mean there are no implications as a result. After each interview, the interview team discussed how the interview went and if there was anything they wanted to improve for the next interview.

To ensure this research was conducted most ethically, this research received approval from the University of Waterloo's Office of Research Ethics (ORE) before fieldwork was conducted (Ethics Number: 44564). As this research interacted with human participants and dealt with possibly traumatic experiences that the research participants have experienced, the intent

was to make this research as beneficial as possible. Factors such as how participants will be identified, recorded, and stored; how data will be collected and stored; and receiving consent from the participants was considered in the ORE approval process. Participants were told before the interviews that the research was approved by ORE. If any ethical implications arose during the data collection process, procedures were adjusted accordingly.

3.3 Case Study Selection

The Kathmandu Valley in Nepal is the case study location for this thesis. Nepal, famous for being home to Mount Everest, is a landlocked country in South Asia and falls in between India and China. In 2021, the population of the country was approximately 29 million people (Ministry of Foreign Affairs, n.d.). Nepal's Gross National Income per capita is US\$4,750 as of 2022 (World Bank, 2023). As of 2019, Nepal scored 17.4% on the multidimensional poverty index (UNICEF, 2021). Kathmandu Valley, Nepal was chosen as the case study site for three reasons: its rich cultural capital, its vulnerability to earthquakes, and its dependence on tourism.

Nepal is known for having strong cultural capital (Aryal & Wilkinson, 2020). For example, the country has over 125 castes/ethnic groups, with Chhetri being the largest caste/ethnic groups having 16.6% (4,398,053 people) of the total population followed by Brahman-Hill (12.2%; 3,226,903), Magar (7.1% ; 1,887,733), Tharu (6.6% ; 1,737,470), Tamang (5.8% ; 1,539,830), Newar (5% ; 1,321,933), Kami (4.8% ; 1,258,554), Musalman (4.4% ; 1,164,255), Yadav (4% ; 1,054,458) and Rai (2.3% ; 620,004) (Ministry of Foreign Affairs, n.d.). Nepal also has 123 mother tongue languages spoken within its borders; Nepali, the national language of Nepal, is spoken as the mother tongue by 44.6% of the total population (11,826,953 people), followed by Maithili (11.7% 3,092,530), Bhojpuri (5.98%; 1,584,958), Tharu (5.77%; 1,529,875), Tamang (5.11%; 1,353,311), and Newar (3.2%; 846,557) (Ministry of Foreign

Affairs, n.d.). Religion is also significant to the country as 81.3% of the population is Hindu, 9% is Buddhist, 4.4% is Muslim, and 3.1% is Kirat (Ministry of Foreign Affairs, n.d.). The Kathmandu Valley is also listed as a UNESCO World Heritage Site and is composed of seven groups of monuments and buildings: Durbar Squares of Hanuman Dhoka (Basantapur), Patan and Bhaktapur; the Buddhist stupas of Swayambhu and Bouddhanath (Bouddha); and the Hindu temples of Pashupatinath and Changu Narayan (UNESCO, 2023). These seven monuments were inscribed as a World Heritage Site in 1979 and a map of them can be seen in *Figure 4*.

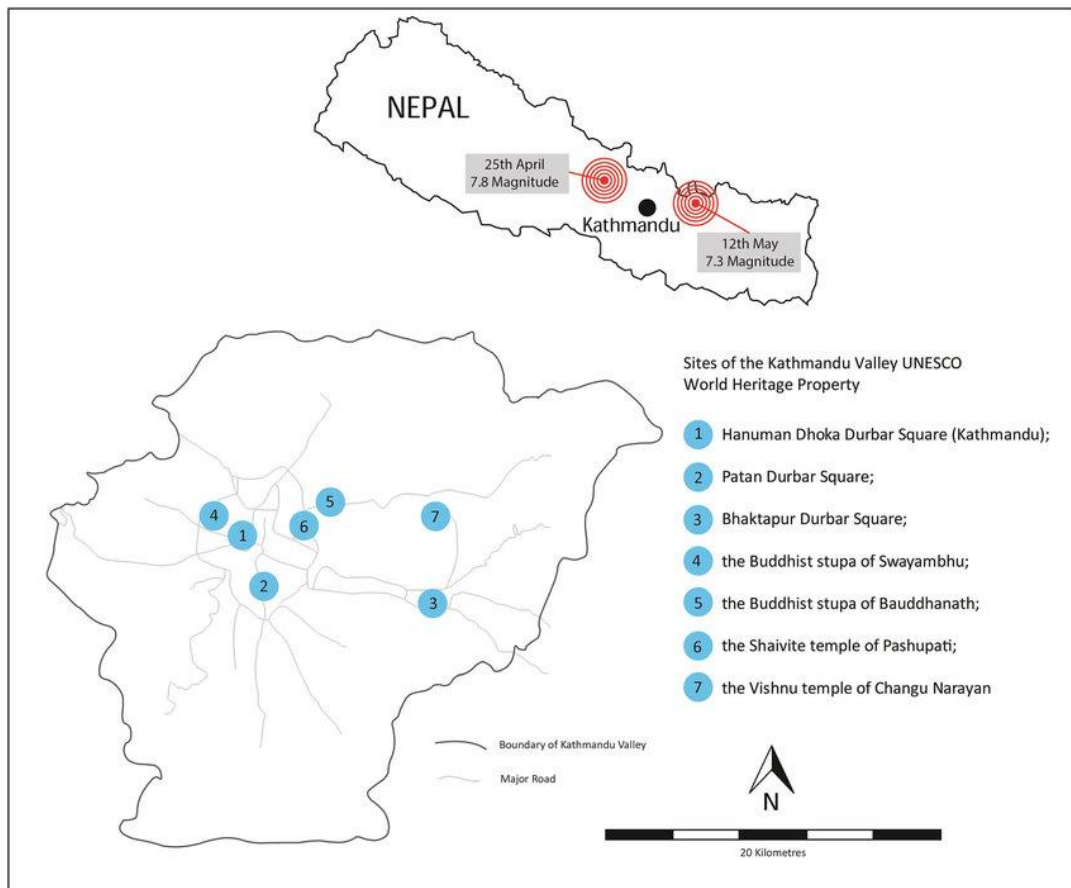


Figure 4. Map of Nepal and inset showing location of monument zones comprising the Kathmandu Valley UNESCO World Heritage Property (Davis et al., 2020).

The central focus of my research is the 2015 Gorkha Earthquake in Kathmandu Valley, Nepal. This South Asian country was selected for this study given its vulnerability to

earthquakes as the region straddles between two fault lines of tectonic plates, creating massive earthquakes every 100 years (Chandani et al., 2019). On April 25th, 2015, the Gorkha Earthquake reached a magnitude of 7.8, causing hundreds of aftershocks. The earthquake's epicenter was approximately 100 kilometres northwest of Kathmandu in the Gorkha district. Given that most earthquake magnitude are measured from a magnitude of 3 (likely not felt, but seismographs can measure it) to 9 (rare great earthquake) by the Government of Canada, this earthquake caused hundreds of aftershocks and serious damage over hundreds of kilometres (Natural Resources Canada, 2018). The earthquake and aftershocks seriously affected 12 of Nepal's 75 districts, as shown in *Figure 5*, devastating the country causing 8,693 deaths, 22,491 injuries, and rendered three million people homeless (Government of Nepal, 2015). The disaster caused US\$ 7.1 billion in damages and losses, which is equivalent to one third of the 2013/2014 Nepalese GDP (Government of Nepal 2015).

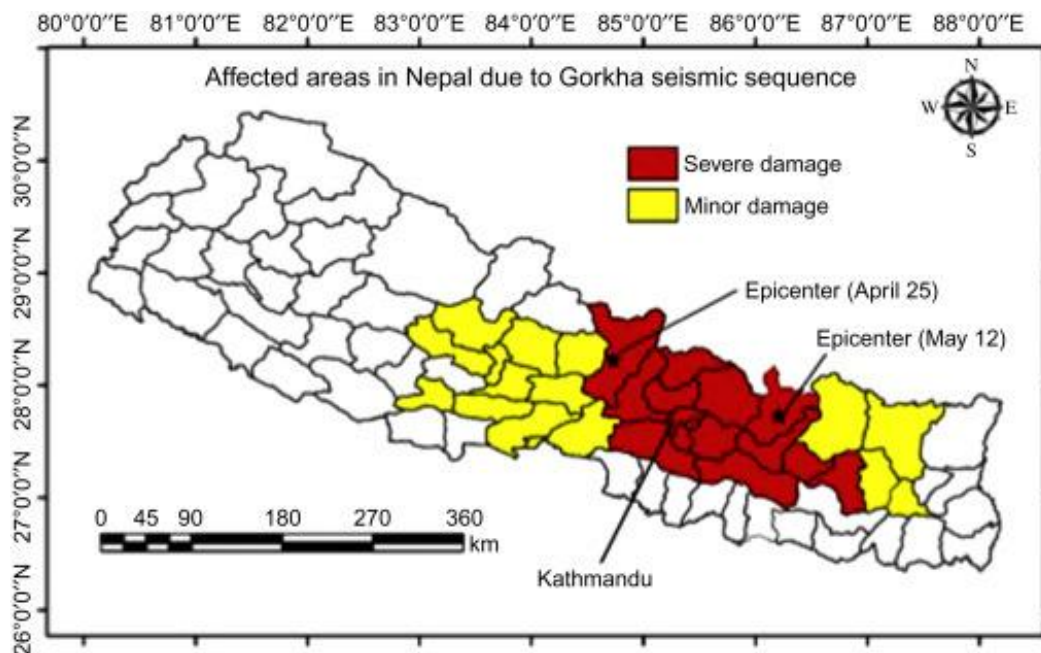


Figure 5. Areas affected by the Gorkha seismic sequence (Chaulagain et al., 2018).

Tourism is an important sector in Nepal, as it makes up approximately 8% (US\$700 million) of the country's GDP in 2019 (Nepali Times, 2021). After the earthquake, the tourism industry was hit hard as countless tourism infrastructure and heritage monuments were destroyed. The Department of Archeology (2015) in Nepal reported that 745 monuments in and around the Kathmandu Valley were damaged by the earthquake. More specifically, 133 monuments were in a totally collapsed state, 97 were partially collapsed, and 515 suffered partial damage as shown in *Table 1* (Department of Archeology, 2015). Additionally, the entire climbing season for Mount Everest was cancelled. This caused tourist arrivals to decline. Six months post-disaster, tourist arrivals were down 46%, and according to Nepal's Post-Disaster Needs Assessment, the tourism sector lost around US\$ 765 million (Government of Nepal, 2015). For all the reasons above, Kathmandu Valley provides a good case study site to explore the role of cultural capital in tourism post-disaster recovery. Tourism arrival numbers are shown in *Figure 6*, tourism dropped right after the earthquake, but slowly started coming back, and by 2017, the country hit over one million visitors, which is more than they had received pre-earthquake.

Table 1. Damage states in the seven Kathmandu Valley World Heritage Property monument zones (Department of Archeology, 2015).

Monument Zone	Number of Classified Monuments	Number of Totally Collapsed Monuments	Number of Partially Damaged Monuments
Hanuman Dhoka Durbar Square	97	11	39
Bhaktapur Durbar Square	39	5	14
Patan Durbar Square	44	6	21
Changunarayan	67	3	2
Pashupati	44	6	21
Swayambhu	82	4	9

Bouddhanath		Partial damage in stupa	
-------------	--	-------------------------	--

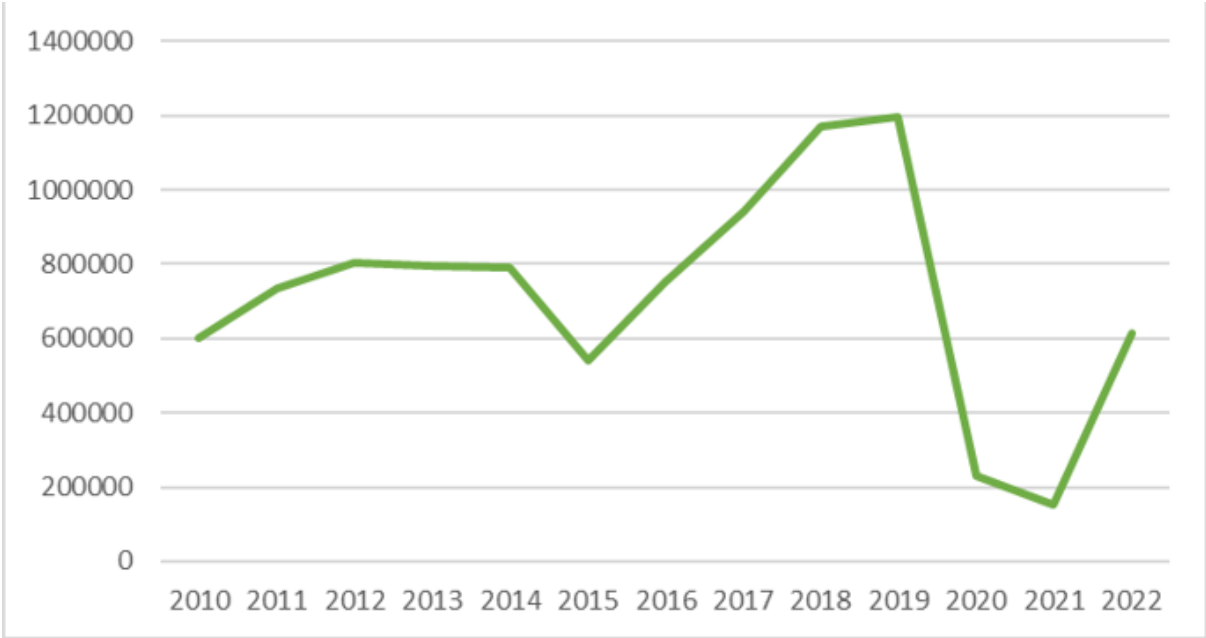


Figure 6. Tourism Arrival Numbers by Year in Nepal (Ministry of Culture, Tourism, and Civil Aviation, 2023).

Chapter 4: Manuscript - Beyond Ruins: The Role of Cultural Capital in Post-Disaster Tourism Revival in Kathmandu Valley

4.1. Introduction

Natural disasters pose an escalating threat to global tourism destinations, affecting local communities and economies. The intensification of these disasters, driven by climate change (Pine, 2009), compounds the challenges faced by destinations worldwide. The frequency of natural disasters ranges from 500 to 800 events annually, exerting substantial pressure on international tourism (Löw, 2019; UNISDR, 2009). Over the past five decades, the tourism industry has grappled with the repercussions of these disasters, experiencing infrastructure damage, heritage site destruction, and economic losses attributed to declining tourist numbers (Ichinosawa, 2006; Ghimire, 2015; Kim & Marcouiller, 2015). Despite even the best efforts at mitigation, preparedness, and community responses, few tourist destinations remain untouched by the aftermath of these calamities (Coppola, 2007). Extant research suggests that cultural capital can significantly contribute to a more effective and successful recovery process (Chandani et al., 2019; Kim & Marcouiller, 2015). However, the nexus of cultural capital, tourism, and natural disasters remains an evolving area of study. This research seeks to address this gap by exploring the role of cultural capital in revitalizing tourism during the post-disaster recovery processes, focusing on the context of Kathmandu Valley, Nepal.

The intersection of tourism and disaster recovery is complex and multifaceted, involving short-term responses and long-term strategies to rejuvenate destinations. Immediately following a disaster, undamaged tourism accommodations serve as temporary housing, and tourists often engage in voluntourism to aid affected communities, forming an essential link between tourism and recovery (Muskat et al., 2014; Neef & Grayman, 2018). Moreover, media coverage and

destination marketing play pivotal roles in shaping the recovery trajectory, either exacerbating negative perceptions or contributing to a positive image transformation (Neef & Grayman, 2018; Kim & Park, 2016). This paper extends the inquiry of how various forms of cultural capital contribute to tourism destination recovery after the 2015 Gorkha Earthquake, unraveling intricate connections and offering insights into holistic strategies for resilience and sustainable rejuvenation.

The goal of this study is to understand how cultural capital plays a role in the post-disaster recovery of a tourist destination. The objectives of this research are threefold: **(O1)** engage tourism stakeholders (such as tour operators, hotel owners, and restaurant owners) and other key stakeholders to identify and evaluate strategies that were implemented to understand how tourism contributes to or hinders disaster recovery; **(O2)** identify how cultural capital was used within the tourism industry after the Gorkha Earthquake; and **(O3)** to provide policymakers and tourism practitioners with evidence-based recommendations on how to strengthen social networks within the community to reduce impacts for future disasters. This study brings together three unique disciplines (tourism, cultural capital, and disaster recovery) and looks at the nexus of the three. Warner and van Buuren (2016), have described natural disasters as a wicked problem, hence the interdisciplinary character of this study.

This article aims to fill in four research gaps. Firstly, the disaster recovery phase of the disaster cycle is the least studied and understood (Kennedy et al 2019; Coppola, 2007; and Lloyd-Jones, 2006). Secondly, while much of the post-disaster literature focuses on rebuilding damaged physical infrastructure or economic recovery, numerous studies postulate that cultural capital can contribute to a more effective and successful recovery (Chandani et al., 2019; and Kim & Marcouiller, 2015). Moreover, several scholars argue that there is limited research on

how cultural capital can be used as a resource for resilience (Bui et al., 2020; Tavares et al., 2021). Thirdly, the nexus between cultural capital and disaster recovery is understudied in the Global South (Sowińska-Świerkosz, 2017; Devkota et al., 2016), thus, more research in the Global South on these intersections needs to be further explored. Finally, very little research has looked at the intersection between all three concepts: tourism, disaster recovery, and cultural capital (Devkota et al., 2014).

As this paper investigates the influence of cultural capital in the revival of a tourist destination post-earthquake, the findings are particularly important to disaster managers, cultural heritage managers, government departments, and tourism practitioners/destination managers. First, this paper begins with a literature review on the intersection of cultural capital, disaster management, and tourism. Next, this paper discusses the methodology in place to collect the data presented in this article, including the case study site. Thirdly, results from the study are presented, directly followed by a discussion of the results. This paper wraps up by stating the limitations of the study and further research gaps to explore.

4.2 Literature Review

4.2.1 Tourism as a Global Phenomenon

Tourism, defined by the UN World Tourism Organization (UNWTO) as a multifaceted social, cultural, and economic phenomenon involving people moving outside their usual environment for diverse purposes (UNWTO, 2008), has evolved since the 1950s into a global force, significantly impacting economies worldwide (Page, 2009; Ignacio & Lopez-Sanchez, 2011). Pre-COVID-19, tourism played a pivotal role in the global economy, contributing over 10.4% to the Gross Domestic Product (GDP) and generating 334 million jobs (WTTC, 2023). Impressively, the sector accounted for one in five new jobs globally from 2014 to 2019 (WTTC,

2023). Despite the pandemic-induced setbacks, tourism rebounded, contributing 7.6% to the global GDP in 2022 (WTTC, 2023). Particularly crucial for the economic development of developing countries, tourism attracts investments, both foreign and domestic, and fosters local job creation (Jenkins 1982; Huybers 2007; Bunghez 2016; Oppermann & Kye-Sung 1997). Undeniably, tourism remains a globally significant phenomenon with far-reaching implications for communities worldwide.

4.2.2 Disaster Recovery

Natural hazards represent inherent phenomena that can lead to significant societal disruptions, encompassing loss of life, property damage, and environmental impact (UNISDR, 2009). Disasters, as articulated by the United Nations (2007), occur when a community or society encounters a severe disruption beyond its coping capacities. Natural hazards alone do not culminate in disasters; the convergence of hazards with exposed, vulnerable, and unprepared communities engenders calamitous events, as scholars increasingly contend that attributing disasters solely to natural factors is untenable, emphasizing the interplay of hazards with vulnerable human populations (International Strategy for Disaster Reduction, 2008; Walch, 2014; Wisner et al., 2004). Mizutori (2020) underscores this perspective, asserting that disasters materialize when hazards impact inadequately resourced settlements with vulnerable populations. The paper adopts Blaikie et al.'s (2004) definition of disasters, positing that disasters occur when a substantial number of vulnerable individuals experience a hazard, suffering damage and disruption necessitating external aid for recovery.

Disaster management, a multidimensional field, revolves around the disaster management cycle's four stages: mitigation, preparedness, response, and recovery (Henstra et al., 2004). This study centers on the recovery phase, a protracted period following the emergency event's

cessation (UNISDR, 2009; Cornell et al., n.d.). Recovery, broadly construed, involves repairing, reconstructing, and regaining losses incurred during a disaster, ideally reducing future risks (Coppola, 2007). The complexity of disaster recovery lies in its multifaceted impact on the physical environment, economy, social systems, and governance (Phillips, 2009). Addressing this complexity requires a holistic approach that considers intangible aspects and long-term perspectives (Philips, 2002; Chang, 2010). Despite the centrality of recovery's social and long-term dimensions, research has disproportionately focused on physical aspects, neglecting crucial societal components (Wisner et al., 2014; Daly et al., 2009).

Various frameworks guide disaster recovery, such as Build Back Better (BBB), Leave No One Behind, and Livelihood Frameworks (Fernandez & Ahmed, 2019; Joakim, 2013; Kennedy et al., 2008; Clinton, 2006). BBB, emphasizing post-disaster improvement over restoration, dominates disaster management literature (Clinton, 2006; Joakim & Wisner, 2015). This framework contends that the post-disaster phase presents an opportunity to invest in societal enhancement rather than mere restoration (Kennedy et al., 2008). The Sendai Framework for Disaster Risk Reduction (SFDRR) aligns with BBB, advocating the incorporation of Sustainable Development Goals (SDGs) in recovery (2015). Kapucu & Vener Garayev (2011) underscore the importance of local, cultural, and economic considerations, mobilizing diverse stakeholders in rebuilding disaster-affected communities.

4.2.3 Cultural Capital Theory

Cultural capital, as defined by Fukuyama (1997), is the existence of a certain set of informal values or norms shared among members of a group that permit cooperation among them. Throsby (1995) also explains that cultural capital encompasses a stock of cultural value manifested in tangible or intangible assets, constituting attitudes, practices, and beliefs

fundamental to societal functioning. Rooted in symbolic mastery, cultural capital takes diverse forms, including knowledge, preferences, tastes, and properties (Prieur & Savage, 2011).

According to Bourdieu, it manifests in three states: embodied, objectified, and institutionalized.

The embodied state, grounded in enduring mental and physical dispositions, reflects competencies acquired for interpreting cultural artifacts, often inherited or cultivated through upbringing and socialization (Bourdieu, 1986; Tan, 2013). Embodied cultural capital encompasses intangible heritage, comprising language, music, food, traditions, religion, and practices. In contrast, the objectified state involves cultural goods, represented by tangible material objects like book collections, musical instruments, art, machines, monuments, and writings (Bourdieu, 1986; Prieur & Savage, 2011). Lastly, the institutionalized state materializes as academic credentials or qualifications held by individuals, with higher education correlating positively with increased cultural capital (Bourdieu, 1986; Rossetti, 2020). This triadic framework provides a nuanced understanding of the multifaceted nature of cultural capital.

4.2.4 Bringing it All Together: Cultural Capital in Post-Disaster Tourism Revival

In the context of disaster recovery, the intersection of cultural capital, tourism, and disaster recovery is a complex nexus that requires examination. Tourism, a sector vulnerable to diverse shocks, including natural disasters, faces significant challenges in recovery (Rosselló et al., 2020; Neef & Grayman, 2018). Post-disaster recovery strategies often aim to restore tourism revenue and arrivals to pre-disaster levels, focusing on the role of tourism in driving the recovery process (Mair et al., 2016; Robinson & Jarvie, 2008). The tourism sector is integral at various stages of the disaster management cycle, acting as both a trigger and amplifier of disasters; a recipient of disaster impacts; a driver of the recovery process; and a domain for implementing disaster risk reduction strategies (Neef & Grayman, 2018).

Post-disaster recovery and tourism share a nuanced relationship with both short-term and long-term implications. Immediately following a disaster, undamaged tourism accommodations like resorts or hotels can serve as temporary housing (Muskat et al., 2014). The post-disaster tourism landscape involves tourists volunteering in affected areas, a phenomenon known as voluntourism, which, despite its benefits, presents challenges due to the distinction between amateur and professional humanitarian aid (Hanna 2018; Neef & Greyman 2018; Malkki 2015). In the medium to long term, tourism contributes to destination rehabilitation through disaster tourism, a facet of dark tourism involving visits to disaster-associated sites for remembrance, education, or entertainment (Lennon & Foley, 1999). For example, after the 2010 Mt. Merapi eruption in Indonesia, disaster tourism played a crucial role in providing alternative livelihoods to locals impacted by the destruction of farming activities (Doberstein, Nepal & Joakim, 2018). This confluence of voluntourism and disaster tourism represents a significant intersection between tourism and the recovery process.

Moreover, the recovery of a tourism community is intricately tied to media coverage and destination marketing, which can either compound the negative impact of a disaster or contribute to its positive image transformation (Neef & Grayman, 2018). Studies on tourists' perceptions after events like the 2011 Fukushima nuclear accident emphasize the role of marketing campaigns and positive media coverage in mitigating fears and facilitating destination recovery (Kim & Park, 2016). Thus, the interplay between disaster recovery, tourism, and media dynamics underscores the multifaceted nature of their connection, shaping the trajectory of destinations in the aftermath of crises.

The interaction between disaster recovery and cultural capital is also an underexplored area (Devkota et al., 2014), despite cultural capital's potential to contribute to successful recovery

(Chandani et al., 2019). Disasters threaten the survival of cultural heritage, from physical destruction to the breakdown of daily practices and rituals (Spennemann, 1999; Chandani et al., 2019). However, cultural capital, encompassing both tangible and intangible heritage, serves as a resource during recovery. Rebuilding historic structures and monuments preserves the community's spirit and aids social recovery (Coppola, 2007). Embodied cultural capital, including religious and cultural beliefs, contributes to psychological and social consequences, provides recovery resources, and educates communities on risk reduction (Schipper et al., 2014). Intangible heritage, like shared cultural values and practices, facilitates communal resilience and recovery (Bhandari et al., 2011; Mardiasmo & Barnes, 2015). Institutionalized cultural capital extends beyond academic qualifications, involving socio-religious institutions like the *Guthi* in Nepal, which play vital roles in emergencies and heritage conservation, fostering community cohesion in times of crisis (Chandani et al., 2019; Bhandari, 2014).

Based on previous studies, tourism recovery post-disaster can be visualized by *Figure 7*. This study is based on the assumption that disaster impacts and subsequent recovery efforts filter through cultural capital assets to determine the overall impact on tourism, and vice versa.

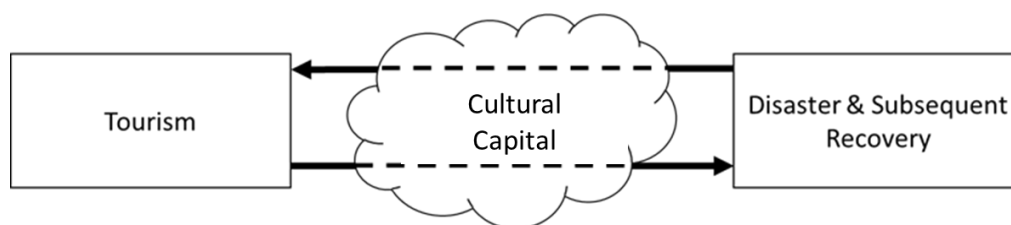


Figure 7. The Role of Social & Cultural Capital in Disaster Recovery within a Tourism Setting. (Doberstein et al., 2019).

In summary, the intricate interplay between tourism, cultural capital, and disaster recovery underscores the need for comprehensive research that delves into the nuances of these relationships. Understanding how cultural capital contributes to resilience and recovery in the

aftermath of disasters within the tourism context is essential for developing effective strategies and policies to foster sustainable reconstruction and community well-being.

4.3 Methodology

The methodology of this study is case study research as outlined by Yin (2003). For this study, the case is the disaster recovery in the tourism destination of Kathmandu after the 2015 Gorkha earthquake. This study is a single case study with two embedded units. The first embedded unit is tourism stakeholders, and the second embedded unit is non-tourism stakeholders.

As case study methodology is flexible and allows for various methods to be used for data collection (Thomas, 2011). This study primarily used semi-structured interviews to gather the data with experts within the Kathmandu Valley. Interviews were conducted between October and December in 2022. Network (or snowball) sampling was used for finding interviewees as it allowed the research team to connect with more locals for interviews as the locals and topic experts know the best people to speak with in Kathmandu Valley. Interviews were conducted both in English and Nepali, the official language of Nepal. Any interviews conducted in Nepali, were translated into English by the local research assistant.

This study uses Cope's (2005) four levels of analysis to analyze the data. The four stages of analysis include: transcribing and capturing notes; writing up case study narratives and within-interview analysis; determining findings through cross-interview analysis; and, finally, interpreting and enfolding findings in the literature.

This research acknowledges several limitations that merit consideration in interpreting the findings. Primarily, the study's specific focus on the Kathmandu Valley, post the Gorkha

Earthquake, limits the generalizability of the results to diverse settings due to the unique socio-cultural, economic, and geographical characteristics of the region. The qualitative nature of the research, relying on interviews and case studies, introduces potential biases and subjectivity, emphasizing the need for complementary quantitative research in various contexts. Additionally, the temporal dimension of the study captures a specific post-disaster period, prompting caution in extrapolating the findings across different phases of recovery. Lastly, the diverse nature of disasters and post-disaster contexts underscores the importance of recognizing variations in relationships between cultural capital, tourism, and recovery, necessitating further exploration across a range of disaster types and locations for comprehensive insights.

4.4 Case Study Location

This case study focuses on the Kathmandu Valley in Nepal, a region renowned for its rich cultural capital, susceptibility to earthquakes, and dependence on tourism. Nepal, a landlocked country in South Asia, boasts diverse cultural capital, featuring over 125 castes/ethnic groups, 123 mother tongue languages, and a predominantly Hindu population. The Kathmandu Valley, a UNESCO World Heritage Site, encompasses seven groups of monuments and buildings (*Figure 8*): Durbar Squares of Hanuman Dhoka (Basantapur), Patan and Bhaktapur; the Buddhist stupas of Swayambhu and Bauddhanath (Bouddha); and the Hindu temples of Pashupati and Changu Narayan (UNESCO, 2023).

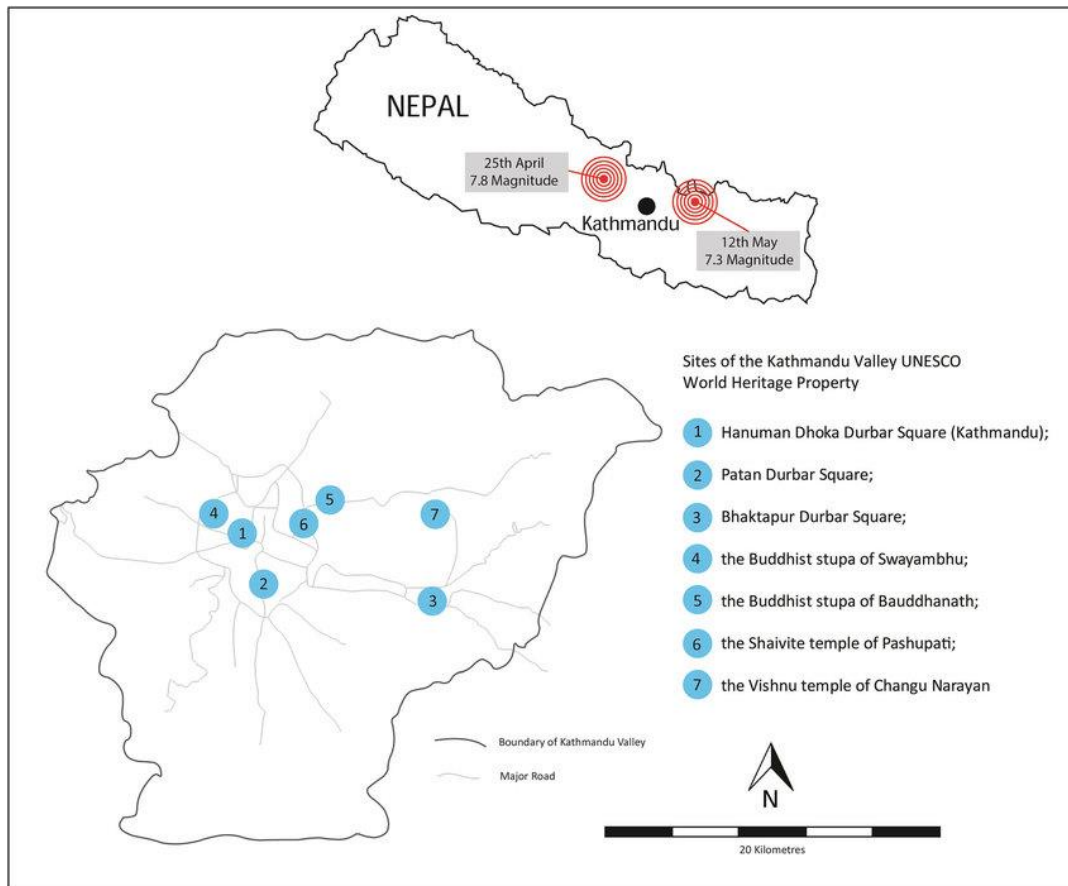


Figure 8. Map of Nepal and inset showing location of monument zones comprising the Kathmandu Valley UNESCO World Heritage Property (Davis et al., 2020).

The central research theme revolves around the 2015 Gorkha Earthquake, a catastrophic event with its epicenter 100 kilometers northwest of Kathmandu. The earthquake caused extensive damage, affecting 12 of Nepal's 75 districts (*Figure 9*) and leading to significant human and economic losses. This was devastating to the country as it caused 8,693 deaths, 22,491 injuries, and rendered three million people homeless (Government of Nepal, 2015). The disaster caused US\$ 7.1 billion in damages and losses, which is equivalent to one third of the 2013/2014 Nepalese GDP (Government of Nepal 2015).

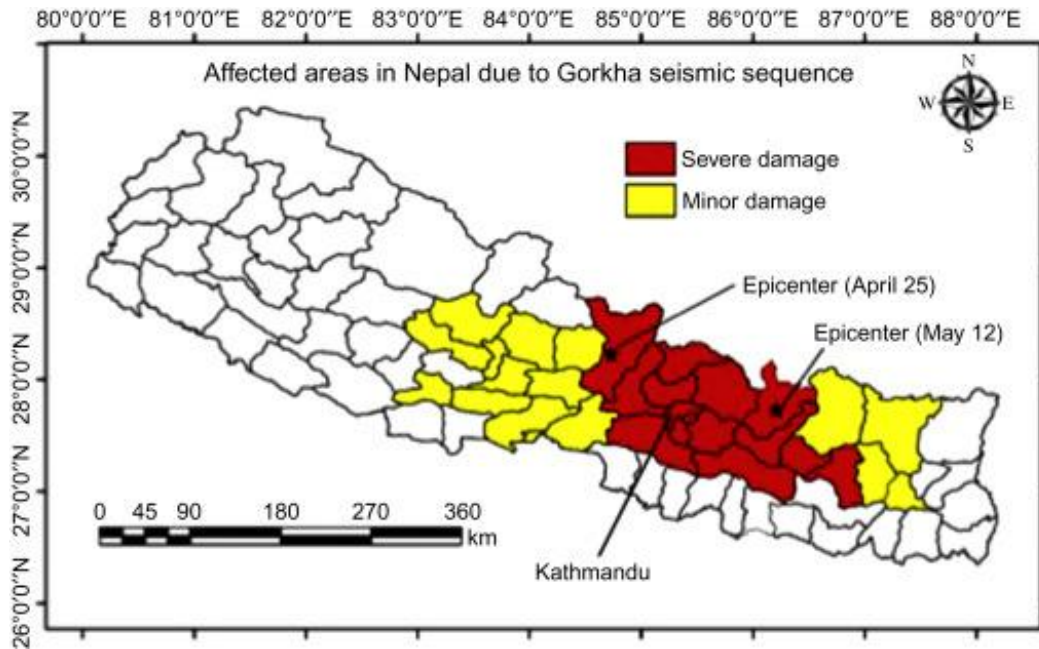


Figure 9. Areas affected by the Gorkha seismic sequence (Chaulagain et al., 2018).

Nepal's tourism sector, constituting around 8% of the GDP, suffered a severe blow due to the destruction of tourism infrastructure and heritage monuments. The Department of Archeology (2015) in Nepal reported that 745 monuments in and around the Kathmandu Valley were damaged by the earthquake. More specifically, 133 monuments were in a totally collapsed state, 97 were partially collapsed, and 515 suffered partial damage as shown in *Table 2* (Department of Archeology, 2015).

Additionally, the entire climbing season for Mount Everest was cancelled. This caused tourist arrivals to decline. Six months post-disaster, tourist arrivals were down 46%, and according to Nepal's Post-Disaster Needs Assessment, the tourism sector lost around US\$ 765 million (Government of Nepal, 2015). Tourism arrival numbers are shown in *Figure 10*, tourism dropped right after the earthquake, but slowly started coming back, and by 2017, the country hit over one million visitors, which is more than they had received pre-earthquake.

Table 2. Damage states in the seven Kathmandu Valley World Heritage Property monument zones (Department of Archeology, 2015).

Monument Zone	Number of Classified Monuments	Number of Totally Collapsed Monuments	Number of Partially Damaged Monuments
Hanuman Dhoka Durbar Square	97	11	39
Bhaktapur Durbar Square	39	5	14
Patan Durbar Square	44	6	21
Changunarayan	67	3	2
Pashupati	44	6	21
Swayambhu	82	4	9
Bauddhanath		Partial damage in stupa	

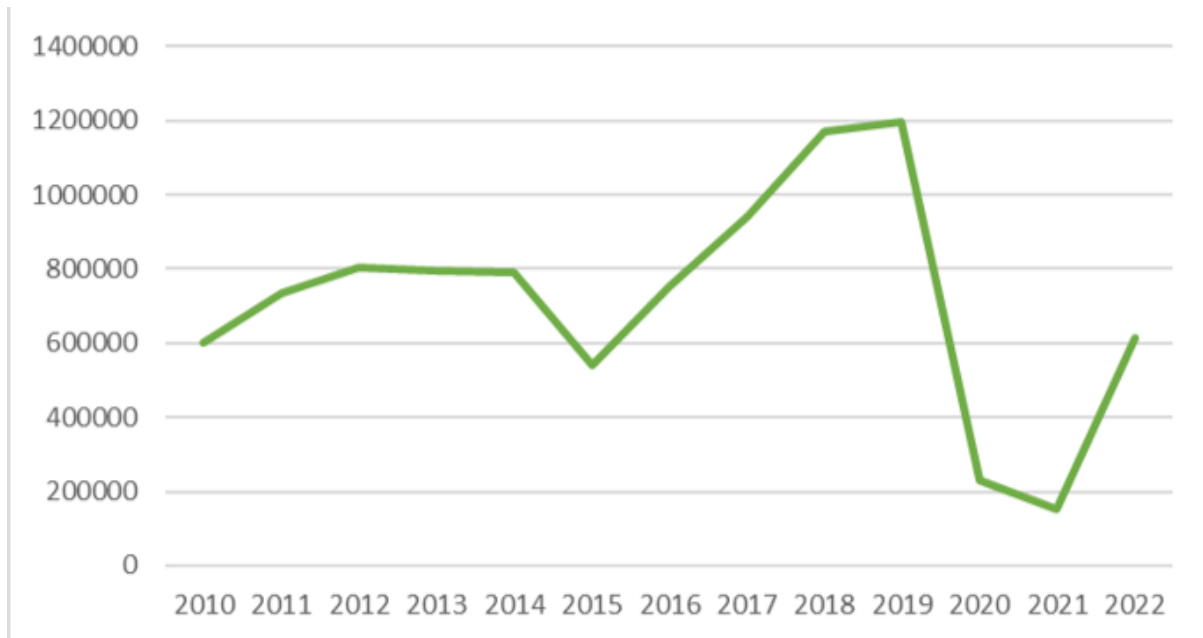


Figure 10. Tourism Arrival Numbers by Year in Nepal (Ministry of Culture, Tourism, and Civil Aviation, 2023).

The Kathmandu Valley serves as an ideal case study for examining the role of cultural capital in post-disaster tourism recovery, considering its unique socio-cultural fabric,

vulnerability to seismic activities, and the economic significance of tourism. The case study unfolds against the backdrop of the earthquake's impact on tourism, showcasing a decline followed by a gradual recovery in tourist arrivals. This context provides a comprehensive foundation for investigating the multifaceted dynamics of cultural capital in the post-disaster tourism recovery process.

4.5 Results

4.5.1 Respondent Characteristics

Table 3 shows the characteristics of the 30 respondents that were interviewed, a non-identifiable interviewee list is located in Appendix C. Amongst the 30 interviewees, 20% identified as female and 80% as male. Most of the respondents (20) were in the age range of 45 to 64 years of age, whereas 8 interviewees were aged 25 to 44 and two interviewees were older than 65 years of age. In terms of caste, 37% of interviewees identified as Newar, 33% as Brahmin, 10% as Chhetri, and 3% respectively in the Gurung, Rai, Tamang castes, and 10% of interviewees stated that the caste system did not apply to them. In terms of religious following, 67% of the interviewees identified they follow Hinduism, 17% follow Buddhism, and 17% followed another religion or were not religious. When looking at the education level of the interviewees, 7% had an elementary school level, 10% had a high school diploma, 23% hold a bachelor's degree, 40% hold a master's degree, and 20% have acquired a PhD. In terms of professions of the interviewees, 13% worked in academia, 30% worked for a government agency, 23% were tourism entrepreneurs, 30% were cultural specialists, and 3% worked for a Non-Governmental Organization (NGO).

Table 3. Interviewee Characteristics. (Field Data, 2022).

Characteristic	Number of Respondents
Gender	
Female	6
Male	24
Age	
18-24	0
25-44	8
45-64	20
65>	2
Caste	
Brahmin	10
Chhetri	3
Gurung	1
Rai	1
Tamang	1
Newar	11
Not Applicable	3
Religion	
Buddhist	5
Hinduism	20
Other	5
Educational Level	
Elementary	2
High School Diploma	3
Bachelor's degree	7
Master's degree	12
PhD	6
Job Category	
Academic	4
Government	10
Tourism Entrepreneur	6
Cultural Specialist	9
Non-Governmental Organization (NGO)	1

4.5.2 The Role of Tourism in Disaster Recovery

The next two sections examine the benefits (*Table 4*) and hindrances (*Table 5*) of tourism in the disaster recovery process.

4.5.2.1 The Benefits of Tourism on Disaster Recovery

Even with the destruction and damage that was caused because of the Gorkha Earthquake, there were some benefits from tourism during the recovery process. These benefits can be grouped into three categories as shown in *Table 4*: Tourism fees and revenues; foreign assistance buying power; and tourism infrastructure for disaster relief.

Table 4. The Positive Role of Tourism in Disaster Recovery. (Field Data, 2022).

Role of Tourism	Description of Connection with Disaster Recovery
Tourism fees/revenue	Tourism revenue, such as the tourist entrance fees at cultural heritage sites, can be allocated to fund the maintenance and restoration of cultural sites affected by the disaster. Tourism revenue can also be used to fund the creation of a disaster preparedness plan.
Foreign aid buying power	International aid workers, volunteers, and media support tourism businesses (souvenir shops, hotels, restaurants) while living in the disaster-affected area.
Tourism Infrastructure for Disaster Relief	Many of the heritage buildings have open squares where locals could take refuge during aftershocks and during the rebuilding phase. Undamaged hotels and guesthouses sheltered aid workers and voluntourists. Undamaged restaurants feed aid workers and voluntourists.

Notably, tourism fees and revenue earned both in the pre- and post-disaster period emerged as a pivotal source of funding for the maintenance and restoration of cultural sites. At the Bouddha Stupa, tourism fees collected were used to pay for the ongoing maintenance of the stupa, which interviewees mentioned was a key reason for less damage when the earthquake struck, “The funds that are collected through the tourist entry fees have played a vital role for [maintenance]. A lot of that money is saved to be better prepared for the future” (Interviewee 14, 2022). The routine maintenance paid off as Bouddha was the least damaged World Heritage property in the Kathmandu Valley. Although not explicitly stated by interviewees, tourism-

generated revenue could also be used to create a contingency fund for financing post-disaster repairs of key cultural monuments.

Moreover, the influx of foreign aid workers, volunteers, and media living in the disaster-struck area, had a positive influence on tourism businesses, such as souvenir shops, hotels, and restaurants. One souvenir shop owner located near the *Gaddhi Baithak* in Basantapur Durbar Square mentioned that, post-earthquake, he was never truly out of business as foreign aid workers and government aid staff would buy his traditional items as gifts:

Rescue workers, aid providers, reconstruction companies and the volunteers that had come from various countries for disaster recovery [...] turned out to be our customers. I also supply token of love and since the government or any particular company wanted to provide the rescue teams with token of love, we had good business. (Interviewee 2, 2022).

As such, his tourism business was able to start generating revenue much quicker than most tourism businesses as he was generating sales every month, whereas most tourism businesses said they did not start to generate sales until international tourists started returning in October, 6 months post-earthquake (Interviewee 2, 5, 17, & 23, 2022). Therefore, foreigners such as aid workers, voluntourists, and media who came to Nepal to assist in the disaster recovery phase supported local tourism businesses while traditional tourists could not travel to Nepal.

The third benefit of tourism during the disaster recovery period was that undamaged tourism infrastructure was used for disaster relief. Undamaged accommodation, restaurants, and shops were used by foreign workers to support their livelihood while living in Nepal post-earthquake. Additionally, tourism sites with large open spaces housed locals while they rebuilt their homes. The three Durbar Squares in the Kathmandu Valley are large complexes with many temples, buildings, and monuments as shown in *Figure X*. They also have large open spaces, or squares, that were far enough away from buildings it provided a safe space for the locals to sleep

and live in during the aftershock period (Interviewee 3, 2022). This is another example of how a tourist/heritage sites can be beneficial during the recovery process.



Figure 11. Open space in Basantapur Durbar Square. (Field Data, 2022).

4.5.2.2 The Hindrances of Tourism on Disaster Recovery

Tourism, in the aftermath of the 2015 Gorkha Earthquake, resulted in two examples of impediments to the disaster recovery process. Firstly, the earthquake caused substantial physical damage to heritage structures, which are pivotal to the tourism economy, leading to a discernable decline in tourist influx, and a loss in tourism revenue that could have been used for funding recovery efforts. Interviewee 14 explained it as such at the Bouda Stupa, "I think the earthquake caused a massive downfall in our economy. Bouddha is an area important for tourism businesses. Since the tourists were not coming, it was difficult for them to pay the rent, the taxes and everything else." With tourist numbers limited, it meant many tourism business owners were out of business and had an extremely limited source of income, which extended their business recovery timeframe.

Table 5. Hindrances of Tourism in Disaster Recovery. (Field Data, 2022).

Role of Tourism	Description of Connection with Disaster Recovery
Minimum Tourism Revenue to Finance Disaster Efforts	The earthquake caused a tourist arrival decline meaning a decrease in tourist entrance fees/ revenue. These fees helped finance reconstruction at heritage sites, so with limited tourism revenue for financing reconstruction, elongating the cultural sites recovery time.
Emphasis on Tourism Image Instead of Business Relief Packages	National tourism agency focused their disaster relief efforts on promoting tourism in Nepal to foreign markets, instead of financing local tourism businesses reconstruction processes. This extended the businesses' recovery time.

Secondly, tourism relief efforts were mainly focused on international damage control instead of supporting local tourism businesses. When asked if there was any support for tourism businesses from the government, Interviewee 4 (2022) stated, "Yes, there was. But the money or the loans being provided very little [and] too much of hassle. Actually, the people of Kathmandu or the entire valley did not get much help from the government. Everybody was on their own".

The Nepal Tourism Board spent money on maintaining Nepal's brand tourism image internationally instead of offering financial assistance to suffering small businesses (Interview 26, 2022). In other words, funding the tourism image was deemed more valuable over funding disaster relief efforts for small Nepali businesses. Tourism businesses were left to fund their own reconstruction of their workplace as well as find a source of income on their own until tourism returned, which elongated their business' recovery time.

4.5.3 The Role of Cultural Capital in Tourism Disaster Recovery

All three dimensions of cultural capital showed up in the disaster recovery of tourism in Kathmandu Valley. Firstly, objectified cultural capital, which double as tourism sites in the Kathmandu Valley, was damaged severely from the earthquake. With many tourist sites damaged and closed, there was nowhere for tourists to visit in the Kathmandu Valley until the temples and monuments were reconstructed. Additionally, the local communities were busy fixing their homes and locally important heritage sites and did not have the capacity to host tourists. The time to clean up and rebuild heritage sites ranged from 15 days at Pashupatinath (Interviewee 20, 2022) to still rebuilding select monuments or temples eight years later, for example at Basantapur and Bhaktapur Durbar Square (shown in *Figure 12*), in December 2022 when the author of this manuscript visited. This demonstrated that objectified cultural capital can take years to rebuild.



Figure 12. Heritage Building Still Under Construction in December 2022 in Bhaktapur Durbar Square. (Field Data, 2022).

Unlike objectified cultural capital, embodied capital was available throughout the entirety of the recovery process, and it played a key role in the tourism disaster recovery. After the Gorkha Earthquake, Nepalis were extremely willing to help their neighbours, business partners, friends and family, tourists, or whoever they could. In Nepali culture, *Aatmiyata* and *Ekata* are important concepts to explain why Nepalis are so willing to help one another during both normal times and in the face of a disaster. An interviewee described these concepts as such, “*Aatmiyata*, it means oneness, and *Ekata* means Unity. Unity has strength, so nothing is impossible when you’re united” (Interviewee 16, 2022). This sense of oneness is instilled in the daily lives of Nepalis, and as such, were willing to help their community in a disaster setting. Furthermore, another important concept of Nepali culture is *Atithi Devo Bhava*, and was explained by Interviewee 21 (2022) as:

We say *Atithi Devo Bhava* which means that Guest is God. We say Mother is God, Father is God, teacher is God, then the last one, we respect our guest as God because they are also a form of our God, as we worship them. So that's built into our culture. So, if we see someone in need, we are bound to help them because we believe that if we will help them, God will help us. It's the essence of our culture.

These cultural components meant that Nepalis lent money to those in need, housed others while their homes were being rebuilt, and helped tourists get home after the disaster (Interviewee 2, 5, 7, 17, & 23, 2022). For example, Interviewee 7 (2022) explained that, “The big thing is community. [...] my uncle came to my home and also my friends; this is how our culture works. This is how we live together.” *Atithi Devo Bhava*, a significant facet of Nepali culture, resonates deeply with travelers who engage in meaningful interactions with local communities.

Illustratively, numerous international visitors extended gestures of support by reconnecting with acquaintances or former tour guides, exemplifying the cultural ethos that treats tourists with exceptional hospitality. This resulted in acts of philanthropy, such as financial contributions or the provision of resources, driven by a desire to reciprocate the warmth experienced during their travels. Interviewee 30, who was a tour guide in 2015, explained that some of the previous tourists he guided helped him financially, “they asked if they could send help because we have no work due to the lack of tourists. So, we agreed to receive such help according to our condition. They sent us 10,000 to 15,000 rupees”. These examples show how embodied culture, such as beliefs and practices, were used to help both the local community and the tourist sector post-earthquake: the treatment of guests was translated into resources for the community to support their daily living expenses during the recovery period.

Furthermore, hosting festivals played a key role in restoring a sense of normalcy. Bhaktapur did not postpone or cancel any festivals or celebrations. “Different *jatras*, festivals, and all the intangible culture brought the people back to normal life” (Interviewee 8, 2022).

Embodied cultural capital was available throughout the recovery process and provided locals with a sense of normalcy and mental clarity.

It is important to note that embodied and objectified cultural capital are intertwined in Nepali culture. Interviewee 3 (2022) described the interconnectedness as such, “Intangible and tangible heritage is closely knit together, like a pair of shoes. Without one shoe, you cannot walk properly.” In Hinduism there are daily prayers, and many individuals do these prayers at their local temple or shrine. This cultural connectedness drove many people to help reconstruct local temples and monuments. A cultural specialist described this phenomenon as follows:

“Because they believe in Lord Pashupati. Actually, we don't believe in heaven or hell. We believe in salvation. So, by donating our labour we believe that we have donated our blood and sweat to our Lord. So, from that we seem to get salvation from our life. We are doing this for our region and our culture for the protection of our culture.” (Interviewee 22, 2022).

Additionally, by rebuilding these temples and monuments, it allowed the local community to have a sense of normalcy. Interviewee 19 (2022) explained that “...maintaining the tangible heritage refueled the spirits of the people. It has definitely helped them get back to normalcy. Our culture and heritages are not a one-day thing. It is a part of our daily life.” For individuals who worked in the tourism industry, rebuilding damaged structures and returning to normal means that they reopened their tourism businesses and had the capacity to host tourists.

In addition to objectified and embodied cultural capital, institutional cultural capital also played a role in post-disaster tourism recovery. The *Guthi* were one of the primary institutions for this: “If there is no Guthi system, every tangible or intangible heritage that you currently see in Nepal will be lost in no time. If the Dattatreya Temple is ruined or collapsed, the temple will be reconstructed with the income of its *Guthi* lands” (Interviewee 16, 2022). This quote shows the *Guthi*'s role of preserving tangible heritage, and thereby tourism sites, in the aftermath of a

disaster. Additionally, “*Guthi* has the knowledge on the structuring of the temples, how to make the temples, how to make drawings inside the temple, they know the exact stories behind any such drawings and helped us relate the story from the past to present” (Interviewee 3, 2022). These two examples demonstrate that institutional cultural capital overlaps with objectified and embodied cultural capital. Other institutions that played a role in post-disaster tourism recovery include Kathmandu Valley Preservation Trust (KVPT), the Department of Archeology, USAID, China Aid, and Japan International Cooperation Agency (JICA) (Interview 7, 12, 15, & 16, 2022). These connections are further explored in section 4.5.5: Key Stakeholders for the Use of Cultural Capital in Post-Disaster Tourism Recovery. Institutional cultural capital also played a role in disaster recovery of Kathmandu’s tourism communities.

Tourism does not live in a silo; it exists within the local communities in Nepal. To return to pre-earthquake numbers, the communities needed time to recover and reconstruct. Interviewee 7 (2022) explained it as such, “Our focus was helping the others within the first two months of the earthquake. After two months, we shifted our attention to our business. We needed to rebuild the business because [many] people’s lives were dependent on our business.” In the Kathmandu Valley, this recovery and reconstruction period relied on many aspects of cultural capital: daily rituals, practices, and beliefs; religion; festivals and *jatras*; temples and monuments; and institutional capital. Although not always directly connected, post-disaster tourism recovery in the Kathmandu Valley benefited greatly from cultural capital.

4.5.4 Hindrances and Challenges Regarding Cultural Capital in Post-Disaster Tourism Recovery

The post-disaster recovery efforts following the 2015 Gorkha earthquake at the intersection of cultural capital and tourism encountered hindrances as captured in *Table 6*.

Firstly, in terms of institutional cultural capital, the prevailing tendering system employed by the Government of Nepal, primarily based on the lowest bid, led to suboptimal project planning and selection of companies, resulting in compromised reconstruction projects that prioritized cost over quality. Interviewee 3 (2022) commented that:

“Our system is a tendering or a bidding system and such systems are extremely challenging for the recovery or the restoration of the heritages. The lowest bidder is always selected by the government and since the bidders or the contractors submit low bids just for the purpose of securing contracts from the government, they later abandon the projects because the expenses for renovation and restoration of heritage [can be] very costly. Such abandonment has resulted in buildings or temples not being fully restored.”

Additionally, bureaucratic and legal complexities, coupled with fragmented ministries, impeded the efficiency of disaster recovery efforts of objectified cultural capital, meaning delayed reopening of tourism sites.

Another hindrance related to cultural capital included the controversies and jurisdictionally conflicting opinions surrounding the reconstruction design and restructuring of certain cultural heritage sites, which caused delays in reconstruction and reopening. The National Art Museum is an example of this because it is a World Heritage Site in Bhaktapur Durbar Square and so UNESCO, the Bhaktapur Municipality, and the national government both claim jurisdiction over it. One cultural informant from Bhaktapur explained the situation as such, “The National Art Museum [...] is a place of great importance because it falls within the World Heritage Site. The Department of Archaeology, Ministry of Culture, Tourism and Civil Aviation, and the Bhaktapur Municipality had a different agreement on how to rebuild the National Art Museum. [...] But being a World Heritage Site, we had to take permission with the UNESCO, but UNESCO did not provide us with clarity, thus the matter is still pending.” The National Art Museum was still not rebuilt in 2022 at the time of the fieldwork conducted for this research,

seven years post-earthquake. The national government and Bhaktapur wanted to rebuild it as it was before the 1934 earthquake, but UNESCO wanted to restore it as it was when it was declared a World Heritage Site in 1979, demonstrating the jurisdictional conflict between multiple governing bodies, ultimately delaying cultural heritage reconstruction.

Table 6. Hindrances and Challenges Regarding Cultural Capital in Post-Disaster Tourism Recovery. (Field Data, 2022).

Type of Cultural Capital	Hindrance or Challenge in Recovery Phase	Description
Institutional	Government of Nepal's Bidding System	The current tendering system results in projects not having the best plans or company as it's based on the lowest bid. This hinders the progress of reconstruction projects, leading to cheaper work.
Institutional	Conflicting Opinions	Controversies between bodies regarding the design and structure of certain cultural heritage sites, delaying the reconstruction and reopening.
Institutional	Legal Complexities	Bureaucratic and legal complexities can hinder the timely completion of heritage renovation.
Institutional	Government Structural Complexities	Fragmented ministries hinder efficient disaster recovery efforts.
Institutional	Limited Preparedness Planning	Limited focus on mitigation planning and preventive measures by governments and organizations. Less efficient disaster recovery, especially in terms of cultural heritage recovery.
Institutional	No Heritage Database	Before the earthquake, there was no database containing cultural heritage information, which slowed down cultural heritage recovery.
Objectified	Complex Heritage Structures	Heritage structures, such as temples and monuments, are extremely complex and require sophisticated expertise to rebuild authentically. The sheer complexity also requires longer reconstruction times for culturally accurate cultural heritage.
Embodied	Limited Cultural Knowledge & Skills	Limited availability of technical knowledge & human resources for heritage restoration. The scarcity of knowledge-skilled individuals poses a challenge to the quality and pace of restoration work.

Embodied	Volunteers Lack Knowledge	Lots of volunteers came to Nepal after the earthquake, but they lacked the cultural knowledge or skills to be able to effectively help cultural heritage recovery.
----------	---------------------------	--

Moreover, according to Interviewee 28 (2022), prior to the 2015 earthquake there was an absence of a heritage database, i.e. a comprehensive database containing crucial information, such as photographs, descriptions, maps, and plans regarding the many thousands of Nepal’s cultural assets. This exacerbated the complexities of cultural heritage and tourism recovery as there was no documentation of the extremely complex objectified cultural capital. This impeded the coordination and prioritization of restoration projects, slowing down the overall recovery process. One cultural expert (Interviewee 28, 2022) mentioned that, post-earthquake, Nepal has begun to develop such a database to prepare for future disasters.

Finally, a hindrance related to cultural capital recovery emerged from international disaster volunteers lacking essential cultural knowledge and skills upon arriving in Nepal. Despite their well-intentioned efforts, their inadequacy in understanding the intricacies of cultural heritage recovery hindered the effectiveness of their contributions. It should be noted that aid workers, technical experts, and medical workers, even volunteers, were helpful as they had skills in need such as medical knowledge, construction experience, and disaster-response training. However, volunteers were problematic when they did not have the proper skills to rebuild sites or assist in disaster response and recovery, which can lead to injuries and, additionally, some voluntourists may not respect the local culture. An expert in volunteer work (Interviewee 29, 2023) stated, “Part of the problem with [unskilled] volunteers is nobody has helpful skills, and incidents can occur from their lack of knowledge and experience.” This meant limited resources were used to help support the volunteers when they were injured instead of

going to the community. Moreover, if the volunteers do not have knowledge of the local culture, such as how to construct temples in the traditional way or which wood carvings belong to each temple, it can add to the length of time it takes to reconstruct cultural heritage buildings (Interview 28, 2022). Overall, volunteers, including voluntourists, can create hindrances or efficiency challenges in the post-disaster period due to their lack of essential cultural knowledge and skills.

4.5.5 Key Stakeholders for the Use of Cultural Capital in Post-Disaster Tourism Recovery

Key stakeholders, with a focus on cultural capital, during post-disaster tourism recovery were categorized into three charts: the local community (*Table 7*); government stakeholders, both local and national (*Table 8*); and international stakeholders (*Table 9*).

4.5.5.1 Local and Community-Based Stakeholders Who Aided in the Cultural Capital Post-Disaster Tourism Recovery Process

In the aftermath of the 2015 Gorkha Earthquake, cultural capital played a pivotal role in the post-disaster tourism recovery within the Kathmandu Valley, with various local stakeholders contributing their resources and skills. Local tradespeople and craftspeople, including artisans, masons, and wood carvers, became instrumental in the reconstruction of heritage sites. Their traditional craftsmanship, passed down through generations, not only contributed to the physical rebuilding but also infused cultural authenticity into the restored monuments (Interview 1, 2022). Residents, exhibiting a strong sense of cultural capital, volunteered their labour and actively participated in the recovery efforts, lending their skills to rebuild monuments and safeguard artifacts (Interview 2, 3, & 18, 2022). Additionally, they provided financial support, either through direct contributions or by mobilizing funds within their communities (Interview 10 & 16, 2022). Family and friends, as an integral part of the social fabric, offered emotional and

social support during and after the disaster, further facilitating the recovery process (Interview 2 & 5, 2022). Media and photographers documented and communicated the recovery process, creating a narrative that extended beyond the immediate locality (Interview 14, 2022).

Individuals and local stakeholders supported the tourism disaster recovery process via their access to cultural capital.

Local organizations such as the Kathmandu Valley Preservation Trust (KVPT), local universities, and the Chamber of Commerce played vital roles in disaster recovery efforts by providing financial assistance, technical expertise, and coordination for monument restoration. The Bouddhanath Area Development Committee, User's Committees, and trusts like Boudhanath

Table 7. Local Stakeholders Who Aided in the Cultural Capital Post-Disaster Tourism Recovery Process. (Field Data, 2022).

Type of Cultural Capital	Key Stakeholder	Role
Objectified & Embodied	Local tradespeople & craftspeople	Provided their resources & skills as artisans, masons, wood carvers, etc. for rebuilding heritage sites
Embodied	Local people	Provided volunteer labour and supported recovery efforts such as rebuilding monuments and protecting artifacts Provided funds or valuables and collected funds
Embodied	Family and friends	Emotional and social support during and after the disaster, sometimes financial support, if possible
Embodied & Institutional	Kathmandu Valley Preservation Trust (KVPT)	Provided financial help, technical support, skilled manpower, mobilizing resources, and coordination for monument restoration
Embodied	Local Universities (e.g., Tribhuvan University)	Students participated in conservation works, shared modern conservation knowledge
Institutional	Chamber of Commerce	Initiating restoration projects, collaborating with local communities
Institutional	Bouddhanath Area Development	Coordinated renovation efforts, managed funds Managed development activities, facilitated the rebuilding process

	Committee (BADC)	
Embodied	Media and Photographers	Documented and communicated recovery process
Institutional	User's Committees	Contribution to rebuilding efforts Undertaking construction work on local temples
Objectified & Embodied	Buddhist monks	Providing financial support for recovery, contributing to cultural preservation, connecting to other Buddhist communities
Objectified & Institutional	Rinpoche(s)	Offering financial aid and assistance in the rebuilding process
Institutional	Boudhanath Melamchi Ghyang Trust	Organized and collected donations, coordinated recovery efforts
Objectified & Institutional	Pashuapti Area Development Trust (PADT)	Preservation of culture, coordination of reconstruction, fundraising

Melamchi Ghyang Trust and Pashupati Area Development Trust exemplified the community-driven efforts in coordinating renovation, managing funds, and undertaking construction work on local temples (Interview 18, 20, 21, & 22, 2022). The engagement of Buddhist monks and Rinpoche(s) in offering financial aid and assistance, along with Buddhist communities' connections, highlighted the role of religious and spiritual leaders in contributing to cultural preservation (Interview 18, 2022). This collaborative and multi-faceted engagement of local stakeholders, utilizing their cultural capital, emerged as a cornerstone in the comprehensive recovery and revitalization of tourism within the Kathmandu Valley.

4.5.5.2 Government Stakeholders Who Aided in the Cultural Capital Post-Disaster Tourism Recovery Process

Government stakeholders at both Municipal and National levels also played an important role in leveraging cultural capital for a post-disaster tourism revival in the Kathmandu Valley. Firstly, *Guthis*, as traditional community trusts, demonstrated a multifaceted contribution by not

only providing financial support for heritage conservation but also supplying essentials for camps, offering crucial knowledge on temple structuring, drawings, and historical stories (Interview 2, 15, & 19, 2022). They actively supported intangible heritage, emphasizing the maintenance of cultural practices, and conducted awareness programs while coordinating closely with the government to ensure a cohesive recovery strategy (Interview 3, 8, 9, 10, 15, 16, & 25, 2022). The Department of Archaeology emerged as a key player in the reconstruction and conservation projects, maintaining tangible cultural heritage. Their role extended to providing directions, rules, and technical expertise, requesting research reports, and coordinating efforts with various stakeholders (Interview 3, 8, 9, 10, 14, 15, 16, 18, 20, & 24, 2022). The Kathmandu Metropolitan City Office, Lalitpur Metropolitan City, and Bhaktapur Municipality each played

Table 8. Government Stakeholders Who Aided in the Cultural Capital Disaster Recovery Process. (Field Data, 2022).

Type of Cultural Capital	Key Stakeholder	Role
Objectified, Embodied, & Institutional	Guthi(s)	Contributed financially for heritage conservation; Supplied essentials for camps; Provided knowledge on temple structuring, drawings, and historical stories; Supporting intangible heritage, maintaining culture, creating awareness programs; Coordination with government.
Institutional	Department of Archeology	Reconstruction and conservation projects; Maintenance of tangible cultural heritage; Provided directions, rules, and technical expertise; Requesting research reports; Co-ordinating with stakeholders.
Institutional	Kathmandu Metropolitan City Office	Reconstruction and conservation projects; Provided budget for rebuilding heritage; Local representation in recovery.
Institutional	Nepal Tourism Board	Oversight of tourism-related initiatives; Coordination with local communities for website and communication with tourists;

		Leading disaster recovery efforts, involving private sector associations, and partnering with global organizations for resilience.
Objectified & Institutional	Lalitpur Metropolitan City	Provided financial support for the reconstruction of specific temples
Institutional	Earthquake Response Coordination Office (ERCO)	Coordination with international agencies
Embodied & Institutional	Bhaktapur Municipality	Renovating and reconstructing heritages and monuments, organizing campaigns, and collecting funds; Refusing central government help.
Institutional	National Reconstruction Authority	Coordination for joint ventures; Contribution to reconstruction; Providing financial support.

essential roles, contributing financially to reconstruction projects and offering local representation (Interview 1, 3, 10, 15, 16, 19, & 24, 2022). Furthermore, the Nepal Tourism Board exhibited cultural capital by overseeing tourism-related initiatives, coordinating with local communities for effective communication with tourists, leading disaster recovery efforts, and fostering partnerships with global organizations to enhance resilience (Interview 19 & 26, 2022). Lastly, the National Reconstruction Authority took charge of coordinating joint ventures and contributed significantly to reconstruction by providing financial support (Interview 10, 15, & 24, 2022). These government stakeholders demonstrate the utilization of cultural capital in formulating and implementing recovery strategies for the revitalization of tourism in the Kathmandu Valley.

4.5.5.3 International Stakeholders Who Aided in the Cultural Capital Post-Disaster Tourism Recovery Process

International stakeholders also significantly helped in the aftermath of the Gorkha Earthquake by leveraging cultural capital for the tourism recovery process within the Kathmandu Valley. International tourism business partners (e.g. G Adventures, Lonely Planet) built upon their cultural capital by extending support through donations and aid for rebuilding efforts, contributing not only financial resources but also showcasing a commitment to preserving and revitalizing the cultural heritage of the region (Interview 8 & 26, 2022). Additionally, Miyamoto International Pvt. Ltd. and Durham University (London, UK) brought technical expertise, engineering support, and skilled manpower for the restoration of specific structures, highlighting the collaborative utilization of cultural capital across borders (Interview 1, 8, & 9, 2022). Aid workers, by assisting in the evaluation and reinforcement of damaged structures, offering financial and material aid, and supporting small tourism businesses, demonstrated the global

Table 9. International Stakeholders Who Aided in the Cultural Capital Disaster Recovery Process. (Field Data, 2022).

Type of Cultural Capital	Key Stakeholder	Role
Embodied	International partners	Sent donations and support for rebuilding
Embodied	International Tourists & Donors	Contributed funds and resources from outside the community; Visiting tourist sites and contributing to local economy/donating funds.
Embodied	Nepali Diaspora	Engaged in various campaigns and promotions globally; Supported friends and family in Nepal.
Objectified	Aid Workers	Assisting in evaluating and reinforcing damaged structures; Offered financial and material aid, including supporting small tourism businesses.
Objectified & Institutional	American Government (e.g. US AID or Embassy)	Funding and technical support for the reconstruction of the White Palace & some smaller temples in Basantapur
Objectified & Institutional	Chinese Government (e.g. China Aid)	Funding and technical assistance for the 9 Storey Palace (Nou Talle Durbar)
Objectified & Institutional	Japanese International Cooperation Agency (JICA)	Funding for some of the smaller temples in Basantapur
Objectified & Institutional	German Government	Contributed funds for the restoration of specific structures
Objectified & Institutional	Swiss Government	Significant work in Dolakha preservation
Objectified & Institutional	Korean Government	Technical support and research personnel
Objectified & Institutional	Sri Lankan Government	Financial support and direct involvement of engineers
Objectified & Institutional	Indian Government	Offered courses on preservation
Objectified & Institutional	Miyamoto International Pvt. Ltd.	Engineering and technical assistance for the White Palace in Basantapur
Objectified & Institutional	Durham University (London, UK)	Provided technical people, archaeologists, and skilled manpower for Kasthamandap reconstruction (on behalf of Dept of Archeology)

Institutional	UNESCO Kathmandu Office	Established ERCO, provided coordination identification and preservation of monuments, engagement with intangible heritage; Facilitating technical assistance, supporting government in conservation and awareness efforts Coordination with communities.
Institutional	Foreign Buddhist Monasteries	Providing financial support for recovery, contributing to cultural preservation.
Institutional	Global Tourism Resilience Management Center	Partnership in building resilience post-disaster; Helped get tourists back travelling to Nepal, who then visit cultural heritage sites.
Institutional	International media (e.g. BBC, CNN, TripAdvisor, Lonely Planet, Reuters)	Partnerships for destination marketing and promotion, to get tourists to visit Nepal post-disaster.
Institutional	Pacific Asia Travel Association (PATA)	Helped with tourism recovery strategy.

community's collective cultural capital in fostering the recovery and preservation of the Kathmandu Valley's cultural heritage (Interview 2, 2022).

Specific international governments, such as the American Government (e.g., USAID or Embassy), the Chinese Government (China Aid), the Japanese International Cooperation Agency, the German Government, the Swiss Government, the Korean Government, the Sri Lankan Government, and the Indian Government, exemplified the international commitment to cultural preservation by providing funding, technical support, and direct involvement in the reconstruction of various heritage structures (Interview 1, 3, 6, 8, 9, & 24, 2022). For example, the Japanese International Cooperation Agency worked on the rehabilitation of the cultural heritage sites in Kathmandu and Patan Durbar Square and sent approximately USD \$3.7 million (Interview 1, 2022). USAID trained 985 construction professionals on building earthquake resistant shelters (Interview 20, 2022). Their contributions showcased a shared recognition of the cultural significance of the Kathmandu Valley and a commitment to preserving its rich heritage. The involvement of these international stakeholders not only provided critical support, but also underscored the interconnectedness of cultural capital in post-disaster tourism revival, emphasizing a shared commitment to the preservation of cultural heritage on a global scale.

4.6 Discussion of Findings

4.6.1 Application of Cultural Capital Construct in Tourism and Post-Disaster Recovery

Tourism is important to the Kathmandu Valley, as it provides many people with a source of livelihood and immense cultural pride. However, rebuilding tourism sites for tourism purposes was not necessarily the priority, as explained by Interviewee 12 (2022): “It’s not only for tourism, it’s our culture, for our future generations, right.” Reconstruction of these tourist sites

was due to the fact they double as temples and monuments the locals use on a daily basis for their rituals. Interviewee 21 (2022) explained is as such:

Tourism is highly important for Nepal, no doubt, but the rebuilding and the reconstruction was primarily not for tourism purposes. It was for us Nepali people. We did not build these temples, or monuments for [foreigners] to see. It was built for our culture. We built it for the next generation. My father saw it, I saw it and the next generation to come has to see it. These temples and monuments reflect the art, the craft and the skills of our ancestors. For the coming generation to see, we rebuilt it for ourselves, tourism comes later.

Although not necessarily reconstructed specifically for tourism purposes, there were benefits for the tourism sector. At all seven heritage sites, the surrounding businesses, which are primarily tourism businesses, resumed operations once the physical heritage was rebuilt. Aryal and Wilkinson (2020) found the same result in their study: business activity re-started once the community had reconstructed the Bouddha Stupa.

The findings of this study show that the objectified cultural capital is vulnerable to disasters, earthquakes in particular, which is commonly the research focus on the intersection of cultural heritage and disasters (Wardekker, 2023). In Kathmandu Valley's case, the tangible heritage was damaged and destroyed, and the main objective was to reconstruct it as soon as possible. Advantages, such as generating an income from tourism of these heritage sites, did not occur until the heritage buildings were reconstructed. For example, both this study and a study by Aryal and Wilkinson (2020) found that when the Bouddha Stupa was rebuilt, the local tourism businesses could reopen, and the employees could start earning a living again. However, embodied cultural capital is less impacted by a disaster, and can be mobilized during the recovery process. Choudhury et al. (2021) argue that local knowledge, beliefs, and practices are critical elements for building community resilience for disasters. In the Kathmandu Valley, embodied cultural capital was used by passing down the knowledge and skills of building

traditional temples and monuments; applying the practices of *Aatmiyata* and *Ekata* to help one another in their personal recoveries; turning to religion to help psychologically and instill a sense of normalcy; and participating in annual festivals to bring a sense of joy during difficult times. Much scholarship calls for the use of cultural heritage as a resource to be utilized in communities that face disturbances (Wardekker et al., 2023; Fouseki & Nicolau, 2018; Almeida & David, 2019), and the Kathmandu Valley demonstrates how both objectified and embodied cultural capital played a role during the recovery process.

Moreover, local religious leaders have an important voice in recovery efforts (Joakim & White, 2015). In the Buddhist communities within Kathmandu Valley the leadership was done by the Rinpoches. The Rinpoche helped finance the reconstruction of the Bouddha Stupa as well as coordinate the help from the locals (Interview 17, 2022). Community voices and participation are critical to the production of knowledge that is likely to facilitate transformative change (Mertens, 2012, Thiessen & Byrne, 2017). These religious experts contain the best knowledge for reconstruction and their voices should be included in recovery discussions. Religious leaders, such as Rinpoche, participation was pivotal as they are well placed to act as spokespeople and lobbyists for community recovery and risk reduction policies (Wisner, 2014).

In addition to religious leaders, institutional cultural capital was also vital for disaster recovery and tourism revival as organizations such as KVPT, PADT, BADT, Bhaktapur Municipality, and the *Guthi* held critical knowledge of cultural heritage and institutional processes. Local knowledge is gained through a process of continuous accumulation and is embedded within local institutions and practices (Dekens 2007, Berkes 2018, Trogrlić et al. 2019). Three months after the Gorkha Earthquake occurred, the Government of Nepal had set up a temporary independent body, the National Reconstruction Authority, which looked after all the

reconstruction and rehabilitation process in different sectors. The Department of Archeology was the agency in charge of all the policy and parameters in the reconstruction of heritage structures; however, many local institutions stepped up to take the lead of disaster recovery in their jurisdiction. For example, BADT looked after Bouddha, PADT after Pashupatinath, and KVPT focused primarily on Patan Durbar Square. In fact, Bouddha and Bhaktapur, where the recovery was the most local, were rebuilt faster than the heritage sites where there were national and international recovery efforts. The *Guthi* institution contributed financially to rebuilding, in addition to coordinating with the federal government, providing essentials in recovery camps, providing knowledge on heritage, and creating cultural awareness programs. The *Guthi* institution is extremely embedded in Newari communities. Interviewee 2 (2022) explained the relationship of the *Guthi* to his Newari community as such: “Community and *Guthis* are almost the same for Newars. I don’t know how you would distinguish between the community and the *Guthis*.” Furthermore, Interviewee 16 (2022) stated, “If there is no *Guthi* system, every tangible or intangible heritage that you currently see in Nepal will be lost within no time.” As local institutions are embedded within the community they operate, they have the best knowledge of the local objectified and embodied cultural capital that exists within, they are therefore the best equipped to deal with local shocks and stressors (Melo Zurita et al. 2018), such as an earthquake.

4.6.2 Lessons on the relation between cultural capital, tourism, and post-disaster recovery

Wardekker et al. (2023) state, "cultural heritage can be conceptualized as a dynamic source of resilience, at multiple levels: individual, community and societal" (p. 117). In this case study, cultural heritage was a source of disaster resilience at the individual, community, and societal level. Firstly, after the earthquake, individuals turned to religion and daily rituals to provide a sense of normalcy. Interviewee 8 said, “Different *jatras*, festivals, and all the

intangible culture brought the people back to normal life.” Secondly, at the community level, *Aatmiyata* brought locals together to reconstruct multiple cultural heritage sites, for example the Bouddha Stupa, Bhaktapur Durbar Square, and Pashupatinath. Thirdly, cultural heritage was a source for resilience at the societal level through tourism. Cultural heritage as tourism is an economic opportunity for communities to generate direct and indirect income to local residents, increase financial buffers, and provide a livelihood diversification (Ravankhah et al., 2017, Allam & Jones, 2019, Fabbricatti et al., 2020, Ghahramani et al., 2020, Gómez-Ullate et al., 2020). By rebuilding cultural heritage sites that doubled as tourism sites shortly after the earthquake, it allowed various communities within the Kathmandu Valley to quickly recover from the disaster. Cultural heritage was a dynamic source of resilience in the Kathmandu Valley at multiple levels, providing strong evidence of the connection between tourism, cultural capital, and disaster recovery.

On the other hand, cultural capital can negatively impact the post-disaster tourism recovery. For example, aid workers and volunteers who came to support the recovery efforts of cultural sites were hard to manage because they often mixed-up heritage elements due to their lack of local cultural heritage (Interview 28, 2022). Disaster volunteers, despite their desire to help, “can actually impede rescue and recovery efforts if they are unaffiliated and untrained in disaster operations” (Points of Light Foundation, 2002), including cultural heritage reconstruction. Moreover, government structural complexities, such as fragmented ministries and unclear responsibilities can hinder efficient disaster recovery efforts (Interview 25, 2022). Interviewee 24 (2022) stated, “Many aspects of the renovation of the heritage [sites in Bhaktapur] have not been complete due to legal formalities, economic problems, technicalities, etc.”. These examples provide a glimpse into the negative role cultural capital can play in

tourism disaster recovery efforts; however, this area requires further studies as little scholarship has looked at the hindrances of tourism disaster recovery caused from cultural capital.

This study showed that cultural and social capital have an overlap. Social capital as defined by Fukuyama (1997), is the existence of a certain set of informal values or norms shared among members of a group that permit cooperation among them. This is a definition that shares significant overlap with definitions of embodied cultural capital. Claridge (2022) explains that the concepts of cultural capital and social capital (when using Fukuyama's normative definition) are nearly synonymous or overlapping in their meaning, so it makes sense that this study shows some overlap especially when considering that heritage has socio-cultural functions (Wardekker, 2023). These socio-cultural functions help build social capital and provide ways to strengthen community ties and networks, local identity, sense of belonging, offer wider community services, or help make sense of past or recent disasters (Spennemann and Graham, 2007; Beel et al., 2017, Ravankhah et al., 2017, Holtorf, 2018, Chakraborty and Gasparatos, 2019, Fabbricatti et al., 2020, Ghahramani et al., 2020, Gómez-Ullate et al., 2020). One interviewee explained that the earthquake, as disastrous as it was, brought Nepalis together like never before, and it strengthened their community. This also meant that individuals had greater access to community networks which could be used to access resources for disaster recovery.

Despite all the damage and negative outcomes of disasters, some scholars argue that the disaster recovery phase is a window of opportunity for positive change (Solecki & Michaels, 1994; Birkmann et al., 2010; Aldrich, 2012). Three interviewees mentioned reconstructing heritage buildings better after the earthquake (Interviewee 1, 6, & 12, 2022). However, there was a lack of holistic thinking at World Heritage Sites and tourism businesses on better sustainable development of sites, such as environmental design and accessibility (Interview 28, 2022).

Building Back Better is a part of the Sendai Framework, and when adopted can achieve long-term, effective, and sustainable disaster recovery (Zhou et al., 2022). The Sendai Framework and BBB can achieve Target 9.1 of the Sustainable Development Goals, which is applicable to tourism disaster recovery. Target 9.1 states, "Develop quality, reliable, sustainable and resilient infrastructure, including regional and transborder infrastructure, to support economic development and human well-being, with a focus on affordable and equitable access to all" (UNISDR, n.d.). As disasters destroy and damage cultural heritage sites, rebuilding occurs, and it provides a window of opportunity to make these sites more accessible for locals and tourists. In a study by Beirman et al. (2018), the authors stated that Nepal has minimal infrastructure to support accessible tourism. This is an area of opportunity to build back better that Nepali tourism sites and businesses did not adopt.

Building back better is one important step post-disaster; however, there are other important lessons to learn from disasters that can be implemented into disaster risk reduction and preparedness plans. For example, building back heritage buildings safely and stronger does not necessarily make the structure more resilient for another earthquake decades or centuries later, maintenance is also required. An expert on Kathmandu's cultural preservation said:

We build back better, but maintenance is still a big issue in our country. I don't want to lie; maintenance is still not in practice in our country. And the government has not allocated enough funds for maintenance, they just have a small piecemeal, and you know, it is not enough to maintain the building. So, this is one of the reasons we have lots of collapse and damage in the earthquake. If they were up to date, I don't think we would have had as much of a disaster. (Interviewee 12, 2022).

Learning is a continuous process, by learning from lessons drawn by cultural heritage and tourism from this case study in Nepal, it can improve governance and disaster risk management for future disasters (Wardekker et al., 2023). After the destruction of many temples and

monuments in Pashupatinath, the PADT created an emergency preparedness plan and disaster management plans for future disasters and how to manage it. Interviewee 20 (2022) said, “See, disaster does not come knocking on the door, it comes all of a sudden. [...] Our goal is to be cautious about the disaster and to be prepared for everything.” Learning is an important part of the disaster management cycle, and integrating lessons learned from past disasters can help conserve cultural heritage sites and tourist sites for future disasters.

Finally, now that the nexus between cultural capital, tourism, and disaster recovery is better understood, it can be conceptualized as *Figure 13*, which was built upon from *Figure 7*. The new conceptualization, *Figure 13*, shows how cultural capital, when used for post-disaster tourism recovery, can preserve cultural heritage and better community wellbeing. *Figure 7* conceptualized the relationship between cultural capital, tourism, and disaster recovery based on the assumption that disaster impacts and subsequent recovery efforts filter through cultural capital assets to determine the overall impact on tourism and vice versa. Disaster recovery efforts, in the Kathmandu Valley context, filtered through cultural capital during disaster recovery to impact tourism. The seven UNESCO World Heritage sites needed to be rebuilt for international tourist arrivals to begin increasing again, and this occurred due to disaster recovery efforts via objectified, embodied, and institutional cultural capital. And vice versa, tourism efforts filtered through cultural capital to impact disaster recovery impacts. The three Durbar Squares (Basantapur, Patan, and Bhaktaour) were used as disaster infrastructure; tourism entrance fees were used to rebuild heritage buildings; and international stakeholders (and untraditional tourist) came to the Kathmandu Valley to rebuild the heritage buildings.

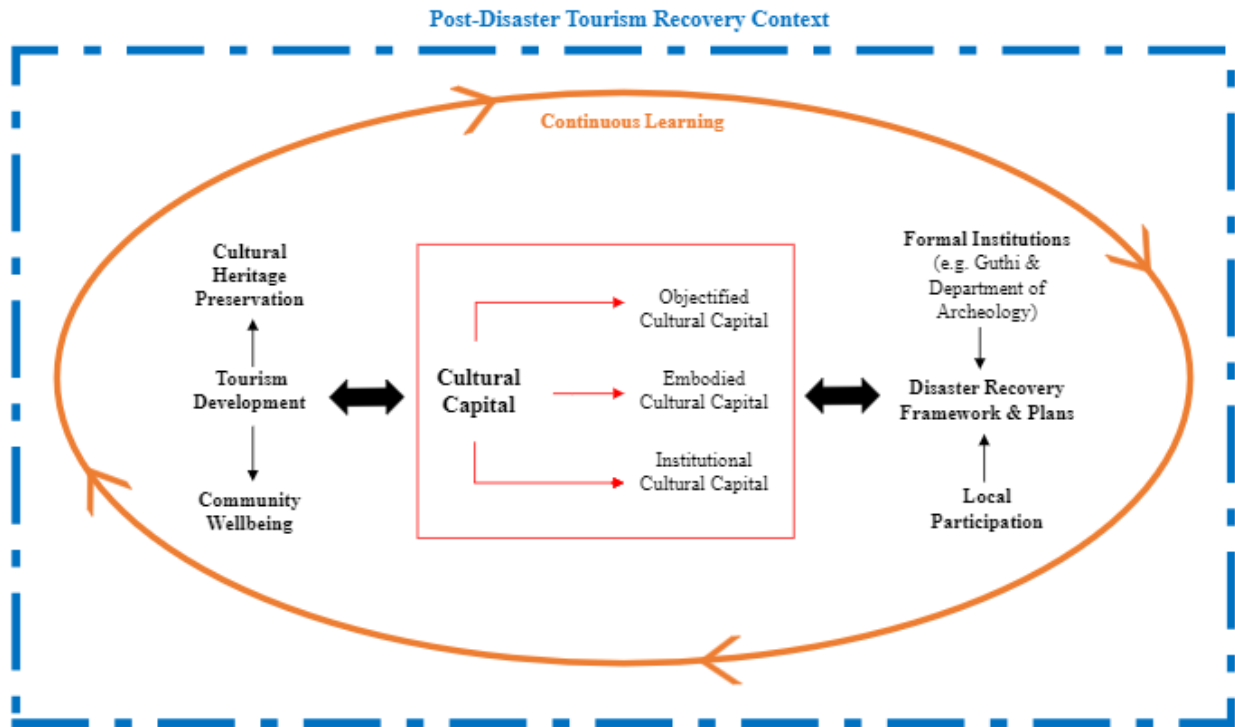


Figure 13. The Role of Cultural Capital in Post-Disaster Tourism Development.

New findings added to *Figure 13* include tourism development supporting cultural heritage conservation and community wellbeing; disaster recovery framework and plans being receiving input from formal institutions and local participants; and the need for continuous learning. When tourism builds back after a disaster, it can support heritage preservation. Since the cultural heritage sites in the Kathmandu Valley double as tourism sites, it means tourist revenue can be used to rebuild and maintain the objectified cultural heritage. Additionally, by sharing these heritage sites with tourists, it preserves the embodied cultural capital via traditions, beliefs, practices, festivals, food, and so forth. Tourists also provide jobs for locals such as restaurant owners, hotel owners, souvenir shop owners, tour guides, and travel agencies. Turning to disaster recovery, this cannot happen without knowledge and support from formal institutions such as the *Guthi* or KPVT and local participants such as local craftspeople and community

members. Including these groups ensures an authentic cultural recovery. Finally, disaster recovery and tourism revival cannot happen without continuous learning and building back better.

4.7 Recommendations

Recommendations for better incorporating cultural capital into disaster management and tourism management have been split into six categories: tourism and tourism business recommendations; marketing and communication recommendations; government recommendations; collaboration recommendations; community recommendations; and cultural heritage recommendations.

4.7.1 Tourism and Tourism Businesses Recommendations

In response to the challenges posed by disasters, three recommendations are proposed to bolster tourism and tourism businesses. Firstly, fostering collaboration with international partners emerges as a critical avenue for tourism businesses. Such collaboration can significantly enhance resources and contribute to relief fund collections for supporting affected communities. One Nepali tourism agency worked as the local expert for a Canadian tourism agency, so when the earthquake happened, the Canadian tourism agency fundraised on behalf of the Nepali tourism. The fundraising revenue helped support the tourism workers who were out of a job due to the loss of tourism. Thus, having international partnerships serves as a resilient mechanism to withstand the economic shocks associated with disasters.

Secondly, diversifying income sources within the tourism sector is emphasized. Businesses, especially those heavily reliant on tourism, should be incentivized to broaden revenue streams by expanding online sales of tourist goods such as artwork, sculptures, food products and targeting diverse markets. This strategic diversification not only protects businesses

from the immediate impact of a sudden decrease in tourism, but also contributes to the sector's overall resilience.

Thirdly, as a proactive measure, tourism enterprises are advised to develop and regularly update a comprehensive crisis management and business continuity strategy. This plan should serve as a dynamic resource, containing relevant contact information for local authorities, health-related bodies, and other stakeholders. A collaborative approach, involving various ministries that intersect with tourism, ensures a holistic and adaptable crisis management framework.

4.7.2 Marketing and Communication Recommendations

In the aftermath of the 2015 Gorkha earthquake, strategic marketing and communication recommendations emerge as pivotal components to reshape and rejuvenate Nepal's tourism sector. The earthquake-induced challenges present an opportune moment for comprehensive rebranding, transcending Nepal's image as solely a mountain destination for trekking and adventure tourism. This rebranding initiative should strategically emphasize the country's rich culture, wildlife, and diverse tourism offerings. By portraying Nepal as a multifaceted destination, marketing campaigns can attract a broader spectrum of visitors, promoting sustained engagement and interest. The Gorkha Earthquake impacted the Kathmandu Valley and the Everest region, however, other popular locations, such as Chitwan and the Annapurna region, were not damaged and could still host tourists.

Furthermore, cultural tourism should be incorporated within these campaigns. Enhancing marketing strategies to globally showcase Nepal's distinctive cultural heritage, both tangible and intangible, will not only attract international tourists but also garner support for the country's post-disaster recovery. Advocating for a culturally sensitive approach to tourism is paramount, emphasizing the significance of rebuilding for local communities rather than exploiting disaster-

related themes for commercial gain. These recommendations collectively advocate for a comprehensive and culturally sensitive approach in marketing and communication, positioning Nepal as an appealing and responsible destination for a diverse global audience.

4.7.3 Government Recommendations

In terms of post-disaster governance, several strategic recommendations are proposed. Firstly, there is a pressing need to advocate for the formulation of distinct provisions and policies dedicated to the reconstruction of cultural heritage. The existing tendering or bidding system, identified as a challenge, could be addressed through the development of more nuanced policies tailored to the unique requirements of cultural heritage recovery. Moreover, strengthening coordination between government departments, particularly the Department of Archaeology and the Ministry of Tourism, Culture, and Civil Aviation is essential. Clearly defined roles and responsibilities would ensure a more cohesive and efficient recovery strategy, preventing overlaps and fostering a harmonized approach. Another crucial facet involves the creation of emergency funds at both local and national government levels. Establishing a dedicated fund, or an *Akshaya Kosh*, can provide financial support for cultural celebrations during challenging periods, ensuring the sustainability of cultural events and rituals, especially during post-disaster recovery.

Furthermore, a comprehensive disaster management training program should be implemented, encompassing natural disasters and associated risks to cultural heritage sites. This initiative requires coordination with security forces and local communities, enhancing preparedness and response capabilities. To streamline financial support, the government and financial institutions should simplify the loan application process, making it more accessible to individuals and small businesses. Additionally, enhancing government support for businesses,

with comprehensive financial assistance and reduced bureaucratic hurdles, is imperative as almost all tourism business owners interviewed were completely on their own in terms of reconstructing their businesses. Encouraging businesses to establish savings for emergencies further strengthens their resilience.

In the rebuilding stage, incorporating sustainability practices presents a unique opportunity. The reconstruction phase should not only focus on restoring structures but also on making them more sustainable. This aligns with the broader objective of integrating environmental considerations into post-disaster recovery efforts. Collectively, these governance-related recommendations underscore the importance of tailored policies, effective coordination, financial preparedness, and sustainability practices in fostering a resilient and efficient recovery process.

4.7.4 Community Recommendations

In terms of community-based recommendations following the 2015 Gorkha earthquake in the Kathmandu Valley, prioritizing community engagement and participation emerges as fundamental. Actively fostering the involvement of local communities in recovery efforts ensures that their unique knowledge, needs, and perspectives are integral to rebuilding strategies. The empowerment and active participation of community members not only contributes to more effective and sustainable recovery outcomes, but also fosters a sense of ownership and resilience within the affected areas. Moreover, it is crucial to encourage the utilization of traditional knowledge embedded in the local communities. Given the direct connection of locals' lives with cultural heritage, their involvement in recovery efforts becomes instrumental. Leveraging traditional knowledge not only bolsters the authenticity of reconstruction initiatives but also recognizes the invaluable role of local communities as custodians of cultural heritage. These

community-centered recommendations underscore the significance of collaborative and inclusive approaches that acknowledge the vital role of local communities in the post-disaster recovery process.

4.7.5 Cultural Heritage Recommendations

In navigating the post-disaster recovery of cultural heritage in the Kathmandu Valley, several strategic recommendations emerge. Primarily, prioritizing capacity building within the country for heritage conservation is crucial. Nepal had to reach out to numerous countries for technical expertise in the aftermath of the earthquake. Cultivating local expertise ensures an effective response and recovery, reducing dependence on external experts and enhancing the long-term sustainability of cultural practices. Therefore, promoting the use of traditional building techniques and skills in reconstruction is vital for maintaining authenticity, as is leveraging the expertise of local artisans and craftsmen. Additionally, investing in education is paramount, focusing on the preservation and promotion of traditional craftsmanship skills. The recovery phase provides a unique opportunity to revive and transmit these skills across generations, ensuring their perpetuation. Universities should ensure the preservation of traditional craftsmanship skills in addition to modern construction techniques to ensure the knowledge and skills are not forgotten and passed down to new generations. Moreover, financial support for *Guthis*, integral to the maintenance of tangible and intangible cultural heritage, is essential. Acknowledging their crucial role and systematically preserving *Guthis* ensures the sustained renovation of cultural heritage. Furthermore, developing and implementing strategies for the regular maintenance and preservation of cultural heritage sites are imperative to minimize future damages. Utilizing tourist entrance fees for the maintenance of cultural heritage sites and local projects presents a sustainable funding mechanism. These recommendations collectively

underscore the multidimensional approach necessary for the comprehensive recovery and preservation of cultural heritage in the aftermath of a seismic event.

4.7.6 Institutional Collaboration Recommendations

Fostering collaboration is pivotal for effective and sustainable disaster recovery. There is a need to promote and sustain collaboration among international agencies, local government entities, and communities. Moreover, to harness international support and expertise, there is a need to facilitate collaboration with experts from universities, foreign governments, and international organizations. This collaboration can bring in essential technical expertise, financial aid, and volunteer assistance, contributing to a more comprehensive recovery effort. Partnerships should extend beyond financial aid, encompassing skills transfer, technical expertise, and active engagement of local communities. Engaging cultural institutions, particularly museums or the *Guthi*, in the recovery process is equally crucial to integrate cultural capital seamlessly into rebuilding strategies. Encouraging foreigners, be they aid workers or volunteers, to procure gifts locally from craftsmen contributes to the economic revival of local communities. Finally, documenting and sharing technical data related to reconstruction efforts can further facilitate research and inform future disaster recovery planning, fostering a collaborative approach that extends beyond immediate relief efforts. These collaboration recommendations highlight the significance of inclusive, interdisciplinary, and cross-sectoral partnerships in navigating the complex landscape of post-disaster recovery.

4.8 Conclusion and Future Research Needs

In conclusion, this paper elucidated the intricate interplay between cultural capital, tourism, and disaster recovery, revealing a nexus that demands scholarly attention and further exploration. The literature reviewed emphasizes the significant role of cultural capital,

manifested in its embodied, objectified, and institutionalized forms, in facilitating recovery processes in the tourism sector.

Addressing four pivotal research gaps, this study contributed to the existing literature by delving into the often-neglected disaster recovery phase, emphasizing the potential of cultural capital in fostering effective recovery. Moreover, it explored the under-researched nexus between cultural capital and disaster recovery in the Global South, particularly Nepal, a region renowned for its cultural richness, earthquake susceptibility, and tourism dependence. The chosen methodology, based on Yin's (2003) case study approach, facilitated an in-depth exploration of disaster recovery in Kathmandu following the 2015 Gorkha earthquake. Focusing on the Kathmandu Valley as a case study location provided a rich context for investigating the intricate relationships within the post-disaster tourism recovery process. This case study contributed to a nuanced understanding of the dynamics at play and underscores the necessity of further research at the intersection of tourism, cultural capital, and disaster recovery.

The examination of tourism dynamics in the aftermath of the Gorkha Earthquake in the Kathmandu Valley unravels a nuanced interplay of benefits and challenges. Tourism, vital for funding cultural heritage restoration, faces hurdles from damage to heritage structures, a decline in tourist numbers, and intricate government processes. Cultural capital, spanning objectified, embodied, and institutionalized dimensions, plays a pivotal role in recovery, demonstrating a complex relationship with tourism. The overlap of tourist sites with local cultural heritage underscores the interdependence between cultural capital and economic activity.

The application of the cultural capital construct reveals the priority of reconstructing tourism sites for preserving local cultural heritage, with tourism considerations following this primary objective. The overlap between tourist sites and local cultural heritage showcased the

interdependence between cultural capital and economic activity, highlighting its crucial role in disaster recovery. Institutional cultural capital, embodied by organizations like KVPT and local municipalities, proves vital, while the involvement of religious leaders and cultural institutions is essential for financing reconstruction and coordinating with local communities. The study affirmed the multifaceted resilience offered by cultural heritage at individual, community, and societal levels, emphasizing the interconnectedness and collaborative nature of cultural capital across local, national, and international dimensions.

To fortify tourism and businesses post-disaster, collaboration with international partners is crucial for enhanced resources and relief fund collections. Diversifying income sources within the tourism sector through online sales and targeting diverse markets mitigates the impact of reduced tourism. Developing a dynamic crisis management strategy involving various ministries ensures comprehensive preparedness. Strategic marketing and communication initiatives should transcend Nepal's trekking-focused image, emphasizing culture and wildlife, with a culturally sensitive approach. Government-related recommendations include distinct provisions for cultural heritage, improved coordination, emergency funds, and comprehensive disaster management training. Community-focused strategies stress community engagement, leveraging traditional knowledge, and empowering local communities. Cultural heritage recommendations prioritize capacity building, promoting traditional techniques, investing in education, and financial support for cultural preservation. Collaboration recommendations underscore sustained collaboration among international agencies, local entities, and communities, emphasizing inclusive, interdisciplinary partnerships for effective post-disaster recovery.

In conclusion, while this study has shed light on the intricate relationships among cultural capital, tourism, and post-disaster recovery in Kathmandu Valley, it underscores the need for

further investigation and expansion. Future research should broaden its scope to include a variety of hazard types and geographic locales, acknowledging the significant influence of cultural dynamics on recovery processes. Additionally, there is a pressing need to explore the interconnections between cultural capital and various tourism modalities, including responsible, adventure, voluntourism, and disaster tourism. A critical research avenue lies in integrating cultural capital within the "Build Back Better" framework, emphasizing socio-cultural considerations for sustainable post-disaster development. Furthermore, a more comprehensive understanding necessitates the inclusion of other forms of capital, such as social and human capital, to inform nuanced strategies for tourism development. Lastly, an exploration of the long-term implications of disasters on cultural capital and tourism resilience is paramount, offering invaluable insights for policymakers and practitioners in fostering resilient and sustainable tourism post-disaster.

Chapter 5: Summary & Conclusion

In pursuit of understanding the role of cultural capital in the post-disaster recovery of tourist destinations, this study set forth three primary objectives. Firstly, engagement with tourism and other key stakeholders aimed to discern and assess strategies employed during disaster recovery, unraveling the complex interplay between tourism and disaster resilience. Secondly, the investigation focused on the utilization of cultural capital within the tourism industry following the Gorkha Earthquake, shedding light on the potential contributions of cultural capital to effective recovery. Lastly, the study sought to provide evidence-based recommendations for policymakers and tourism practitioners, emphasizing the strengthening of social networks within communities to mitigate the impacts of future disasters. Recognizing natural disasters as wicked problems, this research navigated the interdisciplinary intersection of tourism, cultural capital, and disaster recovery, acknowledging the need for a holistic approach (Warner & van Buuren, 2016).

The chosen methodology, based on Yin's (2003) case study approach, facilitated an in-depth exploration of disaster recovery in Kathmandu following the 2015 Gorkha earthquake. Utilizing two embedded units, tourism, and non-tourism stakeholders, the study employed semi-structured interviews conducted in both English and Nepali, translating the latter with a local research assistant. Employing Cope's (2005) four levels of analysis, the study transcribed interviews, wrote case study narratives, conducted within-interview and cross-interview analyses, and interpreted findings within the existing literature.

Cultural capital, encompassing objectified, embodied, and institutionalized dimensions, played a crucial role in the recovery process. While embodied cultural capital manifested in

Nepali cultural norms, hindrances arose at the intersection of cultural capital and tourism recovery, such as the tendering system compromising restoration projects. This study underscores the intricate relationship between cultural capital, tourism, and disaster recovery, emphasizing the need for nuanced approaches and comprehensive strategies. The symbiotic relationship between tourism and cultural capital should guide future research and policy decisions for resilient and sustainable tourism development in post-disaster contexts. The involvement of diverse stakeholders, leveraging their cultural capital, emerged as a cornerstone in the comprehensive recovery and revitalization of tourism within the Kathmandu Valley, emphasizing the interconnectedness and collaborative nature of cultural capital across local, governmental, and international dimensions.

This study affirms the multifaceted resilience offered by cultural heritage at individual, community, and societal levels. Cultural heritage serves as a source of normalcy for individuals through religious practices and rituals, fosters community cohesion through collaborative reconstruction efforts, and acts as an economic driver through tourism recovery (Wardekker et al., 2023). The overlap between cultural and social capital becomes apparent, strengthening community ties and networks and providing avenues for resource access during disaster recovery. The earthquake, while disastrous, brought Nepalis together, enhancing community resilience. Finally, this study created a visualization of the conceptual connection between cultural capital, post-disaster recovery, and tourism revival.

5.1 Limitations of the Study

Several limitations inherent in this research must be acknowledged to provide a nuanced interpretation of the findings. Firstly, the study's focus on the specific context of the Kathmandu Valley, post the Gorkha Earthquake, poses limitations on the generalizability of the results to diverse settings.

The unique socio-cultural, economic, and geographical characteristics of the Kathmandu Valley may influence the dynamics of cultural capital, tourism, and post-disaster recovery differently than in other regions. Consequently, caution should be exercised when extrapolating these findings to contexts with distinct cultural landscapes and disaster recovery mechanisms.

Secondly, the qualitative nature of the research, relying on interviews and case studies, may introduce inherent biases and subjectivity. Participants' responses and experiences are inherently situated within their specific cultural and social contexts, potentially limiting the broader applicability of the identified patterns and themes. While the in-depth qualitative approach provided rich insights into the Kathmandu Valley's dynamics, quantitative research in diverse settings could complement and validate these findings.

Furthermore, the temporal dimension of the study poses a limitation, as it captures a specific post-disaster period. The evolving nature of cultural capital and tourism dynamics over time suggests that the findings may not be universally applicable to different temporal stages of disaster recovery. Future research could employ longitudinal approaches to track the changing dynamics and resilience mechanisms across various phases of recovery.

Lastly, the diverse nature of disasters and post-disaster contexts warrants caution when applying these findings to different disaster types or locations. The Gorkha Earthquake's characteristics, such as its seismic nature and impact on cultural heritage, may not align with other disasters, leading to variations in the observed relationships between cultural capital, tourism, and recovery. Considering the heterogeneity of disasters, future studies should explore a range of disaster types to enhance the generalizability of findings across diverse contexts.

5.2 Research Gaps and Future Research Needs

While this study provides valuable insights into the intersection of cultural capital, tourism, and post-disaster recovery in the Kathmandu Valley, several research gaps and avenues

for future exploration warrant attention. Firstly, expanding the investigation to encompass various hazard types beyond earthquakes would contribute to a more comprehensive understanding of the diverse challenges and opportunities inherent in different disaster scenarios. Additionally, exploring geographic locations with distinct cultures and religions would offer comparative insights, acknowledging that cultural dynamics significantly shape the recovery process. Furthermore, investigating other types of tourism, such as responsible tourism, adventure tourism, voluntourism, and disaster tourism could reveal nuanced relationships between cultural capital and varied tourism niches. Integrating cultural capital into the "Build Back Better" framework for tourism revival emerges as a critical area for future research, ensuring the incorporation of socio-cultural considerations in sustainable post-disaster development.

Moreover, extending the analysis to include other forms of capital, such as social and human capital, at the intersection of tourism and disaster recovery would provide a more holistic perspective. Understanding how these different forms of capital interact and influence resilience in the aftermath of disasters could inform more nuanced strategies for tourism development. Lastly, delving into the long-term aspects of disasters and resilience for sustainable tourism development is essential. Examining how cultural capital evolves over time, influencing both short-term recovery and long-term sustainability, offers valuable insights for policymakers and practitioners. Future research should aim to unravel the dynamic interplay between cultural capital and diverse forms of capital, encompassing a broader range of hazard types and geographical contexts, to enhance the resilience and sustainability of post-disaster tourism development.

References

- Adler, P. S., & Kwon, S.-W. (2002). Social capital: Prospects for a new concept. *Academy of management review*, 27(1), 17-40.
- Aldrich, D. P. (2010). Fixing recovery, social capital in post-crisis resilience. *Journal of Homeland Security*, 6, 1-10.
- Aldrich, D. P. (2011). The externalities of strong social capital, post-tsunami recovery in Southeast India. *Journal of Civil Society*, 7, 81-99. doi:10.1080/17448689.2011.553441
- Aldrich, D. P. (2012). The power of people: Social capital's role in recovery from the 1995 Kobe earthquake. *Natural Hazards*, 56, 595-561.
- Aldrich, D. P., & Crook, K. (2008). Strong Civil Society as a Double-Edged Sword: Siting Trailers in Post-Katrina New Orleans. *Political Research Quarterly*, 61(3), 379–389. <https://doi.org/10.1177/1065912907312983>
- Aldrich, D., & Meyer, M. (2015). Social Capital and Community Resilience. *The American Behavioral Scientist*, 59(2), 254–269. <https://doi.org/10.1177/0002764214550299>
- Allam, Z. & Jones, D. (2019). Climate change and economic resilience through urban and cultural heritage: the case of emerging small island developing states economies. *Economies*, 7 (2).
- Almeida, R.N. & David, N. (2019). Signs of heritage—an agent-based model of the dynamics of heritage categories. *Transnational Computer Social Systems*, 6 (6), 1283-1294.
- Aryal, A. & Wilkinson, S. (2019). The role of social capital in the recovery of cultural built heritage: Evidence from three heritage sites in Nepal. *International Journal of Disaster Resilience in the Built Environment*, 11(1), 44-57. <https://doi.org/10.1108/IJDRBE-06-2019-0033>
- Baer, N. S. (1991). Assessment and management of risks to cultural property. In N.S. Baer, C. Sabbioni & A.I. Sors (Eds.), *Science, Technology and European Cultural Heritage* (pp. 27-36). Oxford: Butterworth Heinemann.
- Barad, K. (2007). *Meeting the Universe Halfway: Quantum Physics and the Entanglement of Matter and Meaning*. Duke University Press.
- Baum, F. E., & Ziersch, A. M. (2003). *Social capital*. *Journal of Epidemiology and Community Health* (1979), 57(5), 320–323. <https://doi.org/10.1136/jech.57.5.320>
- Becken, S., & Carmignani, F. (2016). Does tourism lead to peace? *Annals of Tourism Research*, 61, 63–79. <https://doi.org/10.1016/j.annals.2016.09.002>
- Becken, S., & Carmignani, F. (2016). Does tourism lead to peace? *Annals of Tourism Research*, 61, 63–79. <https://doi.org/10.1016/j.annals.2016.09.002>
- Becken, Susanne. (2013). Developing a framework for assessing resilience of tourism sub-systems to climatic factors. *Annals of Tourism Research*, 43, 506–528. 10.1016/j.annals.2013.06.002.

- Beel, D.E., Wallace, C.D., Webster, G., Nguyen, H., Tait, E., Macleod, M., & Mellish, C. (2017). Cultural resilience: the production of rural community heritage, digital archives and the role of volunteers. *Journal of Rural Studies*, 54, p. 459-468
- Beirman, D. & Upadhayaya, P. & Pradhananga, P. & Darcy, S. (2018). Nepal tourism in the aftermath of the April/May 2015 earthquake and aftershocks: repercussions, recovery and the rise of new tourism sectors. *Tourism Recreation Research*, 43, 1-11. Doi: 10.1080/02508281.2018.1501534.
- Beirman, D. (2003). Restoring tourism destinations in crisis: A strategic marketing approach. In R. L. Braithwaite & R.W. Braithwaite (Eds), *CAUTHE 2003: Riding the Wave of Tourism and Hospitality Research* (pp. 1146-1150). Lismore, N.S.W.: Southern Cross University.
- Bhagat, S., Samith Buddika, H.A.D., Kumar Adhikari, R., Shrestha, A., Bajracharya, S., Joshi, R., Singh, J., Maharjan, R., & Wijeyewickrema, A.C. (2018). Damage to cultural heritage structures and buildings due to the 2015 Nepal Gorkha earthquake. *Journal of Earthquake Engineering*, 22(10), pp. 1861-1880. 10.1080/13632469.2017.1309608.
- Bhandari, R. B. & Okada, N., & Knottnerus, J. (2011). Urban Ritual Events and Coping with Disaster Risk a Case Study of Lalitpur, Nepal. *Journal of Applied Social Science*, 5, 10.1177/193672441100500202.
- Bhandari, R.B. (2014). Social capital in disaster risk management; a case study of social capital mobilization following the 1934 Kathmandu valley earthquake in Nepal. *Disaster Prevention and Management: An International Journal*, 23, pp. 314-328, 10.1108/DPM-06-2013-0105.
- Biggs, D., Hall, C. M., & Stoeckl, N. (2012). The resilience of formal and informal tourism enterprises to disasters: reef tourism in Phuket, Thailand. *Journal of Sustainable Tourism*, 20(5), 645-665. <https://doi.org/10.1080/09669582.2011.630080>
- Birkmann, J., Buckle, P., Jaeger, J. Pelling, M. Setiadi, N., Garschagen, M., Fernando, N., & Kropp, J. (2010). Extreme events and disasters: a window of opportunity for change? Analysis of organizational, institutional and political changes, formal and informal responses after mega-disasters. *Natural Hazards*, 55, 637–655. <https://doi.org/10.1007/s11069-008-9319-2>
- Blackman, D., Nakanishi, H., & Benson, A. (2017). Disaster resilience as a complex problem: Why linearity is not applicable for long-term recovery. *Technological Forecasting and Social Change*, 121, 89-98. <https://doi.org/10.1016/j.techfore.2016.09.018>
- Bolin, R., and Stanford, L. (1991). Shelter, housing and recovery: A comparison of US disasters. *Disasters*, 15(1): 24-34.
- Borgatti, S. P., Everett, M. G., & Johnson, J. C. (2013). *Analyzing social networks*. New York, NY: Sage
- Bourdieu, P. (1986) The forms of capital. In J. Richardson (Ed.) *Handbook of Theory and Research for the Sociology of Education* (New York, Greenwood), 241-258.
- Bourdieu, P. Forms of capital. (2018). In *The Sociology of Economic Life*, 3rd ed.; Granovetter, M., Swedberg, M., Eds.; Routledge: New York, NY, USA, pp. 145–161.
- Brouwer, R. & Nhassengo, J. (2006). About Bridges and Bonds: Community Responses to The 2000 Floods in Mabalane District, Mozambique. *Disasters*, 30(2), 234-255.

- Bunghez, C. L. (2016). The importance of tourism to a destination's economy. *Journal of Eastern Europe Research in Business & Economics*, 2016, 1-9.
- Calgaro, E., & Lloyd, K. (2008). Sun, sea, sand and tsunami: Examining disaster vulnerability in the tourism community of Khao Lak, Thailand. *Singapore Journal of Tropical Geography*, 29, 288–306.
- Calgaro, E., Lloyd, K., & Dominey-Howes, D. (2014). From vulnerability to transformation: A framework for assessing the vulnerability and resilience of tourism destinations. *Journal of Sustainable Tourism*, 22(3), 341–360.
- Camilleri, M. A. (2018). The tourism industry: An overview. *Travel marketing, tourism economics and the airline product*, 3-27.
- Chakraborty, S. & Gasparatos, A. (2019). Community values and traditional knowledge for coastal ecosystem services management in the “satoumi” seascape of Himeshima Island, Japan. *Ecosystem Service*, 37.
- Chamlee-Wright, E. L., & Storr, V. H. (2009). 'There's No Place Like New Orleans': Sense of Place and Community Recovery in the Ninth Ward after Hurricane Katrina. *Journal of Urban Affairs*, 31(5), 615-634. Retrieved from <https://ssrn.com/abstract=1711286>
- Chandani, K. C., Karuppanan, S., & Sivam, A. (2019). Importance of Cultural Heritage in a Post-Disaster Setting: Perspectives from the Kathmandu Valley. *Journal of Social and Political Sciences*, 2(2), 429-442. <http://dx.doi.org/10.31014/aior.1991.02.02.82>
- Chang, S. E. (2010). Urban disaster recovery: A measurement framework and its application to the 1995 Kobe earthquake. *Disasters*, 34(2), 303–327. <https://doi.org/10.1111/j.1467-7717.2009.01130.x>
- Chester, D. K., Duncan, A. M., & Speake, J. (2019) Earthquakes, Volcanoes and God: Comparative Perspectives from Christianity and Islam, *GeoHumanities*, 5(2), 444-467, 10.1080/2373566X.2019.1631202
- Chowdhury, M., Prayag, G., Orchiston, C., & Spector, S. (2019). Postdisaster Social Capital, Adaptive Resilience and Business Performance of Tourism Organizations in Christchurch, New Zealand. *Journal of Travel Research*, 58(7), 1209–1226. <https://doi.org/10.1177/0047287518794319>
- Claridge, T. (2004). *Designing social capital sensitive participation methodologies*. Report, Social Capital Research. Brisbane, Australia.
- Claridge, T. (2022). The difference between social capital and cultural capital. *Institute for Social Capital*. Doi: 10.5281/zenodo.8015685
- Clinton, W. (2006). Lessons learned from tsunami recovery: Key propositions for building back better. *Office of the UN Secretary-General's Special Envoy for Tsunami Recovery*. New York, USA.
- Collins, C., & Stockton, C. (2018). The Central Role of Theory in Qualitative Research. *International Journal of Qualitative Methods*, 17(1), <https://doi.org/10.1177/1609406918797475>
- Cope, J. (2005). Researching Entrepreneurship through Phenomenological Inquiry. *International Small Business Journal*, 23(2), 163-189. 10.1177/0266242605050511
- Coppola, D. P. (2007). *Introduction to International Disaster Management*. Burlington, MA: Elsevier.

- Cornell, S. et al. (n.d.). Policy, Natural Hazards, Disasters, and the Emergency Management Cycle. *Pennsylvania State University*. Retrieved from <https://www.e-education.psu.edu/earth107/node/712>
- Cox, R., & Perry, K. (2011). Like a Fish Out of Water: Reconsidering Disaster Recovery and the Role of Place and Social Capital in Community Disaster Resilience. *American Journal of Community Psychology*, 48(3), 395–411. <https://doi.org/10.1007/s10464-011-9427-0>
- Creswell, J. W. (2014). *Research design: Qualitative, quantitative and mixed methods approaches*. Sage.
- Creswell, J.W., & Creswell, J.D. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches* (5th edition.). SAGE Publications, Inc.
- Cross, R., Parker, A., & Sasson, L. (2003). *Networks in the knowledge economy*. New York, NY: Oxford University Press.
- Crotty, M.J. (1996). *Phenomenology and Nursing Research*. W.B. Saunders Company.
- Crotty, M.J. (1998). *The foundations of social research: Meaning and perspective in the research process*. London: Sage.
- Cutter, S. & Emrich, C. (2006). Moral Hazard, Social Catastrophe: The Changing Face of Vulnerability Along the Hurricane Coasts. *Annals of The American Academy of Political and Social Science*, 604, 102-112. 10.1177/0002716205285515.
- Cutter, S. & Finch, C. (2008). Temporal and Spatial Changes in Social Vulnerability to Natural Hazards. *Proceedings of the National Academy of Sciences of the United States of America*, 105, 2301-6. 10.1073/pnas.0710375105.
- Dahdouh-Guebas, F., Jayatissa, L. P., Di Nitto, D., Bosire, J. O., Lo Seen, D., & Koedam, N. (2005). How effective were mangroves as a defence against the recent tsunami? *Current Biology*, 15(12), R443–R447.
- Dahles, H. & Susilowati, T. (2015). Business resilience in times of growth and crisis. *Annals of Tourism Research*. 51. 10.1016/j.annals.2015.01.002.
- Daly, P. & Brassard, C. (2011). Aid accountability and participatory approaches in post-disaster housing reconstruction. *Asian Journal of Social Science*, 39(4), 508–533. <https://doi.org/10.1163/156853111X597305>
- Davis, C., Coningham, R., Acharya, K.P. et al. Identifying archaeological evidence of past earthquakes in a contemporary disaster scenario: case studies of damage, resilience and risk reduction from the 2015 Gorkha Earthquake and past seismic events within the Kathmandu Valley UNESCO World Heritage Property (Nepal). *Journal of Seismology* 24, 729–751 (2020). Doi: 10.1007/s10950-019-09890-7
- deMarrais, K. (2004). Qualitative Interview Studies: Learning Through Experience. In K. deMarris & S. D. Lapan (Eds.), *Foundations for Research: Methods of Inquiry in Education and the Social Sciences* (pp. 51-68). Lawrence Erlbaum Associates.
- Department of Archaeology. (2015). *Preliminary list of affected monuments of Nepal by Gorkha Earthquake 2015, Kathmandu, Nepal*.

- Department of Regional Development and Environment. (1990, December). Disaster, Planning and Development: Managing Natural Hazards to Reduce Loss. *Department of Regional Development and Environment Executive Secretariat for Economic and Social Affairs Organization of American States*. Washington, DC. Retrieved from <https://www.oas.org/dsd/publications/unit/oea54e/ch05.htm#:~:text=Notwithstanding%20the%20term%20%22natural%2C%22.area%20is%20a%20hazardous%20event.>
- Devkota, B., Doberstein, B., & Nepal, S. K. (2016). Social Capital and natural disaster: Local responses to 2015 earthquake in Kathmandu. *International Journal of Mass Emergencies and Disasters*, 34(3), 95-122.
- Dewi, C. (2017). Rethinking architectural heritage conservation in post-disaster context. *International Journal of Heritage Studies*, 23(6), pp. 587-600. 10.1080/13527258.2017.1300927.
- Dietch, E. & Corey, C. (2011). Predicting long-term business recovery four years after Hurricane Katrina. *Management Research Review*, 34, 311-324. 10.1108/01409171111116321.
- Doberstein, B., Joakim, E., & Nepal, S.K. (2019). Linking tourism, social/cultural capital, and disaster recovery: Comparative perspectives from Nepal, Indonesia and the Philippines. *Social Sciences and Humanities Research Council of Canada Proposal*.
- Doberstein, B., Nepal, S.K. & Joakim, E. (2018). The intersection of tourism and disaster: post-2004 tsunami recovery in Banda Aceh, Indonesia. *Paper presented at the American Association of Geographers Annual Meeting*. New Orleans, Apr 10-14, 2018.
- Doerfel, M., Lai, C., & Chewing, L. (2010). The Evolutionary Role of Interorganizational Communication: Modeling Social Capital in Disaster Contexts. *Human Communication Research*, 36(2), 125–162. <https://doi.org/10.1111/j.1468-2958.2010.01371.x>
- Donaldson, M.W. (1998). The first ten days emergency response and protection strategies for the Preservation of historic structure. In D.H.R. Spennemann and D.W. Look (Eds.), *Disaster Management Programs for Historic Sites* (pp. 25-30). San Francisco, California: U.S. National Park Service, Western Chapter of the Association for Preservation Technology and Charles Sturt University
- Drotet J, Dominelli L, Alston M, Ersing R, Mathbor G, Wu H (2015) Women rebuilding lives post-disaster: innovative community practices for building resilience and promoting sustainable development. *Gender Development*, 23(3). <https://doi.org/10.1080/13552074.2015.1096040>
- Dynes, R. (2002). *The Importance of Social Capital in Disaster Response*. Retrieved from <https://udspace.udel.edu/bitstream/handle/19716/292/PP%20327.pdf?sequence=1>
- Easterby-Smith, M., Thorpe, R., & Lowe, A. (1991). *Management research: An introduction*. London, UK: Sage.
- Eilat, Y., & Einav, L. (2004). Determinants of international tourism: a three-dimensional panel data analysis. *Applied Economics*, 36(12), 1315-1327.
- Eisenhardt, K. M. (1989). Building theories from case study research. *Academy of Management Review*, 14(4), 532:550.

- Elliott, J. R., Haney, T. J. & Sams-Abiodun, P. (2010). Limits to Social Capital: Comparing Network Assistance in Two New Orleans Neighborhoods Devastated by Hurricane Katrina. *The Sociological Quarterly*, 51(4), 624-648. [10.1111/j.1533-8525.2010.01186.x](https://doi.org/10.1111/j.1533-8525.2010.01186.x)
- Erdelj, M., Król, M., & Natalizio, E. (2017). Wireless Sensor Networks and Multi-UAV Systems for Natural Disaster Management. *Computer Networks*, 124 (1). doi: 10.1016/j.comnet.2017.05.021.
- Fabbricatti, K., Boissenin, L., & Citoni, M. (2020). Heritage community resilience: towards new approaches for urban resilience and sustainability *City.Territ. Archit.*, 7 (1) (2020), pp. 1-20.
- Falk, M.L. (2010). Recovery and Buddhist practices in the aftermath of the Tsunami in Southern Thailand. *Religion*, 40, 96-103. <https://doi.org/10.1016/j.religion.2009.12.002>
- Faulkner, B., & Vikulow, S. (2001). Katherine, washed out one day, back on track the next: A postmortem of a tourism disaster. *Tourism Management*, 22, 331–344.
- Fernandez, G., & Ahmed, I. (2019). "Build back better" approach to disaster recovery: Research trends since 2006. *Progress in Disaster Science*, 1(100003). Doi: 10.1016/j.pdisas.2019.100003.
- Field, J. (2003). *Social capital*. Routledge.
- Fouseki, K. & Nicolau, M. (2018). Urban heritage dynamics in ‘heritage-led regeneration’: towards a sustainable lifestyles approach. *Historical Environmental Policy Practice*, 9 (3–4), pp. 229-248.
- Freeman L. C. (2004). *The development of social network analysis: A study in the sociology of science*. Vancouver, BC: Empirical Press.
- Fukuyama, F. (1997). Social capital and the modern capitalist economy: Creating a high trust workplace. *Stern Business Magazine*, 4(1).
- Ganapati, N. E. (2009). Rising From The Rubble: Emergence of Place-Based Social Capital in Golcuk, Turkey. *International Journal of Mass Emergencies and Disasters*, 27(2), 127-166.
- Ganapati, N. E. (2012, March 13). In Good Company: Why Social Capital Matters for Women during Disaster Recovery. *Public Administration Review*, 72(3), p. 419-427. <https://doi.org/10.1111/j.1540-6210.2011.02526.x>
- Ghahramani, L., McArdle, K., & Fatorić, S. (2020). Minority community resilience and cultural heritage preservation: a case study of the gullah geechee community. *Sustainability*, 12 (6).
- Ghimire, H.L. (2015). Disaster management and post-quake impact on tourism in Nepal. *Journal of Tourism and Hospitality*, 7, 37–57.
- Glaesser, D. (2006). *Crisis Management in the tourism industry*. London: Routledge.
- Gómez-Ullate, M., Rieutort, L., Kamara, A., Santos, A.S., Pirra, A., Solís, M.G. (2020). Demographic challenges in rural Europe and cases of resilience based on cultural heritage management: a comparative analysis in Mediterranean countries inner regions. *Eur. Country.*, 12 (3), 408-431
- Goulden, M. C., Adger, W. N., Allison, E. H., & Conway, D. (2013). Limits to Resilience from Livelihood Diversification and Social Capital in Lake Social–Ecological Systems. *Annals of the Association of American Geographers*, 103(4), 906-924. <https://doi.org/10.1080/00045608.2013.765771>

- Government of Nepal. (2015). *Nepal Earthquake 2015: Post Disaster Needs Assessment*. Retrieved from <https://www.worldbank.org/content/dam/Worldbank/document/SAR/nepal/PDNA%20Volume%20A%20Final.pdf>
- Gray, D. (2013). *Doing research in the real world* (3rd ed.). Sage Publications, Inc
- Groenewald, T. (2004). A phenomenological research design illustrated. *International Journal of Qualitative Methods*, 3(1).
- Guba E. G., & Lincoln, Y. S. (1981). *Effective Evaluation: Improving the Usefulness of Evaluation Results Through Responsive and Naturalistic Approaches*. San Francisco: Jossey-Bass Publishers.
- Guo, Y., Zhang, J., Zhang, Y., & Zheng, C. (2018). Examining the relationship between social capital and community residents' perceived resilience in tourism destinations. *Journal of Sustainable Tourism*, 26(6), 973–986. <https://doi.org/10.1080/09669582.2018.1428335>
- Haines, V. A., Hurlbert, J. S., & Beggs, J. J. (1996). Exploring the determinants of support provision: provider characteristics, personal networks, community contexts, and support following life events. *Journal of Health and Social Behavior*, 37(3), 252–264.
- Hale, J., Irish, A., Caolan, M., Clark, J. K., Inwood, S., Jablonski, B. B. R., & Johnson, T. (2023). A systematic review of cultural capital in U.S. community development research. *Journal of Rural Studies*, 103, 1-11. Doi: 10.1016/j.jrurstud.2023.103113
- Hall, C. M., Prayag, G., & Amore, A. (2018). *Tourism and Resilience: Individual, Organisational and Destination Perspectives*. Bristol, UK: Channel View.
- Hall, M. C. (2010). Crisis events in tourism: subjects of crisis in tourism. *Current Issues in Tourism*, 13(5), 401–417. <https://doi.org/10.1080/13683500.2010.491900>
- Hartley, J. F. (1994). Case studies in organisational research. In C. Cassell & G. Symon (Eds.), *Qualitative methods in organisational research* (pp. 208-229). London: Sage.
- Hartmann, R. (1988). Combining field methods in tourism research. *Annals of Tourism Research*, 15(1), 88-105.
- Hawkins, R. & Maurer, K. (2010). Bonding, Bridging and Linking: How Social Capital Operated in New Orleans Following Hurricane Katrina. *British Journal of Social Work*, 40, 1777-1793. 10.1093/bjsw/bcp087
- Hemachandra K, Amaratunga D, Haigh R (2018) Role of women in disaster risk governance. *Procedia Engineering* 212: 1187–1194, ICBR, Bangkok November 27–29, 2017
- Henstra, D., P. Kovacs, G. McBean, and R. Sweeting. (2004). Background paper on disaster resilient cities. *Institute for Catastrophic Loss Reduction*. Toronto, ON.
- Holloway, I. & Todres, L. (2003). The status of method: Flexibility, Consistency and Coherence. *Qualitative Research*, 3(3), 345-357. <https://doi.org/10.1177/1468794103033004>
- Holtorf. (2018). Embracing change: how cultural resilience is increased through cultural heritage. *World Archeology*, 50 (4), p. 639-650.
- Horwich, G. (2000). Economic lessons of the Kobe earthquake. *Economic Development and Cultural Change*, 48(3), 521-542. <https://doi.org/10.1086/452609>

- Hurlbert, J. S., Haines, V. A., & Beggs, J. J. (2000). Core Networks and Tie Activation: What Kinds of Routine Networks Allocate Resources in Nonroutine Situations? *American Sociological Review*, 65(4), 598–618. <https://doi.org/10.2307/2657385>
- Huybers, T. (2007). *Tourism in developing countries*. Edward Elgar Publishing.
- Hycner, R. H. (1985). Some guidelines for the phenomenological analysis of interview data. *Human Studies*, 8(3), 279–303.
- Hystad, P.W. & Keller, P.C. (2008). Towards a destination tourism disaster management framework: Long-term lessons from a forest fire disaster. *Tourism Management*, 29(1), 151-162.
- Ichinosawa, J. (2006). Reputational disaster in Phuket: The secondary impact of the tsunami on inbound tourism. *Disaster Prevention and Management*, 15(1), 111–123. <https://doi.org/10.1108/09653560610654275>
- Ignacio, J., & Lopez-Sanchez, Y. (2011). Tourism: Analysis of a Global Phenomenon from a Perspective of Sustainability. In Pachura, P. (Ed.), *The Systemic Dimension of Globalization* (pp. 267–288). doi: 10.5772/17233
- International Strategy for Disaster Reduction [ISDR]. (2008, September). *Climate Change and Disaster Risk Reduction*. Retrieved from <https://eird.org/publicaciones/Climate-Change-DRR.pdf>
- Islam, R. & Walkerden, G. (2014). How bonding and bridging networks contribute to disaster resilience and recovery on the Bangladeshi coast. *International Journal of Disaster Risk Reduction*, 10, 281–291.
- Jenkins, C. (1982). The effects of scale in tourism projects in developing countries. *Annals Of Tourism Research*, 9(2), 229-249. doi: 10.1016/0160-7383(82)90047-0
- Jeong, S. (2008). Assessing social capital and community involvement: Social network analysis for the sustainable Amish community tourism development. *International Bibliography of the Social Sciences*.
- Jiang, Y., & Ritchie, B. (2017). Disaster collaboration in tourism: Motives, impediments and success factors. *Journal of Hospitality and Tourism Management*, 31, 70–82.
- Joakim, E. (2013). Resilient Disaster Recovery: A Critical Assessment of the 2006 Yogyakarta, Indonesia Earthquake using a Vulnerability, Resilience and Sustainable Livelihoods Framework. *UWSpace*. <http://hdl.handle.net/10012/7315>
- Joakim, E. (2013). *Resilient Disaster Recovery: A Critical Assessment of the 2006 Yogyakarta, Indonesia Earthquake using a Vulnerability, Resilience and Sustainable Livelihoods Framework*. (Doctoral Dissertation) University of Waterloo, Waterloo, Canada.
- Joakim, E., & White, R. (2015). Exploring the Impact of Religious Beliefs, Leadership, and Networks on Response and Recovery of Disaster-affected Populations: A Case Study from Indonesia. *Journal of Contemporary Religion*, 30(2), 193–212. <https://doi.org/10.1080/13537903.2015.1025538>
- Joakim, E.P., & Wismer, S.K. 2015. Livelihood recovery after disaster. *Development in Practice*, 25(3), 401–418. DOI: 10.1080/09614524.2015.1020764

- Jones, T.W. (2016). Evolving approaches to volcanic tourism crisis management: An investigation of long-term recovery models at Toya-Usu Geopark. *Journal of Hospitality and Tourism Management*, 28, 31-40.
- Jónsdóttir, A.A. (2011). *Impact of Eyjafjallajökull on tourism and international flights*. Retrieved from <https://www.semanticscholar.org/paper/Impact-of-Eyjafjallaj%C3%B6kull-on-tourism-and-flights-J%C3%B3nsd%C3%B3ttir/056efd0a607b6cb8d012c2b982b2d78aa68763c4>
- Kaniasty, K., & Norris, F. H. (1993). A test of the social support deterioration model in the context of natural disaster. *Journal of personality and social psychology*, 64(3), 395–408. <https://doi.org/10.1037//0022-3514.64.3.395>
- Kapucu, N., & Garayev, V. (2011) Collaborative Decision-Making in Emergency and Disaster Management. *International Journal of Public Administration*, 34(6), 366–375, DOI: 10.1080/01900692.2011.561477
- Kennedy M., Gonick S., Meische H., Rios J., Errett N. (2019). Building back better: Local health department engagement and integration of health promotion into Hurricane Harvey recovery planning and implementation. *International Journal of Environmental Research and Public Health*, 16(3), 1–12. <https://doi.org/10.3390/ijerph16030299>
- Kennedy, J., Ashmore, J., Babister, E., & Kelman, I. (2008). The meaning of “build back better”: evidence from post-tsunami aceh and sri lanka. *Journal of Contingencies and Crisis Manage*, 16 (1), 24–36, 10.1111/j.1468-5973.2008.00529.x
- Kilduff, M., & Tsai, W. (2003). *Social networks and organizations*. New York, NY: Sage.
- Kim, H., & Marcouiller, D.W. (2015). Considering disaster vulnerability and resiliency: The case of hurricane effects on tourism-based economies. *The Annals of Regional Science*, 54(3), 945–971. <https://doi.org/10.1007/s00168-015-0707-8>
- Kim, H., & Marcouiller, D.W. (2015). Considering disaster vulnerability and resiliency: The case of hurricane effects on tourism-based economies. *The Annals of Regional Science*, 54(3), 945–971. <https://doi.org/10.1007/s00168-015-0707-8>
- Kim, J. K., & Park, S.-H. (2016). A study of the negotiation factors for Korean tourists visiting Japan since the Fukushima nuclear accident using Q-methodology. *Journal of Travel & Tourism Marketing*, 33(5), 770–782.
- Kulatunga U (2010) Impact of culture towards disaster risk reduction. *International Journal of Strategy Prop Management*, 14:304–313.
- LaLone, M. B. (2012, November 28). Neighbors Helping Neighbors: An Examination of the Social Capital Mobilization Process for Community Resilience to Environmental Disasters. *Journal of Applied Social Science*, 6(2), 209-237. 10.1177/1936724412458483
- Langenbach R. (2001). A rich heritage host: the Bhuj, India earthquake. *Cultural Resource Management*, 24(8), 30-35.
- Lashua, B. D. (2015). One Day on Earth: Featuring Social Justice in Case Study Research. In C. W. Johnson & D. C. Parry (Eds.), *Fostering Social Justice Through Qualitative Research: A Methodological Guide* (pp. 161-189). Routledge.

- Lawther, P. (2009). Community involvement in post-disaster housing reconstruction – case study of the British Red Cross Maldives recovery program. *International Journal of Strategic Property Management*, 13(2), 153–169. <https://doi.org/10.3846/1648-715X.2009.13.153-169>
- Lennon, J. J., & Foley, M. (1999). Interpretation of the Unimaginable: The U.S. Holocaust Memorial Museum, Washington, D.C., and “Dark Tourism.” *Journal of Travel Research*, 38(1), 46–50. <https://doi.org/10.1177/004728759903800110>
- Levy, M., & Powell, P. (2005). Strategies for growth in SMEs: The role of information and information systems. *Elsevier Butterworth-Heinemann Information Systems Series*. Oxford: Elsevier Butterworth Heinemann.
- Lin, N. (2001). *Social capital: A theory of social structure and action*. Cambridge, England: Cambridge University Press.
- Lloyd-Jones, T. (2006). Mind the Gap! Post-disaster reconstruction and the transition from humanitarian relief. *Summary Report for the Royal Institution of Chartered Surveyors by the Max Lock Centre*. London: University of Westminster.
- Lo, A. Y. & Cheung, T. O. (2016). Geographies of Social Capital: Catastrophe Experience, Risk Perception, and the Transformation of Social Space in Postearthquake Resettlements in Sichuan, China. *Annals of the American Association of Geographers*, 106(4), 874-890, <https://doi.org/10.1080/24694452.2016.1159502>
- Lyotard, J-F. (1991). *Phenomenology*. State University of New York Press.
- Löw, P. (2019). *The natural disasters of 2018 in figures*. Munich RE. Retrieved from <https://www.munichre.com/topics-online/en/climate-change-and-natural-disasters/naturaldisasters/the-natural-disasters-of-2018-in-figures.html#:~:text=The%20Munich%20Re%20NatCatSERVICE%20registered,of%20heat%2C%20cold%20and%20wildfire>.
- Ma, H., Chiu, Y.-h., Tian, X., Zhang, J., & Guo, Q. (2020). Safety or Travel: Which Is More Important? The Impact of Disaster Events on Tourism. *Sustainability*, 12(3038), 1-12. <http://dx.doi.org/10.3390/su12073038>
- Ma, H., Chiu, Y.-h., Tian, X., Zhang, J., & Guo, Q. (2020). Safety or Travel: Which Is More Important? The Impact of Disaster Events on Tourism. *Sustainability*, 12(3038), 1-12. <http://dx.doi.org/10.3390/su12073038>
- Mackee, J., Haugen, H.A. and Askew, L. (2014). Recovering cultural built heritage after natural disasters. *International Journal of Disaster Resilience in the Built Environment*, 5(2), 202-212.
- Mahdi, S. (2012). Factors determining the movements of internally displaced persons (IDPs) in Aceh, in Reid, A.J.S., Daly, P. and Feener, R.M. (Eds), *From the Ground up: Perspectives on Post Tsunami and Post-Conflict Aceh*, ISEAS–Yusof Ishak Institute.
- Maio, R., Ferreira, T.M. & Vicente, R. (2017). A critical discussion on the earthquake risk mitigation of urban cultural heritage assets. *International Journal of Disaster Risk Reduction*, 27, 239-247.
- Mair, J., Ritchie, B.W., & Walters, G. (2016). Towards a research agenda for post-disaster and postcrisis recovery strategies for tourist destinations: a narrative review. *Current Issues in Tourism*, 19(1).

- Mardiasmo, A. & Barnes, P. (2015). Community response to disasters in Indonesia: Gotong Royong; a double edged-sword. In Barnes, P & Goonetilleke, A (Eds.) *Proceedings of the 9th Annual International Conference of the International Institute for Infrastructure Renewal and Reconstruction*. Queensland University of Technology, Australia, pp. 301-308.
- Masud-All-Kamal, M., & Monirul Hassan, S. (2018). The link between social capital and disaster recovery: evidence from coastal communities in Bangladesh. *Natural Hazards*, 93(3), 1547–1564. <https://doi.org/10.1007/s11069-018-3367-z>
- Mathbor, G. M. (2007). Enhancement of community preparedness for natural disasters: The role of social work in building social capital for sustainable disaster relief and management. *International Social Work*, 50(3), 357–369. <https://doi.org/10.1177/0020872807076049>
- Mathison, S. (2005). *Encyclopedia of evaluation*. Sage Publications, Inc.
- Maynard, M. (1994). Methods, practice and epistemology: The debate about feminism and research. In M. Maynard & J. Purvis (Eds.), *Researching Women's Lives from a Feminist Perspective* (pp. 10-26). Taylor & Francis.
- Merriam, S. B. (2009). *Qualitative research: A guide to design and implementation* (2nd ed.). San Francisco, CA: Jossey-Bass.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). Thousand Oaks, CA: SAGE.
- Ministry of Foreign Affairs. (n.d.). *Nepal Profile*. Retrieved from <https://mofa.gov.np/nepal-profile-updated/>
- Misra, S., Goswami, R., Mondal, T., & Jana, R. (2017). Social networks in the context of community response to disaster: Study of a cyclone-affected community in Coastal West Bengal, India. *International Journal of Disaster Risk Reduction*, 22, 281-296. <https://doi.org/10.1016/j.ijdrr.2017.02.017>
- Muskat, B., Nakanishi, H., & Blackman, D. A. (2014). Integrating tourism into disaster recovery management. *Tourism Crisis and Disaster Management in Asia-Pacific*, 97-115.
- Nakagawa, Y., & Shaw, R. (2004). Social capital: A missing link to disaster recovery. *International Journal of Mass Emergencies and Disasters*, 22, 5-34.
- National Research Council. (2006). *Facing Hazards and Disasters: Understanding Human Dimensions*. National Academies Press: Washington, D.C. <https://doi.org/10.17226/11671>.
- Natural Resources Canada. (2018, October 19). Earthquake Magnitude Scales. *Government of Canada*. Retrieved from <https://earthquakescanada.nrcan.gc.ca/info-gen/scales-echelles/magnitude-en.php>
- Neef, A., & Grayman, J. (2018). *The Tourism-Disaster-Conflict Nexus*. Emerald Publishing Limited.
- Neef, A., & Grayman, J. (2018). *The Tourism-Disaster-Conflict Nexus*. Emerald Publishing Limited.
- Neef, A., Panyakotkaew, A., & Elstner, P. (2015). Post-tsunami recovery and rehabilitation of small enterprises in Phang Nga Province, southern Thailand. In R. Shaw (Ed.), *Recovery from the Indian Ocean tsunami: A ten-year journey* (pp. 487–503). Tokyo: Springer.

- Norris, F. H., Friedman, M. and Watson, P. (2002). 60,000 disaster victims speak: Part II. Summary and implications for the disaster mental health research. *Psychiatry*, 65, 240–260.
- Norris, F.H., Stevens, S.P., Pfefferbaum, B., Wyche, K.F. & Pfefferbaum, R.L. (2008). Community Resilience as a Metaphor, Theory, Set of Capacities, and Strategy for Disaster Readiness. *American Journal of Community Psychology*, 41(1), 127–150. <https://doi.org/10.1007/s10464-007-9156-6>
- Oppermann, M., & Kye-Sung, C. (1997). Tourism in developing countries. *International Thomson Business Press*.
- Orchiston, C. (2013). Tourism Business Preparedness, Resilience and Disaster Planning in a Region of High Seismic Risk: The Case of the Southern Alps, New Zealand. *Current Issues in Tourism*, 16(5), 477–94.
- Page, S. (2009). Tourism today: Why is it a global phenomenon embracing all our lives? In S. Page (Ed.), *Tourism Management* (3rd ed.) (pp. 3–34). *Routledge*. <https://doi.org/10.4324/9780080879369>
- Partelow, S. (2021). Social capital and community disaster resilience: post-earthquake tourism recovery on Gili Trawangan, Indonesia. *Sustainability Science*, 16(1), 203–218. <https://doi.org/10.1007/s11625-020-00854-2>
- Patterson, M. S., Prochnow, T., Richardson, R. G., & Jackson, K. P. (2020). Using network analysis to conduct a system-wide program evaluation within a university. *Evaluation and Program Planning*, 79, 101783–. <https://doi.org/10.1016/j.evalprogplan.2020.101783>
- Patton, M. (2002). *Qualitative research and evaluation methods* (3rd. ed.). SAGE.
- Patton, M. Q. (1987). *How to use qualitative methods in evaluative research*. London: Sage.
- Pelling, Mark & High, Chris. (2005). Understanding Adaptation: What Can Social Capital Offer Assessments of Adaptive Capacity?. *Global Environmental Change*. 15. 308-319. 10.1016/j.gloenvcha.2005.02.001.
- Philips, B. (2002). Qualitative methods and disaster research. In R.A. Stallings (Eds.), *Methods of Disaster Research* (pp. 194–211). Xlibris, Philadelphia, PA.
- Pikkemaat, B. & Peters, M. (2006). Towards the Measurement of Innovation—A Pilot Study in the Small and Medium Sized Hotel Industry. *Journal of Quality Assurance in Hospitality & Tourism*, 6(3-4), 89-112. 10.1300/J162v06n03_06
- Pine, J.C. (2009). *Natural hazards analysis: Reducing the impacts of disasters*. CRC Press, Taylor & Francis Group, New York.
- Ponelis, S. R. (2015). Using interpretive qualitative case studies for exploratory research in doctoral studies: A case of Information Systems research in small and medium enterprises. *International Journal of Doctoral Studies*, 10, 535-550. Retrieved from <http://ijds.org/Volume10/IJDSv10p535-550Ponelis0624.pdf>
- Prieur, A. & Savage, M. (2011). Updating Cultural Capital Theory: A Discussion Based on Studies in Denmark and in Britain. *Poetics*, 39. 10.1016/j.poetic.2011.09.002.
- Putnam, R.D. (1993). The Prosperous Community: Social Capital and Public Life. *The American Prospect*. (13), 35-42.

- Rahill, G., Ganapati, N., Clérismé, J., & Mukherji, A. (2014). Shelter recovery in urban Haiti after the earthquake: the dual role of social capital. *Disasters*, 38(s1), S73–S93. <https://doi.org/10.1111/disa.12051>
- Ravankhah, M., Chmutina, K., Schmidt, M., & Bosher, L. (2017). Integration of Cultural heritage into disaster risk management: challenges and opportunities for increased disaster Resilience. *Going beyond: Perceptions of sustainability in heritage studies*, Springer, Cham, 307-321.
- Reeves, S., Albert, M., Kuper, M., & Hodges, B.D. (2008). Qualitative Research: Why Use Theories in Qualitative Research? *British Medical Journal*, 337(7670), 631–634. <https://doi.org/10.1136/bmj.a949>
- Ritchie, B. W. (2008). Tourism disaster planning and management: From response and recovery to reduction and readiness. *Current Issues in Tourism*, 11(4), 315–348. <https://doi.org/10.2167/cit0389.0>
- Robinson, L. & Jarvie, J.K. (2008). Post-disaster community tourism recovery: the tsunami and Arugam Bay, Sri Lanka. *Disasters*, 32(4), 631-645.
- Robison, L., Schmid, A., & Siles, M. (2002). Is Social Capital Really Capital? *Review of Social Economy*, 60(1), 1–21. <https://doi.org/10.1080/00346760110127074>
- Rosselló, J., Becken, S., & Santana-Gallego, M. (2020). The effects of natural disasters on international tourism: A global analysis. *Tourism Management*, 79, 104080. Doi: 10.1016/j.tourman.2020.104080
- Rossetti, G. (2020) *Literary Festival Participation and the Development of Cultural Capital: An Analysis of One Irish and One Italian Case*, Doctoral Thesis, Technological University Dublin. 10.21427/dk93-yh07
- Runyan, Rodney. (2006). Small Business in the Face of Crisis: Identifying Barriers to Recovery from a Natural Disaster 1. *Journal of Contingencies and Crisis Management*. 14. 10.1111/j.1468-5973.2006.00477.x.
- Samuels, A. (2010). Remaking Neighbourhoods in Banda Aceh: Post-Tsunami Reconstruction of Everyday Life. *Earthscan*.
- Sanyal, S. & Routray, J. (2016). Social capital for disaster risk reduction and management with empirical evidences from Sundarbans of India. *International Journal of Disaster Risk Reduction*, 19. 10.1016/j.ijdrr.2016.08.010.
- Saraceno, C. (2014). *Do we need capital accounts for culture?* Retrieved from <https://www.oecd.org/statistics/measuring-economic-social-progress/Saraceno.pdf>
- Schipper, L., Merli, M., & Nunn, P. (2014). *How religion and belief influence perceptions of and attitudes towards risk*. In World disaster report: Focus on culture and risk 2014, ed. T. Cannon, L. Schipper, G. Bankoff, and F. Krüger, 36–63. Geneva: International Federation and Red Crescent Societies.
- Schlehe, J. (2008). Cultural politics of natural disasters: Discourses on volcanic eruptions in Indonesia. Culture and the Changing Environment: Uncertainty, Cognition, and Risk Management. *Cross-Cultural Perspective*, 275-299.

- Schwandt, T. S. (2007). *The Sage dictionary of qualitative inquiry* (3rd ed). Thousand Oaks, CA: SAGE.
- Scott, J. (2012). *Social network analysis* (3rd ed.). Thousand Oaks, CA: Sage.
- Seville, E., Van Opstal, D., & Vargo, J. (2015). A Primer in Resiliency: Seven Principles for Managing the Unexpected. *Global Business and Organizational Excellence*, 34(3), 6–18.
- Singh, A. A. (2015). Leaning into the Ambiguity of Liberation: Phenomenology for Social Justice. In C. W. Johnson & D. C. Parry (Eds.), *Fostering Social Justice Through Qualitative Research: A Methodological Guide* (pp. 161-189). Routledge.
- Solecki, W. D., & Michaels, S. (1994). Looking through the postdisaster policy window. *Environmental Management*, 18, 587–595. <https://doi.org/10.1007/BF02400861>
- Spennemann, D. (1999). Cultural heritage conservation during emergency management: luxury or necessity? *International Journal of Public Administration*, 22(6), 745.
- Spennemann, D.H.R and Graham, K. (2007). The importance of heritage preservation in natural disaster situations. *International Journal of Risk Assessment and Management*, 7(6/7).
- Stake R. E. (1994). Case Studies. In N. K. Denzin and Y. S. Lincoln (eds). *Handbook of Qualitative Research*. London: Sage.
- Stake, R. E. (2005). Qualitative case studies. In N. K. Denzin & Y. S. Lincoln (Eds.), *The Sage handbook of qualitative research* (3rd Ed.) (p. 433–466). Thousand Oaks, CA: SAGE.
- Stovel, H. (1998). Risk Preparedness: A Management manual for World Cultural Heritage, Rome, Italy. *International Centre for the Study of the Preservation and Restoration of Property*.
- Strickland-Munro, J., Allison, H. & Moore, S. (2010). Using resilience concepts to investigate the impacts of protected area tourism on communities. *Annals of Tourism Research*, 37, 499-519. 10.1016/j.annals.2009.11.001.
- Tarlow, P. (2021). Tourism Tidbits: Dealing With Natural Disasters: The Before and The After. *Hospitality Net*. Retrieved from <https://www.hospitalitynet.org/opinion/4106816.html>
- Thapa, V., & Pathranarakul, P. (2019). Gender inclusiveness in disaster risk governance for sustainable recovery of 2015 Gorkha Earthquake, Nepal. *International Journal of Disaster Risk Reduction*, 34, 209-219. <https://doi.org/10.1016/j.ijdr.2018.11.019>
- Thomas, G. (2011). *How to do your case study: A guide for students and researchers*. London, UK: SAGE.
- Throsby, D. (1999). Cultural capital. *Journal of Cultural Economics*, 23, 3-12. <https://doi.org/10.1023/A:1007543313370>
- UNESCO (2015a). Tangible cultural heritage. Retrieved from <http://www.unesco.org/new/en/cairo/culture/tangible-cultural-heritage>
- UNESCO (2015b). Intangible cultural heritage. Retrieved from <http://www.unesco.org/new/en/cairo/culture/intangible-cultural-heritage>
- UNESCO. (n.d.). *What is Intangible Cultural Heritage?* Retrieved from <https://ich.unesco.org/en/what-is-intangible-heritage-00003>

- United Nations Educational, Scientific and Cultural Organization [UNESCO]. (2023). *Kathmandu Valley*. Retrieved from <https://whc.unesco.org/en/list/121/>
- United Nations International Children's Emergency Fund [UNICEF]. *Nepal Multidimensional Poverty Index 2021: Report*. Retrieved from <https://www.unicef.org/nepal/reports/nepal-multidimensional-poverty-index-2021-report>
- United Nations International Strategy for Disaster Risk [UNISDR]. (2009). *UNISDR Terminology on Disaster Risk Reduction*. Geneva: UN/ISDR. Retrieved from <https://www.undrr.org/publication/2009-unisdr-terminology-disaster-risk-reduction>
- United Nations World Tourism Organization [UNWTO]. (2008). *GLOSSARY OF TOURISM TERMS*. Retrieved from <https://www.unwto.org/glossary-tourism-terms>
- United Nations. (2007). *Terminology. The United Nations Office for Disaster Risk Reduction*. Retrieved from <http://www.unisdr.org/we/inform/terminology>
- Wang Y, Zhu Y, Qi S (2017) Ethnic groups differences in domestic recovery after the catastrophe: a case study of the 2008 magnitude 7.9 earthquake in China. *International Journal of Environment Resource Public Health*, 14:590. <https://doi.org/10.3390/ijerph14060590>
- Wardekker, A., Nath, S., & Handayaningsih, T. U. (2023). The interaction between cultural heritage and community resilience in disaster-affected volcanic regions. *Environmental Science & Policy*, 145, 116-128. Doi: 10.1016/j.envsci.2023.04.008.
- Wasserman, S., & Faust, K. (1994). *Social network analysis*. Cambridge, England: Cambridge University Press. <https://doi.org/10.1017/CBO9780511815478>
- White, R. S. (2009). Natural Disasters: Acts of God or Results of Human Folly? Ed. Robert S. White. *Creation in Crisis: Christian Perspectives on Sustainability*. London: SPCK. 102–21.
- Wisner, B., Blaikie, P., Cannon, T., & Davis, I. (2014). *At Risk: Natural hazards, people's vulnerability and disasters* (2nd ed.). London: Routledge.
- Wong, P. P. (2012). Impacts, recovery and resilience of Thai tourist coasts to the 2004 Indian Ocean Tsunami. *Geological Society, London, Special Publications*, 361(1), 127–138.
- Woolcock, M. (2001). The pace of social capital in understanding social and economic outcomes. *Canadian Journal of Policy Research*, 2(1), 1-17.
- World Bank. (2009). *Building Resilient Communities*. World Bank, Washington, DC.
- World Bank. (2015). *Data: Nepal*. Retrieved from <http://data.worldbank.org/country/nepal>
- World Bank. (2023). *GNI per capita, PPP (current international \$) - Nepal*. Retrieved from <https://data.worldbank.org/indicator/NY.GNP.PCAP.PP.CD?locations=NP>
- World Travel & Tourism Council. (2015). *Travel and Tourism Economic Impact, 2015*. Nepal: WTTC.
- World Travel and Tourism Council [WTTC]. (2023). *Economic Impact Research*. Retrieved from <https://wttc.org/research/economic-impact>
- Yin, R. K. (2003). *Case study research: Design and methods* (3rd ed.). Thousand Oaks, CA: SAGE.
- Yin, R. K. (2009). *Case study research: Design and methods* (4th ed.). London, UK: SAGE.

Appendix A – Interview Guide

Introduce the research team.

Introduce the research project and the participants involvement. Have the participant read the consent form or they will have the consent form read to them. Get signature or verbal consent.

Interview Information

Date of Interview:

City Name:

Locality Name:

Participant ID (determined before interview):

Demographic Information

The first set of questions are about your demographic information. We are asking these questions to provide a deeper context to the research, such as seeing trends between similar recovery tactics within and/or between religions, genders, castes, occupations, etc. This information may also show that certain minority groups are excluded in the disaster recovery process. If there are any questions that you do not wish to answer, please let me know and I will move on. When the results are reported we will be reporting this information without any personal details or connectors so that your identity will remain confidential.

Age:

Gender:

Religion:

Caste:

Current Occupation:

Education Level:

Contextual Questions

- How long have you lived in Kathmandu, Nepal?
- What was your experience with the 2015 Gorkha Earthquake?
 - Please describe in more detail
 - Probe: How did the 2015 Gorkha Earthquake impact your job?
 - Explain the impact it caused

- Probe: How did the 2015 Gorkha Earthquake impact your personal/family life?
 - Why was this the case?

Cultural Capital Questions

Embodied State (intangible heritage - the traditions or living expressions inherited from our ancestors and passed on to our descendants, such as oral traditions, performing arts, social practices, rituals, festive events, knowledge, and practices concerning nature and the universe or the knowledge and skills to produce traditional crafts)

- After the earthquake, did you turn to intangible heritage to help you personally?
 - How did tangible heritage help you personally?
 - Why was this beneficial?
- After the earthquake, did turning to intangible heritage hinder your personal recovery?
 - How did intangible heritage hinder you personally?
 - Why was this the case?
- Did intangible heritage help your business recover after the 2015 Earthquake?
 - How did tangible heritage help your business recover?
 - Why was this beneficial?
- Did intangible heritage hinder your business from recovering after the 2015 Earthquake?
 - How did tangible heritage hinder your business' recovery?
 - Why was this problematic?

Objectified State (tangible heritage - buildings and historic places, monuments, artifacts, etc., which are considered worthy of preservation for the future)

- After the earthquake, did you turn to tangible heritage to help you personally?
 - How did tangible heritage help you personally?
 - Why was this beneficial?
- After the earthquake, did tangible heritage hinder your personal recovery?
 - How did tangible heritage hinder you personally?
 - Why was this the case?
- Did tangible heritage help your business recover after the 2015 Earthquake?
 - How did tangible heritage help your business recover?
 - Why was this beneficial?
- Did tangible heritage hinder your business from recovering after the 2015 Earthquake?
 - How did tangible heritage hinder your business' recovery?
 - Why was this problematic?

Institutional State

- Did any cultural institutions help you or your business in the recovery process? (e.g. Guthi, world heritage sites)
 - How did they help?
 - Why was this beneficial?
- Did any cultural institutions hinder you or your business in the recovery process?

- How did it hinder the recovery?
- Why was this problematic?

Before we end the interview, is there anybody else we should include that helped your business recover after the 2015 earthquake?

Is there anybody else in the community you think we should talk to as they would provide good contextual information?

Do you have any final questions about this research project?

Thank the participant for their time. Review that their identity will remain confidential so that no one will be able to identify their comments. Participants can withdraw their interview recording at any time up until my thesis is published. Hand the participants the appreciation form.

Appendix B – Case Study Narrative Outline

Interview Information

- Date:
- City:
- Locality Name:

Demographic Info

- Participant ID:
- Age:
- Gender:
- Caste:
- Religion:
- Education Level:
- Occupation Category:

General Information

- Added any information on the earthquake and recovery process that may provide context or be helpful in my thesis.

Hinderances

- Hindrance 1 – add quote, if relevant

Recommendations

- Recommendation 1 – add quote, if relevant

Quotable Quotes

- "Quotable Quote 1"

Key Stakeholders

Stakeholder	Role in Recovery	Type of Cultural Capital
Stakeholder 1	X,y,z	e.g. Objectified, Embodied, Institutional, or mix

Appendix C – Non-Identifying Interviewee List

Interviewee ID	Interview Date	Locality	Gender	Age	Caste	Religion	Job Category	Education Level
1	13-Oct-22	Basantapur	male	42	Newar	Buddhism	Government	Masters
2	13-Oct-22	Basantapur	Male	58	Newar	Buddhism	Tourism Entrepreneur	Masters
3	14-Oct-22	Patan	Male	45	Newar	Hinduism	Cultural Expert	Masters
4	14-Oct-22	Patan	Male	45	Newar	Hinduism	Tourism Entrepreneur	Bachelors
5	14-Oct-22	Patan	Female	45	N/A	Islam	Tourism Entrepreneur	Elementary
6	17-Oct-22	Other	Male	42	Brahmin	Hinduism	Government	Masters
7	18-Oct-22	Other	Male	45	Brahmin	Hinduism	Tourism Entrepreneur	Bachelors
8	8-Nov-22	Other	male	61	Brahmin	Hinduism	Academic	PhD
9	8-Nov-22	Other	Male	57	Brahmin	Hinduism	Academic	PhD
10	9-Nov-22	Other	Male	55	Brahmin	Hinduism	Government	Bachelors
11	10-Nov-22	Other	Male	34	Brahmin	Hinduism	Government	Bachelors
12	16-Nov-22	Patan	Male	58	Newar	Buddhism	Cultural Expert	PhD
13	17-Nov-22	Kathmandu	Female	40	Newar	Hinduism	Government	Masters
14	19-Nov-22	Bouddha	Male	48	Chettri	Hinduism	Cultural Expert	Bachelors
15	23-Nov-22	Bhaktapur	Female	52	Newar	Buddhism	Government	Masters
16	24-Nov-22	Bhaktapur	Male	64	Newar	Hinduism	Academic	PhD
17	27-Nov-22	Bouddha	Male	46	Tamang	Buddhism	Tourism Entrepreneur	High School
18	27-Nov-22	Bouddha	Male	46	Gurung	Buddhism	Cultural Expert	High School
19	28-Nov-22	Patan	Male	47	Rai	N/A	Government	Masters
20	29-Nov-22	Pashupatinath	Male	34	Brahmin	Hinduism	Cultural Expert	Masters
21	29-Nov-22	Pashupatinath	Male	57	Brahmin	Hinduism	Cultural Expert	Bachelors
22	29-Nov-22	Pashupatinath	Male	25	Brahmin	Hinduism	Cultural Expert	Bachelors

23	29-Nov-22	Pashupatinath	Female	34	Newar	Hinduism	Tourism Entrepreneur	Elementary
24	11-Dec-22	Bhaktapur	Male	58	Newar	Hinduism	Government	Bachelors
25	12-Dec-22	Kathmandu	Male	68	Chettri	Hinduism	Cultural Expert	PhD
26	13-Dec-22	Kathmandu	Male	47	Brahmin	Hinduism	Government	Masters
27	13-Dec-22	Other	Male	65	N/A	N/A	Academic	PhD
28	14-Dec-22	Patan	Female	46	Newar	Hinduism	Cultural Expert	Masters
29	2-Mar-23	Other	Female	33	N/A	N/A	NGO	Masters
30	28-Nov-22	Patan	Male	39	Chhetri	Hinduism	Tourism Entrepreneur	High School