



New Zealand's specialist land-based university

Lincoln University Digital Thesis

Copyright Statement

The digital copy of this thesis is protected by the Copyright Act 1994 (New Zealand).

This thesis may be consulted by you, provided you comply with the provisions of the Act and the following conditions of use:

- you will use the copy only for the purposes of research or private study
- you will recognise the author's right to be identified as the author of the thesis and due acknowledgement will be made to the author where appropriate
- you will obtain the author's permission before publishing any material from the thesis.

**Contributions by 'foreign tourists' in post-disaster tourism destination
recovery: Langtang National Park following the 2015 Nepal earthquake**

A thesis
submitted in partial fulfilment
of the requirements for the Degree of
Master of Applied Science
(Disaster Risk Management)

at
Lincoln University
by
Sunil Tamang

Lincoln University
2020

Abstract of a thesis submitted in partial fulfilment of the requirements for the
Degree of Master of Applied Science (Disaster Risk Management)

**Contributions by ‘foreign tourists’ in post-disaster tourism destination
recovery: Langtang National Park following the 2015 Nepal earthquake**

by

Sunil Tamang

In the face of increasing numbers of disastrous events, the Sendai Framework for Disaster Risk Reduction emphasised strengthening of resources and capabilities for the least developed countries, small island developing states, and landlocked developing countries to reduce the risk of disasters and to recover after disasters have occurred. To sustain traditional mountain livelihoods of agriculture and animal husbandry, tourism is increasingly considered an avenue for economic diversification, income generation and employment opportunities. Although tourism, when managed sustainably has the potential to contribute to all 17 Sustainable Development Goals (SDGs) and support to build disaster resilient communities, it has been always affected by natural disasters in all settings. In particular, mountainous tourism destinations are mostly affected by earthquakes and their cascading hazards. Nepal suffered a massive loss of lives and infrastructure when two devastating earthquakes of magnitude of 7.8 and 7.3 hit on April 25 and May 12, 2015, respectively. Tourism destinations in protected areas and their surrounding areas (mostly in mountain regions) where 60 percent of foreign tourists travel to engage in nature-based tourism and recreational activities were affected and Langtang National Park, located north of Nepal’s capital was no exception.

While multi-stakeholder participation and collaboration is related to effective and sustainable disaster recovery, participation of tourists, major stakeholders of the tourism industry in disaster recovery of a tourism destination, are not adequately addressed in disaster management related research literature. Therefore, this study aims to explore contributions by foreign tourists in post-disaster tourism destination recovery through a case study of Langtang.

This study used face to face and Skype interviews to conduct 46 semi-structured interviews (34 local residents, seven foreign tourists, one Nepali facilitator and four key informant interviews). The study

findings show that substantial contributions by foreign tourists in addressing local people's post-disaster recovery needs in a tourism destination were embedded in their mutual relationship and connection with host families of a community affected by a disaster. The four foreign tourists typologies: 'active relation tourists', 'passive relation tourists', 'informal group tourists', and 'formal group tourists' used three disaster aid contribution and distribution methods to meet local recovery needs: 1) direct contributions to recipients, 2) contributions facilitated by a medium or facilitator, and 3) contributions involving both a medium and facilitator. While contributions from foreign tourists alone are not sufficient to address reconstruction and recovery needs of all residents in a disaster-affected tourism destination, this study provides valuable insights into leadership roles of community-based organisations in securing a community voice to understand their local reconstruction and recovery needs and coordinating with foreign tourists and other stakeholders in supporting all local residents to meet those needs.

In a nutshell, diverse means of contribution used by foreign tourists embraced flexibility to achieve the urgent reconstruction and recovery needs through both an equality-based approach and an equity-based approach to aid distribution, which collectively complemented more than formal government led disaster recovery initiatives in a tourism destination. The study thus contributes to strengthening theories and practices based on place attachment and linked to the Sustainable Livelihoods Framework in terms of the role of tourism in disaster recovery.

Keywords: Disaster recovery, tourist-host relationship, social capital, informal contributions, sustainable livelihoods framework, place attachment, mountain tourism destination, Langtang, Nepal

Acknowledgements

I am profoundly grateful to my supervisors, Prof. Ken Hughey, and Associate Prof. Hamish Rennie, for their intellectual inputs and thorough supervision. Constructive comments, suggestions, constant motivations, and meaningful discussions with both supervisors were instrumental in completing this research and for my own development as a researcher. I want to extend my sincere gratitude to Prof. David Simmons for continuous guidance and inspiration. Thank you also to Associate Prof. Emma Stewart, for the Social science research methodology (SOCl 602) class, which played an important role in helping me build strong confidence in conducting a qualitative research. Thank you to Dr. Suzanne Vallance, for many insightful discussions on risk and resilience, and on urban, regional and resources planning. Thank you to Dr. Stephen Espiner, for sharing your knowledge on natural resource recreation and tourism. I also thank Prof. Geoff Kerr and Dr. Crile Doscher for their support.

My Master's degree program at Lincoln University was funded by Mingma Norbu Sherpa Memorial Scholarship (MNSMS) 2018-2019. I want to thank the scholarship committee, Lincoln University, WWF-New Zealand, WWF-US Russell E Train Education for Nature Program and the Greater Himalaya Foundation for financial and moral support. I very much appreciate the support of Lisa Choegyal from the MNSMS scholarship committee and Sue Smart, my scholarship advisor at Lincoln University. I also extend many thanks to Dr. Ghana Shyam Gurung, Dr. Hum Bahadur Gurung, Dr. Lhakpa Norbu Sherpa, Dr. Shailendra Thakali, Phurba Sherpa and Ang Rita Sherpa. Thank you to another MNSMS recipient and my excellent friend, Ngawang Thapke Sherpa for his support. I am also thankful to the staff of Lincoln University- Douglas Broughton, Tracey Shields, Caitriona Cameron, and Sarah Tritt.

I am grateful to all the *Langtangpas* and foreign tourists who participated in my research to provide valuable information. In particular, I want to thank "Felix" for sharing and granting permission to use financial data of his organisation.

I am grateful to many people I met at Lincoln- Sonam Tashi dai, Shrota didi, Rebecca didi, Miri didi and family, Chandra dai and family, James, Odeh, Fernan, Theresa, Meisy, Geeta, Honey, Pradeep, Tharanga, Yaa, Jia, Jackie, Christina, Dominik, Ritodhi, Aline, Niamh, Ollie, Ashley, Susan, and Richard.

I also want to thank my parents, Sapana, Monica, Andrew Haxby, and his mom; Barbara Haxby Brady, Doug Brady, and Brenna K Murphy for their love, support, and encouragement. I love you all.

Table of Contents

Acknowledgements	iv
Table of Contents	v
List of Tables	vii
List of Figures	viii
List of Abbreviations	ix
Chapter 1 Introduction.....	1
1.1 Background	1
1.2 Research gaps and significance of study	4
1.3 The researcher and Langtang connection	5
1.4 Choosing Langtang for research	7
1.5 Research objectives and questions	10
1.6 Thesis structure	10
Chapter 2 Literature Review.....	12
2.1 Earthquake disaster and tourism	12
2.2 Disaster recovery	13
2.3 Stakeholder participation and factors affecting stakeholder participation	15
2.4 Place attachment theory	18
2.5 Tourist host interactions (relationships)	21
2.6 Sustainable livelihoods framework	23
2.7 Chapter summary	24
Chapter 3 Study Area	26
3.1 Nepal.....	26
3.2 Becoming the Federal Democratic Republic of Nepal.....	26
3.3 Study location	28
Chapter 4 Methodology	30
4.1 Qualitative research approach	30
4.1.1 Case study approach.....	31
4.2 Qualitative methods	32
4.2.1 Sampling and recruitment	32
4.2.2 Semi Structured Interviews and Key Informant Interviews	35
4.2.3 Reconnaissance observation	37
4.2.4 Other resources	37
4.2.5 Data analysis	38
4.3 Ethical considerations.....	38
4.4 Methodological limitations.....	39
4.5 Chapter summary	39
Chapter 5 Results.....	41

5.1	Trembling mountain to a monastery	41
5.2	Inhabitants' perspectives on stakeholder involvement in disaster recovery in Langtang	44
5.3	Typology of foreign tourists.....	48
5.3.1	Individual.....	49
5.3.2	Group	51
5.4	Disaster aid delivery methods	54
5.4.1	Direct contributions to recipients.....	54
5.4.2	Contributions facilitated by medium or facilitator	56
5.4.3	Contributions involving both medium and facilitator	62
5.5	Who funds tourists that are helping <i>Langtangpas</i> and why?	70
5.6	Benefits to <i>Langtangpas</i>	72
5.7	Benefits to tourists	75
5.8	Chapter summary	76
Chapter 6 Discussion.....		78
6.1	Stakeholder participation and recognition.....	78
6.2	Addressing local needs through multiple engagements	83
6.3	Community leadership:bridging post-disaster uncertainty.....	89
6.4	Methodological implications	90
6.5	Chapter summary	92
Chapter 7 Conclusion		93
7.1	Major findings of research.....	93
7.2	Research contributions	95
7.3	Further research	95
References		96
Appendix A Research Information Sheet		104
Appendix B Consent Form.....		107
Appendix C Interview Schedule (local resident)		109
Appendix D Interview Schedule (foreign tourists)		110
Appendix E List of interviewees.....		111
Appendix F LU Human Ethics Committee Approval Letter		112
Appendix G Conference Poster.....		113

List of Tables

Table 2.1 Type of place attachment (Adapted from Sebastian, 2020, p.211).....	19
Table 2.2 Typologies of tourists based on social contacts (adapted from Cohen, 1972; Fan et al., 2017; V. L. Smith, 2012).....	22
Table 4.1. Interviewees (foreign tourists) and facilitator in terms of their country and general profile.	37
Table 5.1. Human casualties in Langtang caused by the Nepal earthquake 2015	42
Table 5.2. Activities implemented by LNPBZMC in Langtang	45
Table 5.3. Funds raised and distributed by Langtang Management and Reconstruction Committee	64
Table 5.4. Activities facilitated by LMRC.....	65
Table 5.5. List of reconstruction goods distributed to each family in Langtang	66
Table 6.1 Stakeholders, factors affecting stakeholder participation, and community recognition .	82
Table 6.2 Typology of 'foreign tourists' and their aid delivery methods.....	83

List of Figures

Figure 1.1. Map showing study area and researcher`s village. (Scanned and adapted from Pradhan & Harrison, 1997)	5
Figure 1.2. Langtang before (2012) and after the 2015 earthquake. (Photo by Breashears, 2015 licensed under creative commons for public use)	8
Figure 2.1 Integrated place attachment conceptual framework.....	20
Figure 2.2 Sustainable Livelihoods Framework (DFID, 1999)	24
Figure 3.1 Study area map	29
Figure 4.1. Mapping a single case study model for the current research.	32
Figure 4.2. Interviewees (local residents) in terms of settlements and gender distribution.	36
Figure 5.1. Typologies of foreign tourist`s relationship to Langtang	48
Figure 5.2. Framework showing direct contributions by tourists to recipients	56
Figure 5.3. Distribution of aid by Sano Madad (2015-2018)	58
Figure 5.4. Distribution of financial aid among families in Langtang from funds donated by Sano Madad.....	59
Figure 5.5 Framework showing contributions facilitated by medium or facilitator.....	61
Figure 5.6 Framework showing contribution involving both medium and facilitator.....	68
Figure 5.7. Multi-level engagement and contributions by foreign tourists in tourism destination recovery.....	69
Figure 5.8. Changes in accommodation capacities among guest houses in Kyangjin Gomba (Tamang, S., 2019, FD).....	73
Figure 5.9. Reconstruction timeline analysis of guest houses in Kyangjin Gomba (Tamang, S., 2019, FD)	73
Figure 5.10. Tourists Arrival by Year in Langtang National Park (Data: LNP Dhunche Office, 2019)	74
Figure 6.1 Roundabout framework showing pathways for contributor engagement in tourism destination recovery.....	79
Figure 6.2. Contributions by tourists based on their location within the tourism contribution typology	88
Figure 6.3 Circular model of livelihood assets	91

List of Abbreviations

DNPWC	Department of National Parks and Wildlife Conservation
FB	Facebook
IDP	Internally Displaced People
INGO	International Non-Governmental Organisation
KII	Key Informant Interview
LI	Local Interview (with residents of Langtang)
LMRC	Langtang Management and Reconstruction Committee
LNPBZMC	Langtang National Park Buffer Zone Management Council
MAF	Mission Aviation Fellowship
NGO	Non-Governmental Organisation
NPC	National Planning Commission
NRA	National Reconstruction Authority
RO	Reconnaissance Observation
SDGs	Sustainable Development Goals
TI	Tourist Interview
UNDRR	United Nations Office for Disaster Risk Reduction
UNISDR	United Nations International Strategy for Disaster Reduction
UNWTO	United Nations World Tourism Organisation
VDC	Village Development Committee
WTTC	World Travel and Tourism Council
WWF	World Wide Fund for Nature

Chapter 1

Introduction

1.1 Background

Globally, natural disasters caused US\$2,908 billion of economic loss between 1998 and 2017, killing 1.3 million people, and leaving 4.4 billion people homeless (CRED & UNISDR, 2017). While natural disasters affect both developed and developing countries, the burden of disasters is greater on people from developing countries (Kreimer, 2001; Zorn, 2018), for two main reasons: absolute deprivation, which refers to extreme poverty and a survival below the minimum accepted levels of public services, infrastructure or wellbeing; and relative disadvantage, relates to exclusion, discrimination and inequalities which are barriers to achieving the sustainable development goals (UNDP, 2018, p. 7). In fact, people in the poorest countries are six times more vulnerable to the consequences of natural disasters than citizens of the richest countries (CRED & UNISDR, 2017). Given the increasing numbers of disastrous events, the United Nations has placed considerable emphasis on means to reduce risks of natural disasters and to recover after disasters have occurred (UNDRR, 2019)¹. In particular, the Sendai Framework for Disaster Risk Reduction have emphasised strengthening of resources and capabilities of “least developed countries, small island developing states, [and] landlocked developing countries” (UNISDR, 2015, p. 10) in disaster management. The Sendai Framework online monitoring tool² reports integrated progress on the Sendai Framework and disaster-related SDGs. While progress in implementing the Sendai Framework contributes to meet Sustainable Development Goals (SDGs), a success on achieving the SDGs is equally integral to build disaster resilient communities.

The literature highlights poverty as a major contributing factor to disaster vulnerability (Aker & Mallick, 2013; Fothergill & Peek, 2004). Eighty percent of global poor population reside in rural regions of high mountains, coastal areas of small islands, and rainforests (De la O Campus, Villani, Davis, & Takagi, 2018) and thus require sustainable livelihood options to augment their economic capabilities. Traditional rural livelihoods such as agriculture and animal husbandry are confronted by a high degree of vulnerability to natural disasters, limited access to markets and political instability (Pelletier, Hickey, Bothi, & Mude, 2016), therefore, tourism is increasingly considered an alternative avenue for economic diversification, income generation and employment opportunities (Saarinen & Lenao, 2014), which are directly related to the ‘SDG 8- Decent work and economic growth’. Further, it is important to note that tourism when managed sustainably can directly or indirectly contribute to

¹ United Nations Office Disaster Risk Reduction replaced acronym UNISDR by UNDRR on 1 May 2019.

² See <https://sendaimonitor.unisdr.org/> (Last accessed on 26 February 2020)

all 17 SDGs (UNWTO & UNDP, 2017; UNWTO, 2018). An extensive range of literature recognise the constructive contributions of tourism to rural livelihoods of mountain regions (Acharya & Halpenny, 2013; Qian, Sasaki, Jourdain, Kim, & Shivakoti, 2017) and coastal areas (Becken, Mahon, Rennie, & Shakeela, 2014; León, 2007). Despite its positive contribution to livelihoods, past experiences certainly suggest that tourism has always been affected by natural disasters in all destination settings (Walters & Mair, 2012). This study focuses on the impacts of a natural disaster in mountain tourism.

In 2017, over 1.3 billion people, the equivalent of roughly 17.5 percent of the world's population travelled to foreign countries (UNWTO, 2018). The United Nations Environment Programme (UNEP) (2007) stated that around 15-20 percent of global tourists travelled to mountain regions and spent US\$70-90 billion per year. Considering a significant growth rate (4 percent per year) of international travellers in the past eight years (UNWTO, 2018), the mountain regions occupying 22 percent of the world's land surface and inhabiting 10 percent of global population (Klein et al., 2019) are likely to experience greater numbers of tourist arrivals. Such tourist arrivals are a major source of export earnings for many landlocked developing countries. For example, Nepal's tourism industry which largely relies on mountain tourism products directly contributed to the nation's 4 percent of gross domestic product (GDP) in 2014 (WTTC, 2015).

Tourists are attracted by exotic and appealing images of mountains, and pristine landscapes. While indigenous people with rich cultural values and rituals living in mountain regions provide critical support to tourism infrastructure and also become part of mountain tourism experiences, large proportions of people live within or around peripheries of protected areas. For example, 67.8 percent of Nepal's protected areas are located in mountain regions, which only occupy 23.9 percent of the country's total area (Karki, 2013). These disproportionately distributed protected areas implement stricter natural resources management regulations and restrict large scale infrastructure or industrial development (Karki, 2013). For this reason, and given the difficulty of sustaining conventional mountain livelihoods, providing tourism services to tourists may only be a way to earn income in many mountain communities (UNWTO, 2018). In short, tourism is the heart of the mountain economy.

However, the mountain region, tourism and associated stakeholders are highly exposed to multiple natural hazards (Wymann von Dach et al., 2017). From 2005 to 2014, disasters in the 40 mountainous countries resulted in loss of more than 500,000 lives (Klein et al., 2019). Significant proportion of those deaths (336,112) resulted from earthquakes that are more likely to occur in 55 percent of global mountain regions (Klein et al., 2019; Wymann von Dach et al., 2017). The 2016 Italy earthquake and aftershocks in Abruzzo Mountains which caused 300 deaths and left more than 25,000 people homeless and subsequently triggered avalanche burying several dozen people

(Wymann von Dach et al., 2017) show the vulnerability of mountain communities to earthquake and its cascading hazards. The Himalaya is the youngest mountain region in the world and one of the world's most seismically active regions (Awasthi, 2015; Bilham, 2019). Therefore, people in this region remain extremely vulnerable to earthquakes and their secondary hazards such as landslides, avalanches, glacier lake outburst floods, and valley floods.

Nepal is centrally located along the Himalayan, where the tectonic collision between India-Eurasia continues, make the country very vulnerable to earthquake hazards (Prakash, Singh, & Srivastava, 2016) . Recently, Nepal suffered a massive loss of lives and infrastructure when two devastating earthquakes of magnitude of 7.8 and 7.3 hit on April 25 and May 12, 2015, respectively. A total of 9,790 people died, more than 22,300 were injured, and at least 498,852 private houses were destroyed across 14 of the country's 75 districts (NPC, 2015; NRA, 2016) .

The devastating earthquakes disrupted the tourism industry in Nepal, which significantly contributes to the nation's economy. Before the earthquake, tourism's direct contribution to the Nepal's GDP was forecasted to reach 5 percent by 2025 (WTTC, 2015), whereas the World Travel and Tourism Council (2017) estimated that tourism may only contribute to 4.3 percent of the GDP by 2027. Although the direct contribution of tourism to the country's GDP fell by 0.4 percent between 2014 and 2016, the loss of 70,000 jobs was very significant (WTTC, 2015, 2017). In particular, tourism destinations in protected areas and their surrounding areas (mostly in mountain regions) where 60 percent of foreign tourists travel to engage in nature-based tourism and recreational activities were affected (MCTCA, 2018). Langtang National Park (LNP), located north of the country's capital, was particularly severely affected by the earthquake. The most destructive avalanche and landslide triggered by the Nepal earthquake occurred in this area, completely burying Langtang villages and killing an estimated 300 locals and tourists (Kargel et al., 2016). LNP is a well-known tourism destination for trekking and mountaineering and received a total of 12,265 foreign visitors in 2014, whereas tourist arrivals declined to 5,016 in 2015 (MCTCA, 2018). In 2016, a total of 8254 foreigners made their way to Langtang valley, indicating positive tourist arrivals after the earthquake disaster. Langtang is recovering from the most devastating earthquake in Nepal's history. This thesis focuses on post-disaster tourism destination recovery in Langtang National Park, Nepal.

1.2 Research gaps and significance of study

While disaster recovery is an integral part of disaster management in a tourism destination, a large proportion of academic literature focus on disaster planning, preparedness and mitigation (Wearing, Beirman, & Grabowski, 2020). In line with studies in post-disaster recovery in a tourism destination context, Mair, Ritchie, and Walters (2016) reviewed 64 articles published in peer-reviewed tourism journal and subsequently found that studies were concentrated on six thematic topics: communication, the media, marketing strategies and messages, disaster management (future preparedness), destination image and reputation, and tourist behaviour. They further recommended a need for research to explore “how a tourism crisis or disaster can improve community social/physical capital” (Mair et al., 2016, p. 19).

While multi-stakeholder participation and collaboration is related to effective and sustainable disaster recovery (Chandrasekhar, Zhang, & Xiao, 2014; M. Mojtahedi & Oo, 2017; Raju & Becker, 2013), participation of tourists, major stakeholders of tourism industry (Swarbrooke, 1999) in disaster recovery of a tourism destination is not adequately addressed in disaster management related literature. Considering tourism destination as a place that allows ‘social-interaction’ between tourists and host communities within a given socio-ecological context (Milligan, 1998) to establish a variety of tourist-host relationships (Cohen, 1972; Fan, Zhang, Jenkins, & Tavitiyaman, 2017; V. L. Smith, 2012), tourists may participate individually or come together as group to support a tourism destination and its residents to whom they are familiar or emotionally attached to recover from the adverse consequences of disasters. A group formed from such convergence of people to support disaster affected place people are regarded as an “emergent group” (Twigg & Mosel, 2017, p. 445). Many such groups may work independently without being part of a country’s disaster management structure, and contribute informally. Such practice is known as ‘informal volunteerism’ (Whittaker, McLennan, & Handmer, 2015, p. 361). However, Twigg and Mosel (2017) pointed out that research on emergent groups and informal volunteering in disaster management is mostly focused on a grouping of disaster affected locals in the ‘emergency response phase’ in the ‘urban setting’ and in a politically stable country. Given this context, exploring the contributions of such an emergent group, for example tourists in this case, in ‘post-disaster recovery’ in a ‘rural mountainous’ setting (Langtang in this context) is significant for its potential to contribute to the broader disaster management literature.

Consistent with the above discussion on research gaps and significance of the study, this study aims to examine contributions by foreign tourists in post-disaster tourism destination recovery through a case study of Langtang.

1.3 The researcher and Langtang connection

The researcher was born in Thulo Syaphru and raised in Syaphru Bensi. Syaphru Bensi is a gateway settlement situated in the confluence of two rivers: Kyirong *Khola* and Langtang *Khola*. Travelling 18 kilometres from Syaphru Bensi on a newly constructed motorable road along Kyirong *Khola*, one arrives at Rasuwagadhi, on the Nepal-China border. After construction of the road in 2014, Rasuwagadhi, the frontier of the old walking trade route connecting Tibet, Nepal, and India has emerged as a significant modern-day international border. Since Nepal participated in China's Belt and Road Initiative in 2017, improving and widening of the existing highway and Kyirong (China)-Rasuwagadhi-Kathmandu-Pokhara/Lumbini railway have been physical connectivity priorities (Murton & Lord, 2020; Reeves, 2018).

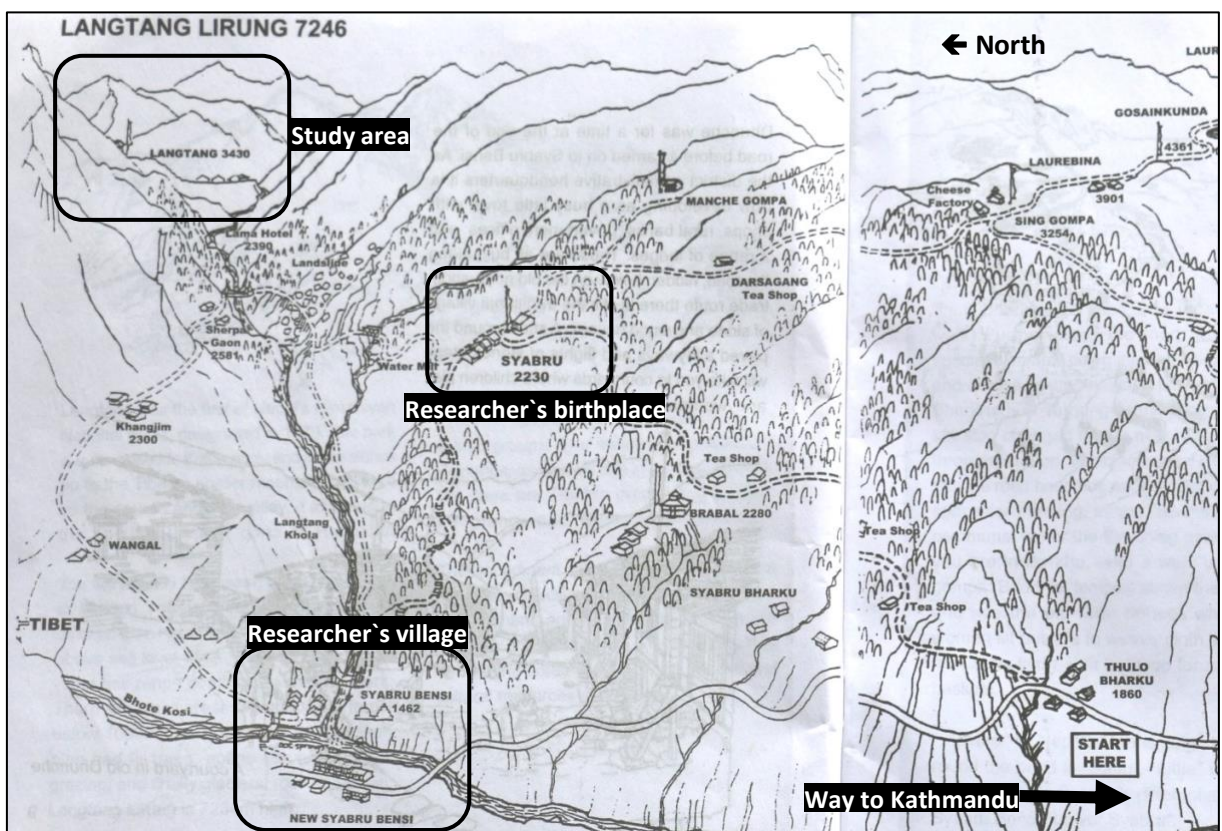


Figure 1.1. Map showing study area and researcher's village. (Scanned and adapted from Pradhan & Harrison, 1997)

Similarly, following the Langtang *Khola*, one enters a sacred "hidden valley or *Beyul*" of Langtang (Lim, 2004, p. 41). On the first day of Langtang valley trek, both tourists and locals travel from Kathmandu to Syaphru Bensi by bus or private jeep driving along the winding Pasang Lhamu

Highway³ for 130 kilometres and start trekking towards the valley the next day. In the last four decades, a total of 323,230 tourists⁴ visiting the Langtang Valley passed through Syaphru Bensi.

In his early childhood, the researcher saw children from Langtang sponsored by foreign tourists walking down to his village to catch a bus to attend an English medium boarding school in Kathmandu. In particular, those children decorated with *Khata* around their necks caught his curiosity for a better academic opportunity. *Khata* is a traditional ceremonial scarf offered when an individual is commencing or has achieved good deeds. The researcher expressed his interest in a similar opportunity to his parents. Back then, the researcher's parents ran a small guest house with two rooms on the first floor of their home. Fortunately, when a mother of an American boy who stayed in their guest house agreed to sponsor the researcher's educational expenses, the researcher at the age of ten moved to Kathmandu. He spent most of the next eight years away from his parents in a hostel of a private school in Kathmandu before completing high school in 2010. He visited his home villages, and Langtang region during school holidays. The visits were either to meet parents and relatives or to accompany his father who worked as a porter, and later a trekking guide for foreign tourists.

As a child, the researcher was curious about the hundreds of tourists passing through his village as they entered the Langtang trek route, wondering what they had come for from so far away. In 2011, he set out to trek across the full east-west width of Nepal, which is known today as the Great Himalaya Trail (2000km). He completed that solo walk in 128 days, becoming the youngest person to do so and in one go. This life-changing experience led the researcher to understand how special this Himalayan region is, and how spectacular the giant and majestic mountains are to any visitor who has not grown up with them every day. A year before the Nepal earthquake 2015, the researcher guided a trek to the Langtang Valley for his university classmates. The researcher wanted to encourage his fellow Nepalis to begin looking at outdoor activities as meaningful and rewarding experiences for themselves, and not just for the foreigners and the economic benefits they bring. For these reasons, it was important for the author to involve himself and engage others in the outdoors. Therefore, the researcher's familiarity with the Langtang region and early interaction with foreign tourists and locals constructed initial thoughts around the need for conducting this research.

³ In May 2019, the researcher witnessed expansion of motorable road towards Langtang Valley through route of Khangjim and Sherpagaon. Locals expressed their willingness to bring a motorable road till Ghoda Tabela which is likely to destroy existing trekking trail in the valley.

⁴ Tourist arrival data obtained from the Langtang National Park office at Dhunche, Nepal.

1.4 Choosing Langtang for research

When the earthquake struck on 25 April 2015, the researcher was travelling to Dhankuta, a town in the eastern hills of Nepal to conduct research. The impact of the earthquake in eastern Nepal was not destructive. Partly, for this reason, he was not so concerned about the wider implications of the earthquake. However, frequently occurring aftershocks kept people worried. Eventually, upsetting photos scattered on social media within an hour of the earthquake confirmed the occurrence of massive earthquake destruction in various places of central and western Nepal. He struggled to locate and gain information about his family, friends, and other people. After short telephone contact with his mother, there was some relief. However, he was extremely concerned and worried about being unable to locate his father and sister who were on Langtang Gosainkunda Lake trek with three German clients. He was helpless and immersed in uncertainty. He wanted to return to Kathmandu immediately, but none of the aeroplanes from Biratnagar airport would take passengers to Kathmandu and highways were shut down from landslides. As more information unfolded, loss and damage from the earthquake were getting worse and extremely severe. In the late evening, he obtained very sad news that the earthquake destroyed Langtang. This brief and ambiguous information terrified him with primary concerns for the safety of his father, sister and their clients, and everyone he knew in Langtang. Indeed, Langtang village was wiped out by earthquake-triggered avalanche and landslide from the southern slope of Mt. Langtang Lirung (7234m). Scientists found that the avalanche-landslide released half the force of the Hiroshima atomic bomb and caused Nepal's most concentrated deaths in Langtang (Kargel et al., 2016). Fortunately, he was able to locate his father, sister and their clients the next day. But, the death of his paternal grandmother put the researcher in a place with a great sense of loss and grief.

Only on 4 May 2015, ten days after the earthquake, he reached to Kathmandu and meet his mother. Ensuring the immediate safety for his parents and sister, and facilitating helicopter rescue for their German clients, he was involved in search and rescue operations in Langtang from 6 May 2015. He guided an American woman looking for her missing mother and collaborated with the Nepal Army and Police. When they arrived in Kyangjin Gomba with a private helicopter, everyone rushed towards the helicopter for their opportunity to be flown to a safer place. Witnessing the mass destruction of Langtang and a group cremation of local people he knew, he struggled to believe the truth in front of his eyes.

About 6:40 pm on 8 May 2015, another avalanche struck the Langtang village with a big explosive sound. Straightaway, the valley was engulfed by dust and cloud. Many dust particles flew to our campsite located on flat land just above Sindhum, about an hour's walk from Langtang village.



Figure 1.2. Langtang before (2012) and after the 2015 earthquake. (Photo by Breashears, 2015 licensed under creative commons for public use)

After that, the Army Major on the campsite immediately communicated about the incident to an Army district headquarters. Next morning, a high ranking army official arrived in our campsite on a small army chopper and personally observed the on-ground situation. Eventually, the decision to evacuate all survivors from the valley was made. However, no rescue helicopter arrived due to poor weather conditions. Next day, only one helicopter arrived and took around 12 local survivors and no other flight was made that day considering very low visibility from the thick clouds. After spending a scary sleepless night from heavy rain, a storm, and frequently occurring aftershocks, two Nepali soldiers and the researcher went around damaged settlements requesting all survivors to come to our campsite for evacuation. Many, notably, older people refused evacuation. The researcher recalls as noted in his diary from 2015, an older man from Sindhum saying:

We lost everything. Family, relatives, friends, and a village. We were unable to perform 'Ghewa' [a proper ritual for the funeral] of our loved ones. The sad thing is, we could not offer 'Chhemi' [butter lamp] to our sons and daughters. They were so young. We are old people. Where do we go now? I wish I died with them. Now I want to offer 'Chhemi' and stay here [pointing towards a butter lamp]. I will not go anywhere.

Another old man who was unable to walk properly fled our campsite and walked along the Langtang River to reach the last village of the valley, Kyangjin Gomba, to avoid being airlifted. The soldiers insisted everyone must be evacuated. The researcher tried his best to translate and communicate the soldiers' obligation towards maintaining the safety of local people in his not so fluent Tibetan language. In the next two days, helicopters flew everyone from Langtang valley and declared the valley empty without human beings on 11 May 2015.

After arriving in Kathmandu, the researcher visited his home villages: Syaphru Bensi, and Thulo Syaphru that were badly damaged by the earthquake. Then, supported by his university classmates and foreign friends, he organised the delivery of immediate relief materials, water filters, construction of temporary cluster toilets, and facilitated a medical camp in his home villages. In late 2015, he was heartbroken to see that, because of the slow pace of the national reconstruction effort, nothing had been done to rebuild his village. Therefore, he decided to raise funds, primarily from foreign contacts established through his father's trekking clients and an international network from his adventures. In the end, he collected sufficient fund and helped rebuild 22 houses using designs and materials to provide stronger quake-resistant structures. He is grateful to all foreign friends, and local people for their generous support and participation in achieving a successful and timely completion of reconstruction activities. Despite spending most of his time in Kathmandu for his study, the researcher have returned to his home region repeatedly, for two reasons: home as a source of identity, and as a sincere feeling of duty to support the home region and people.

When he was in Syaphru Bensi, he witnessed numerous recovery efforts were taking place in Langtang. For example, helicopters were airlifting reconstruction material such as metal rod, corrugated galvanised iron sheets (roof), and plywood from his village to Langtang. Most of the aid was sponsored by humanitarian agencies or a group of foreign tourists. Therefore, he knew that there was a humanitarian aid flow into the Langtang valley, but had no detailed knowledge. Based on such awareness, he chose Langtang to explore the contributions by foreign tourists in post-disaster tourism destination recovery. Indeed, his life and personal experiences of earthquakes and reconstruction involving informal foreign aid, interaction with foreign tourists and locals provide a strong foundation for both this thesis and his career.

1.5 Research objectives and questions

The study aims to explore contributions by 'foreign tourists' to post-disaster tourism destination recovery. The major objectives of the study are:

- To explore how effective and helpful contributions by foreign tourists are in tourism destination recovery.
- To explore the flow of benefits between the aiders (foreign tourists) and disaster affected communities.

The following research questions address the aim and objectives:

1. What are the contributions of international tourists, for what purpose, at what levels and on what timeline?
2. What are the benefits of contributions, direct and indirect, by tourists in tourism destination recovery?
3. If there are beneficiaries from these contributions, who are they, and why and how have they benefitted?
4. What are the implications of the findings of this case study in post-disaster tourism destination recovery?

1.6 Thesis structure

This thesis comprises of seven chapters. Following the introductory chapter, Chapter 2 reviews relevant theoretical and conceptual literature on the earthquake disaster and tourism nexus, disaster recovery, place attachment theory, stakeholder participation and factors affecting stakeholder participation, tourist-host interactions (relationships), and sustainable livelihoods framework.

Chapter 3 provides brief information about Nepal and its political and administrative changes and transformations in the last seven decades. Specifically, this chapter describes the study area, i.e., Gosainkunda Rural Municipality, ward number 4, located within Langtang National Park.

Chapter 4 explains the qualitative methodology and methods applied to answer the research questions. This chapter explains sampling and recruitment procedures, and data collection methods: semi-structured interviews, key informant interviews, and reconnaissance observation. Then it presents the process of data analysis, ethical considerations and methodological limitations.

Chapter 5 describes the results of this case study. In particular, it explains inhabitants' perspectives on stakeholder involvement in disaster recovery in Langtang, the typology of foreign tourists and their contribution methods in post-disaster recovery efforts. Further, the chapter also provides funding sources of foreign tourists contributing in Langtang, and benefits of such contribution to local residents of Langtang and tourists themselves.

Chapter 6 discusses the implications of the results of this study in terms of conceptual themes, theories and framework identified in Chapter 2. The discussion is explained in four sub-sections: stakeholder participation and recognition; community leadership: bridging post-disaster uncertainty; and methodological implications.

Finally, Chapter 7 summarises the key findings of the case study, contributions of this study, and provides recommendations for future research.

Chapter 2

Literature Review

This chapter reviews literature to provide a theoretical context and guidance to address the research objectives and questions. The chapter starts with a description of the nexus between earthquake disaster and tourism (Section 2.1). The chapter then describes disaster recovery (Section 2.2), and stakeholder participation and factors affecting stakeholder participation in disaster recovery (Section 2.3). Place attachment theory (Section 2.4), tourist-host interaction concepts (Section 2.5) and sustainable livelihoods framework (Section 2.6) are then introduced as a theoretical framework for this exploratory research.

2.1 Earthquake disaster and tourism

An earthquake is one of the worst natural hazards for its ability to result in significant loss and destruction in a short fragment of time. Ranke (2016) and K. Smith (2003) defined an earthquake as the shaking of the surface of the earth due to a sudden rupture in the rock beneath the Earth's surface or along pre-existing geological faults. Earthquake intensity, duration of shaking, distance from the faults and human-induced characteristics such as population density, building capacity and social capital in the earthquake-prone area define the extent of earthquake impact for that place (Ranke, 2016; K. Smith, 2003; WTO & WMO, 1998). A potential loss or adverse impact in different sectors of society due to the occurrence of an earthquake is called seismic risk (Armaş, 2006). While the densely populated mountainous regions of Alps, Apennines, Zagros and Himalaya are exposed to seismic risks resulted from an ongoing collision between tectonic plates, Zilio, Dinther, Gerya, and Pranger (2018) argued that the Himalaya is more likely to experience greater magnitude earthquakes due to faster convergence of the plates. Bilham (2019) stated that a potential night-time earthquake in the Himalaya could cause more than 100,000 deaths due to growing population and the vulnerability of existing construction procedures. Similarly, countries such as Indonesia, Philippines, Japan, Canada, New Zealand, and Chile, which sit on the ring of fire, the 25,000 mile-long chain of seismically active spots across the Pacific Ocean, are also susceptible to seismic risk (Normile, 2011; Paton, 2012).

The primary effects of the earthquake hazard from ground shaking result in the collapse of houses and other infrastructure and subsequently cause loss of life or serious injury to humans and other creatures. The secondary or cascading hazards such as soil liquefaction, surface rupture, aggradation of rivers, landslides, snow avalanche, tsunami and flood hazards that are triggered by the earthquake

contribute to widespread loss and destruction (Orchiston, 2010; K. Smith, 2003; Wisner, Gaillard, & Kelman, 2012; WTO & WMO, 1998).

In the context of tourism, an earthquake may affect tourists, hosting communities, tourism stakeholders and a tourism destination (Santos-reyes, Gouzeva, & Santos-Reyes, 2014). Tourism infrastructures such as roads, railway, bridges, walking trails, cable cars, ski lifts and electricity facilities in the seismic hazard-prone areas may be highly vulnerable to being destroyed or damaged (Weber, 2006). While there is currently no reliable tool available to predict earthquake occurrence (Armaş, 2006; Orchiston, 2010; Ranke, 2016), both tourists participating in various recreational activities and stakeholders operating tourism activities in earthquake-prone areas may not get enough time to escape the impacts of an earthquake (Huan, Beaman, & Shelby, 2004). The unpredictability of earthquake means that, risk managers also face the challenge of informing visitors about self-protection plans to mitigate the effects of an earthquake if it occurs in a travel destination.

In Sri Lanka alone 100 tourists were killed by a tsunami triggered by the Indian Ocean earthquake in 2004 that dispersed across coastal regions of Indonesia, India, Sri Lanka and Bangladesh (Buultjens, Ratnayake, & Gnanapala, 2017). Soil liquefaction harshly affected Christchurch during the earthquake in 2011 (Cubrinovski et al., 2011). An avalanche killed 22 climbers and injured 61 in Everest base camp during the Nepal earthquake of 2015 (Diebelius, 2016). In addition to the direct negative impacts on tourists, a tourism destination is likely to experience longer term effects, such as a significant decrease in both domestic and international visitors arrivals due to a loss of attraction and negative impacts on the image of that particular place (Chew & Jahari, 2014). It can be a time-consuming process to recover to pre-event tourist arrival numbers and for tourism activities and services to operate well in earthquake disaster affected destinations. That said, the next section focuses on aspects of the recovery from disaster.

2.2 Disaster recovery

'Recovery' offers a variety of meanings depending on the objectives of people. Quarantelli (1998) stated four terms with different meanings, often used interchangeably as synonyms to recovery. The words are: **reconstruction**, referring to rebuilding disaster-affected physical infrastructures; **restoration**, relating to revival of both damaged buildings and socio-cultural wellbeing of people to the pre-disaster stage; **rehabilitation**, focused on improving human welfare, rather than infrastructure development, to a better condition than the pre-disaster situation, and **restitution** implies legal actions in compensating authentic owners for things damaged or destroyed (Quarantelli, 1998, p. 2).

In line with the above description, disaster recovery, defined as “the restoration, and improvement where appropriate, of facilities, livelihoods and living condition of disaster-affected communities” (UNISDR, 2009, p. 23) incorporates all the definitions inter-related with the term ‘recovery’. Disaster recovery is identified as a ‘phase’ in the disaster management cycle that starts with the end of the emergency response phase and concludes when the people and community affected by the disaster have returned to a regular lifestyle (Alexander, 2002; Sudmeier-Rieux, Nehren, Sandholz, & Doswald, 2019). It is also defined as a ‘process’ with distinct short term and long term recovery phases (Lindell, 2013; Phillips, 2015). While short term recovery addresses specific and urgent needs in protecting disaster victims and ensuring temporary shelters, long term recovery focuses on resilient reconstruction, sustainable livelihoods, public health and recovery management for a longer duration (Lindell, 2013). In practice, short term recovery actions should set conditions conducive to implement deliberate long-term recovery strategies and improvised recovery initiatives.

Location specific recovery strategies and their effective implementation are crucial for the rapid, efficient and sustainable recovery of a community (Rubin, Saperstein, & Barbee, 1985; G. P. Smith & Wenger, 2007) for two interwoven reasons. First, the impact of disasters varies among individuals, families, and groups within a community due to differences in vulnerability induced by geographical location, social factors (gender, caste, power), past disaster experience and access to resources (Hazeleger, 2013; Onuma, Shin, & Managi, 2017; Wisner & Luce, 1993). Second, the factors above actually generate inconsistency in disaster preparedness among these social units and therefore, demands specific local needs and multiple recovery actions (Ingram, Franco, Rio, & Khazai, 2006; Rubin et al., 1985).

Mileti (1999) identified community involvement, information, organisation, procedures, damage assessment and finances as features of effective local recovery plan. The importance of these six characteristics are:

- While a community is a key stakeholder affected or likely to be affected by a catastrophe, disaster recovery is “rapidly” and “effectively” (Lindell, 2013, p. 821) achieved when a community is involved in recovery planning and decision-making processes to define major recovery activities before and after a disaster.
- Information on, but not limited to potential hazards, places likely to be affected, socio-economic features of the population, state and non-state institutions and their responsibilities, and access to resources are required to develop a recovery plan (G. P. Smith & Wenger, 2007).
- A long term recovery plan should be developed through “continual consultations” (Ingram et al., 2006, p. 612) with all relevant stakeholders in identifying available institutional

capabilities and resources to meet multiple recovery needs and to benefit from “opportunities for development” (Nakagawa & Shaw, 2004, p. 5). Stakeholders can be government agencies, non-governmental organisations, community-based groups or institutions and local people.

- Post-disaster recovery takes place in a complex, continually changing and chaotic environment (Chandrasekhar, 2010). A recovery plan should, therefore, be open to review planned initiatives and flexible to integrate improvised and spontaneous activities to meet local recovery needs.
- Relevant, reliable and valid information on disaster impacts and recovery that are obtained through proper assessments become an integral component of the collaborative decision-making process in disaster recovery and management (Kapucu & Garayev, 2011).
- The government’s budget may not meet all local recovery needs considering disaster recovery is a costly process and for that reason, it is essential to identify alternative strategies and funding sources (G. P. Smith & Wenger, 2007)

In the context of tourism, Faulkner (2001) described a disaster management framework consisting of six composite stages: pre-event, prodromal, emergency, intermediate, long term (recovery) and resolution. Here, Faulkner’s intermediate stage shows the same characteristics of what Lindell (2013) called the short term recovery phase. The ‘long term (recovery)’ includes rebuilding destroyed buildings, rehabilitating natural resources, healing affected inhabitants, restoring market and consumer confidence, designing investment plans and promoting inputs to revise disaster strategies (Faulkner, 2001, p. 144). Incorporating Faulkner’s concept, Ritchie (2008) formulated another comprehensive tourism disaster management framework comprising of three strategic elements: crisis/disaster prevention and planning; strategic implementation; and resolution, evaluation and feedback. The ‘strategic implementation’ which is the second phase incorporates disaster event, emergency response, short term recovery and long-term recovery. This strategic framework promotes consistent appraisal and flexibility to change strategies when required to deal with the uncertain post-disaster environment (Ritchie, 2008). Based on the above explanation, this study applies disaster recovery as a ‘supportive and flexible process’ to meet ‘long term recovery’ needs in a tourism destination. The next section explains stakeholder participation in post-disaster recovery.

2.3 Stakeholder participation and factors affecting stakeholder participation

Stakeholders are defined as “any group or individual who is affected by or can affect the achievement of an organisation’s objectives” (Freeman & McVea, 2001, p. 4). In disaster context, stakeholders are any social units within a disaster-affected community or other external groups or organisations capable of supporting or opposing reconstruction and recovery policies, plans, or

projects (Asgary, Badri, Rafieian, & Hajinejad, 2006). In the sustainable tourism context, Swarbrooke (1999) identified six key stakeholders: government, tourism industry, voluntary sector organisations, host communities, media and tourists. Given that this study focuses on post-disaster tourism destination recovery, stakeholders can be defined in this context as *any formal or informal social entities, state or not-state institutions which assist or disrupts post-disaster restoration of physical, economic, socio-cultural and natural resources in a tourism destination.*

Stakeholder participation is an integral component of collaborative disaster management planning to identify site-specific hazard risks and develop comprehensive plans for prevention, preparedness, response and recovery actions (Chandrasekhar et al., 2014; M. Mojtahedi & Oo, 2017; Raju & Becker, 2013). White (1996, p. 6) identified four forms of stakeholder participation to explain “who is involved, how, and on whose terms”:

- **Nominal participation** is a practice where managers include participants to legitimate the involvement of targeted groups. Although authorities report the inclusion of participants to gain or claim personal or financial support, such participants have nominal participation. In that sense, participants are engaged only for ‘display’ purposes.
- **Instrumental participation** is a process in which participants identify their engagement as a ‘cost’ and managers find such involvement ‘cost-effective practice’ in implementing a project. Such participation is observed, for example, when managers allow or require people to participate in labour work to build a school. While managers recognise participants as local resources, the participants find no additional value beyond the project. Participating can mean, for instance, that people are deprived of a paid job while they build a school. In that sense, participants serve as a ‘means’ and a local asset to a project.
- **Representative participation** is a mechanism which encapsulates participants’ ability to influence the planning of projects and their management. Project planners and implementers involve participants to ensure the projects are appropriate and sustainable in a local context. Such participation represents the ‘voices’ of participants through consultations and project development meetings.
- **Transformative participation** is a process in which participants are involved in “considering options, making decisions, and taking collective actions” (White, 1996, p. 8). The core purpose of this participation is to develop a greater consciousness in understanding problems in a community and greater confidence in participants’ ability to tackle the issues together and make positive changes. Decisions are made by people, through people and for

people. For this reason, this form of participation is a 'means' to empowerment and an 'end' in itself.

Participation of stakeholders in disaster management can be either pro-active or reactive. While proactive participation refers to stakeholders' engagement in disaster prevention, preparedness and mitigation before a disaster, reactive participation refers to actors' involvement in response and recovery efforts (Moe & Pathranarakul, 2006). M. Mojtahedi and Oo (2017) argued that community-level proactive involvement by government and other formal organisations provide strategies to reduce long term disaster impacts.

Twigg and Mosel (2017, p. 443) stated that following a disaster, local residents and/or individuals self-organise together to form "emergent groups and spontaneous volunteers" for emergency response. In a similar manner, many existing local groups, formal and informal organisations without prior disaster response and relief experience also engage to deal with the impacts of disasters (Twigg & Mosel, 2017; Whittaker et al., 2015). Whittaker et al. (2015) found that many groups work outside formal disaster management system to respond informally and some extend their efforts to long-term post-disaster recovery. For effective disaster management, Moe and Pathranarakul (2006) suggested an integrated approach which incorporates both a pro-active and reactive approach to complement one another before, during and after disasters.

Further, stakeholder participation can be differentiated in terms of a top-down approach and a bottom-up approach (Butler et al., 2015; White, 1996). While the top-down approach focuses on interests or decisions of organisations or authorities who design and implement projects, the bottom-up approach incorporates community priorities (White, 1996). The above discussion shows that multiple factors determine a level of stakeholder participation.

Chandrasekhar (2012) stated four factors which are essential in defining stakeholders' participation and their overall performance:

- **Power** is the ability of a stakeholder to exert its will to achieve outcomes it desires (Mitchell, Agle, & Wood, 1997). Stakeholders may demonstrate power in mobilising social and political forces to supply or withdraw resources from organisations in a disastrous situation (M. Mojtahedi & Oo, 2017). S. A. Welcomer, Cochran, Rands, and Haggerty (2003, p. 58) categorised power into four forms: **primacy** refers to the significance of resources stakeholders provide to beneficiaries; **substitutability** refers to possibility of whether resources from one stakeholder can be relatively substituted by another; **positive discretion** refers to influence or allocation of resources by a stakeholder for positive impact; and **negative discretion** refers to a stakeholder negatively influencing access or use of resources.

- **Legitimacy** is the perception that interventions by stakeholders in given socially constructed systems are beneficial (Mitchell et al., 1997). In other words, it refers to what degree stakeholders value the purposes or needs of beneficiaries (S. Welcomer, Cochran, & Gerde, 2017). Major stakeholder legitimacy indicators as identified by Chandrasekhar (2010), relevant to this study are: stakeholders with legal, social or moral commitment to the beneficiaries; stakeholders providing substantial contribution to the beneficiaries; stakeholders who are directly responsible for the process or outcomes affecting the beneficiaries; stakeholders that bear some form of risk as they invest some form of capital for the beneficiaries; and stakeholders placed at risk due to proposed activities for the beneficiaries.
- **Urgency** is a stakeholder's timely claim for immediate attention or relationship (Mitchell et al., 1997). In a disaster context, urgency refers to an immediate call for decisions and actions to manage disaster risks and to recover from disaster impacts (S. M. H. Mojtahedi & Oo, 2014).
- **Trust** is a shared feeling between stakeholders that generally determines the extent to which the stakeholders continue to work together in the process (S. Welcomer et al., 2017). Trust is categorized in two distinct forms. Affect-based trust refers to an emotional investment in forming bonds between stakeholders, whereas cognition-based trust is determined by stakeholder's competence, reliability, responsibility and dependability (Kumar & Paddison, 2000, p. 209).

Power, legitimacy, urgency and trust are continually negotiated by the stakeholder. Subsequently, relationships between stakeholders vary and evolve over time, and these changes have implications on the processes and outcomes (Chandrasekhar, 2012).

This research integrates the above concepts and ideas on identifying stakeholders and situating their participation in post-disaster tourism destination recovery through a case study in the Langtang National Park, with a particular focus on contributions by foreign tourists. The next sections introduce place attachment theory, tourist-host interactions (relationships) and the sustainable livelihoods framework.

2.4 Place attachment theory

Place attachment is the emotional or affective bond between individuals and places where they live or travel (Hidalgo & Hernandez, 2001; Hwang, Lee, & Chen, 2005). Since the 1980s, researchers have applied a notion of place attachment in tourism studies in various geographical settings such as

coastal areas (Changuklee & Allen, 1999; Lee, 1999), mountains (Hwang et al., 2005; Silva, Kastenholtz, & Abrantes, 2013) and urban parks (Liu et al., 2020; Plunkett, Fulthorp, & Paris, 2019) incorporating primarily two dimensions: place dependence and place identity (Anton & Lawrence, 2016; Silva et al., 2013).

Place dependence refers to an individual's assessment of functional features of a place to meet the needs and purposes of tourists through certain activities, facilities and other functional attachments (Williams, Patterson, Roggenbuck, & Watson, 1992). Place identity refers to an individual's symbolic meaning, emotional connection or value to a place (Anton & Lawrence, 2016). Clarke, Murphy, and Lorenzoni (2018) claimed that regular visitation to a place enriches place identity, which also implies place dependence.

Sebastien (2020) identified four types of place attachment based on place dependence and place identity: heritage sentimental, nostalgia usage, sacred existential, and aesthetic institutional (see Table 2.1). Heritage sentimental refers to attachment for heritage and cultural value of natural resources or place; nostalgia usage is bonding with a place for its functional benefits such as land cultivation; sacred existential is attachment to place for its strong place dependence and place identity; and aesthetic institutional refers to the nominal existence of place attachment (Sebastien, 2020, pp. 209-211).

Table 2.1 Type of place attachment (Adapted from Sebastian, 2020, p.211)

Type of place attachment	Place dependence	Place identity	Indicators for relationship between people and place
Heritage Sentimental	Low	High	Heritage and cultural value of natural resources
Nostalgia Usage	High	Low	Traditional activities, land cultivation
Sacred Existential	High	High	Sacred value of natural amenities, protectors of natural resources
Aesthetic Institutional	Low	Low	Absence of sustainable identifying relationship between place and people

Raymond, Brown, and Weber (2010) related place attachment in terms of natural bonding and social bonding. Natural bonding is a relationship between people (residents or outsiders) to 'non-human and non-human made' environment features of a place, whereas social bonding refers to belongingness or emotional connection or membership to a community based on shared interests, concerns or experiences.

Milligan (1998, p. 2) argued that a place is space for social interactions and therefore, "the degree of meaningfulness of these [social] experiences translates into the degree of attachment to site itself". Researchers relate place attachment to place experience which is lived experiences of rituals,

indigenous practices, and everyday lifestyle of residents in a given socio-ecological context (Gustafson, 2001; Hubbard, Bartley, Fuller, & Kitchin, 2002).

Place memories (Chen, Dwyer, & Firth, 2014) from various recreational activities, cultural values and duration of visitation to a place influence a process to develop and extend place attachment among people. When a place emotionally attached to people is degraded or engulfed into a chaotic situation, people feel not only a loss of the place but a pain in themselves (Sebastien, 2020). Further, place attachment may encourage an individual or collective response to alterations in a given setting to restore or enhance the given physical or social environment (Clarke et al., 2018; Hernández, Hidalgo, Salazar-Laplace, & Hess, 2007). A growing number of researchers relate to place attachment as a motivation for benefits to people and communities through emotional connectedness with a place (Liu et al., 2020). The above discussion shows that place attachment theory is defined in multiple and inter-related ways and therefore, can be represented by proposed integrated place attachment conceptual framework (See Figure 2.1).

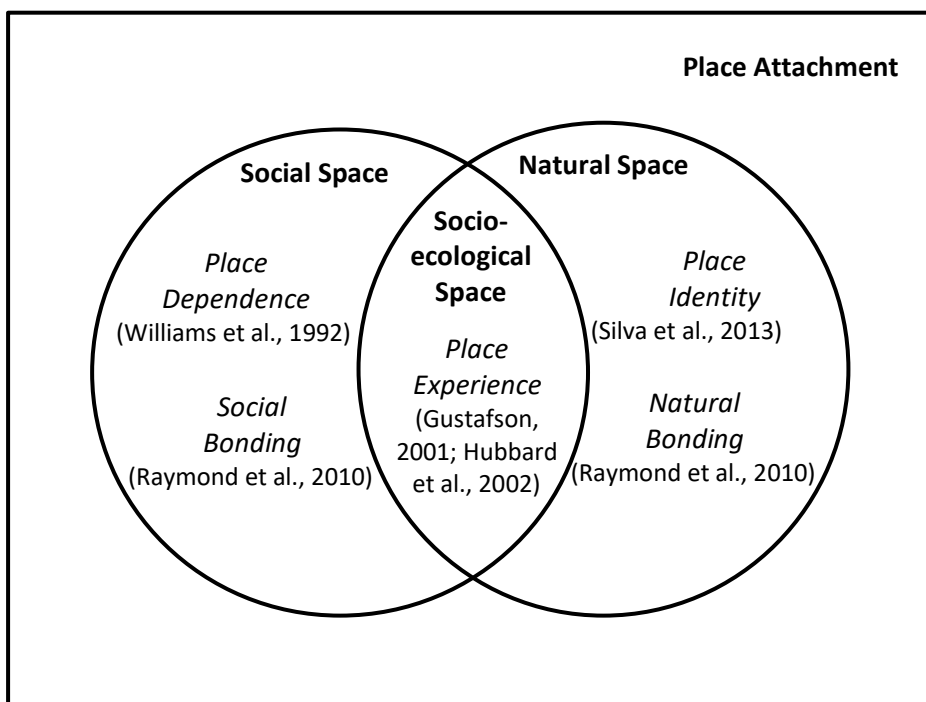


Figure 2.1 Integrated place attachment conceptual framework

The discussion also shows that place attachment plays a vital role to understand human-environment interactions and their relationship. Therefore, this study will apply place attachment theory to navigate the relationship between foreign tourists and mountainous tourism destination, for example, Langtang in this context. In situating Milligan's (1998) place attachment concept in this study, an assumption can be made that foreign tourists are likely to develop a greater place attachment when their social interaction within Langtang is meaningful. In that sense, place

attachment theory will also support exploration of types of tourist-host relationship in Langtang and how those relationships contribute to post-disaster recovery.

2.5 Tourist host interactions (relationships)

Tourists cannot avoid interaction with people unless travelling across uninhabited regions. Even when visiting unpopulated areas, travellers may on several occasions during a journey meet and connect with inhabitants of surrounding areas. Therefore, tourism usually includes social contact, primarily among two populations - residents and tourists (Bimonte & Punzo, 2016).

In the context of host-guest interaction, Cohen (1972, p. 177) highlighted that “the degree to which and the way they affect each other depends largely on the ‘extent’ and ‘variety’ of social contact the tourists are having during their trips”. Fan et al. (2017, p. 362) explained dimensions of tourist-host interaction in three temporal phases: before social contact (purpose and determinants of contact extent); during social contact (variety of contact activities between tourists and intensity of contact); and after social (impact of social interactions and attitude of contact with hosts). Sharpley (2018) emphasised that social exchange theory provides a significant framework to assess tourist host interaction. According to Sharpley (2018), social exchange in tourism refers to a process of negotiation or exchange between hosts and tourists to maximize the benefits to each other. Expressing mixed statements from the perspectives of hosts, V. L. Smith (2012) stated that the flow of tourists creates jobs and contributes to the economy (local and national), but it also creates physical and social burdens with an increase in tourist arrivals.

Cohen (1972) identified four tourist typologies based on business establishment type and tourists’ familiarity or strangeness to hosts: drifter; explorer; individual mass tourists; and organised mass tourists. Drifters are linked to explorers for their shared non-institutionalised nature of travel and distinct from explorers for their relatively less preference to connect emotionally with hosts. While Cohen (1972) referred to explorers as experienced travellers who are not familiar or willing to know more about host place and community, V. L. Smith (2012) referred to the same category for their complete respect and adaptation to local norms. In this sense, both Cohen (1972) and V. L. Smith (2012) refer to a particular type of tourists with profound travel experience and who creates a bond with residents through “deep communication and mutual sharing, participating in daily life and making friends...and feel that they are part of the host’s social groups” (Fan et al., 2017, p. 363). Fan et al. (2017) identified such tourists as ‘belonging seekers’ who are not significantly different from the ones they identified as explorers. Further, ‘elite’ and ‘off-beat’ tourists typologies identified by V. L. Smith (2012) can be considered sub-categories of ‘explorers’ identified by Cohen (1972) for similar characteristics. ‘Individual mass tourists’ which refers to travellers participating in some forms of pre-arranged travel (institutionalised nature) in familiar places Cohen (1972) show similar characteristics

to that of 'unusual', 'incipient mass', and 'mass' (V. L. Smith, 2012) and 'criticisers', 'conservatives', and 'dependents' Fan et al. (2017). 'Organised mass tourists' (Cohen, 1972) and 'charter' (V. L. Smith, 2012) refer to a large number of tourists travelling in pre-arranged and organised tours. Such tourists have a nominal social interactions with host communities.

The above discussion shows that these tourist typologies identified by researchers (Cohen, 1972; Fan et al., 2017; V. L. Smith, 2012) based on tourist behaviour and social contacts show similar characteristics and are inter-related to each other (see Table 2.2).

Table 2.2 Typologies of tourists based on social contacts (adapted from Cohen, 1972; Fan et al., 2017; V. L. Smith, 2012)

Cohen, 1972	Smith, V. L., 1977	Fan et al., 2017
Indicators: business establishment, tourist's strangeness/familiarity to host	Indicators: number of tourists, adaptation to local norms	Indicators: perceptions of the purposes, impacts, determinants, intensity and attitude of social contacts with hosts
Tourists Typologies		
Drifter		
Explorer	Explorer	Belonging Seeker
	Elite	Explorer
	Off-beat	
Individual Mass Tourists	Unusual	Criticizers
	Incipient Mass	Conservatives
	Mass	Dependents
Organised Mass Tourists	Charter	

Humans appreciate mountains for their profound archetypal symbols and around 20 per cent of global tourists travel to mountainous regions (Silva et al., 2013) because of their exotic and appealing symbolic images and culture features and recreational opportunities in their corridors (Nepal & Chipeniuk, 2005). Langtang being a destination for mountain tourism, the interactions between tourists and hosts are continuous and evolving social processes. Previously, Lim (2008) used Simmel's (1971) social theory to examine tourist-host interactions in Langtang. Lim (2008, p. 389) stated that social contacts between *Langtangpas* and foreign tourists were characterised by the relation between "reverie", a sense of connection built upon visiting pristine landscape and "emplacement", inhabitants' social behaviours towards tourists. Since Lim (2008) conducted the study before the Nepal earthquake, the literature does not explore the implications of tourist-host interactions in post-disaster recovery in Langtang. Considering the strength of tourist-host interactions or relationships concepts to study tourists' behaviours, this study will use the concepts to explore types of tourist-host relationship and their impacts on contributions by foreign tourists in post-disaster recovery in Langtang valley.

2.6 Sustainable livelihoods framework

A livelihood is adversely affected by natural disasters, thus a particular priority is given to develop sustainable livelihoods to enrich community resilience to disasters (Rahman & Li, 2018). The sustainable livelihood framework (SLF) is a people centred analytical framework to identify community's assets, capabilities, and livelihood strategies to cope with and recover from the risks they are subjected to and access to organizations and institutions influencing their daily lifestyle and well-being (Apine, Turner, Rodwell, & Bhatta, 2019; Tao & Wall, 2009).

According to Department for International Development [DFID] (1999), the SLF consists of five key features (See Figure 2.2):

1. **Assets:** Five types of capital assets, namely: human (e.g. education and health), social (e.g. community network and relationship), natural (e.g. land, water, and forest), financial (e.g. incomes, remittances) and physical (e.g. infrastructure, gear) form the 'asset pentagon' of the SLF.
2. **Transforming structures and process:** Structure includes organisations from both the public sector (e.g. national, regional, and local government) and private sector (e.g. commercial enterprises, civil society, non-governmental organisations). Process includes policies, legislation, culture, and power relations. Structure and process have hardware-software relationships in the sense that structures are crucial to make processes function and processes guide the structure on how to function.
3. **Vulnerability context:** This includes trends, shocks and seasonality over which people have no control. Such vulnerability context has potential to affect or destroy livelihood and other assets of people.
4. **Livelihood Outcomes:** Results and achievements of livelihood strategies are livelihood outcomes. The outcomes help to understand people's behaviour and priority.
5. **Livelihood Strategies:** The strategies are any activities and choices undertaken to achieve livelihood objectives. Accounting for vulnerability context, access to assets, and transforming structure and process a strategy can be developed and implemented to achieve the livelihood goals.

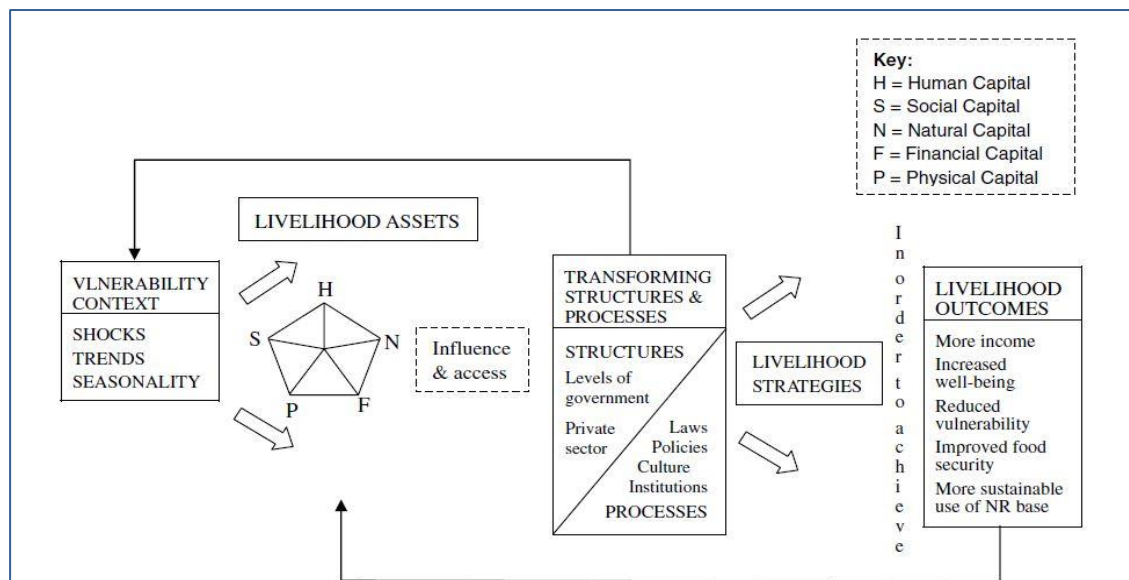


Figure 2.2 Sustainable Livelihoods Framework (DFID, 1999)

In the context of mountain tourism, various studies reveal that establishing tourist routes and trails in mountain communities with proper planning provides opportunities for poverty reduction through various tourism entrepreneur activities (Mutana & Mukwada, 2018). Rural communities support tourism for its ability to diversify local economies by creating opportunities in both tourism and traditional sectors and enhance local cultural pride through multiple activities (Su, Wall, Wang, & Jin, 2019). Many researchers (Shen, Hughey, & Simmons, 2008; Srijuntrapun, Fisher, & Rennie, 2018; Su et al., 2019; Tao & Wall, 2009) have applied the SLF to tourism studies in both rural and urban settings and proposed SLA for tourism. Therefore, the proposed research will utilise the SLF as the analysis tool to identify foreign tourists' contributions in various assets, their methods of aid delivery and subsequent outcomes in post-disaster recovery in Langtang following Nepal earthquake 2015.

2.7 Chapter summary

Tourists and tourism stakeholders face the unpredictable nature of an earthquake challenge to disaster preparedness. Subsequently, earthquake-triggered primary and cascading hazards may cause massive destruction and lead to time-consuming post-disaster recovery processes in a tourism destination. While literature identified multiple and inter-related definitions of disaster recovery, this study applies disaster recovery as a 'supportive and flexible process' to meet 'long term recovery' needs in a tourism destination. Participation from formal or informal, state or non-state stakeholders are integral for rapid, efficient and sustainable post-disaster recovery. However, stakeholder participation is defined by multiple factors: power, legitimacy, urgency, and trust. Given this study focus on contributions by foreign tourists in post-disaster recovery in a mountain tourism destination, place attachment theory, and tourist-host relationship concepts are identified to provide theoretical guidance for their strengths to study tourists behaviours based on their bonding in given

socio-ecological contexts. Further, the sustainable livelihoods framework (SLF) is identified as an analytical tool for its ability to assess contributions on livelihood assets (financial, natural, physical, social, human) of Langtang community affected by Nepal earthquake 2015 (vulnerability context). Further, this study will apply the SLF to explore livelihood strategies, for example, methods of contribution by foreign tourists in this context.

Chapter 3

Study Area

This chapter provides information on Nepal and describes the study location.

3.1 Nepal

Nepal is a South Asian country nestled between the Tibetan Autonomous Region of China and India. Territorial borders of Nepal extend north to China and east, west, and south to India. It is a landlocked, and a small developing country with a total land area of 147,181 square kilometres. The total population of Nepal in 2011 was 26,494,504, with an annual population growth rate of 1.35% (Central Bureau of Statistics [CBS], 2011). Nepal is home to people belonging to 126 caste or ethnic groups, speaking 123 mother tongue languages, and worshipping 10 religions. Layers of rituals, festivals, culture, and religious ceremonies manifested by these people nearly every day make Nepal socio-culturally diverse and abundant. Indeed, they are the cornerstones of Nepal's true identity.

Nepal has three ecological regions: the northern mountains, the mid-hills, and the southern Terai plains. According to CBS (2011), the mountainous region covers 35.2% of the country's area and has 6.7% of the total population. The hilly region is 41.8% of the area and is home to 43% of the people. The fertile southern Terai plains encompass 23% of the country and contain 50.3% of the population. These multifaceted bio-geographic regions, ranging from just 70 meters above sea level to the tallest mountain on earth, make Nepal unique, and attractive in its biodiversity richness (Asian Development Bank [ADB], 2014).

3.2 Becoming the Federal Democratic Republic of Nepal

Nepali politics and administration have gone through significant transition and transformation over the last seven decades. This section briefly reviews political and administrative changes experienced by Nepal in post-1950 to the present. After the end of the autocratic Rana regime in 1951, Nepal introduced a multi-party democracy. The nation's first law, the Interim Government Act 1951, paved the path for parliamentary governance with the king as head of state. In 1959, the country received a democratically elected government. However, the government soon faced a royal coup in 1961. King Mahendra Shah dissolved the constitution and banned all political parties to rule directly. The King introduced a new administrative model of the *Panchayat* system that lasted for the next 30 years (Asia Foundation, 2012). The *Jana Andolan* or People's movement of 1990 eliminated the tyrannical *Panchayat* system and reinstated the multi-party parliamentary government. Nepal again received an elected government in 1991 and conducted two further elections in 1992, and 1997. However,

this new hope of democracy failed to meet the expectations of marginalised groups and people of rural regions due to corruption, and nepotism in all administrative levels (Kishor Sharma, 2006). Socio-economic exclusion of the rural poor and underprivileged people significantly increased unemployment, poverty, discrimination, and inequality between elite and non-elite. Eventually, Nepal was engulfed in a destructive decade of 'People's War', when the Communist Party of Nepal (Maoists) launched a rebellion against the state on 13 February 1996. More than 16,000 people were killed, and thousands of people were displaced during the civil war in Nepal (Joshi & Pyakurel, 2015). Following the Royal Massacre⁵ in 2001, and an increase in violence between the government and Maoists, a new election scheduled for 2002 was cancelled (Gurung, 2011). Consequently, the termination of the local elected bodies in 1998 quickly escalated the political crisis and uncertainty.

In a deteriorating condition of security and turmoil, King Gyanendra Shah seized all powers, sacking the elected government and declaring a state of emergency on 1 February 2005. The King's dictatorial action re-launched conflict with the parliamentary political parties. In response, the seven political parties of the dissolved parliament formed an alliance signing a 12-point agreement with the Maoists. In April 2006, the coalition of political parties led *Jana Andolan II* or the People's Movement 2006 achieving an end of the Monarchy system and a decade long civil war; and beginning a journey towards a republic mandate. The Constituent Assembly (CA) after the election on 28 May 2008 officially declared Nepal a republic state and committed into restructuring the nation into a federal system. The CA was initially mandated to formulate a new constitution within two years; however, it failed to deliver a new constitution in spite of an extended four years term. Ultimately, the CA dissolved on 27 May 2012.

The second Constituent Assembly election took place on 19 November 2013. Again, the CA failed to draft a constitution on the original committed date of 22 January 2015. The shared pain of the devastating Nepal earthquake on 25 April 2015 nudged political parties to resolve their political disputes and accelerate a constitution drafting process. Finally, the new assembly delivered the historic and long-awaited new constitution on 20 September 2015.

Administratively, the Constitution of Nepal 2015 restructured Nepal into 7 provinces, 77 districts, 6 metropolitan cities or *Mahanagarपालिका*, 11 sub-metropolitan cities or *Upa-Nagarपालिका*, 276 urban municipalities or *Nagarपालिका*, and 460 rural municipalities or *Gaunपालिका*. The local government bodies are further divided into 6473 wards replacing the Village Development Committee (VDC) system. The seven provinces are Sudurpashchim, Karnali, Gandaki, and Bagmati; however, Province

⁵ The Royal Massacre refers to a tragedy that took place on 1 June 2001 in the premises of Narayanhity Royal Palace, where King Birendra Bir Bikram Shah, Queen Aishwarya Rajya Lakshmi Devi Shah and their eight family members were killed and left four wounded.

1, Province 2, and Province 5 are still unnamed (see Figure 3.1). Each province consists of several districts; each district consists of several urban/rural, or both, municipalities. Each municipality comprises 5-33 Wards, depending on the size of a municipality. A Ward that includes several settlements is the bottom-most local government unit.

The political transition towards a republic state has been slower and more upsetting than expected. However, the new constitution of Nepal institutes progressive principles of secularism, republicanism, and inclusive democracy. After 20 years, local elections were held in Nepal in three phases between May-September 2017. The legislative election of 2017 provided a two-third majority to Nepal Communist Party (NCP)⁶, and now the government is led by co-chairperson of the NCP, Khadga Prasad Sharma Oli. However, the federal republic system is an early test for Nepal, and the nation is still in the political and administrative transformation process.

3.3 Study location

Langtang National Park (LNP) is the first mountainous national park of Nepal established on 22 March 1976. LNP contains rich and diverse flora and fauna along with elevation from 1000m to 7245m above sea level. The national park contains more than 1,000 types of plants, including 21 endemic species, 46 mammals, and 250 birds (LNP, 2013). A leading conservation biologist, Pralad Yonzon revealed the status and ecology of the endangered Red Panda in wild habitat when conducting his PhD research within LNP in 1986-1987 (Yonzon & Hunter, 1991). Since then the national park has famously been known as the 'land of Red Panda' in Nepal. With an area of 1,720 square kilometres, the national park boundaries extend to three districts: Rasuwa (57%), Nuwakot (7%), and Sindhupalchowk (36%) (LNP, 2019). In Rasuwa district, the LNP covers four out of total five rural municipalities: Gosainkunda, Kaalika, Uttargaya, and Naukunda.

Gosainkunda Rural Municipality⁷ is divided into six Wards. The study site lies in Ward number 4 of the municipality (see Figure 3.1). During the monarchical administration system, this Ward was identified as Langtang *Panchayat* in 1961 and later as Langtang Village Development Committee (VDC) in 1991. This Ward consists of remote mountainous settlements, namely, Thangshyap, Langtang village or *gaun*, Sindhum, Mundu, and Kyangjin Gumba. Prior to the 2015 Nepal earthquake, there were a monastery, a permanent military camp, a health clinic, a micro-

⁶ NCP is established by merging Communist Party of Nepal (Unified Marxist-Leninist) and Community Party of Nepal (Maoist Centre) on 17 May 2018.

⁷ The decision number 3 of *Gaun Sabha* or Village Assembly conducted by Gosainkunda Rural Municipality on 24 June 2018 stated that "Mt. Langtang is located within the municipality. Identifying this municipality in an honor of the mountain will recognise the municipality in both national and international communities. Further, it will also contribute in promoting tourism for this region, thereby renaming the municipality's name as Langtang Gosainkunda Rural Municipality. An official request for an amendment will be forwarded to Ministry of Federal Affairs and General Administration."

hydropower, a community based cheese factory and bakery in Langtang village. These private settlements located within the LNP were declared buffer zone in 1998 under Nepal's Buffer Zone Management Regulations of 1996. Besides, Lama Hotel and Ghoda Tabela are two settlements established on land that belongs to the national park. Before the earthquake, there were another permanent military camp and the LNP park office at Ghoda Tabela. The Buffer Zone Management Regulations aim to resolve or mitigate park-people conflict and enhance sustainable natural resources management in the park. Moreover, all these settlements, hereafter called Langtang are located in a Himalayan valley surrounded by high mountains ranging in altitude from 5000m to 7234m. Mt. Langtang Lirung (7234m), the holy mountain, is the highest in the valley.

According to the National Population and Housing Census 2011, Langtang had a total population of 469 living in 152 households (CBS, 2011b). People of Langtang or *Langtangpas* are Tibetan speaking people who strongly practise Tibetan culture; for this reason, *Langtangpas* share cultural unity. However, the state identifies them as the Tamang, a different ethnic group.

Previous Section 1.3 justifies choosing Langtang as a study area for this research.

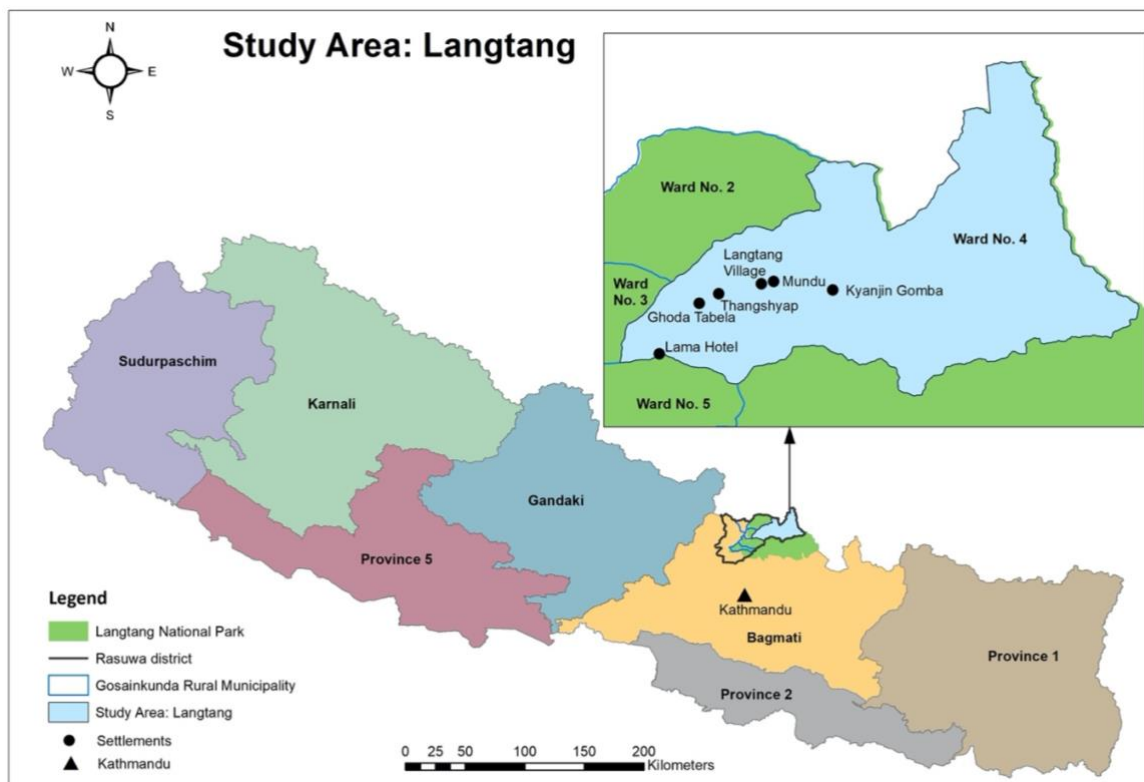


Figure 3.1 Study area map⁸

⁸ The author prepared map using geographic information system (GIS) data of Nepal's administrative boundaries from <https://data.humdata.org/dataset/administrative-bounadries-of-nepal>, and Langtang National Park from <https://www.protectedplanet.net/langtang-national-park> (Accessed on 27 February 2020).

Chapter 4

Methodology

This chapter defines an overall research approach and associated methodology and methods. Section 4.1 identifies a qualitative methodology and its suitability for the current research. Section 4.2 explains the specific qualitative methods for selecting participants, collecting data, and analysing qualitative information. Sections 4.3 and 4.4 clarify the ethical concerns taken into account in conducting this research, and methodological limitations, respectively.

4.1 Qualitative research approach

Qualitative research methodology is considered the most appropriate and effective for carrying out the proposed research. Qualitative research is an approach and set of processes for understanding and interpreting phenomena within the social world of research participants in connection with meanings they bring to their lives (Denzin & Lincoln, 2011). Contrary to the quantitative method, which usually investigates by a deductive approach, through testing a hypothesis based on relationships between variables, the qualitative approach has the benefit of its ability to understand the broader context, through immersing the researcher in the natural setting in seeing and interpreting meaning as more subject-specific and time-specific, through an inductive approach (Lapan, Quartaroli, & Riemer, 2012).

Disasters bring unique, in most cases, complex and rapidly changing sets of interactions, experiences, and processes among people in a given setting (Phillips, 2014). In such contexts, qualitative research and quantitative research are valid and disciplined forms of inquiry for disaster studies. However, qualitative research offers a research design that is flexible and encourages the use of multiple methods to develop meaning and to enhance consistency, credibility, and validity of the research data and findings (Denzin & Lincoln, 2011; Phillips, 2014; Snape & Spencer, 2003). While this research requires to explore research participants' personal experiences, reflections and perceptions in disaster management, the researcher was better facilitated to collect and analyse data using multiple qualitative research methods. Qualitative data includes resources like interview transcripts, field notes, and reports; and audio-visual materials such as photographs, audio and/or video records, and internet resources illustrating human experiences of others or self in social action and reflexive states (Saldana, 2011).

Specifically, this research used the qualitative case study approach to understand and unfold research participants' experiences, opinions, and concerns to explore contributions by foreign

tourists in post-disaster tourism destination recovery within the framework of the research objectives and questions. The case study approach is explained in the following section.

4.1.1 Case study approach

The case study is an analytical strategy or a process to explore complex phenomena within a real-life, contemporary or any given setting, to unfold in-depth meaning, and significance of a concrete episode or inter-related events in that particular context of a time and a space (Creswell & Poth, 2018; Flyvbjerg, 2011; Moore, Lapan, & Quartaroli, 2012). The case study is a preferable method of inquiry when “a ‘how’ or ‘why’ question is being asked about a contemporary set of events, over which a researcher has little or no control” (Yin, 2018, p. 13). Yin further points out that the case study is useful if an event or phenomena and context are not clearly distinctive in the real-world circumstances. Understanding ‘how’ and ‘why’ foreign tourists are contributing to tourism destination recovery following a catastrophic disaster, were central purposes of this research, justifying the need for the qualitative case study.

Researchers typically differentiate the case study approach into two broad categories: single case study, for selecting an issue or a setting; and multiple case study, for selecting multiple issues or settings, or both to conduct the research (Moore et al., 2012; Yin, 2014). This research was guided by a single case study including multiple rural settlements. It was treated as the single case, in spite of involving numerous villages within the research area, due to the *same political boundary, similar geographical area, and prevailing cultural norms*. The criteria, as mentioned earlier, are elaborated in Chapter 3 (see Section 3.2 and Section 3.3). Further, a unit of analysis was singular and ‘holistic’, providing another reason why the research was the single case study (Yin, 2018).

The ‘case’ for this research was selected based on the researcher’s familiarity (see Section 1.4) of complex phenomena associated with the disaster and tourism nexus; thus it can be referred as the “local knowledge case” (Thomas, 2016, p. 98). Driven by curiosity, and guided by place attachment theory and the sustainable livelihoods framework, the central focus was to explore more about something the researcher knew a little about and explain to self and others, by understanding the perspectives of local residents and foreign tourists. In that sense, this single case study was anchored in a descriptive and interpretive approach (see Figure 4.1).

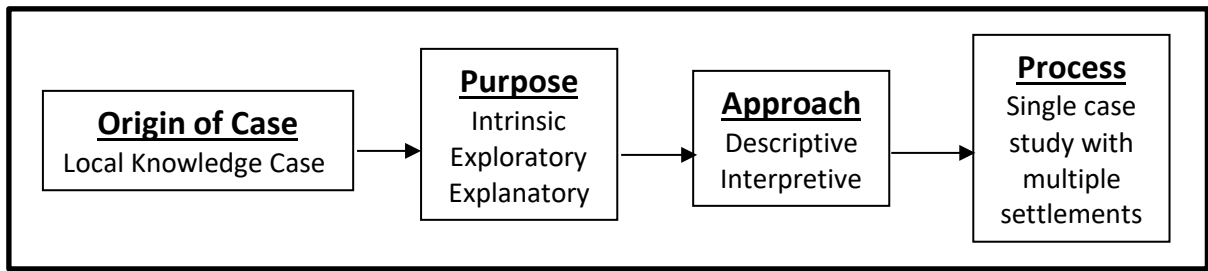


Figure 4.1. Mapping a single case study model for the current research.

4.2 Qualitative methods

This section explains and justifies sampling and recruitment procedures, and describes appropriate data collection methods including reconnaissance observation, semi-structured interviews, key informant interviews, and secondary data, and the process of data analysis.

4.2.1 Sampling and recruitment

Purposive sampling, a type of non-probability sampling technique, was chosen to identify potential interviewees with rich information relevant to the purpose of the study. This strategy was chosen to help ensure a significant interviewee would not be skipped as can occur in a random sample (Patton, 2015; Phillips, 2014). Precisely, a *self-selecting purposive sampling* technique was used, where the prospective interviewee who may or may not be known to the researcher, and meeting an important criteria, would be approached and asked to be part of the research. The essential criterion for this research was that the research participant should either be an inhabitant of Langtang or be a foreign tourist who has contributed to a post-earthquake recovery in Langtang. Therefore, the research participants were broadly divided into two categories: local residents and foreign tourists, and their recruitment processes are explained below.

Local residents

Local residents, particularly guest house owners, were approached to participate in an interview, when the researcher trekked along the research settlements during the fieldwork of three weeks from 4 May 2019 to 28 May 2019. Upon meeting with a guest house owner, the researcher provided a research information sheet (see Annex A) that was in dual languages, i.e., English, and Nepali, for the convenience of the participant. The research information sheet described aims, objectives, and purpose of the research. It mentioned that participating in the study was voluntary, and time for an interview would be about an hour. Further, the information about maintaining confidentiality and anonymity and the process to withdraw participation and shared information was provided. The consent form (see Annex B), also in English and Nepali, seeking permission to interview a participant, record the interview either by audio-record or handwritten note was also provided to the potential

interviewee. However, based on the *participant observation* from the first few prospective participants, the researcher recognised challenges when seeking to acquire written consent. Due to low literacy, the participants were unable or uncertain to write their signatures or names. Alternatively, thumbprints may be used for an illiterate participant. However, participants are wary of having any legal implications for the practice that fingerprints are mainly used for legal purposes, such as land ownership transfer. Therefore, the formal written consent process became a barrier between the researcher and the potential participant, ultimately depriving of gaining in-depth information for the inquiry. Moreover, the 'how' and 'why' questions, seeking to investigate contributions by foreign tourists to a family or families within the study area, were perceived *personal* or *private* by the probable participants. Therefore, gaining 'trust' from the likely participant was crucial in progressing with data collection for this research.

There were primarily three *enablers* that helped the researcher in successful participant recruitment and data collection: *familiarity*, *identity*, and *credibility*. The first required a change in the approach to contacting local residents, i.e., for first few days of the fieldwork the researcher primarily engaged in casual talk and tea conversation with locals. The conversation at a certain point touched on the topics of tourism, and the earthquake disaster in general. But, the researcher did not force the introduction of specific research questions for the main focus was on building relationships and the research environment. *Familiarity*, i.e., repeated encounters with local residents, encouraged the participants to stay longer and participate in relevant discussions to the research. This context provided the researcher with an opportunity to explain the purpose of the visit to the research area, describe the aims and objectives of the research, and invite local residents to participate in an interview. Secondly, after a week-long stay, there was a wedding ceremony in Kyangjin Gumba and one of the groom's family members invited the researcher to partake in wedding photography (probably a wonderful stroke of luck), a process that provided *identity* to the researcher among the wider population when the inviter introduced the researcher on several occasions to access various marriage rituals to photograph. Thirdly, on one occasion during the researcher's field work, the researcher was able to facilitate a meeting among a local government representative and two non-governmental organisations, witnessed by some local residents and helped them reach a consensus on coordination and aid-delivery mechanism to the newly established school in Langtang village. Such spontaneous yet successful event helped to enhance researcher *credibility*. In other words, the above mentioned helped to bridge gap between the researcher and the probable participants in relation of *trust*.

In principle, the research methodology and methods described in a research proposal are integral to, and meant to guide data collection in the research process. This usually requires detailed preparation and justification of practical research plans and procedures, prior to commencing field work,

especially when prior approval is required from the university research ethics committee. Such preparation may work smoothly for many types of research. However, there are situations, perhaps especially when qualitative data collection is involved, where a researcher needs to engage directly with people and until that engagement occurs the nature and types of researcher-people relationships that can be established at a research site may be unclear. Therefore, the researchers need to be prepared for unforeseen activities and allow sufficient time to build harmonious and well balanced relationship with a community if they are to conduct successful participant recruitment, and qualitative field work.

Participants for *key informant interviews* in the study area were identified after consultation with locals, and based on the researcher's familiarity and knowledge about the place and the people- ultimately this process worked for this study.

Foreign tourists

Social media platforms were used as a method of selecting and/or interviewing candidates. Other criteria for participating in the research also had to be met. *Facebook*, being a global audience social networking site, and *Skype*, a social communication service, were used to recruit and interview probable participants, respectively. The use of social media platforms for this research was driven by two factors. First, the ability of a social media platform to improve emergency communication was one factor (Houston et al., 2015). *Facebook public group page*⁹ was created two days after the major earthquake on 27 April 2015, with the intention to communicate information on people missing, stranded, found or rescued in Langtang region following the Nepal earthquake 2015. This page, titled 'Langtang Missing/Found People', was useful for "citizen reporting" (Palen & Hughes, 2018, p. 499), where people from both Nepal and abroad exchanged concerns and ground information, in most cases, through short descriptions, and photographs. Second, 'hard to reach' characteristics of probable participants was another factor (Reich, 2015). In this particular case, the probable participants were *hidden* because of global space. The term 'foreign tourists' is far-reaching in the sense that tourists who contributed or has been contributing to disaster recovery in the research setting may be currently living in different parts of the world and identifying them was a real challenge. Considering the above mentioned conditions and explanations, use of social media to recruit the participants was the logical undertaking.

The research information sheet written in English was posted in the aforementioned Facebook page on 21 July 2019 and kept alive till 31 October 2019. The first intention was to post the research information sheet for a duration of a month, however, a challenge to recruit the desired number of

⁹ Check <https://www.facebook.com/groups/1618410661725880/>. This site was last accessed by the researcher on 15 October 2019. Till the date, there were 3,274 members.

participant prolonged the duration. Hence, the research information sheet was removed from the page only by the end of October 2019. Interested participants contacted the researcher and communicated in the private messaging platform of Facebook during the recruitment process. Ultimately, seven foreign tourists were recruited for interviews.

Triangulation

As an *insider* researcher, it was likely that information from respondents may be based on inter-subjectivity of the interviewer, i.e., the researcher and his/her context within the relevant social setting of the research. Therefore, a triangulating method through “convergence of multiple sources of evidence” (Yin, 2018, p. 129) including direct and participant observation, semi-structured interviews (for both tourists and locals), and key informant interviews, was used to cross check whether the case study and research findings were accurate and valid.

The researcher was able to present preliminary results in the form of poster (See Annex G) at the International Forum on Cryosphere and Society: The Voice of Hindu Kush Himalaya held in Kathmandu, Nepal on 28-30 August 2019 (Tamang, Hughey, & Rennie, 2018). Local residents (Male=3, Female=1) from Langtang region also attended the conference, where the researcher was able to communicate findings to the locals and receive their reflection and feedback.

4.2.2 Semi Structured Interviews and Key Informant Interviews

A semi-structured interview (SSI) was used as an instrument for interviewing. Usually, it is the most appropriate and effective way of conducting a research interview due to “its flexibility balanced by structure, and quality of data so obtained” (Gillham, 2005, p. 70). In other words, a SSI provides a pre-determined structure of open-ended questions, yet not so defined a structure that the researcher retains the flexibility to ask more questions when there is more to be revealed during the interview. Such interviews reflect more guided conversation rather than rigid inquiry, which favours a case study like this (Creswell & Poth, 2018).

An interview schedule (see Annex C and Annex D) with six categories: background information; Nepal earthquake 2015 and Langtang; disaster recovery in Langtang; challenges and way forward; lesson learning and future projects; and additional information, were developed to guide interviews with local residents, key informants, and foreign tourists. *Disaster recovery in the Langtang* category included several open-ended questions, namely: **who was helped, when, where, and why they helped, through what resources, and how were those resources delivered?**

Beyond the interview schedule, the researcher also conducted a small survey to profile (family members, age, sex, education, and employment) each interviewee to deepen understanding of education and potentially its connection to employment of family members within Nepal or abroad.

Further, the researcher also performed simple *reconstruction timeline analysis* for each reconstructed house during interviews. This analysis mainly collected information about when was reconstruction of a house started, and when was the house operational to run as a guest house, over the period from the day of the earthquake disaster (25 April 2015) to the time of the researcher's field work (28 May 2019). Frequency analysis of the reconstruction commencement and the house being operational as guest house was hoped to provide primal understanding on possibility for the local residents to exchange informal loans with each other.

In total, 34 local residents (16 male and 18 female) were selected for interviews. Face to face interviews were conducted along the settlements within the research area as shown in Figure 4.2. The interviews were conducted in Nepali, with some clarification provided in Tibetan when required.

Four key informants were interviewed face-to-face for in-depth information. Key informants included representatives from Langtang Management and Reconstruction Committee (LMRC), local government body, and Langtang National Park Buffer Zone Management Committee (LNPBZMC). All the interviews with local residents and key informants were recorded in audio format with the consent from the participants.

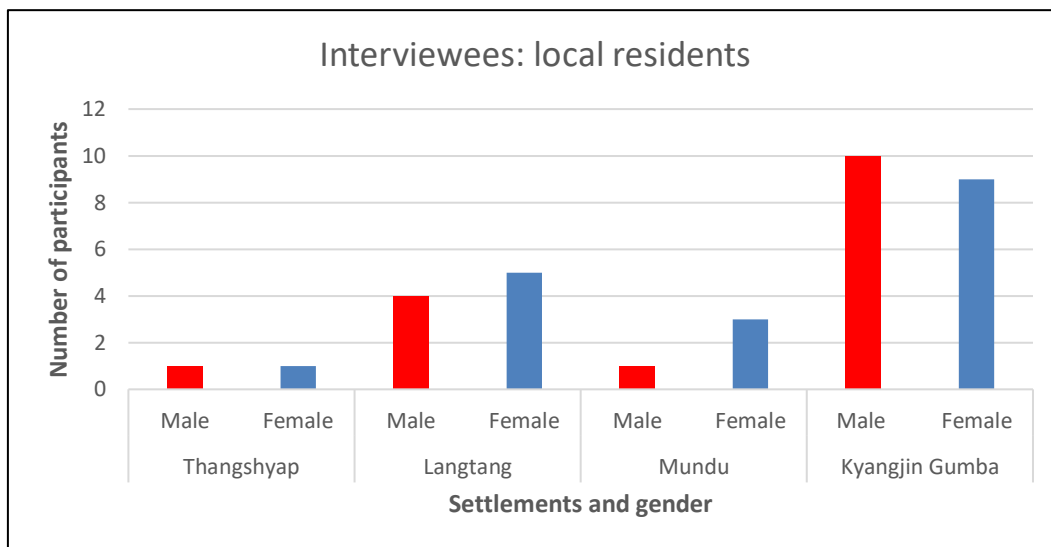


Figure 4.2. Interviewees (local residents) in terms of settlements and gender distribution.

Seven foreign tourists were interviewed; four were interviewed using Skype as the medium due to geographic isolation and they provided oral consent for the interviews; the remainder were interviewed face-to-face due to the coincidence of research participants visiting Nepal and they provided written consent to conduct and record interviews (see Table 4.1).

One facilitator from Nepal was also interviewed. Although this interviewee was from Nepal, he had spent significant amount time in a research area in facilitating one European tourist in aid delivery,

and management to reconstruct guest houses for multiple families, thus, was important participant in providing valuable information for the study.

The list of interviewees with their pseudonyms, age, gender, and categories: local resident, key informant, and foreign tourists (with their country of origin) can be found in Annex E.

Table 4.1. Interviewees (foreign tourists) and facilitator in terms of their country and general profile.

Country	Participant profile	Number of interviewees
Germany	Affiliated to a non-governmental organisation (NGO) in home country, tour leader	3
UK	Nepal Earthquake Survivor	1
USA	Nepal Earthquake Survivor, family member of missing tourist in Langtang	2
Switzerland	Tourist	1
Total		7
Nepal	Facilitator	1

4.2.3 Reconnaissance observation

Casual direct observations were conducted during field work. Those observations were important to learn relevant physical infrastructure, socio-cultural, and environmental changes that have taken place in that particular research area following the earthquake disaster (Yin, 2018). The researcher wrote field notes and took photographs to record the current recovery situation in real time. Moreover, the researcher sketched resource maps (for Langtang village and Kaygnjin Gumba) which provided information on tentative whereabouts of debris and remains from destroyed houses, reconstructed houses, land use (particularly, landslide, and agriculture), trails, dumping sites, micro-hydropower, cultural-religious monuments such as stupa, and monastery. Those maps were not georeferenced and scaled but instead were drawn on paper with multi-colour pens for later reference and analysis. The direct observations also helped to develop questions for interviews with research participants.

4.2.4 Other resources

In order to expand the understanding and cross-check the information, the researcher acquired data from a posting on the Facebook page¹⁰ by the Langtang Management and Reconstruction Committee (LMRC). LMRC was a community organisation established by residents of Langtang in the aftermath of the earthquake. The LMRC posted photographs of bank receipts upon receiving funds from various sources including foreign tourists and brief information of various activities to help Langtang and its

¹⁰ Check <https://www.facebook.com/Langtang-Management-and-Reconstruction-Committee-506698952827130/>. This site was last visited by the researcher on 15 October 2019.

residents recover from the impacts of the earthquake. However, the researcher was not certain if all financial transactions were revealed. All the available Facebook posts from the page were copied and documented in a spreadsheet for further analysis.

A book titled “The Earth Moved: Surviving the 2015 Nepal Earthquake”, written by Row Smith, was insightful in providing her personal account of being a tourist earthquake survivor in Langtang and finding ways to help the local residents affected by the disaster upon returning to her home country. Similarly, the researcher was able to access an unpublished “short report about the LANTANG Valley, after the Earthquake of April 25, 2015”, written by Giovanni Kappenberger from Switzerland, through personal contact.

Further, Nepal’s Buffer Zone Management Regulations of 1996 and Langtang National Park Buffer Zone Management Plan were reviewed to understand provisions on transferring revenue (largely from park fees paid by foreign tourists) earned by the national park to the community. Similarly, yearly data on tourists entering into Langtang National Park from 1978 to 2018 was obtained from the park office in Dhunche, Nepal.

4.2.5 Data analysis

Data analysis followed a series of activities: data transcription, data coding and thematic organisation, data translation, and data interpretation and visualisation (Creswell & Poth, 2018). After the interviews, all audio records were transcribed as text files in the Nepali language. Hand written field observation notes, and relevant notes from casual conversation with local residents were sorted and digitised into text files for further analysis. All interview transcripts and text documents were imported into NVivo, a computer assisted qualitative data analysing software. Each transcript was coded to cluster into emerging themes, patterns and ideas. Following the saturation of data on each code or ‘node’ in NVivo, a meaningful set of themes was developed. Statements were translated into English from the transcripts to support themes, ensuring that the meanings were still valid and unchanged. Further, the themes were interpreted and visualised to answer research questions of the study.

4.3 Ethical considerations

The Lincoln University Human Ethics Committee reviewed and approved this research (see Annex F). In the process, a detail research application, interview schedules, consent form were assessed by the committee. Before starting the field based study, the researcher obtained paper written permission from Nepal’s Department of National Park and Wildlife Conservation to conduct this research within premises of Langtang National Park.

The researcher followed the principles of informed consent before interviewing a research participant, explaining the nature, objectives, and motivations in conducting this research. Either verbal or oral consent was obtained from the participants. In order to maintain anonymity¹¹ of the participants, all the names were ^{changed} and the names cited in the result chapter of this research are pseudonyms. Although foreign tourist participants mentioned no requirement to be anonymous, the researcher also changed their names and avoided providing any information such as naming guest houses and their locations that could possibly help to identify other participants.

4.4 Methodological limitations

Perhaps the biggest limitation for this type of qualitative research exploring what is perceived as 'personal' information was not having a significant amount of time to engage and build relationship with local residents. Although the researcher was an insider, local residents hesitated to reveal detailed information when an insider was identified as the 'researcher'. The researcher tried all practical and ethically appropriate methods to explore the information in the given time period. Similarly, time constraints became a crucial challenge to identify to 'hidden' foreign tourists for interviews.

Self-selecting purposive sampling technique was used through social media for identifying foreign tourists. However, the expected snowballing (as occurs in the field) did not occur. This circumstance reduced the number of foreign tourist participants that might have provided detailed information for this study. The experience from interviews with the tourists showed that they were willing to provide detailed information, in most cases, including data of a quantitative nature.

Moreover, the social media (Facebook) recruitment strategy was relatively ineffective, in the sense that the researcher was able to recruit only seven participants (foreign tourists), even though the dedicated Facebook page had 3274 members. It was not clear how many those members were foreign tourists or citizens, as detailed member analysis was not performed.

4.5 Chapter summary

This chapter explained the research methodology and methods. The qualitative case study method was used to answer research questions devised on the basis of research objectives. In total, forty four semi-structured interviews from both local residents and foreign tourists, and four key informant interviews, and reconnaissance observation were conducted. The qualitative data analysis which primarily included interview transcripts, and field observation notes were processed through

¹¹ Considerable effort was made to protect the confidentiality of research participants. However, the research findings contain information that might reveal the identity of research participants.

NVivo software for a content analysis and thematic classification. The chapter concluded illuminating ethical considerations and methodological limitations.

Chapter 5 will report research findings of this case study.

Chapter 5

Results

This chapter presents the findings of this study, consistent with the research questions raised in section 1.4. The information obtained from semi-structured interviews with local residents of Langtang Valley (hereafter called *Langtangpas*), foreign tourists, key informant interviews, and reconnaissance observation have been cited with suffix 'LI', 'TI', 'KII', and 'RO' respectively. A relevant statement posted on Facebook and quantitative data collected by the researcher during the field visit have been cited with suffix 'FB' and 'FD' respectively. All the names associated with a suffix are pseudonyms for maintaining the confidentiality of research participants.

In this chapter 'Langtang' represents all the settlements within the study area, including 'Langtang village'.

5.1 Trembling mountain to a monastery

In the introduction chapter, I described my experience with the earthquakes that destroyed Langtang Village in the context of providing the motivation for my research. In this chapter, before presenting findings in relation to specific research questions, a broader context of the events is provided to aid in interpreting the results. The information covers the impacts of the earthquake in Langtang and the response.

As outlined in Chapter One, on 25 April 2015, a 7.8 magnitude earthquake shook Nepal. Langtang nestled in the remote mountainous territory of Nepal, was severely affected. Notably, the earthquake caused an avalanche and landslide from the southern slope of Mt. Langtang Lirung (7234m) and wiped out Langtang village (Figure 1.2 in Chapter 1). Most houses were buried entirely or destroyed except for a few partially damaged homes in Kyangjin Gomba and Mundu. In addition, the snow-filled blustery wind and unsettled weather made life more miserable across settlements in Langtang (Jigme, 2019, LI; Paldor, 2019, KII). Scientists found that the avalanche-landslide released half the force of the Hiroshima atomic bomb and caused Nepal's most concentrated deaths to occur in Langtang (Kargel et al., 2016). According to names engraved on a memorial stupa in Langtang village, the earthquake killed 254 people in Langtang. These comprised 175 locals, 39 Nepali citizens from other parts of the country and 40 tourists of 14 different nationalities (Table 5.1). After the earthquake, there were 116 families remaining in Langtang. Each family had lost at least one family member.

In Langtang, a large number of people were exposed to the risk of the earthquake for two reasons. On the night before the earthquake, the locals gathered in a monastery to attend *Ghewa*, a major Buddhist funerary ceremony of a recently deceased older person in Langtang village. Many locals from other settlements were still present in Langtang village when the earthquake hit at 11:56 am local time (Gyaljen, 2019, LI; Paldor, 2019, KII). Furthermore, April was a busy month for the spring tourism season, so a significant number of tourists, their guides and porters were spread around Langtang Valley for trekking and mountaineering (Lobsang, 2019, KII). Many locals were out of Langtang to enrol their children in Kathmandu based schools to start a new academic session and survived the earthquake (Chogyal, 2019, KII).

Table 5.1. Human casualties¹² in Langtang caused by the Nepal earthquake 2015

Nationality	Number
Nepali (Locals)	175
Nepali (other places)	29
Nepali Army (Langtang village camp)	10
Spain	7
France	7
Germany	6
Netherlands	3
USA	3
Indonesia	3
Canada	2
Russia	2
India	2
Australia	1
Belgium	1
United Kingdom	1
Israel	1
Italy	1
Total	254

Following the earthquake, survivors, both locals and tourists struggled for rescue and evacuation (See Callaghan & Thapa, 2015 for experiences of earthquake survivors from Langtang). Helicopters airlifted survivors to downstream places such as Dhunche, Trishuli, and Kathmandu. Later, they either travelled themselves or relatives and friends took them to Kathmandu. All survivors were evacuated from Langtang by 11 May 2015. Although a few older people refused to be evacuated, they were forced to evacuate by a team of Nepali soldiers. Then, Langtang was designated as an uninhabitable zone by the Government of Nepal, citing the threat of further avalanches and

¹² A data on human casualties is based on names and nationalities engraved on a memorial wall in Langtang village.

landslides (Jigme, 2019, LI; Lobsang, 2019, KII; Paldor, 2019, KII). However, locals believed that the government decided without proper assessment. A local stated:

There was no geographic risk assessment. The government declared whole Langtang Valley uninhabitable after evacuating everyone from Langtang. I think they took that decision based on two minutes long video¹³ report from BBC News. I watched that video. It only showed helicopter flying over Langtang village, reported about an avalanche, and destruction in Langtang village only. I know all houses were destroyed in Kyangjin Gomba, Mundu, Thangshyap, and other places but these places were safe to return. No landslides. (Chogyal, 2019, KII).

Two weeks after the earthquake, a group of people from Langtang gathered for a meeting in Kathmandu. They were “*samaj ko laagi kehi garna sakne manche*” (Chogyal, 2019, KII) which means a person who is considered capable of doing something positive for a community. Some of them were already leaders. Some were emerging leaders and had a community reputation and voice. Everyone in the meeting shared a collective voice of a genuine sense of duty and ownership to support their people and community in need of urgent help (Chogyal, 2019, KII; Lobsang, 2019, KII). A local who attended the meeting said:

During the rescue, some were dropped in one place, and some were taken to other places. All villagers were removed. So, we didn't know who were where and in what situation? Those people having relatives in Kathmandu might have stayed with them but what about others? We thought, if we were unable to help in this time when our own people were in trouble and in need of help then there was no importance to the existence of people like us who were considered young and capable of doing something. We agreed that it was our appropriate time to help our own people (Lobsang, 2019, KII).

After the meeting, they improved communication with survivors. Some visited various hospitals in Kathmandu to inquire about the wellbeing of the injured people. Some searched for a place where all *Langtangpas* could live together and support each other. They found premises at Phuntsok Choeling Monastery, commonly known as Yellow Gomba at Swoyambhu, in Kathmandu for their temporary shelter. Initially, the monastery welcomed, accommodated and fed everyone affected by the earthquake in their front yard. After a month following the earthquake, others left but almost 488 *Langtangpas* of 116 families were compelled to live on the open space of the monastery. Locals felt like “refugees within their own country” (Jetsun, 2019, LI). It was the generosity of Kyabje Gosok Rinpoche, a notable Buddhist spiritual leader of the monastery for allowing *Langtangpas* to stay in the monastery as long as they needed (Gyurme, 2019, KII; Lobsang, 2019, KII). The following

¹³ Check BBC News video report on https://youtu.be/rAdrOK_P6UA (Last accessed on 15 November 2019)

statement presented a state of an inhabitant after the earthquake that was close to most of the survivors in Langtang:

[...] We didn't have anything [after the earthquake]. Whether property or whatever, they were all in Langtang village. They were all gone. For one year, we didn't realise what to do, how to do. No idea at all. For around six months, we stayed in a monastery. It was like a refugee. There was nothing. After, we began to recover slowly (Gawa, 2019, LI)

Many relief workers from informal groups, non-governmental organisations and humanitarian agencies visited the monastery and provided relief materials and cash donations to people from Langtang. The next section identifies stakeholders engaged in disaster recovery in Langtang.

5.2 Inhabitants' perspectives on stakeholder involvement in disaster recovery in Langtang

In addition to foreign tourists, *Langtangpas* identified four other stakeholders that contributed or facilitated in disaster recovery. They were the National Reconstruction Authority, Langtang National Park Buffer Zone Management Council, Langtang Management and Reconstruction Committee, and local people of Langtang. The nature and scale of aid varied from one stakeholder to another. The following subsections deal with these four stakeholders.

National Reconstruction Authority (NRA)

The National Reconstruction Authority (NRA) is a government agency established following the earthquake with an objective to coordinate overall reconstruction and recovery of earthquake-affected communities. The agency provided Nepalese rupees 300,000 (approximately US\$3,000) to each family to reconstruct their lost residential house. The fund was provided in three instalments: US\$500, US\$1,500 and US\$1,000. As of May 2019, the majority of houses in Langtang had received all their instalments. However, they complained about lingering bureaucratic system issues in fund distribution. A local stated,

We walked to Syaphru Bensi (9-10 hours of walk) to get our first instalment. When we went to the bank, there was no money. We were said to wait one more day, but we had to wait for one week. So, we spent most of the money on our expenses to buy food and accommodation (Lhundup, 2019, LI).

The fund was provided in equal proportion regardless of whether a destroyed house had been located in a remote rural area or easily accessible urban area. Therefore, *Langtangpas* felt underserved by the government considering the scale of impact they had to face. Another local stated,

If we get money from the government, it's alright but if we don't get, I don't care much. In Kyanjin Gomba, we need more than one crore (around US\$ 100,000) to build a good house. If you compare, three lakhs (US\$3,000) from the government is not much. The government decided to give an equal amount of money for everyone. People in Kathmandu (capital of Nepal) and we both get the same money. But our transportation cost is very expensive (Palmo, 2019, LI).

Langtang National Park Buffer Zone Management Council (LNPBZMC)

The National Park and Wildlife Act, 1993, Buffer zone Management Regulations 1996 and Guideline 1999 provide for 30 to 50 per cent of the park revenues to be retained for conservation and community development activities in the buffer zone (LNP, 2013). In fiscal year 2014-2015, Langtang National Park (LNP) collected the third highest revenue of approximately US\$555,231.33 in entrance fees (LNP, 2019). Table 5.2 represents different activities implemented by LNPBZMC Langtang Unit (Paldor, 2019, KII). Trail opening and maintenance, construction of a community house, dumping sites and provision of central heating to families were major activities. LNPBZMC received significant funding from its partner organisation, World Wide Fund for Nature (WWF), Nepal, to conduct the activities. The chairperson of LNPBZMC Langtang Unit died during the earthquake and the role was assigned to another local who was responsible in implementing all the activities (Paldor, 2019, KII).

Table 5.2. Activities implemented by LNPBZMC in Langtang

Activities	Budget (US\$)	Funded By
Trail Opening and Maintenance (<i>Pul</i> to Rimche and Rimche to Kyanjin Gomba)	21,338.48	World Wide Fund for Nature (WWF) Nepal under Hariyo Ban Program
Trail Opening (Kyangjin Gomba to Lirung glacier)	2,909.78	WWF-Nepal
Community House in Langtang village	50,242.47	WWF-Nepal
Gas Stove and 20W solar facilities (116 units)	-	WWF-Nepal
National Park Office House (Ghoda Tabela)	-	Langtang National Park
Dumping Sites (Kyangjin Gomba, Langtang Village)	-	LNPBZMC
Wall construction and plantation around memorial stupa in Langtang	4,849.70	LNPBZMC, OM Nepal
Agricultural Wall Maintenance (Mundu, Sindhum)	4,074.06	WWF-Nepal
Centre heating for dining hall (60 families)	12,803.11	WWF-Nepal
Total	96,217.60	
All US dollar (US\$) values reported in the table were converted from Nepali rupees. An exchange rate (https://www.xe.com/) of 103.10 Nepali rupees for 1 US dollar on 2 January 2016 was taken as a reference for the convenience of calculation.		

Langtang Management and Reconstruction Committee (LMRC)

The Langtang Management and Reconstruction Committee (LMRC) was a community-based organisation established following the earthquake by a group of disaster-affected inhabitants. At Phuntsok Choeling Monastery, a group of *Langtangpas* helped survivors with relief goods and recorded everything they received from various individuals and organisations (Lobsang, 2019, KII). Eventually, people of Langtang established a committee to manage immediate relief efforts and long term reconstruction and recovery activities. The committee was registered as a non-governmental organisation (NGO) at Rasuwa District Administration Office on 26 June 2015. Seven executive members and each from 116 families as general members were chosen to form the LMRC (Chogyal, 2019, KII; Kunphel, 2019, LI). The executive members were selected based on community consensus. *Langtangpas* supported people with “strong computer and internet skills, communication and leadership abilities” (Palmo, 2019, LI) for the executive team. The LMRC then opened a bank account and commenced a fundraising campaign.

LMRC continued to assist survivors with relief materials including food, sanitation and temporary accommodation. In the IDP camp, the government’s proposal of relocating *Langtangpas* to other parts of the country were discussed, but local residents of Langtang refused the idea expressing a strong concern that their cultural identity would be lost (Chogyal, 2019, KII; Geleg, 2019, LI; Lhundup, 2019, LI). The committee held several meetings with government officials including Nepal’s prime minister asking for permission to return to Langtang. However, lingering bureaucratic processes forced the committee to take a decision on *Langtangpas*’ fate to return home and act accordingly. A local key informant stated:

We visited prime minister requesting permission to return home... went to National Planning Commission for more than five times...we reached out to District Administration Office. They [government officials] said so many things... After visiting these concerned authorities, we understood that a formal government process in allowing us to return Langtang would take very long time. Then partnering with an NGO, we organised 7-8 helicopter flights from Dhunche to Kyangjin Gomba. We took all elderly people who were suffering from hot weather of Kathmandu. They were provided with clothes and foods required for six months...then we brought some journalists to visit Langtang. Eventually, the message stating there are people still living in Langtang became news. Consequently, government had to remove red zone status of Langtang (Lobsang, 2019, KII).

This decision of the committee to circumvent government processes paved the way for *Langtangpas* to return to their home valley. Eventually, after spending almost six months in the monastery, the remaining *Langtangpas* in Kathmandu started to return to Langtang. People went back to their home valley and engaged in disaster recovery actions. LMRC continued to actively participate and coordinate with international humanitarian agencies, informal groups, other institutions, foreign

tourists and local people to ensure rapid reconstruction and recovery. LMRC implemented recovery activities by forming various sub-groups such as “trail maintenance, resettlement, bridge construction, livestock, and monastery construction” (Chogyal, 2019, KII). Overall, the committee actively engaged in serving its people, motivated by a sense of community stewardship.

A majority of locals expressed appreciation for the LMRC’s leadership role in assisting them to return and settle down in Langtang again. One local stated:

I think the formation of the committee was good. If there was no committee, then I don’t think we as an individual could ever meet the prime minister and other government officials and get permission to return home. Our place was declared a red zone (Gyaljen, 2019, LI).

A few participants (3) expressed distrust over the transparency in the Committee’s handling of funds. However, John (2019, TI) who was recruited to be an unpaid advisor to the LMRC and closely watched their activities had faith in the LMRC’s leadership role, stated:

[...] again I think that from what I saw working with Langtang committee, umm, there is a lot of rumours in Langtang, basically small people to speak saying, “Oh well, the big people. They took extra money on the side.” My experience, I went to Langtang Management and Reconstruction Committee meetings almost every week. Then it became every two weeks. Whenever I was in Kathmandu, and I wasn’t in the field like Rasuwa or Langtang, I went to meetings. [...] Overall, I would say the majority, in the thick part of all the activities, they were pretty organised and structured (John, 2019, TI).

In addition, Lobsang (2019, KII) stated “...money raised by the committee was distributed to 116 families from Langtang and details were posted on [the committee’s] Facebook so that everyone can see and know about the fund” affirming committee’s honest commitment and comportment to support *Langtangpas*.

The financial records and activities (see section 5.4.3), facilitated by the LMRC, indicated the nature of recovery work and the significance of local leadership.

Inhabitants

Langtang being a homogenous community, meant all 116 families knew each other. They are one big family built on a foundation of love, belonging and trust (Gyurme, 2019, KII; Lobsang, 2019, KII). Families helped each other build their houses by lending liquid assets like gold jewellery and through old practices of granting informal loans without interest. One local stated:

While constructing this guest house, we took 30 lakhs (approximately US\$30,000) loan from our relatives. In Lantang, one family might offer you 4-5 lakhs (US\$4,000-US\$5,000). It depends on the relationship. We don’t

have to pay interest within Langtang, but if you borrow money from outside [Langtang], you have to pay interest (Gawa, 2019, LI)

Such an informal loan system had existed for more than two decades, and has continued (Gyaljen, 2019, LI; Lobsang, 2019, KII). Flexibility on payback period was also an attraction to engage in this loan system. A local stated, “you basically go to a family, share your problem and ask for help saying you will return in a certain time like two years or sometimes five years” (Rabten, 2019, LI). While most participants in the research reported taking informal loans, they did not reveal an amount of money.

This section showed that many stakeholders facilitated reconstruction and recovery in Langtang. Government agencies (NRA, LNPBZMC), inhabitants of Langtang, the leadership of LMRC have collectively contributed to a different scale in building back the Langtang.

The following sections defines typology of foreign tourists who helped *Langtangpas* and Langtang community to recover from the earthquake disaster.

5.3 Typology of foreign tourists

Foreign tourists who contributed to the reconstruction and recovery in Langtang were not a homogeneous group. Based on the process used to provide aid, they were classified into two main categories, individual and group donors. Each category consisted of two sub-categories (see Figure 5.1).

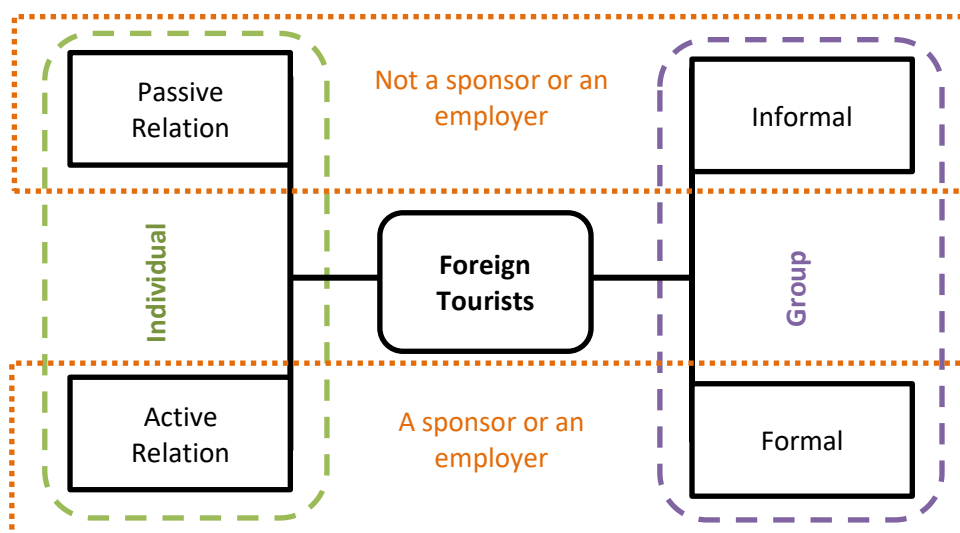


Figure 5.1. Typologies of foreign tourist’s relationship to Langtang

5.3.1 Individual

An individual tourist was characterised as being one person responsible for one individual form of contribution. This group could be further divided into two sub-categories, based on the tourist's relationship with a host family.

Active relation

An 'active' individual was a tourist that established a close relationship with a host family after their initial interactions. In most cases, tourist-host interaction occurred in Langtang when a tourist stayed at a host family's guest house. It was a common practice among *Langtangpas* to use their homes to host tourists. Though known by various names: lodge, guest house or hotel, amenities and facilities of those houses largely remained common for what they offered to tourists. In those houses, the accommodation type was basic and the room usually consisted of two single beds with foam mattresses, blankets and pillows. All guest houses had common 'Asian squat type' toilets and hot solar showers. There were a few guest houses having rooms with an attached bathroom and a western toilet. A dining room consisted of wooden benches attached to walls, tables and a central firewood heater. That was also the space where many trekkers enjoy playing cards and talking to their fellow trekkers. All foods were usually cooked by the house owner. In a few guest houses, there were Nepali citizens from other parts of the country working as cooks. However, they were not trained chefs. Prior to the earthquake, only Langtang Village, Mundu, and Sindhum had electricity from micro-hydropower located in Langtang village. During the earthquake, an avalanche buried the micro-hydropower.

Although tourists in this category maintained active relationships with host families, the relationship was initiated through different mechanisms. 'Active' tourists often supported the payment of educational expenses for host families' children. Therefore, the host families commonly identified such tourists as 'sponsors'. Locals also referred to those tourists as 'Jindha' meaning a sponsor in local Tibetan language. One local stated:

I know my sponsor for about 19-20 years now. When I was like 6-7 years old, European [name of the country removed for confidentiality] tourist took me to Kathmandu for school. That's what my father said to me (Gawa, 2019, LI).

Initially, a local person facilitated communication between a host family and the sponsor. Local parents interacted verbally with tourists in their not so good English, yet they were unable to write and did not have easy access to means of communication such as phone, fax or internet. Therefore, a facilitation by others for communication was necessary. Direct interaction between a sponsor and a local family was developed when the supported student was able to exchange information. Students learned and communicated with sponsors in English through letters and then emails after attending a

private English medium school in Kathmandu. It seemed that the student shared happenings and decisions with the sponsor as well. The local stated:

I started communicating directly with my sponsor through email when I was in grade 9. Before that, there was no internet. So, I wrote letters and someone else from Langtang communicated for my family and me. Sponsor also paid for my college, but I dropped out of college after the earthquake. Losing family members [silent and eyes filled with emotional tears], house, I mean everything was too stressful. I communicated with my sponsor when I decided not to continue [my study]. I still have a good relationship with my sponsor (Gawa, 2019, LI).

Another way in which relationship developed was when a traveller, intrigued by people and place, gave up a job in their home country and started to work in Nepal. Such tourists organised trekking and mountaineering expeditions in Nepal every year and employed locals as trekking guides or porters. The tourists travelled to Langtang regularly and developed a long term friendship with multiple porter or guide families. The following comment supported these processes in initiating these relationships:

First time I came to Nepal, it was in Langtang. When I arrived there, I was feeling like home. Of course, that was in 1996 ... everything up there was common and basic. I loved a wildly open character, faces and minds of people....When I came back to Europe [country name changed for confidentiality], my career ... was over. I knew I would never be able to do normal office job again. So, I continued travelling. I came back to Nepal again and again. Then 3-4 years later, I came with an idea of why not organise treks in this country where I fell in love with and lost my heart.... Then I started organising treks for tourists.... Name 1, Name 2, Name 3, [real names not revealed for confidentiality] and others from Langtang region work with me as guides and porters. (Paul, 2019, TI).

Therefore, persistent communication and relationship between host families and tourists were maintained through 'sponsorship' and employment.

Passive relation

A passive individual was a visitor who had visited Nepal or Langtang region at least once and was familiar with the place and its inhabitants. They loved socio-cultural and natural experiences offered by such a tourism destination, but they didn't appear to take the role of 'sponsorship' or 'employer' like "active relation" tourists. The following statement typified a 'passive relation' tourist:

I came to Nepal first time in 1994. I was going for my study in Bhutan ... I spent three weeks doing trekking to Annapurna Sanctuary. Then I came with my brother in 1998 to Gokyo Lake in the Everest region. In 2010, I was looking at some pictures, and I saw a picture from Gatlang. I saw this village, and it was so nice. Then I thought I have to go there once. That was my first thought. Then I went to Nepal in December 2014. I did three weeks trek from Helambu- Gosainkunda-Langtang-Tamang Heritage trail. So, it

was a few months before the earthquake. In reality, that village was so nice. When I look at how it was after the earthquake, I am so sad. ... I was impressed by people from Nepal than Bhutan. Nepal is like Disneyland for me. People are very kind (Alex, 2019, TI).

Although after their visit to Langtang, the 'passive' tourists might not have communicated with a host family, the earthquake disaster caught their attention and established responsibility to help people and the place they visited. Eventually, these tourists who remained inactive in term of communication with host families before the earthquake participated in disaster recovery initiatives in Langtang.

In summary, the individual tourists relevant to this study because of their relationship with host families fall under two categories, 'active relation' and 'passive relation' tourists.

5.3.2 Group

A cluster of two or more tourists working together as post-disaster donors was characterised as a group. It was divided into two sub-categories based on institutional features.

Informal

An 'informal group' was a non-government, non-formal association of tourists and others. Group members exhibited similar characteristics to 'passive' tourists in their relationship to Langtang, but all had experienced the earthquake either within Langtang or elsewhere in Nepal and all had a good understanding of Langtang.

Significantly, the occurrence of the earthquake, witnessing massive destruction, sharing dreadful suffering and having detailed accounts on the current situation of an area fundamentally changed these 'passive relation' tourists to become relief workers for that region. A tourist who survived the earthquake in Langtang stated:

... 27th April was a good day... At the end of that day, basically that`s when I got out from Langtang... The night I got back [to Kathmandu] when I was evacuated, I heard about the first meeting of Himalaya Volunteer Disaster Relief Organisation at Yellow House...They were all like, "What can we do?" But their experiences of the earthquake have been so very different from mine. Not making fun out them at all but a lot of them were just in Kathmandu in their houses... they were saying they want to focus on places on the outskirts of Kathmandu like the south of Lalitpur. That`s what they decided at this meeting. And I said, "That`s great guys. This is really cool efforts, but I have to focus on Rasuwa. I am going to try to find an organisation that`s helping in Rasuwa. I am going to try to do what I can. Hopefully, I will be able to help Langtang because what I saw is insane. (John, 2019, TI)

The tourist was worried about supplying relief goods in an area that was not covered while the community required urgent assistance. This concern about assisting a particular area ultimately paved the way for others to participate in relief work for that specific region. Eventually, an informal group was established. The tourist further shared:

Basically, what happened after that [meeting] was, anytime anyone came at Yellow House and said they wanted to work in Rasuwa, they would say talk to John [pseudonym]. Before, Rasuwa Relief was a thing, our friends: Prasanna and Alisha [pseudonyms] came to me, Tara, Bale and my friend Graham [pseudonyms]... We were looking at a map and trying to figure out how we can help. Then I was like, "we are six people, both foreigners and Nepalis. We can be real thing. Shall we do it?" Everyone agreed and we decided, here we go (John, 2019, TI).

Similarly, the level of annoyance of listening to biased accounts of the earthquake disaster and unavailability of other organisations covering the area in question actually invigorated them to serve as relief workers for a specific unreachable region. The tourist said:

*... We decided to work in Rasuwa because I said, "Its f***** crazy up there. I don't see that much information about it online. I see many things about Gorkha, Sindupalchowk, etc. We went to this [Humanitarian Military Operation and Coordination Committee] meeting at army headquarter and see who is doing what in Rasuwa? There was a whole information sharing session going around. Some people shared information about Rasuwa that was incorrect. Basically, I just put up my hand and explained what I know about Rasuwa... They were like, "You know a lot about Rasuwa. Which organisation are you from?" I was like, Rasuwa Relief [although Rasuwa Relief didn't exist then]. So, that's how it started. We thought we would meet other people who were doing this but we didn't meet... (John, 2019, TI)*

From the above statements, it was found that several factors collectively ignited a sincere feeling 'to do something' among tourists and who then united to form an informal group.

Formal

A 'formal group' was a collection of tourists working together in an association registered abroad as a non-governmental organisation but not officially recognised in Nepal. Before the earthquake, such formal groups were engaged in sponsorship to cover the educational expenses of children from multiple families in Langtang. A tourist who was the chairperson of a formal organisation stated:

It [organisation] was established in 2007... Before that, Mark [pseudonym] was helping people for decades... We have 50 God-children now..., 45 God-children are from Langtang region (Felix, 2019, TI).

When asked about Mark (tourist) mentioned in the above statement, the tourist revealed an insightful description of the origin of the relationship of the current formal group with *Langtangpas*. The tourist explained,

We know this person [Mark] because he is the father of a schoolmate... He went to Langtang region already in the 1970s and 1980s regularly. During paragliding, he crashed when he flew from Tserku Ri [4985m] in Langtang. His friends like Lama [pseudonym] and his wife saw him and organise help and rescue mission. Even day before yesterday, his family told me that they gave him water and putting him on a horse with a rescue team. This is a story how it all began like 35 years ago. Then Mark came here [Nepal] regularly, build good friendship here and well known up to now... There are many pictures in the lodges and if you ask "Do you know Mark, and do you remember him?" The older people will say, "Yes, we remember." Everybody knows Mark (Felix, 2019, T1).

It showed that an accident to a tourist and kind support of locals to rescue an injured tourist initiated decades` long friendship between the tourist and locals. Later, the tourist returned to help families in the region for shared reasons: being lucky to survive the adventurous accident and touched by the on the ground reality and hardship of rural mountain life. Educating children was his way to help the families. The following statement explained why the tourist chose to sponsor children:

He [Mark] saw families being illiterate. One thing that made him think to put the effort in education of children was when he saw two girls carrying water the whole day. One of them disabled with no fingers. I think that was the point when he felt that they must be educated. They have to learn to write and read. If they don` t, then they will carry water their whole life long. He convinced parents that they have to send their kids to school so that history does not repeat. Education is needed and a very important thing for development (Felix, 2019, T1).

Later, the motivation of the tourist transformed into action. The scale of activity kept growing. The tourist explained:

He [Mark] started to raise funds in Germany, just in his neighbourhood. He did small fundraising and returned with like 10000 dollars in his pocket every year, and he took some children like four or five and later six children and paid every year for school. He put in different boarding schools because, at that time, accommodation was not so clear. A school took five children, but every year, he took another five children, so another school was required (Felix, 2019, T1).

However, Felix (2019, T1) stated that when Mark became older and sick, there was a need for help from others to continue the humanitarian work. Hence, an organisation was established to bring together a group of people who supported or were interested in helping.

Ultimately, it appeared that a contribution started by an 'active' individual tourist transformed into an 'informal' group and eventually, evolved as a 'formal' group to provide continuity of assistance for people in the tourism destination. The following sections describe how foreign tourists contributed to helping *Langtangpas* and Langtang community recover from the earthquake disaster.

5.4 Disaster aid delivery methods

Three methods were used by tourists to provide assistance or aid to the earthquake-affected families or community. Understanding these approaches helped answer who contributed, how, for what purposes and over what time frame? The methods are reported in the following sections.

5.4.1 Direct contributions to recipients

'Active' tourists provided direct financial support to an individual family. Although most of the local participants were hesitant to share information on private contributions received from foreign tourists, they believed that each family in Langtang received some money from 'sponsors'. A local stated:

In Langtang valley, everyone received a private donation from tourists. People might deny, but that's not the truth. We live in a mountain. There are sponsors for all children. It is impossible not to receive help. More help or less help. The amount of money might differ, but all families received private help (Gyaljen, 2019, LI).

Such perception was partly because of social expectations for a sponsor to provide support for that family. A family profile survey revealed that 91.8% of families (31) had at least one child enrolled in a Kathmandu based boarding school through the financial support of foreign tourists. A local that received private donations revealed:

Maximum help I received was from my sponsor. My sponsor gave me around 7 lakh [approximately US\$7,000]. But from other people we knew, for example, those who went on a trek with us gave some money too. Some gave US\$300, some gave US\$500, and collectively, it was between US\$3,000-US\$4,000 (Gawa, 2019, LI).

The above statement indicated that families were likely to receive financing from others as well as 'sponsors'. Hence, there was a possibility of finding more cash support if they had more foreign networks.

In one case, a European tour leader financially supported three families in Langtang. Like in most cases of 'active' tourists, the purpose of his support was to help families rebuild their houses. A decision by tourists on how much to support a family was based on their personal awareness of the family's social and financial situations. The European tour leader explained:

All the families where I gave the support I knew their financial and social backgrounds... So, I thought, "with this quantity of money, I could give some support." I knew the cost of construction of a house would be like 10-15 lakhs [approximately 10-15 thousand US dollars]. It was clear that they will also get some kind of support from government as well. My support, for example in Kunchok's [pseudonym] case, it was about 8 lakh which is let's

say about US\$8,000 approximately. I knew with this money, people can start up to build something new (Paul, 2019, TI).

Locals perceived that the chance of receiving direct support from 'passive' tourists was low. There were three cases where families received monetary aid from 'passive' tourists. In one case, it was an 'unexpected' reunion of a tourist with a family from a guest house where the tourist stayed 11 years ago with her friend. The tourist came back to Langtang in search of her missing mother. Although she was unable to recover her mother, she helped the family to rebuild a guest house. In the remaining two cases, tourists travelled to Nepal in search of families they met more than ten years ago and were reunited with host families. Therefore, they were 'chased' reunion between tourists and host families. After the earthquake, photos of family members taken while tourists had travelled to Langtang became a pathway in search of those people. The following statement explained the reunion and financial support provided:

After the earthquake, one woman and her husband came to Yellow monastery with photo. They had a photo of my daughter when she was two years old. Back then, I ran Bhatti [a small space commonly known for selling locally prepared alcohols] in Kyanjin Gomba. They had come to climb Yala Peak. I was hired as a porter to transport expedition goods to Yala Base Camp. When I went to the mountain, I left my child with a female tourist. In the photo, you will see chocolate around my daughter's mouth. The tourist gave chocolate to my daughter intending to comfort her when she cried, missing me. At that time, she had taken that photo of my daughter.

The tourist couple said that they visited the monastery several times, but no one recognised the child in that photo... I was walking around monastery weaving sweater. I offered seven handmade sweaters to the monastery for allowing us to stay in a time of need. Coincidentally, I met them, and they showed a photo to me. Immediately, I recognised my daughter. I remember that cloth my husband bought for my daughter. Then we hugged and went to meet my daughter... They exchanged email addresses with my daughter.

They said that they would help to rebuild a small house in my village so we can get back to normal life. They helped us around US\$ 8,000, but I didn't receive other private donations. I couldn't have built this house on my own. I think I have done good deeds. So even 'Karma' [a belief that person's actions in a lifetime or past lives affect what happens to them in future] united with that couple though we didn't have a contact for more than 15 years (Thubten, 2019, LI).

Direct financial support from 'passive' tourists ranged between US\$5,000 to US\$8,000 for the reconstruction of guest houses (Lhundup, 2019, LI; Susan, 2019, TI; Thubten, 2019, LI). Such direct support, particularly for reconstruction, was delivered until the end of 2016. Funds were given in one amount based on availability and occasionally were followed by additional money based on how much one could fundraise over a given time (Paul, 2019, TI; Susan, 2019, TI).

While LMRC asked ‘individual’ tourists to help *Langtangpas* by donating through the committee, they chose to help families they knew personally. A tourist stated:

...I think I got at least two requests through Facebook asking to send money to the committee...I will have to go through emails to check if I completely ignored them and never responded or if I responded then it's pretty vague like I have not still decided where the money is going to but will help Langtang...I didn't want them to be upset that I chose one family instead of helping everybody...that's why I was quiet... (Susan, 2019, TI)

Chozag (2019, LI) from Langtang mentioned that financial support from ‘sponsor’ should not be given to the committee. He further added that while donating to the committee could benefit everybody, the money when distributed to 116 families in Langtang was not very valuable to each individual family.

In summary, ‘active’ and ‘passive’ categories of tourists directly contributed to the earthquake-affected families in Langtang (Figure 5.2).

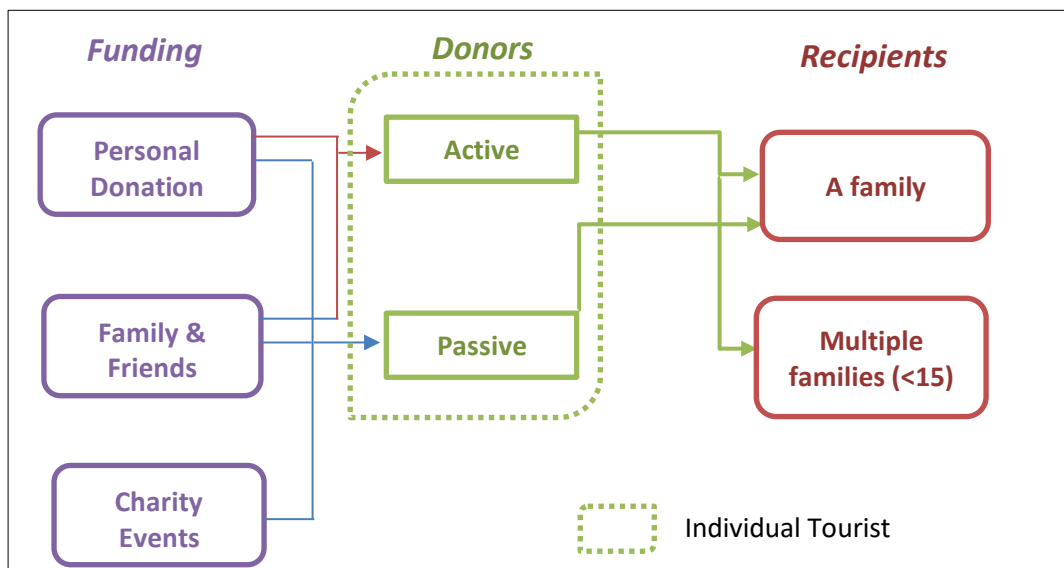


Figure 5.2. Framework showing direct contributions by tourists to recipients

5.4.2 Contributions facilitated by medium or facilitator

A medium is a platform or an institution where tourists transferred their financial support to help *Langtangpas*. Subsequently, based on its evaluation of requirements, the medium had the flexibility to use financial resources for various activities. From interviews, four mediums for aid delivery were identified. They were an online crowd-funding platform, a non-governmental organisation (NGO), Langtang Management and Reconstruction Committee (LMRC), and the Langtang Diaspora (people from Langtang living in a foreign country).

While not being in decision-making authority in selecting activities, a facilitator eased the execution of those disaster recovery activities. Three facilitators were identified: residents of Langtang (hereafter called an inhabitant), Nepali citizens from other parts of the country and the LMRC. Here, the LMRC performed the dual role of medium and facilitator.

'Passive' tourists assisting recipients, were facilitated by a medium or a facilitator or both. One case appeared in which a tourist donated US\$100-200 to multiple online crowdfunding sites (Alex, 2019, TI). In this case, the tourist seemed less concerned about who got the money and was satisfied to know that the funds went to Langtang region. The tourist trusted information about the purpose of the campaign on online crowdfunding sites

At least four 'formal groups' were found either using a medium or a facilitator in providing support to *Langtangpas*. During the field visit, it was found that a foreign organisation called Sustainable Steps collaborated with an existing local NGO called Kyangjin Gomba Langtang Society (KGLS) to rebuild health infrastructure (See Photo 5.1).



Photo 5.1. Health Clinic in Mundu village

A health assistant stated:

I am appointed by the government. This clinic is registered as government health post...Sustainable Steps funded to rebuild the infrastructure of the health clinic. There is an organisation called KGLS here [in Langtang] that looks after it. Before, they helped health post in Langtang village. After the earthquake, that health post was destroyed by an avalanche. So, they moved here (Pariyar, 2019).

The above statement hinted at probable collaboration between government, a foreign charitable organisation and a local NGO. However, a representative from the KGLS was unable to be contacted

to confirm government involvement in construction of the health clinic. Therefore, no detailed information about this health clinic project was collected.

Sano Madad (meaning small help in Nepali), a NGO based in Germany, facilitated by an inhabitant conducted several projects in Langtang and beyond (See Figure 5.3). Analysing financial transactions over four years (2015-2018), it was apparent that the organisation had invested funds worth about US\$ 510,785. The organisation shared financial information through email and granted permission to use the data.

At the community scale, the organisation bought land and funded the reconstruction of a school in Langtang (10%), donated a significant amount of money to the LMRC (10%), and provided reconstruction material-plywood (3%) for 116 families in Langtang.

At the individual scale, the organisation spent a large portion of their fund on educational expenses (39%) of around 45 students from Langtang and was committed to continuing the sponsorship for the children`s education until everyone completes at least class ten. Few students are currently enrolled below class one. In a private school, children start school at Nursery, Lower Kindergarten (LKG), Upper Kindergarten (UKG) and then class one. All students have been attending a Kathmandu based boarding school.

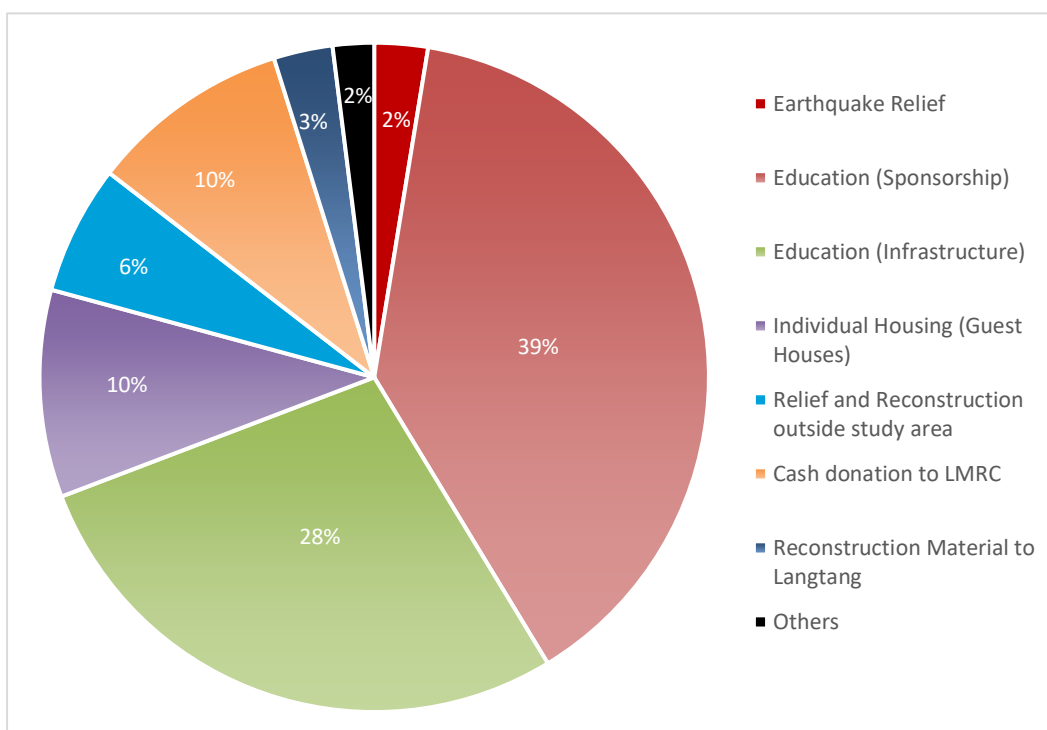


Figure 5.3. Distribution of aid by Sano Madad (2015-2018)

In addition, it provided a direct donation to 12 families from Langtang. Families whose children were sponsored for education by the organisation were selected for the cash support. Financial support

for the families ranged between US\$1,878- US\$8,214 for the reconstruction of guest houses (see Figure 5.4).

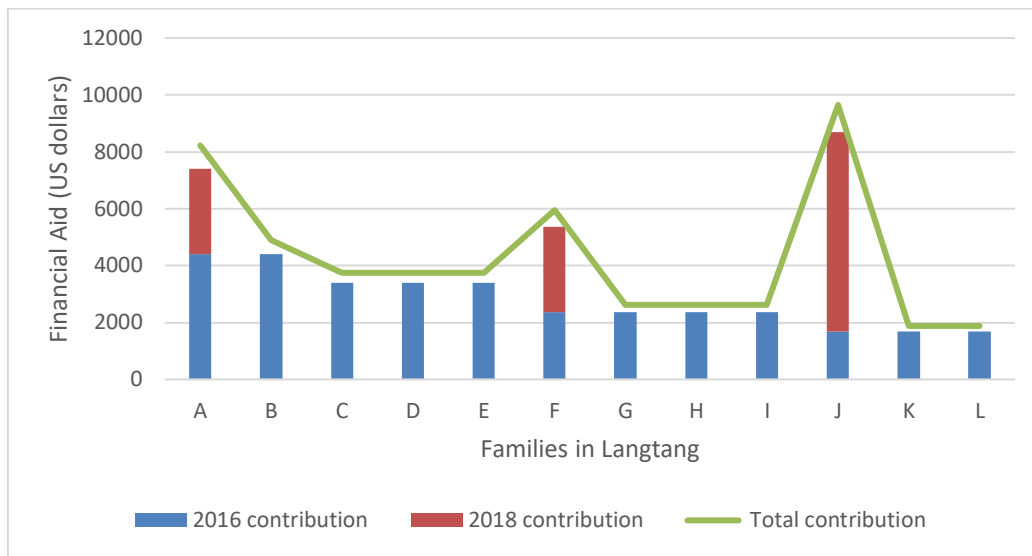


Figure 5.4. Distribution of financial aid among families in Langtang from funds donated by Sano Madad

An equity-based distribution of funds among the families was based on specified criteria that my interviewees were unable to recall and I was unable to obtain a copy from them. Although the tourist did not remember all the criteria, the following statement provided an indication on the fund distribution among the families:

...We did a lot of discussion with families and Kesang [pseudonym for local contact person], and we had our own view and tried to make an assessment. What help was needed? Who has lost most- everything? Who has lost not so much? ... As we knew, we made a list of points. If there was one of the parents killed in the earthquake, it's like 10 points. If there were children killed but the parents were alive then like 5 points per person. So, we got a list of ranking (Alex, 2019, TI).

The organisation also provided 6% of its funds for earthquake relief and reconstruction related activities outside the study area of Langtang.

A local reported that a Scandinavian organisation provided monetary assistance to six families. An equality approach of fund distribution was used, therefore, each family was provided approximately US\$6,000 for the reconstruction of their houses (Kunchok, 2019, LI). A local facilitator, Kunchok assisted the selection of recipients. Further, Kunchok stated, "We helped people whom we felt were more affected by the earthquake. We didn't support any big guest houses." Among beneficiaries receiving financial support from the Sano Madad and the Scandinavian organisation, two families received cash support from both the organisations.

The 'formal groups' financial support also partially covered expenses required to construct guest houses (Kunchok, 2019, LI; Mindul, 2019; LI). But, in one case, Tsumo Maya Garchu, a NGO based in Switzerland helped rebuild two guest houses and covered all the expenses. Tsumo Maya Garchu means 'love to Tsumo' in Nepali. Tsumo was a woman from Langtang who died in the earthquake. A facilitator from another part of Nepal revealed:

She [tourist] knew a woman from Langtang. She sponsored her two children. But the woman died during the earthquake because of the huge avalanche. She has [an] association in her country. She came to Langtang. We helped rebuild a house for that woman`s family in Langtang. We also built one more house for her relative. It was not an easy job... Total cost was approximately US\$150,000 when we calculate reconstruction material, transportation, labour cost and everything (Thapke, 2019).

LMRC requested founder (foreign tourist) of Tsumo Maya Garchu to donate money directly to the committee and help everyone in Langtang but she declined. A local key informant, Chogyal (2019) stated:

She [founder of Tsumo Maya Garchu] was requested to donate money to the committee but she was not interested. Instead she mentioned if she was not allowed to build a house in Langtang, she will go to Solukhumbu [a district where Mt. Everest is located] to help build a house for another Nepali family she knew in Nepal. She wanted to help build a complete house. So, instead of letting her go, the committee thought it was better that two families in Langtang would have houses. So, she paid for everything and helped build two houses. There was no collaboration with the committee (Chogyal, 2019, KII).

In comparison to the methods of direct contribution to recipients, tourists and their organisations used mediums or facilitators not only to support the reconstruction of individual guest houses but also to fund community projects (Figure 5.5).

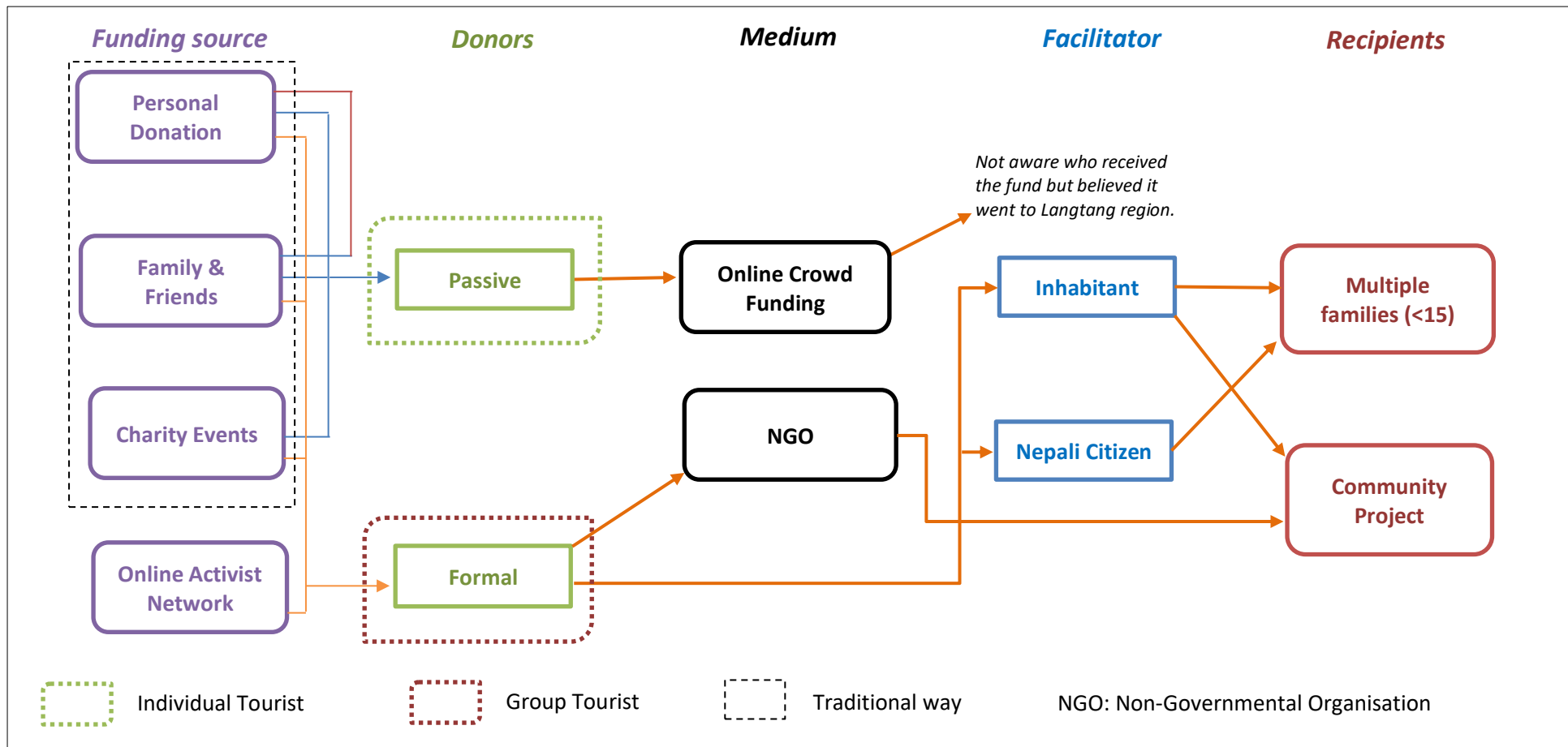


Figure 5.5 Framework showing contributions facilitated by medium or facilitator

5.4.3 Contributions involving both medium and facilitator

'Passive', 'Informal Group' and 'Formal Group' tourists helped families and the community of Langtang through involving both a medium and facilitator (See Figure 5.6). In this contribution method, the dual role of LMRC as a medium and a facilitator was visible. Indeed, the LMRC was the only facilitator for tourists in this contribution method.

Melissa, a tourist that survived the earthquake in Langtang contributed to building a community house for elderly people of Langtang. The LMRC facilitated the construction. The following statement revealed a method of helping the disaster-affected community through a non-governmental organisation:

...Obviously, I know I've been doing, raising money. The money goes to Community Action Nepal (CAN) who is based in the UK. I have asked them specifically to donate my money to Langtang, that's where I wanted to rebuild, obviously after such devastation (Melissa, 2019, TI).

A reputation of a person running a NGO was one major reason to trust that institution. Melissa stated:

...There are so many different charities, and I found the UK based company. ...have you heard of Doug Scott? He was the first UK man ever to climb Everest [from south-west face] back in the 70s. I basically got in touch, and he ended up emailing me. He's the main thing, and obviously, he is famous. ...They were telling me about all the regions they've done. I knew I was like 100% confident that all of my money I was investing was going into Nepal. It wasn't going anywhere else (Melissa, 2019, TI).

A decision to construct a community elderly home was made by the NGO and she was satisfied to use her donations of about US\$9,150 (£7,000) for that purpose (Melissa, 2019, TI). Although the total cost of the construction was not known, Melissa was confident that the organisation paid other additional expenses. An equality approach of contribution to the disaster-affected community was the reason in choosing a community project. Melissa narrated:

They [Community Action Nepal] believe to help communities. They don't want the rich and the poor, and that's what happened with all of the personal or private donations. That's what's going to happen. So, their belief is building a whole community. What they personally do is raise and fund more hospitals and doctors, schools and things that will literally make the community equal and keep that culture. That's why I went with them because that makes sense and actually, I'm helping a lot of people...It's not just about helping individuals and is helping everyone. That's what I wanted to do (Melissa, 2019, TI).

According to information on the relevant Facebook page of LMRC, a *Langtangpa* living in the USA fundraised using an online crowdfunding site and donated US\$20,000 to the LMRC. Here, contributions from ‘passive’ tourists were transferred through multiple means: online crowdfunding site, followed by *Langtangpa* Diaspora and then the LMRC.

Langtang Management and Reconstruction Committee (LMRC)

Both the ‘informal group’ and ‘formal group’ contributed using the LMRC as medium and facilitator. The funds were donated to the LMRC. As a result, the LMRC was the prime authority to decide how to use the budget.

The LMRC received funding worth US\$277,650.70 from various sources (Table 5.3). The total fund was calculated based on the information shared on the Facebook page of LMRC over two years after the earthquake. The LMRC officially concluded after two working years. The LMRC received 12% of the funds from ‘passive’ tourists (online crowdfunding and charity events), 59% from ‘formal groups’ (pre-existing international NGO and NGOs dedicated to Langtang), and 28% from a religious organisation (Table 5.3).

LMRC distributed approximately US\$278,986.29 to 116 families. Committee expenditure exceeded income because not all the contributions were listed on Facebook. According to Lobsang (2019, KII), a donation of approximately US\$40,000 was not made public to protect a donor’s privacy. Similarly, the costs of buying cement and retrofitting metal bars were not disclosed on the Facebook page (Chogyal, 2019, KII). Therefore, the actual income and expenditure were not known.

Of total distributed money, 91% was distributed in equal proportions, and the remainder was distributed in an equity approach based on four criteria. An additional amount was provided to help cover loss of family members (175 deceased), children that lost one parent (31 families) or both parents (13 families) and houses that were completely buried by an avalanche (17 houses).

Table 5.3. Funds raised and distributed by Langtang Management and Reconstruction Committee

Funding sources ¹⁴				
Donors (fundraising approach)	Amount (US\$)	Percentage (%)	Note	
Pre-existing INGOs	110,306.40	40	INGOs established before 2015 Nepal Earthquake	
Religious Institution	79,146.46	28	Buddhism	
Tourists (INGOs dedicated to Langtang)	54,194.55	19	INGOs established after 2015 Nepal Earthquake to help people from Langtang	
Tourists (Online Crowd Funding)	26,959.26	10	Everyone used www.GoFundMe.com as an online platform	
Tourists (Charity Events)	5,144.52	2	Events included photo and video exhibition, charity run, and artwork	
Tourist (Undefined)	1,899.52	1	Donations were not defined either as a private donation or fundraised from others	
Total Fundraised	277,650.73			
Funding distribution ⁹				
Purpose	Beneficiary (families)	Rate (US\$)	Amount (US\$)	Note
Food	116	193.99	22,502.42	Cash Support
Reconstruction Materials	116	1,260.91	146,265.76	Cash Support
Additional Aid				
Loss of family members			9,226.50	US\$52.71 for each deceased person
Children who lost a parent or both parents	X	X	11,071.71	Thirteen households that lost both parents were given US\$620.41 each. Thirty-one households that lost a parent were given US\$96.95 each
Houses that were buried completely by avalanche	X	X	5,535.80	Seventeen families were given US\$325.62 each
Committee Closure Fund Distribution	116	727.45	84,384.09	The committee distributed remaining fund in its account when it officially terminated after two years
Total Fund Distributed			278,986.29	
All US dollar (US\$) values reported in the table were converted from Nepali rupees. An exchange rate (https://www.xe.com/) of 103.10 Nepali rupees for 1 US dollar on 2 January 2016 was taken as a reference for the convenience of calculation.				

¹⁴ Funding sources and their monetary values and fund distribution were posted by LMRC on their Facebook page (Check <https://www.facebook.com/Langtang-Management-and-Reconstruction-Committee-506698952827130/>). It was found that some funds were not revealed on the Facebook page.

Major activities facilitated by LMRC could be broadly categorised into two time scales: response and relief activities within six months and recovery activities between six months to two years after the earthquake (Table 5.4). Activities in the first six months following the earthquake provided the foundation for reconstruction and recovery. LMRC was successful in collaborating with many stakeholders for speedy reconstruction and recovery in Langtang. Significantly, the LMRC was able to collaborate with the Mission Aviation Fellowship (MAF) funded by UK Aid which provided subsidised helicopter transport of all reconstruction materials to Langtang. MAF covered 60% of the costs and 40% of the costs were paid by OM Nepal (Lobsang, 2019, KII).

Table 5.4. Activities facilitated by LMRC

Time	Activities	Note
Six Months after 2015 Nepal Earthquake	Meeting with Chief District Office (Rasuwa), Prime Minister`s Office, Home Ministry, Parliament Committee, and National Reconstruction Authority	Meetings conducted to seek permission to return to Langtang after the region was listed as inhabitable red zone
	Management of International Displaced People (IDP) camp at Yellow Monastery	Various individual tourists, Nepali, informal group, and organisation were involved in conducting activities
	Jewellery and Handicraft Making	
	Cook Training	
	French Language Training	
Guide Training		
Six Month to Two Years after 2015 Nepal Earthquake	Transportation of reconstruction materials	Mission Aviation Fellowship (MAF) UK funded by UK Aid covered 60% costs of helicopter transport of reconstruction goods, and OM Nepal paid 20 % of the expenses.
	Construction of monastery in Kyangjin Gomba	Funded by Langtang Plan, an organisation based in Japan. The organisation is run by Ayoko Sadakane.
	Providing Yaks to 21 Yak herders	
	Construction of Memorial Stupa	Donation from locals (42%), Parliament members (29%), CAN (16), Tourists (13%)
	Construction of Memorial wall in Langtang	Funded by tourists
	Construction of community elderly home	Funded Community Action Nepal (CAN)
	Construction of 21 houses for children without parents	Samaritan Purse International Disaster Relief
	Construction of Bridges (<i>Chhunamo</i> and Ghoda Tabela)	DAV Summit Club and Samaritan`s Purse International Disaster Relief

The objective of LMRC was to transport construction materials required to build a house consisting of two rooms, a kitchen and a dining room for each family (Table 5.5). LMRC provided reconstruction materials to 96 families from Langtang. All materials were transported by helicopters to different settlements where families wanted to build their houses.

Table 5.5. List of reconstruction goods distributed to each family in Langtang

Reconstruction Materials per household		
Items	Quantity	Funded by
Corrugated Galvanised Iron (CGI) Roof	9 bundle	Manekor Society (4 bundles), Help Pokhara (1 bundle), Langtang Valley-Australia (1 bundle), LMRC (2 bundles), Kilian Journet* (1 bundle)
Retrofitting Metal bar	2.5 quintals	LMRC, Sano Madad
Plywood	51 pieces	Sano Madad (47 pieces), Kilian Journet*- (4 pieces)
Cement	42 packets	LMRC
Wood Block	100 pieces	Samaritan`s Purse International Disaster Relief
Window Glasses worth US\$100	1 unit	LMRC
*Also covered helicopter transportation to Langtang		

In addition to the LMRC`s dual role, there were situations in which it only played a facilitator role. For instance, it facilitated Samaritan`s Purse International Disaster Relief, an international humanitarian agency in rebuilding 21 houses for children in Langtang who lost their parents during the earthquake. Similarly, it facilitated Langtang Plan, an organisation based in Japan to fund the reconstruction of a monastery in Kyangjin Gomba.

A *Langtangpa* living in Europe with her husband founded a campaign to help fellow *Langtangpas* in her home valley. Facilitated by the LMRC, her team distributed funds to all 116 families in equal proportion on 24 February 2017. A post on her Facebook site with photos showing the distribution of funds in the presence of executive members from the LMRC read:

During these two years, we have been able to raise a sum in donations of 32,995 euros ...On February 24, 2017, I was able to deliver all these donations directly to the 116 surviving families of Langtang... We delivered to each family 250 €. Each can use this money in what they need most and start the year with strength (Laxmi, 2019, FB).

The above testimonial showed that when it was distributed equally to 116 families, the fund that looked substantial was not that significant. Over time, a tourist actively engaged in relief and recovery activities realised that the earthquake had not impacted everyone from Langtang equally. The tourist narrated:

Right up to two years, that`s when you could see the separation...I am not picking on him but ... He had more momentum before [the earthquake] and more capital. People like ... reconstructed. You see other people who are actually kind of surprising, who you wouldn`t think like, "OK, all the big guys are going to rebuild." Then you would see some other people who are not really such a big guy but then they had some relationship with an NGO or family or something. So, they also rebuilt. All of a sudden at like a two-year mark, you have like ten houses in Langtang done and then the other ones not done (John, 2019, TI).

Therefore, there were instances where Rasuwa Relief (informal group) and Sano Madad (formal group) donated a notable amount of money to the LMRC and allocated remaining funds to others they believed were more in need. A tourist, a founder of Rasuwa Relief stated:

...You have to do a couple of projects that serve everyone... We gave half of the money to the committee...it was also part of the committee`s request and the committee was using it to distribute. ...Then once you do a few of those, and then you go to them and say, "Look, I have done this for everyone. But I also know Yak herders are a little bit more vulnerable and they don`t have tourist business. So, I want to do a little bit of side thing or extra thing for Yak herders." Once you have gone through formal procedures of doing broad-scale and equality thing. Then you can do equity-based. Then you can say some people are more needed than others (John, 2019, TI).

The 'informal group' provided solar facilities to Yak herders. They also collaborated with other groups to organise a health camp in Langtang and to provide solar facilities to houses in the village of Thangshyap which was not served by micro-hydropower. The group partially funded construction of a memorial stupa just below a village of Kyangjin Gomba. As previously described section 5.4.2, Sano Madad provided a significant amount of money to the LMRC and at the same time, also supported twelve families with additional direct cash support. In addition to their intention to help vulnerable people, the group was compelled to select fewer beneficiaries for two main reasons: limited fund and the government`s obligation to a relief community. John, a tourist explained:

[...] you weren't allowed to take over any responsibility for reconstruction unless you took over entire VDC (Village Development Committee). So, we knew we couldn`t do 116 houses. No one could. That`s why GIZ bailed. Samaritan Purse ended up not doing 116 houses. They did like 21 [houses], but Langtang committee was doing 116 houses (John, 2019, TI).

This section showed that the LMRC played an important role as medium and a facilitator to assist earthquake-affected families in Langtang. A significant amount of funding was received by LMRC and spent accordingly. There were cases where tourists donated money to LMRC for distribution in equal proportion for all families. However, it was noted that substantial money when distributed among all families was not significant. At the same time, many people were found more vulnerable for various reasons. Therefore, 'informal groups' and 'formal groups' stepped in to help those they perceived as more vulnerable or disadvantaged families.

Figure 5.7 depicts overall framework on disaster aid delivery methods used by foreign tourists to contribute in tourism destination recovery.

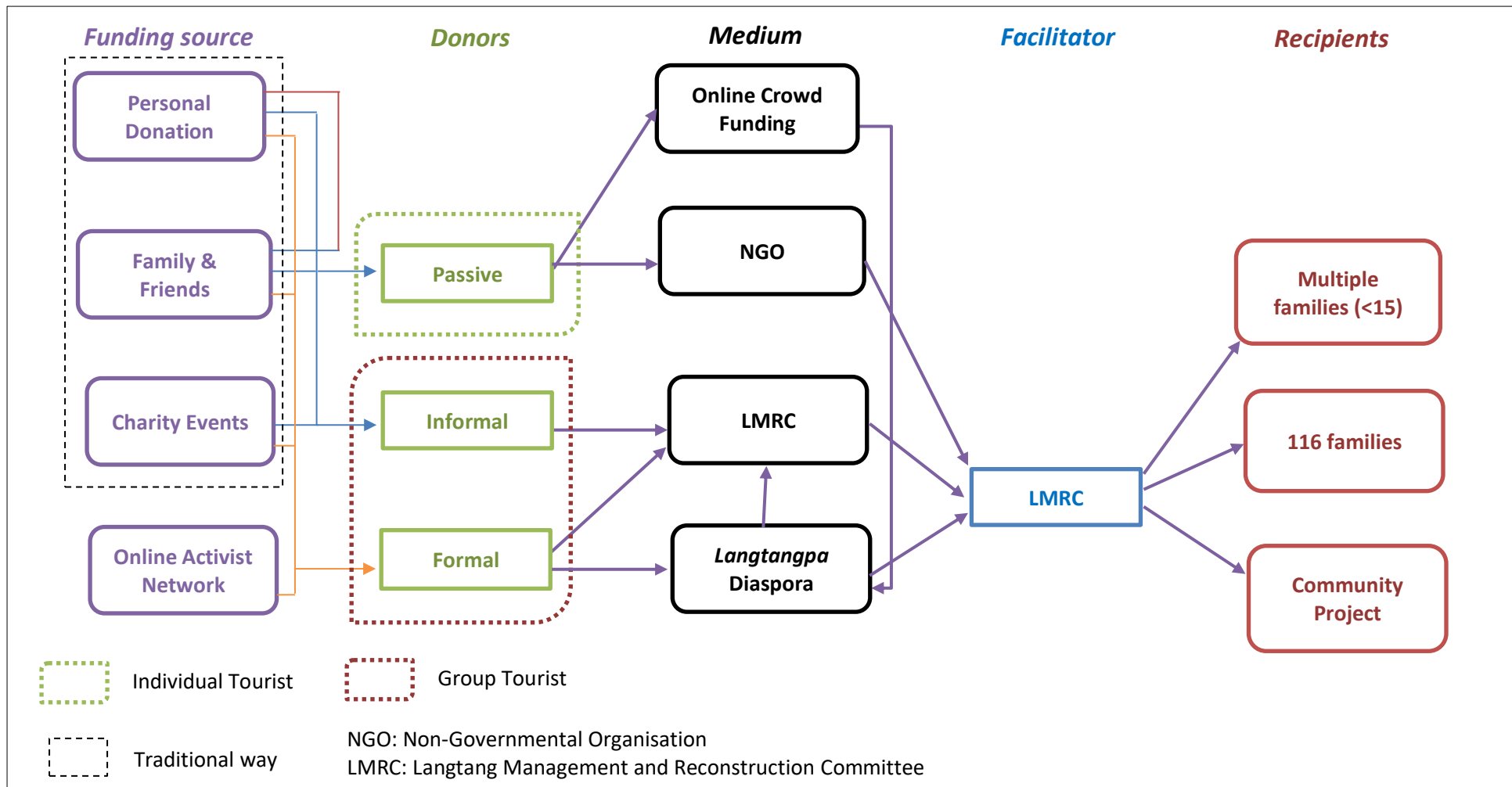


Figure 5.6 Framework showing contribution involving both medium and facilitator

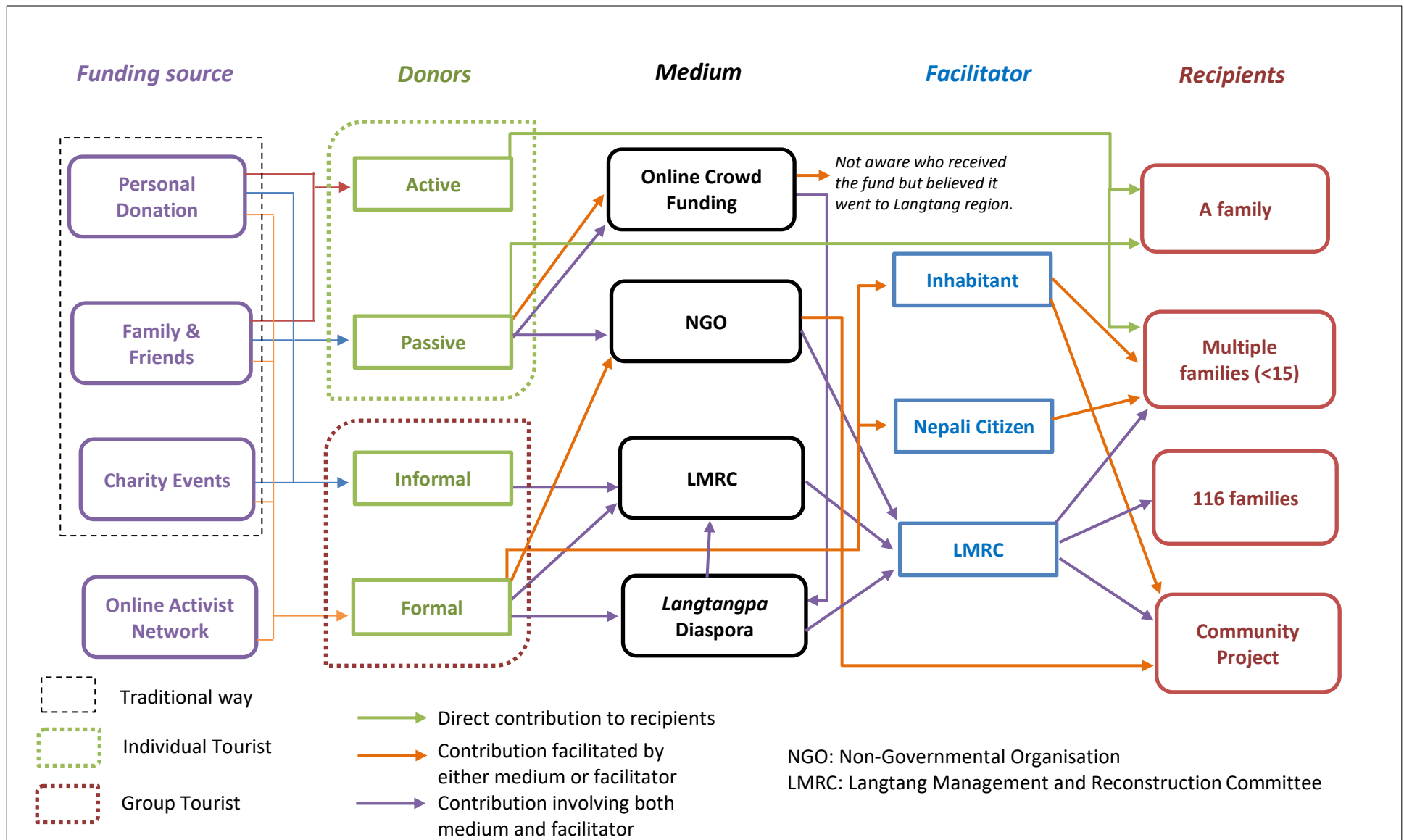


Figure 5.7. Multi-level engagement and contributions by foreign tourists in tourism destination recovery

5.5 Who funds tourists that are helping *Langtangpas* and why?

Interviews with tourist research participants suggested two main funding sources outlined below.

Tourists, both individuals and groups, used traditional way of fundraising, involving collecting donations from family members, friends, colleagues from the workplace or other people they had some form of relationship with. Donors might have given to the tourists in the form of cash during charity events or through a bank or online crowdfunding sites. In most cases, it was a one-time donation. Often, tourists found it was difficult to sustain the interest of donors. As Anna (tourist) put it:

The only thing that is a bit difficult is to keep this event of the earthquake in the mind of people. There are a lot of other catastrophes in the world they see on the TV between these times. Then they are thinking of giving money for this [victims of recent catastrophe]. For us, we always have to tell them that there are still help needed in Nepal and don't forget. So, a lot of effort and work are needed to raise funds again (Anna, 2019, TI).

The growth of online platforms such as social networking sites (e.g. Facebook), online crowdfunding sites (e.g. GoFundMe) and pre-existing virtual organisations (e.g. Avaaz) provided another set of funding sources for tourists undertaking informal interventions in response to disasters. A tourist stated:

Because of the things that I had written after the earthquake, the shot got liked 500 times and shared. I've never said or done anything on social media that had ever been that viral..., people started contacting us. I am a social media character in a narrative... Instead of the following institution, you're following a person. You couldn't do that [before]. A person didn't have presences on social media in the same way. Our organisation ... is a coalition between 10 to 15 people depending upon the time that you would ask. We are just a group of volunteers who come together with multiple identities individually and as an institution. You can actually represent that, and you can tell stories about that because of things like social media. You can find the money for things like that because of things like Facebook (John, 2019, TI).

The statement above showed that finding a character or meaningful story in online platforms attracted people to be part of it. And these funding sources invested in small and localised projects for finding trustworthy, knowledgeable, accountable and passionate about their undertakings.

Interestingly, tourists agreed that not every developing country has the same number of faithful followers as Nepal, partly because many people come as tourists and leave as friends (Felix, 2019, TI, John, 2019, TI; Susan, 2019, TI). They credited such followers in having strong support for small and grassroots activities.

There were three main reasons for providing funds to tourists to carry out activities in supporting disaster-affected communities.

Melissa linked personal actions to not trusting the government,

I think [Nepal] government, quite frankly was absolutely appalling and that's not from, that's nothing to do with my rescue. I just think the amount of money and the aid that was coming into your country to help people, and then most of the rice just sat in warehouses. It wasn't distributed. I don't know whether that's because you know people weren't able to distribute, but it's just so much waste (Melissa, 2019, TI).

Tourists also felt the *Langtangpas* were underserved and given inconsequential support by the government (John, 2019, TI; Melissa; 2019, TI; Susan, 2019, TI).

This lack of trust in the Government extended also to large humanitarian agencies in two ways, through general perception and through direct experience.

A generalised belief in the failure of large humanitarian agencies working in disaster response and recovery activities was a reason for not trusting those institutions, and therefore to not donating funds to them (7). As John, a tourist, stated:

...there's a greater awareness of the general public of the fact that large scale NGOs make mistakes. They do large scale projects, and anytime you try to scale anything up, you're bound to be inefficient. That the lesson that I think a lot of people, individuals, donors learned after basically Haiti and Katrina...There's a cynicism. They say, "Fool me once, shame on you. Fool me twice, shame on me." I think Haiti and Katrina together really woke a lot of people up...At best, as it is inefficient and at worse, actually makes things worse (John, 2019, TI).

When asked about the reason for not donating money to NGOs or a humanitarian agency, a common thread ran along lines similar to Susan who shared her experience:

I was also super hesitant to give money to non-profits. That was huge for me, especially after being on the ground. Did you go to Yellow Monastery with us? Do you remember us entering the monastery and there was this huge jeep for non-profits? I think it was an American Red Cross or the International Red Cross. They came in and unloaded all of these bags of rice. They took a picture. Then they loaded rice back into the jeep and drove away. Obviously, we don't know the story. Maybe they just needed a picture. It definitely was not what I thought that day. I was so angry. I was so suspicious and untrusting (Susan, 2019, TI).

A reputation or credibility of individual tourists or tourists engaged in 'informal group' or 'formal group' were another driving factors for donors to donate money directly to the tourists or their associations. The tourists ('active', 'informal group' and 'formal group') were people who had worked

in the Langtang region or Nepal for more than a decade or earthquake survivors who were passionate about an undertaking to help the region. John (2019, TI) stated that people wanted to give money, and they also wanted a relationship. More importantly, the administrative cost of a tourist or a group of tourists was very low. A tourist revealed:

People are very much conscious about where they give their money. Because they don't want to give to big companies where like 30% of this money they give is for administrative work but not to help itself. I always do little statistics at the end of the year. I mention how many percents I give for administrative thing and how many percents is directly going to Nepal. We are always in between like 0.2-0.5% for administrative things. It is only the fees for bank transfers, or something when we need a lawyer for changing rules within our organisation but at least 99.5% go directly to Nepal. This is why it is easy for us to collect money for us, and this is why people trust in what we are doing (Felix, 2019, TI).

In summary, inefficiency of the government, lack of trust in big humanitarian agencies, reputation and credibility of tourists involved as relief workers motivated donors to donate funds to tourists.

5.6 Benefits to Langtangpas

All 116 families of Langtang received funds from tourists directly or through LMRC. Therefore, tourists have significantly contributed to the reconstruction of guest houses. However, it is important to understand that except for a few cases, the funds only partially covered the reconstruction expenses.

As of May 2019, most guest houses were constructed. In Kyangjin Gomba, there were 32 guest houses that consisted of a total of 556 beds available to host tourists. Before the 2015 earthquake, there were 26 guest houses with 360 beds in total (Figure 5.8). Out of 26 guest houses, 14 have expanded their capacities for accommodation. Figure 5.9 shows the number of guest houses rebuilt in Kyangjin Gomba following the 2015 Nepal earthquake in different periods of time. During field work, I observed two houses in Kyangjin Gomba were under construction. Those constructions were for expanding the houses to guest houses with more bedrooms, not simply rebuilding to a similar scale as had previously existed. And at least eight guest house owners expressed their interest in extending their guest houses to accommodate more tourists in the near future.

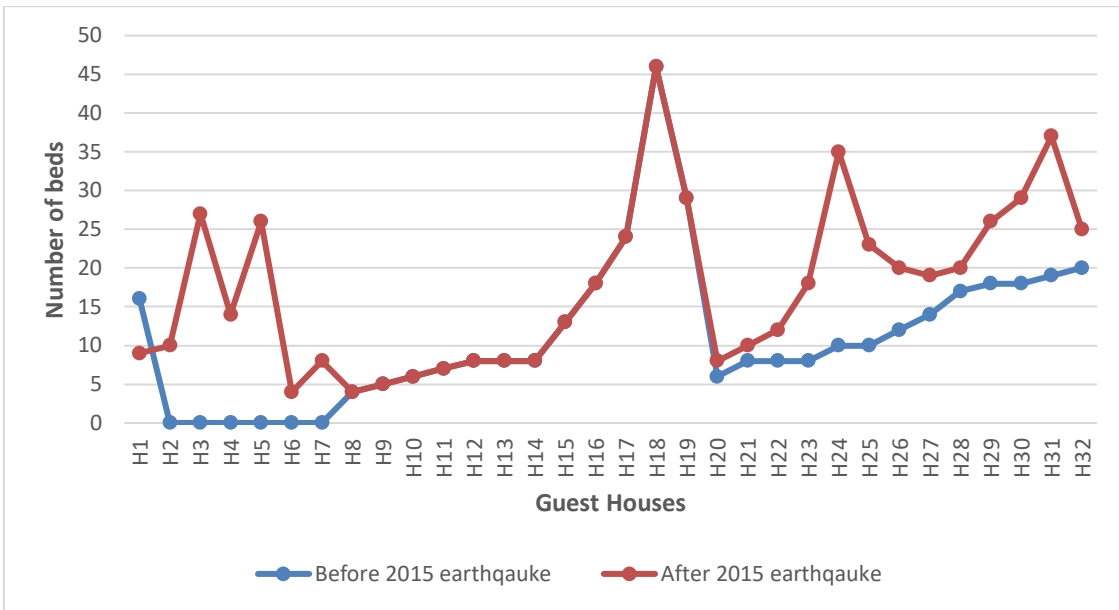


Figure 5.8. Changes in accommodation capacities among guest houses in Kyangjin Gomba (Tamang, S., 2019, FD)

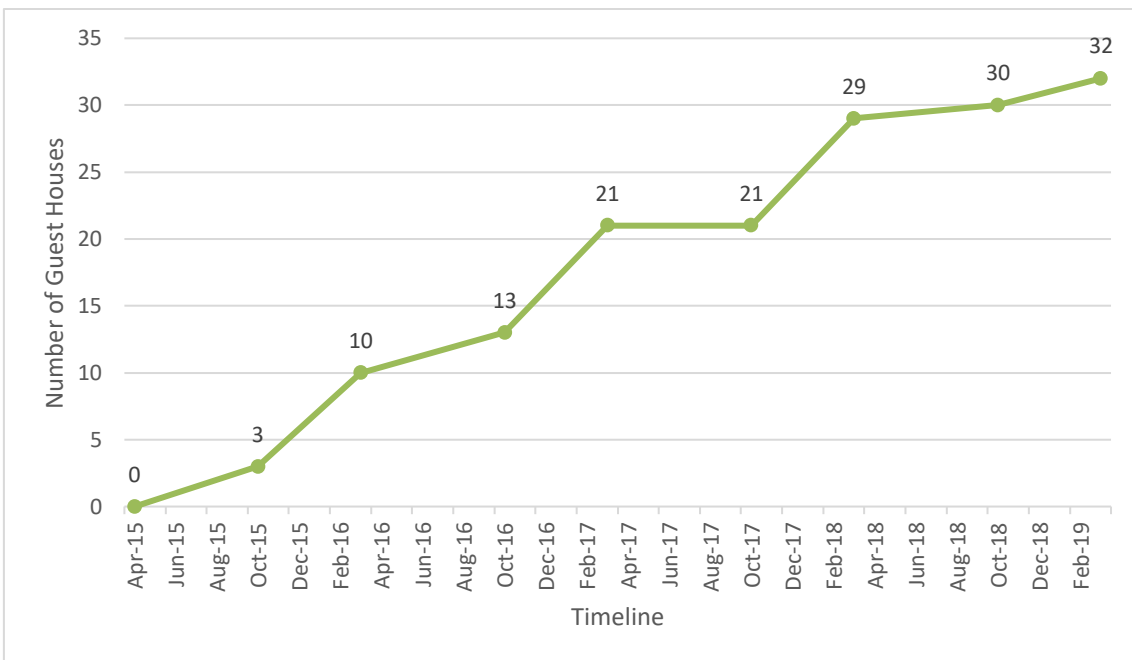


Figure 5.9. Reconstruction timeline analysis of guest houses in Kyangjin Gomba (Tamang, S., 2019, FD)

Similarly, I also observed three houses in Langtang village and one house in Thangshyap under construction. An increased guest housing capacity of a guest house was observed in Mundu, Langtang village and Thangshyap as well. In Langtang village, four people who were yak (a long haired domesticated bovid found in Himalaya) herders before the earthquake have now built houses to operate as guest houses. When asked for a reason to move into guest houses market, a local stated:

Taking care of yaks is difficult job. We have to go to jungle for grass and migrate from one pastureland to another for yaks to survive in different seasons. We have to carry and walk long distance to transport milk. It is quite a lot of physical labour. After all hardship, we hardly get 100 rupees [approximately one US dollars] per litre for milk but hotels earn like 150-200 rupees selling just a cup of tea. So, why not I try my luck in hotel business? (Wangdal, 2019, LI)

As noted in section 5.4.1 and section 5.4.2, sponsors continue to cover the educational expenses of local children. A new school was constructed in Langtang village and as of May 2019, ten children attended the school.

Many tourists who had visited Langtang revisited the region after the earthquake (Lobsang, 2019, KII). Intended or not, their visits sent the outside world a message that Langtang was a safe place to trek, thereby significantly increasing the influx of visitors to a level exceeding previous highs (Figure 5.10). In the year of the earthquake, visitors to Langtang dropped by 75% from a pre-quake high of 17,050 to 4,792. Tourist arrivals recovered within three years when a total of 17,691 travelled to Langtang in 2018.



Figure 5.10. Tourists Arrival by Year in Langtang National Park (Data: LNP Dhunche Office, 2019)

A community home for the elderly was constructed in Kyangjin Gomba. Around five older people were living there. A health clinic was established in Mundu village.

A monastery was constructed in Kyangjin Gomba. Memorial Stupa, one in Langtang village and one just below Kaygjin Gomba were constructed. These religious infrastructures were serving as spaces for multiple engagements and interactions among *Langtangpas* through various rituals. Rituals are important assets of *Langtangpas* in maintaining a cohesive social network among families.

Besides infrastructural benefits, the important aspect of contribution by tourists was providing 'hope' to people affected by the earthquake. Driven by 'empathy', tourists agreed that trying to ignite "a feeling that there is life after devastating disaster" (Anna, 2019, TI) and "we are there to support you as world family" (Melissa, 2019, TI) as their main reasons for helping *Langtangpas*.

Local participants also agreed that tourism and tourists were partly reasons for fuelling energy to return to Langtang and start a new beginning. A local recalled:

If there was no tourism, we could not have recovered so well. Even we returned to Langtang; we would still be suffering without all these helps from foreigners. They helped us like family. They helped us more than the government (Mipam, 2019, LI).

In summary, the benefits among *Langtanpas* were reconstruction of houses, education, community and religious infrastructures, retrieval of tourist arrival, and ignition of sense of hope to live life again.

5.7 Benefits to tourists

Tourists reported three main socio-psychological benefits by contributing to disaster-affected families.

A tourist linked learning about the magnitude of a problem while helping families in Nepal as an important benefit for him. The tourist stated:

We all take our benefits when we come here...It's also 50 weeks per year when we are in Europe [name changed for privacy], we are running in a circle, doing our family life, coordinating family, our jobs, and we have our own problems in our head and all of our thoughts are about our problems. Two weeks that we are here [in Nepal], we are learning our problems are not as big as we think. People have other problems, more severe problems. To cool down for our own life and get right ranking of what is really important and what is not so important problems in your life (Felix, 2019, TI).

Similarly, another tourist related her benefits to awareness to avoid a sense of selfishness. She stated:

It [earthquake] was a life changer and it still is. I hold onto it every day. I'm always reminded if I ever have a moment of selfishness or greed or you know anything like that, we all do because we're human. I sort of go and bring myself back. I sometimes go, "Oh my house feels cluttered and it feels too small. I need a bigger house." Then I think "no" and there are people still without houses (Melissa, 2019, TI).

Particularly for the 'passive' category tourists, the benefit was about re-establishing a relationship. Presumably, this might hold for all the tourists who contributed directly to individual families. A tourist noted:

It had been eleven years since I hadn't seen him. Obviously, I was in mission to find my mom. Seeing him on day 2 or day 3 when we were up there and after having not seen him for eleven years, it gave me energy. It gave me hope. Again, I didn't connect with my mom physically (crying voice) but I connected with somebody else. I connected with this person whom I met eleven years prior. I think that connection was super profound. I felt super coincidence. One local person I know in Langtang (smiles) helped us after 9 or 10 days after initial earthquake when 90% of Langtang population had left the valley. It seemed highly coincidental. That connection was super energizing for me. I wanted to keep that connection forever (Susan, 2019, TI).

Exceptionally, a tourist who was actively engaged in relief and recovery activities in Langtang ended up researching the region. The tourist believed that engaging in the disaster recovery activities has given him an identity as a researcher in that particular field. He stated:

... I don't want to claim any kind of Langtang related identity but it happens kind of organically over time. Being in Langtang, going back, working in Langtang, it has become part of my own identity not entirely as human being. But you can see like you are that guy who works in Langtang, as a scholar, as a person who does post-earthquake or post disaster relief, that person who claims to understand little bit about dynamics of society after disaster. All of that comes mostly with experiences from Langtang (John, 2019, TI).

In short, benefits to tourists were self-realisation, restoration of meaningful relationship and establishment of identity.

5.8 Chapter summary

Residents of Langtang lived in an IDP camp in the premises of Phuntsok Choeling Monastery in Kathmandu for about six months after their evacuation from Langtang. Many aid workers from informal groups, NGOs and humanitarian agencies visited the monastery when providing *Langtangpas* with relief materials. People of Langtang established a committee to manage immediate relief efforts and long term reconstruction and recovery activities. The Langtang Management and Reconstruction Committee (LMRC) was registered as a non-governmental organisation (NGO) at Rasuwa District Administration Office on 26 June 2015. Driven by a genuine sense of responsibility, the committee actively engaged to perform various activities to help their people.

In addition to foreign tourists, *Langtangpas* identified four other stakeholders that contributed or facilitated in disaster recovery. They were National Reconstruction Authority, Langtang National Park Buffer Zone Management Council, LMRC, and local people of Langtang.

Foreign tourists who contributed to the reconstruction and recovery in Langtang were classified into two main categories, 'individual' and 'group' donors. Individual donors consisted of two sub-categories: 'active relation tourist' and 'passive relation tourist'. Similarly, group donors comprised of two sub-categories: 'informal group' and 'formal group'.

Tourists provided assistance or aid to the earthquake-affected families or community via three methods: 1) Direct contribution to recipients, 2) Contribution facilitated by a medium or a facilitator and 3) Contribution involving both medium and facilitator.

The tourists collected funds by traditional means involving collecting donations from family members, friends, and colleagues from the workplace or other people they had some form of relationship with. In addition, a growth of online platforms provided another set of funding sources for tourists undertaking informal interventions in response to disasters. The inefficiency of the government, lack of trust in big humanitarian agencies, better reputation and credibility of tourists involved as relief workers motivated donors to donate funds to the tourists.

The benefits among *Langtanpas* were the reconstruction of their houses, education, community and religious infrastructures, retrieval of tourist arrival, and ignition of sense of hope to live life again. For tourists who helped *Langtangpas*, benefits were socio-psychological such as self-realisation, restoration of meaningful relationship and establishment of identity.

Chapter 6

Discussion

This chapter addresses the research objectives by discussing the implications of the results of this study in terms of conceptual themes, theories and frameworks identified in Chapter 2. The chapter begins with a discussion of stakeholder participation in disaster recovery and their recognition from the perspectives of a community affected by the disaster (Section 6.2). Attention is then turned to examining the extent to which multiple engagements of foreign tourists were successful in addressing local needs for post-disaster recovery in a tourism destination (Section 6.3). Discussion then occurs on the significance of community leadership in leading to rapid reconstruction and recovery (Section 6.4). A debate is then presented on the methodological implications of the research findings (Section 6.5). The discussion finally concludes by examining the finding that rapid reconstruction and recovery of disaster-affected tourism destination (i.e. Langtang) was mostly driven by combined factors of tourist-host relationships (social capital) and community leadership.

6.1 Stakeholder participation and recognition

The first research objective aimed to explore how effective and helpful contributions by 'foreign tourists' are in tourism destination recovery. This research identified five stakeholders involved in the long term disaster recovery in Langtang. They were the National Reconstruction Authority (NRA), Langtang National Park Buffer Zone Management Council (LNPBZC), Langtang Management and Reconstruction Committee (LMRC), the people of Langtang (Inhabitants), and foreign tourists. The roles and contributions of each are examined next.

Participation or engagement of the stakeholders in providing either financial support, construction materials, or both, represented behaviours similar to those observed on a traffic roundabout. A roundabout is a circular intersection around a central island, which manages the flow of traffic in roads with either one lane or multiple lanes. Using such an analogue to describe stakeholder involvement in the Langtang context (Figure 6.1), the central island represents a tourism destination (for example, Langtang in this study) affected by a disaster and the road traffic represents the stakeholders. Consistent with traffic behaviours (rules) for a roundabout, this study found that as the stakeholders came close to the earthquake-affected Langtang, they assessed existing situations and organisations or groups involved in disaster recovery interventions in Langtang from their own outlooks, then moved into an appropriate slot in the traffic participating in providing support for disaster recovery activities, moved around the site distributing assistance, before leaving the site.

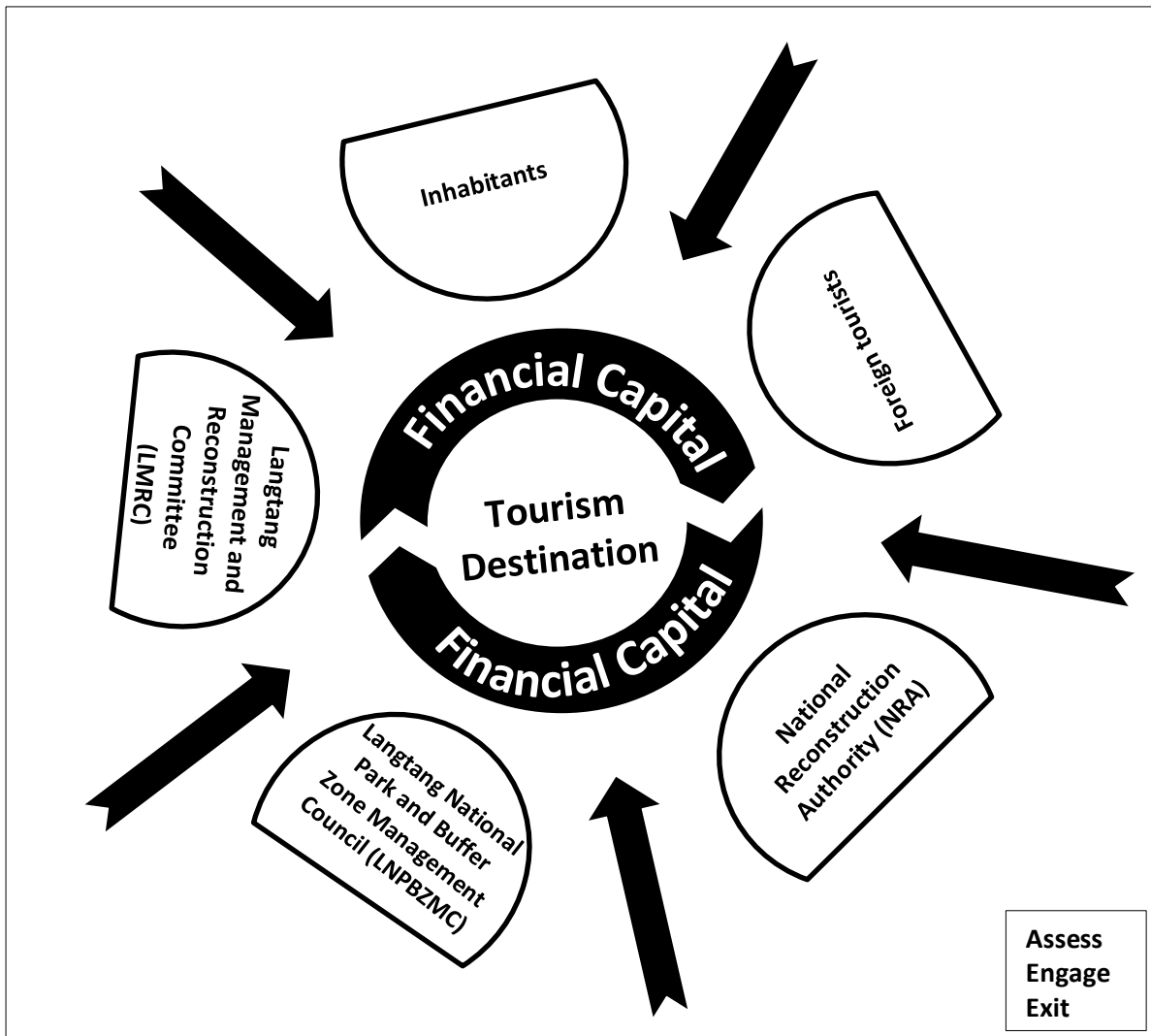


Figure 6.1 Roundabout framework showing pathways for contributor engagement in tourism destination recovery

To prevent any unfortunate accident at a roundabout, a vehicle that approaches the roundabout must give way to any vehicle that might cross the path from the right (or left depending on a country's road rules). All vehicles must travel in one direction in a circular intersection. Indeed, there is a set of traffic rules that ensures the smooth flow of vehicles in a circular roundabout. In contrast, within this research context, there was no existing strategy or any form of policy guidance to integrate the above stakeholders so they could work together. In particular, the Nepal Earthquake Post Disaster Recovery Framework 2016-2020 failed to recognise foreign tourists as potential stakeholders for reconstruction and recovery (NPC, 2015).

Not all settlements affected by the earthquake were destinations for tourism, nor was the framework specifically dedicated to the restoration of tourism destinations. The reconstruction and recovery framework was generalised to serve all earthquake-affected communities. Further, the behaviour of foreign tourists in making informal contributions to disaster-affected communities seemed relatively unnoticed by the government. The informal and relatively low profile contributions

these stakeholders made could be another reason that the government failed to identify foreign tourists as a significant stakeholder for disaster recovery. Regardless of the reasons, it is clear that the general reconstruction and recovery framework was ineffective to identify all stakeholders given that a disaster-affected area is a tourism destination.

Both the NRA and the LMRC primarily wanted to help *Langtangpas* to rebuild their residential houses. However, their participations was not integrated. The government agency, the NRA, encapsulated a top-down approach which focused exclusively on cash delivery across three instalments. The NRA provided 300,000 Nepalese rupees (approximately US\$3,000) to each family to reconstruct their lost residential house. In contrast, the LMRC was driven by a bottom-up approach and provided more flexible financial support (see Table 5.3) as well as construction materials (see Table 5.5) to families to support reconstruction.

In April 2016, Nepal's government introduced a policy stating that families who obtained or would receive aid from non-governmental organisations (NGOs) to reconstruct their houses would not be eligible for a government grant (Lam, Khanna, & Kuipers, 2017). In Nepal, international NGOs or humanitarian agencies must collaborate with local NGOs to implement projects. In the post-disaster period, NGOs required approval from the NRA to carry out reconstruction related activities. The LMRC was registered as a local NGO and relied on external funding. Theoretically, in this context, *Langtangpas* should have received support from either the NRA or the LMRC but this was not the case. Families in Langtang received monetary support from both the NRA and the LMRC.

It might be argued that the aforementioned policy was focused on monitoring or controlling international NGOs or humanitarian agencies. But, there had been minimal presence of large international NGOs taking responsibility to reconstruct houses for *Langtangpas*. For example, I was told Samaritan's Purse International Disaster Relief who initially promised to rebuild houses for all 116 families ended up rebuilding only 21 houses. Other major humanitarian organisations OM Nepal and MAF collaborated with LMRC to support *Langtangpas* but none of them took responsibility to cover all expenses for reconstruction for any single house. Most NGOs emphasised working in areas with good road access and other services, and there was limited cooperation between other NGOs and government agencies (Keshab Sharma, KC, Subedi, & Pokharel, 2018). Possibly, for these reasons, the remote settlements of Langtang were underserved by such agencies.

Langtangpas partially credited their informal loan system (see Section 5.2) for speedy reconstruction. However, the possibility of exchanging informal loans between families seemed unlikely given that the Langtang disaster was extremely severe, with the whole village of Langtang village buried, and all the houses in other settlements destroyed. Everyone needed to rebuild new houses. To understand the possibility of informal loan arrangements being made between families, I built a reconstruction

timeline analysis of the guest houses in Kyangjin Gomba (see Figure 5.9) which indicated that there were opportunities to provide informal loans if delays in construction time were taken into account. People with more capital rebuilt their guest houses (10) within the first year following the earthquake. The guest houses were ready to cater to a significant number of tourists that visited Langtang (see Figure 5.10). Potentially, those families who constructed guest houses earlier were able to make a good income and later helped their relatives and others to build guest houses.

Similarly, foreign tourists participated in helping *Langtangpas* rebuild their guesthouses (see Section 5.4). However, LNPBZMC did not provide support for the reconstruction of guest houses or residential houses although it carried out various other activities, for examples, construction of a community house and walking trail maintenance (see Table 5.2). Overall, contributions by multiple stakeholders complemented speedy reconstruction and recovery.

However, *Langtangpas`* recognition of a stakeholder`s participation or contribution varies from that of another stakeholder. This research was exploratory in nature, thus no specific framework was used at the time of data collection to identify factors affecting the participation of different stakeholders in disaster recovery. Chandrasekhar`s (2012) four factors affecting stakeholder participation assist in explaining why *Langtangpas* perceived some stakeholders had strong participation and some had weak participation in the disaster recovery process. The four factors affecting participation are: power, legitimacy, urgency (Mitchell et al., 1997) and trust (Kumar & Paddison, 2000). Power is the ability of a stakeholder to exert its will to achieve outcomes it desires; legitimacy is the perception that interventions by stakeholders (individual, organisational and societal) in given socially constructed systems are beneficial; and urgency is a stakeholder`s timely claim for immediate attention or relationship (Mitchell et al., 1997, pp. 865-868). Trust is a shared feeling based on emotional investment (affect-based trust) or stakeholder`s competence, reliability, responsibility and dependability (cognition-based trust) (Kumar & Paddison, 2000, p. 209).

The NRA, the government agency established solely for the purpose of facilitating reconstruction, was a legitimate institution which had the power to contribute to the speedy reconstruction and recovery. However, it failed to recognise the urgency for recovery actions and eventually *Langtangpas*, along with other people affected by the earthquake, questioned the NRA`s competence to deliver aid on time. Ultimately, people could not fully trust the NRA. Daly, Ninglekhu, Hollenbach, Duyne Barenstein, and Nguyen (2017) and Keshab Sharma et al. (2018) ascribed the NRA`s performance to the cumulative consequences of a lack of experience in reconstruction and recovery planning, bureaucratic egoism and political interference, absence of local government (before May 2017), and the challenge of maintaining successful cooperation between the NRA, local government (after May 2017) and other stakeholders.

Similarly, the LNPBZC is another formal institution within Langtang National Park (LNP). The LNPBZMC consists of locally elected representatives and these local representatives implement activities guided by a set of National Park rules and regulations. As the LNP had no existing post-disaster recovery strategy, *Langtangpas* living within the National Park did not receive any form of aid for house reconstruction. While LNP earned significant revenue (mostly from foreign visitor entry fees) (LNP, 2019, p. 25), the LNPBZMC primarily relied on donor organisations (see Table 5.2) in carrying out its activities. That is partially why I was told that LNP and LNPBZMC did not take immediate reconstruction and restoration actions even though Langtang is within their jurisdiction. In short, both the NRA and LNPBZMC failed to realise urgency for recovery activities to help *Langtangpas* despite being powerful and legitimate institutions. Thus, Langtang residents found that participation or contributions from both the NRA and LNPBZMC were weak (see Table 6.1).

Table 6.1 Stakeholders, factors affecting stakeholder participation, and community recognition

Stakeholders	Factors affecting stakeholder participation				Community Recognition
	Power	Legitimacy	Urgency	Trust	
NRA	√	√			Weak participation or contribution
LNPBZC	√	√			
LMRC	√	√	√	√	Strong Participation or contribution
Inhabitants	√	√	√	√	
Foreign tourists	√	√	√	√	

The LMRC was a community-driven formal organisation which had autonomy and flexibility in terms of planning recovery activities and utilising funds. The very fact that the LMRC was community-based made it possible to communicate and connect with *Langtangpas* more frequently to identify their recovery needs and to respond accordingly and within its financial capacity. Therefore, Langtang residents found that the LMRC actively contributed to disaster recovery. Further, *Langtangpas* who *recognised* their own participation through their informal loan system in disaster recovery as a strong contribution, significantly reinforces the ability of earthquake victims to participate in reconstructing their homes and lives.

Interestingly, *Langtangpas* identified the participation of ‘foreign tourists’ as a stronger contribution than the NRA and LNPBZMC in addressing local reconstruction needs. This signifies that foreign tourists who have less obligation to respond as a matter of urgency after a disaster, actually acted with urgency for recovery action, and responded accordingly. Therefore, it is essential to recognise foreign tourists as prominent stakeholders in disaster recovery, given that a community, as per this case study, is a tourism destination. Having said this, the next section will discuss multiple engagements by foreign tourists in addressing local needs of *Langtangpas*.

6.2 Addressing local needs through multiple engagements

The second research objective aimed to explore the flow of benefits between the aiders (tourists) and disaster affected communities. The Nepal Earthquake 2015 Post Disaster Needs Assessment conducted by the National Planning Commission, Nepal (2015) identified housing (49%) and tourism (5.8%) as major disaster recovery priorities. At a community level, He (2019) examined local recovery needs across six villages in Barpak Village Development Committee (VDC) area, which was the epicentre of the 2015 Nepal earthquake. In her research, locals identified safe land for reconstruction, construction of a permanent house and cash jobs as their top post-earthquake recovery needs. In this research context, homecoming to the Langtang Valley (after the valley was declared uninhabitable) and the reconstruction of permanent guest houses were *Langtangpas`* common priorities in the process of disaster recovery. The reconstruction of guest houses had dual significance in ensuring permanent residential house and provision of an opportunity for earning a livelihood redevelopment.

Foreign tourists contributing to reconstruction and recovery in Langtang were differentiated into two categories: 'individual' and 'group' tourists. 'Individual' tourists were further classified into two sub-categories: 'active relation' tourists and 'passive relation' tourists. Similarly, 'group' tourists were divided into two sub-groups: 'informal group' tourists and 'formal group' tourists.

'Active relation' tourists established a close relationship with host families after their initial interactions, whereas 'passive relation' tourists had visited Nepal or Langtang region at least once and was only familiar with the place and its inhabitants. A cluster of two or more tourists working together as post-disaster donors was characterised as a group. While 'informal group' tourists exhibited similar characteristics of 'passive relation' tourists, 'formal group' tourist were closely related to 'active relation' tourists.

Foreign tourists delivered their contributions across three methods: directly to recipients, facilitated by a medium or facilitator, and/or involving both medium and facilitator (see Table 6.2).

Table 6.2 Typology of 'foreign tourists' and their aid delivery methods

Foreign Tourist Typology		Aid Delivery Methods		
Category	Sub-category	Directly to recipients	Facilitated by medium or facilitator	Involving both medium and facilitator
Individual	Active relation	√		
	Passive relation	√	√	√
Group	Informal			√
	Formal		√	√

'Individual' tourists

'Individual' tourists generally provided financial support directly to disaster-affected families for the reconstruction of their guest houses. 'Sponsors' who have been funding Langtang children's educational expenses were the ones who provided direct financial support to families. While it was not possible to know exact details of the financial support received by every family in Langtang from 'active relation' tourists, the analysis of children sponsored by foreign tourists to educate them in Kathmandu based private schools provided a valuable indication of the possibilities for financial support flow to most families during post-earthquake reconstruction. In addition, some 'passive relation' tourists contributed directly to families in reconstructing their guest houses. Although tourists were categorised as 'passive relation' tourists, they knew the families from their previous visits to the Langtang region. Before the earthquake, these tourists and host families were not engaged actively through regular communication that was otherwise maintained through 'sponsorship' and 'employment' in the context of 'active relation' tourists. In reality, the earthquake disaster actually led to a reunion between 'passive relation' tourists and host families and eventually they engaged in active communication. In fact, for the above reasons, the relationship between 'passive relation' tourists and families in Langtang before the 2015 Nepal earthquake were 'passively active'.

As discussed above, while the 'individual' tourists contributed directly to families in fulfilling reconstruction needs of *Langtangpas*, there were some 'passive relation' tourists who provided a donation to a medium (for example, an NGO) that was later facilitated by the LMRC (facilitator) to support the construction of community infrastructure. Similarly, many 'passive relation' tourists donated money to online crowdfunding sites that were collected by *Langtangpas* living abroad (Langtang diaspora) and handed over to the LMRC (medium) afterwards. While the financial support (see Table 5.3) and construction materials (see Table 5.5) provided by the LMRC was intended for reconstruction of residential houses, *Langtangpas* eventually used them in rebuilding guest houses. In this sense, some 'passive relation' tourists were engaged in supporting reconstruction of guesthouses and some in construction of community infrastructures.

The scale of direct contributions (amount of financial support or number of families) by 'individual tourists' in aiding reconstruction needs of *Langtangpas* was based on the financial capability or fundraising ability of an individual tourist. Another important factor in determining the amount of financial support given to families in Langtang was the personal assessment of tourists on specifying amounts that would mean 'appropriate support' in reconstructing a house or guest house. It was therefore possible, for these reasons (T_1 in Figure 6.2), that the direct financial support received by one family in Langtang was different to that of another family. While the financial support for

families was a valuable source of reconstruction funds, it partially supported the reconstruction of guest houses in most cases. In addition, *Langtangpas* examined the individual family's network connection with foreign tourists in determining the amount of total direct funds that the family received. In Langtang, many (for example, around 20 Yak herders) are relatively isolated from daily contact with foreign tourists, so not everyone had the same sized foreign tourist networks. Many are relatively weak in terms of their personal financial wealth. In this regard, while some *Langtangpas* were able to rebuild their guest houses within a year after the earthquake disaster, some struggled to secure adequate funds for reconstruction. Such differences and challenges among *Langtangpas* were observed by 'informal group' tourists and 'formal group' tourists who responded within their capacities accordingly.

'Informal group' tourists

An 'Informal group' of tourists spontaneously emerged as a self-organized and voluntary team when the tourists witnessed 'incompetence of official institutions' in serving the urgent needs and requirements of people affected by the earthquake disaster in Langtang (Murton & Lord, 2020; Twigg & Mosel, 2017). Several researchers (Twigg & Mosel, 2017; Whittaker et al., 2015) highlight the grouping of 'citizens from the disaster-affected area' in developing an informal group of volunteers to undertake disaster response actions. In the context of Langtang, foreign tourists coming together as an 'informal group' were 'citizens from abroad' yet they were undoubtedly people affected by the earthquake disaster. Many of them felt and closely witnessed the tragic outcomes of the earthquake in Langtang or other parts of Nepal. While the tourists from the 'informal group' did not have an existing relationship with host families formed through 'sponsorship' or 'employment', most were familiar with Langtang and its inhabitants through multiple visits to Langtang region. Consequently, they visited *Langtangpas* who used Phuntsok Choeling Monastery premises as their IDP camp in Kathmandu. While the 'informal group' tourists dedicated themselves to helping *Langtangpas* meet their daily subsistence needs in the IDP camp, they developed an "intimate understanding of local needs and used existing networks and resources" (Whittaker et al., 2015, p. 363) to address them. These 'informal group' tourists not only participated in disaster response actions but continued to engage in long-term reconstruction and recovery efforts.

When *Langtangpas* began returning to Langtang Valley after spending six months in the IDP camp, the 'informal group' tourists in this study were persuaded or felt somewhat obliged to donate a significant amount of money to the LMRC (medium). This substantial donation would be of little use if it were to be distributed equally to all 116 families in Langtang. Since members of the 'informal group' had no existing relationship with host families before the earthquake, choosing a few families they knew to support directly was not an option. It would probably be more challenging for the

'informal group' to choose a few families without specific criteria (or to set up criteria), and unconvincing for the locals, particularly when everyone had lost at least one family member and their homes. But the LMRC was becoming a key stakeholder in providing community leadership for reconstruction and recovery in Langtang. Therefore, the LMRC was the common pool for collecting funds for Langtang and also received donations from other sources, so this collective fund had the potential to deliver tangible outcomes in the reconstruction and recovery process. Indeed, all families were given an equal proportion of financial support and construction materials by the LMRC. In this sense, the 'informal group' made an appropriate decision to collaborate with the LMRC, thus complementing the *Langtangpas`* efforts for reconstruction and recovery. In doing so, it also helped the 'informal group' remain relatively invisible from the government. Invisibility was imperative because the government did not recognise the implementation of post-earthquake reconstruction and recovery-related activities without formal approval and thus the 'informal group' could probably have faced legal consequences or bureaucratic difficulty. The 'informal group' was not an NGO and was therefore unable to collaborate formally with the government. Partly, the group also chose to avoid the government's lengthy bureaucratic process to address the urgent needs of disaster-affected communities.

The 'informal group' of tourists may not have had experience and expertise in reconstruction and recovery planning, and therefore they proceeded with the process of "learning by doing" Twigg and Mosel (2017, p. 451) to conduct various activities. Around two years after the Nepal earthquake, when the 'informal group' of tourists observed some families were able to rebuild guest houses, and some were not, their initial narratives that all *Langtangpas* were equally affected by the earthquake was realised as inaccurate. Eventually, the priority of the 'informal group' tourists changed and, in an attempt to help families in need of more assistance, they joined with another group led by *Lantangpa* living abroad. Together, they distributed solar panels to nomadic Yak herders and families in Thangshyap village that were not connected by electricity from nearby micro-hydropower. Also, the 'informal group' worked with another group to undertake a health camp providing both traditional and western medicines to *Langtangpas*, thus diversifying their work area. Such practises of the 'informal group' giving priority or selecting a comparatively specific project and smaller group of beneficiaries can also be related to its fundraising ability and short duration of service (T_2 in Figure 6.2). The LMRC was informed yet these activities were carried out in collaboration with other groups independently. Results indicate that the significant donation given to the LMRC by the 'informal group' established credibility that all *Langtangpas* had been helped and provided a suitable environment for communicating and conducting other equity-based activities when necessary. While the 'informal group' tourists had flexibility in collaborating with others and setting new priorities, their additional response (for example, providing solar panels) may have had relatively little actual

benefit in terms of structural reconstruction of the house or guest houses. It was, therefore, difficult to meet reconstruction needs (guesthouses) of many *Langtangpas* until there was another stakeholder providing additional financial or building material support.

'Formal group' tourists

In addition to providing a significant donation to the LMRC (medium), one 'formal group' of tourists provided direct financial support to 12 families in Langtang, specifically for reconstruction. Those beneficiaries were families of children sponsored by the 'formal group' to be educated at Kathmandu based private schools. This shows extra monetary support were given to families who were more emotionally attached to the 'formal group'. While the donation given to the LMRC was largely allocated to 116 *Langtangpa* families in equal proportion, there was an equity-based distribution of extra financial assistance to these 12 families. The additional financial support for the families ranged between US\$1,878- US\$8,214. Criteria for the equity-based fund allocation were agreed in consultation with the families and a local facilitator. This practise thus confirms the narrative later realised by the 'informal group' tourists that not all *Langtangpas* were affected equally by the earthquake.

Similarly, there was a second 'formal group' of tourists who provided direct financial support to six families for guest house reconstruction. Unlike the other 'formal group' of tourists, they did not donate money to the LMRC. Rather, they helped the families through an equality based allocation of the fund (i.e. US\$6,000 per family). Although financial support from these two 'formal groups' partially funded reconstruction of guest houses, there was a third 'formal group' that covered all costs of rebuilding guest houses for two families. All the above 'formal groups' were registered in different European countries as NGOs but they did not have a formal agreement with the Government of Nepal in carrying out reconstruction related activities. A member from one 'formal group' observed that his team could not trust the government's competence in delivering reconstruction and recovery needs on time, so engaging in the government's one-door reconstruction approach was not an option. Lam et al. (2017) stated that, following the Nepal earthquake, an NGO cancelled its plan to help poor families when it was asked to reconstruct all destroyed houses in a district because the NGO did not have the capability to contribute in such a large scale. The 'formal group' tourists engaged at different scales (number of families) and approaches in addressing reconstruction needs of *Langtangpas*, with the help of local contact a person.

Collaborating together with a local contact person (facilitator) may have encouraged implementation of informal support for reconstruction and helped the 'formal groups' maintain a low profile (invisibility). Ironically, the key contact people of the first two 'formal groups' were inhabitants of

Langtang. The third ‘formal group’ was facilitated by a Nepali citizen living outside the study area. The ‘formal group’ tourists may have trusted these local facilitators who are often recognised in the literature as ‘citizen aid brokers’, for their grassroots level information and knowledge, perceived approachability and transparency (Combinido & Ong, 2017; McKay & Perez, 2019) and over a decade of friendship.

In addition, other ‘formal group’ tourists, essentially NGOs, registered abroad following the Nepal earthquake with the intention of helping *Langtnagpas* donated money to the LMRC (see Table 5.3). As stated earlier, absence of elected local government representatives (before May 2017), lengthy and challenging processes to acquire formal government approval and not having a local contact person with a long history of friendship may have resulted in such NGOs donating funds directly to the LMRC. Besides, the LMRC facilitated other ‘formal group’ tourists in rebuilding community infrastructure such as a monastery.

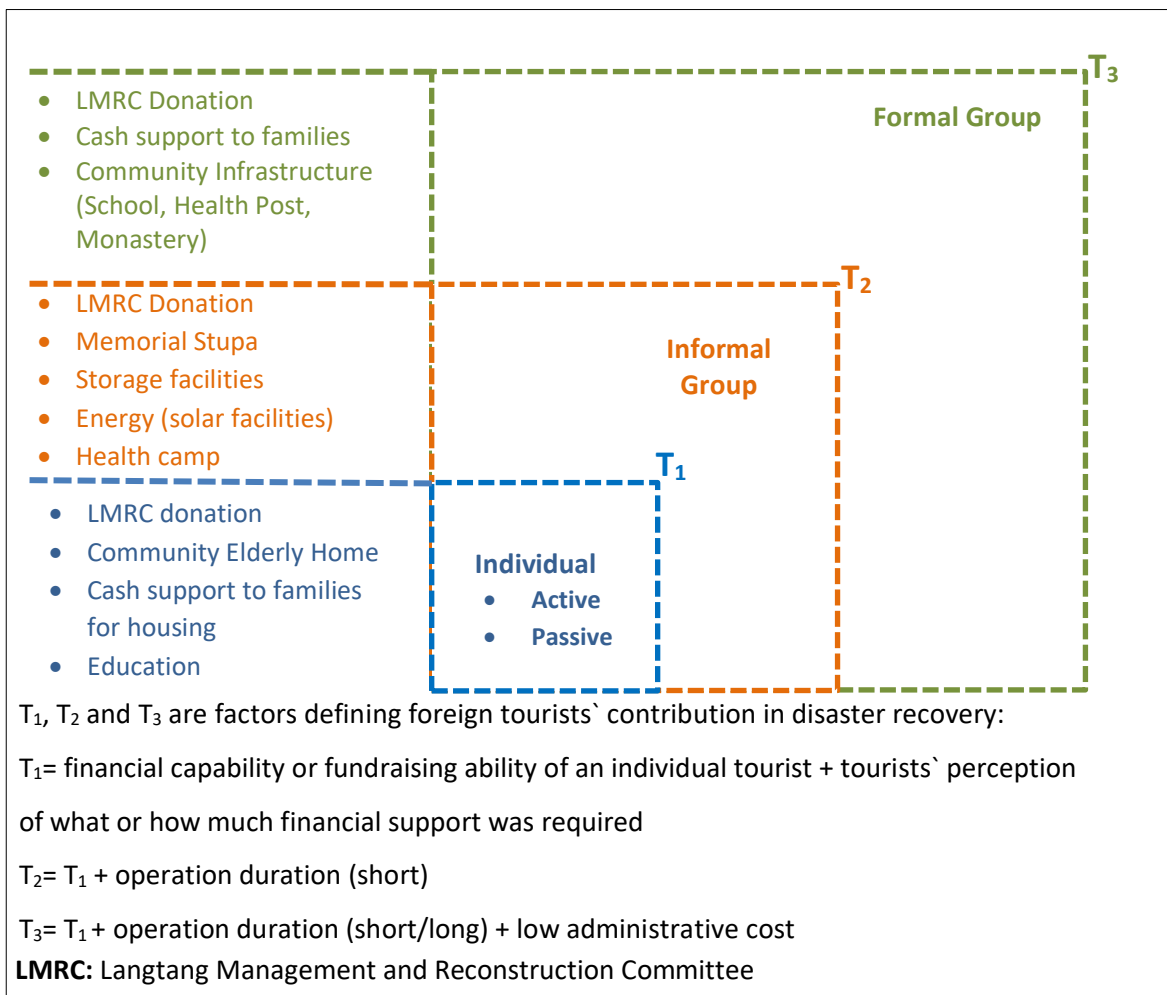


Figure 6.2. Contributions by tourists based on their location within the tourism contribution typology

Figure 6.2 presents contributions by foreign tourists in addressing disaster recovery needs of *Langtangpas* and highlights major factors defining contributions by various typologies of the tourists within the Langtang context.

Whatever the approaches and the scales of contribution, the above discussion remains clear i.e., ‘formal group’ tourists preferred to contribute directly to families or an organisation (LMRC) that they believed would deliver reconstruction needs of the *Langtangpas*.

6.3 Community leadership:bridging post-disaster uncertainty

The emergence of the LMRC as a core stakeholder in community leadership must be seen as a significant process in filling a gap of post-earthquake uncertainty and driving post-disaster reconstruction and recovery in Langtang. The formation of an “emergent voluntary group” (Twigg & Mosel, 2017, p. 443) of disaster-affected individuals addressed the regrouping or reconnecting of their community members dispersed around the Kathmandu Valley after being evacuated from the Langtang initiated formation of the LMRC. Acknowledging the uncertain and chaotic situation after the earthquake disaster, the informal local volunteers responded for their own collective benefits in managing temporary shelters at the IDP camp, food, sanitation and other needs. Soon, the community endorsed people with perceived ability to influence people and manage resources in addressing reconstruction and recovery needs as executive members of the LMRC. This consensual endorsement of the members became a foundation in institutionalising the LMRC. Eventually, the LMRC was registered as a local non-governmental organisation at the district administration office, granting formal consent to implement reconstruction and recovery-related activities.

The government’s declaration of Langtang as an uninhabitable area made *Langtangpas* homecoming uncertain. For this reason, returning to the Langtang Valley and maintaining their cultural integrity became their foremost collective need. In response, the LMRC took the ‘daring’ decision to circumvent lingering government processes and accessed “unofficial channels of influence” (Bankoff, 2015, p. 430) and transported several inhabitants back to Langtang in helicopters which were crucial steps in deciding *Langtangpas`* fate in returning home. Avoiding formal government processes in returning to Langtang was not the primary intention of the LMRC. It initially participated in dialogues with government institutions ranging from district level office to the Prime Minister’s office. However, the rush to rebuild and recover contradicted lengthy government formalities. Therefore, the LMRC chose to avoid formal procedures.

Reconstruction of 116 residential houses was another major task for the LMRC in addressing the reconstruction needs of the *Langtangpas*. Carrying out regular communication in assessing reconstruction and recovery needs to strengthen the legitimate presence of the LMRC among

Langtangpas who were in profound shock and grief. Given the number of houses, it could have been a challenging task for the LMRC to collect resources (financial capital and construction materials) to meet this large scale requirement. Fortunately, the LMRC received generous financial support, mostly from foreign tourists who visited Langtang (see Table 5.3). This could be the result of the LMRC's consistent and clear communication to all potential donors about their recovery needs. Consequently, the LMRC provided monetary aid and supplied construction materials to rebuild homes on individual land in numerous settlements of Langtang. Indeed, the LMRC guaranteed reconstruction aid to all 116 families, which was usually not the case when 'foreign tourists' contributed directly to families or through facilitators.

Comparing the Langtang experience with another post-Nepal earthquake reconstruction project in Gorkha district illustrates the true essence of the community leadership of the LMRC in addressing local reconstruction needs even when there is a significant flow of financial capital. The Non-Resident Nepali Association (NRS) spent around US\$3.5 million to construct 573 identical houses in Gorkha's Gupsi Pakha, 2750m above sea level, but no one lives in those houses because the houses were built without proper consultation with locals and were essentially incompatible with the needs of the locals affected by the earthquake disaster (Lal, 2019). While the LMRC provided help to rebuild residential houses, *Langtangpas* had the flexibility to construct guest houses by managing additional resources required to construct desired guesthouses on its own. In this sense, the LMRC also partially contributed to the reconstruction of guest houses.

6.4 Methodological implications

This thesis initially identified place attachment theory, tourist-host relationship and the sustainable livelihoods framework (SLF) as guiding theoretical tools to address objectives and research questions. The findings and earlier discussion of this study clearly point out that foreign tourists contributing to needs of *Langtangpas* were geographically and culturally acquainted with Langtang, thus supporting 'place attachment theory' (Anton & Lawrence, 2016; Hernández et al., 2007). Further typologies of foreign tourists identified in section 5.3 explain various types of tourist-host relationship and their influence on contributions in post-earthquake tourism destination recovery. In fact, foreign tourists are likely to contribute directly to families they know and have a mutual relationship with. In short, both place attachment theory and tourist-host relationship concepts were useful in carrying out this research. In turn they have implications for thinking about how strategically to support post disaster recovery in other tourism locations.

Analysing within the context of the SLF's livelihood assets (DFID, 1999), the foreign tourists and other stakeholders contributed to the earthquake-affected families primarily by providing financial capital. The asset pentagon model of the SLF is useful for explaining the disparity in people's access to

individual capital, but it does not reflect how one capital generates another. In this research, while contributions are significantly focused towards financial capital, it is equally important to note social capital as an asset which enabled the flow of the financial capital. The cohesive relation and trust among local people (internal network), formation of a community-based institution for collective benefits, and development of an external network with foreign tourists (international network) observed in Langtang, all demonstrate the generation of social capital, which then led to the build-up of financial capital. Further, these forms of social capital which generated the financial capital for reconstruction and recovery in Langtang are related to Woolcock's three social capital categories: bonding, bridging and linking capital (Woolcock, 2001).

In Langtang, financial capital was used to rebuild two types of physical infrastructure: cultural or communal infrastructure and livelihood infrastructure. Cultural infrastructure, such as the monastery and memorial stupa, and communal infrastructure, such as the home for the elderly and school serve as platforms for local residents in enhancing their interaction and relationship (internal network). Livelihood infrastructure, mainly guest houses, are gateways to interact with foreign tourists and establish mutual relations. Therefore, the capitals (social, financial and physical capital) are connected in a circular path (see Figure 6.3).

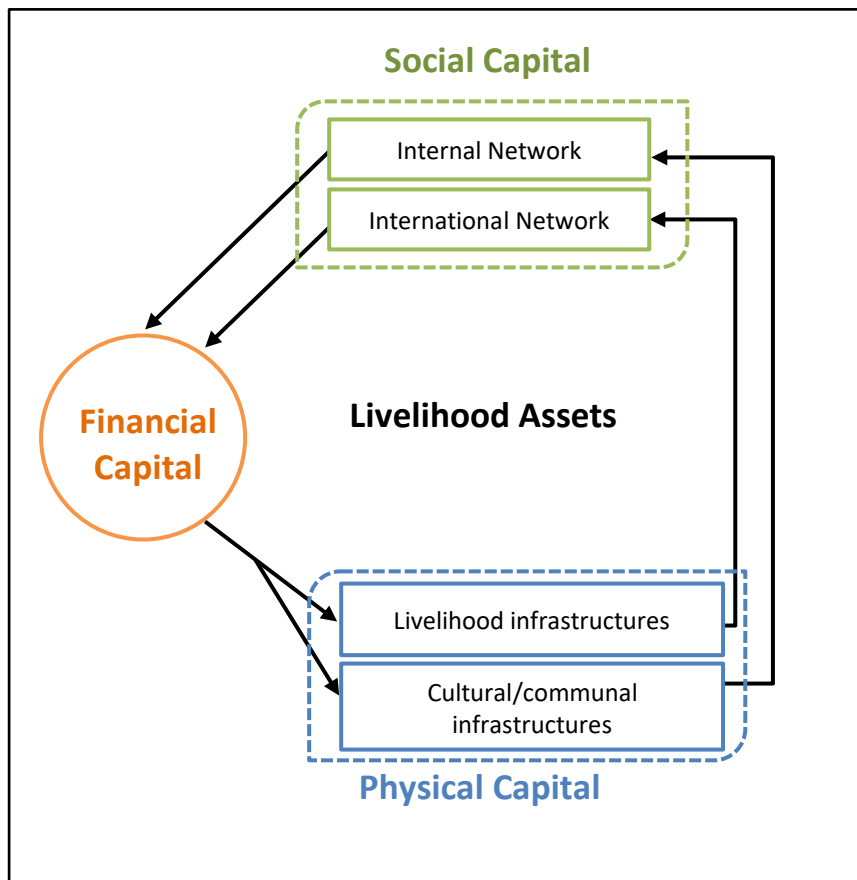


Figure 6.3 Circular model of livelihood assets

The findings from this research do not provide adequate evidence to integrate human capital and natural capital in the circular model of livelihood assets. However, exploring activities of “volunteer tourists”(Lo & Lee, 2011, p. 327) or “volunteer tourism”(Wearing et al., 2020, p. 2) in Nepal or other developing countries may help in addressing the limitations.

6.5 Chapter summary

This chapter discusses the research findings to address the objectives of the case study. The results clearly reveal that contributions by foreign tourists were very significant in addressing the needs of local people in a tourism destination. Further, the contributions were embedded in social capital, the mutual relation between host families of a disaster-affected community and tourists who had previously travelled to that community for the purpose of tourism. The methods to deliver contributions varied, depending on the type of tourist-host relationship. Unquestionably, the financial support from foreign tourists and other stakeholders such as the NRA, the LMRC and/or through informal loans was crucial to funding the rebuilding of guest houses. A collection of resources available to *Langtangpas* from these stakeholders may have motivated them to construct guest houses instead of just residential houses. Moreover, the findings also suggest that community leadership is imperative in securing community voice to understand their reconstruction needs and deliver help to all beneficiaries accordingly when official organisations underserve the community. Therefore, social capital, community leadership and efficient reconstruction and recovery were inter-related in the context of a tourism destination.

Chapter 7

Conclusion

This chapter concludes the thesis by summarising major findings, their contributions, and providing recommendations for future research.

7.1 Major findings of research

The purpose of this research was to explore the contributions by 'foreign tourists' to post-disaster tourism destination recovery, in Nepal. This exploratory qualitative research utilised place attachment theory, host-tourist relationship concepts and the sustainable livelihoods framework (SLF) to provide theoretical guidance in conducting a case study of a tourism destination (Langtang in this context) to meet the research purpose. This study used face to face and Skype interviews in conducting 46 semi-structured interviews (34 local residents, seven foreign tourists and one Nepali facilitator and four key informant interviews) (see Section 4.2.2) to address two primary research objectives. First, to explore how effective and helpful contributions by foreign tourists are in tourism destination recovery. Second, to explore the flow of benefits between the aiders (foreign tourists) and disaster-affected communities.

The study findings show that substantial contributions by foreign tourists in addressing local people's post-disaster recovery needs in a tourism destination were embedded in their mutual relationship and connection with host families of a community affected by a disaster. However, in the absence of an established relationship with host families, foreign tourists were motivated by their emotional attachment towards the geographical and cultural assets of a tourism destination to contribute or engage in disaster recovery activities.

In this case study, foreign tourists used three disaster aid distribution methods to meet local recovery needs: 1) direct contributions to recipients, 2) contributions facilitated by a medium or facilitator, and 3) contributions involving both a medium and facilitator (see Section 5.4). These diverse ways of assisting imply that foreign tourists engaged in disaster recovery were not a homogeneous group. Indeed, they were divided into two broad categories: 'individual' tourists and 'group' tourists. 'Individual' tourists were sub-divided into 'active relation' tourists and 'passive relation' tourists. 'Group' tourists were classified into 'Informal group' tourists and 'formal group' tourists (see Section 5.3).

The inefficiency of government, and lack of trust in big humanitarian agencies were identified as reasons for foreign tourists providing direct support to disaster affected families or communities. In

addition, the higher reputation and credibility of tourists involved as relief workers encouraged other tourists or people in different parts of the world to donate directly to foreign tourists who subsequently contributed directly to disaster affected communities. While tourists, having established relationships with host families contributed directly to respective families, other foreign tourists used a local 'facilitator', 'medium' or both given their ability to provide reliable grassroots-level information and execute recovery actions quickly, efficiently and with a low administrative cost.

Regardless of how assistance was provided, contributions by foreign tourists focused on providing financial capital that partly funded the reconstruction of guest houses in a tourism destination. Also, the tourists supported funding of reconstruction of cultural infrastructure, such as a monastery and memorial stupa, and communal infrastructure, such as a home for the elderly, a health clinic and a school. This large scale support from foreign tourists over two years following the earthquake disaster not only significantly helped meeting infrastructure needs but also sparked 'a sense of hope' among the disaster affected residents to live life again. Further, many tourists who had visited the tourism destination revisited the area after the earthquake disaster. Whether intended or not, their visits sent a message to the outside world that the tourism destination was a safe place to visit, thus significantly increasing the influx of visitors to a level that exceeded previous highs (see Section 5.6). In return, the foreign tourists also gained socio-psychological benefits such as self-realisation, restoration of meaningful relationships and establishment of identity (see Section 5.7) demonstrating that the flow of benefits between foreign tourists and disaster-affected local residents is a two-way process rather than one way. In a nutshell, this study shows that contributions by foreign tourists was an essential factor for post-disaster recovery of a mountainous tourism destination in Nepal.

However, contributions from foreign tourists alone are not sufficient to address reconstruction and recovery needs of all residents in a disaster-affected tourism destination due to limited resources and the short time-period and specific nature of their contribution commitment. In the identifying above disaster aid delivery methods, this study also provides valuable insights into leadership roles of community-based organisations in securing a community voice to understand their local reconstruction and recovery needs and coordinating with foreign tourists and other stakeholders in supporting all local residents to meet those needs. In fact, diverse means of contribution used by foreign tourists embraced flexibility to achieve the urgent reconstruction and recovery needs through both an equality-based approach and an equity-based approach to aid distribution, which collectively complemented more than formal government led disaster recovery initiatives in a tourism destination.

7.2 Research contributions

This is the first study reporting contributions by foreign tourists and their relative importance for disaster recovery of a mountainous tourism destination, in this case for Nepal. The findings are useful in recognising foreign tourists as a significant stakeholder in disaster recovery of a tourism destination. Understanding types of tourists, their contributions and impacts in post-disaster tourism destination recovery, as identified in this study, may improve the future process and focus of recovery planning and disaster management.

This research highlights tourists' attachment to a tourism destination and the mutual relationship with host families as fundamental components if the goal is to secure sustainable contributions by foreign tourists and thereby support the tourism destination recovery after a disaster. In this sense, theoretically, the study contributes by examining the applicability of place attachment theory and tourist-host relationship concepts to disaster management research in a tourism destination context. The proposed model of sustainable livelihood assets show that capitals (social, financial and physical capital) are connected in a circular path, thus, one capital asset has the potential to generate another capital. Therefore, the circular model of livelihood assets identified by this study is another contribution in enhancing the SLF for broader research use. Similarly, the roundabout framework shows pathways for contributor (formal or informal) engagement in tourism destination recovery. It is believed that this framework can be beneficial to help analyse stakeholder participation in post-disaster recovery in other tourism destination contexts in developing countries.

Despite the above conclusion it is important to note that these findings are based on an exploratory case study of a remote tourism destination in Nepal, and hence may not be necessarily applicable to other tourism destination types.

7.3 Further research

The findings suggest that rebuilding of larger guest houses in a tourism destination after a disaster is driven by collective financial support received from multiple stakeholders, including foreign tourists. Therefore, exploring foreign tourists' perception of the role of larger guest houses and their impact on tourist-host interactions and relationships could be useful in providing a view on the possibility of tourist participation in future disaster recovery where similar contexts apply.

Research is also required to examine how foreign tourists manage legal liabilities and concerns and to identify proper ways to integrate their participation in sustainable disaster management without negatively influencing their approach to funding. Such assessment may help to maximise contributions by foreign tourists and enhance recovery capacity of a tourism destination.

References

- Acharya, B. P., & Halpenny, E. A. (2013). Homestays as an alternative tourism product for sustainable community development: A case study of women-managed tourism product in rural Nepal. *Tourism Planning & Development*, 10(4), 367-387.
- Akter, S., & Mallick, B. (2013). The poverty–vulnerability–resilience nexus: Evidence from Bangladesh. *Ecological Economics*, 96, 114-124. doi:<https://doi.org/10.1016/j.ecolecon.2013.10.008>
- Alexander, D. E. (2002). *Principles of Emergency Planning and Management*. England: Terra Publishing.
- Anton, C. E., & Lawrence, C. (2016). The Relationship Between Place Attachment, The Theory Of Planned Behaviour And Residents' Response To Place Change. *Journal of environmental psychology*, 47, 145-154. doi:<https://doi.org/10.1016/j.jenvp.2016.05.010>
- Apine, E., Turner, L. M., Rodwell, L. D., & Bhatta, R. (2019). The Application Of The Sustainable Livelihood Approach To Small Scale-Fisheries: The Case Of Mud Crab Scylla Serrata In South West India. *Ocean & Coastal Management*, 170, 17-28. doi:<https://doi.org/10.1016/j.ocecoaman.2018.12.024>
- Armaş, I. (2006). Earthquake Risk Perception In Bucharest, Romania. *Risk Analysis*, 26(5), 1223-1234.
- Asgary, A., Badri, A., Rafieian, M., & Hajinejad, A. (2006). *Lost and Used Post-Disaster Development Opportunities in Bam Earthquake and the Role of Stakeholders*. Paper presented at the International Conference and Student Competition on Post-Disaster Reconstruction: Meeting Stakeholder Interests, Florence.
- Asia Foundation. (2012). *A Guide to Government in Nepal: Structures, functions, and Practices*. Kathmandu, Nepal: The Asia Foundation.
- Asian Development Bank [ADB]. (2014). *Country Environment Note-Nepal*. Philippines: Asian Development Bank (ADB).
- Awasthi, I. C. (2015). *Disaster management in mountain economy: A case of Uttarakhand State of India*. Paper presented at the Tenth Annual Himalaya Policy Research Conference (22-25 October 2015), Wisconsin, USA.
- Bankoff, G. (2015). "Lahat Para Sa Lahat"(Everything To Everybody): Consensual Leadership, Social Capital And Disaster Risk Reduction In A Filipino Community. *Disaster Prevention and Management*, 24(4), 430-447.
- Becken, S., Mahon, R., Rennie, H. G., & Shakeela, A. (2014). The tourism disaster vulnerability framework: an application to tourism in small island destinations. *Natural Hazards*, 71(1), 955-972. doi:10.1007/s11069-013-0946-x
- Bilham, R. (2019). Himalayan earthquakes: a review of historical seismicity and early 21st century slip potential. In P. J. Treloar & M. S. Searle (Eds.), *Himalaya Tectonics: a Modern Synthesis* (Vol. 483, pp. 423-482). UK: The Geological Society of London.
- Bimonte, S., & Punzo, L. F. (2016). Tourist Development And Host–Guest Interaction: An Economic Exchange Theory. *Annals of Tourism Research*, 58, 128-139. doi:<https://doi.org/10.1016/j.annals.2016.03.004>
- Breashears, D. (2015). Insights from Earthquakes in Nepal. Retrieved from https://www.flickr.com/photos/nasa_goddard/23748471726/in/album-72157660104645054/
- Butler, J. R. A., Wise, R. M., Skewes, T. D., Bohensky, E. L., Peterson, N., Suadnya, W., . . . Rochester, W. (2015). Integrating Top-Down and Bottom-Up Adaptation Planning to Build Adaptive Capacity: A Structured Learning Approach. *Coastal Management*, 43(4), 346-364. doi:10.1080/08920753.2015.1046802
- Bultjens, J., Ratnayake, I., & Gnanapala, A. C. (2017). Sri Lanka Tourism Development And Implications For Resilience. In R. W. Butler (Ed.), *Tourism And Resilience*.
- Callaghan, A., & Thapa, R. (2015). An Oral History of Langtang, the Valley Destroyed by the Nepal Earthquake. Retrieved from <https://www.outsideonline.com/2016856/oral-history-langtang-valley-destroyed-nepal-earthquake>

- Center for Research on the Epidemiology of Disasters [CRED], & United Nations office for Disaster Risk Reduction [UNISDR]. (2017). *Economic Losses, Poverty and Disasters 1998-2017*. Geneva: Center for Research on the Epidemiology of Disasters (CRED) and United Nations office for Disaster Risk Reduction (UNISDR).
- Central Bureau of Statistics [CBS]. (2011). *National Population and Housing Census 2011-National Report*. Kathmandu: Central Bureau of Statistics (CBS), Government of Nepal
- Central Bureau of Statistics [CBS]. (2011b). *National Population and Housing Census 2011 (Village Development Committee/Municipality)-Rasuwa*. Kathmandu, Nepal: Central Bureau of Statistics (CBS), Government of Nepal
- Chandrasekhar, D. (2010). *Understanding Stakeholder Participation in Post-Disaster Recovery (Case Study: Nagapattinam, India)*. (Doctor of Philosophy in Regional Planning). University of Illinois, USA.
- Chandrasekhar, D. (2012). Digging deeper: participation and non-participation in post-disaster community recovery. *Community Development*, 43(5), 614-629.
doi:10.1080/15575330.2012.730538
- Chandrasekhar, D., Zhang, Y., & Xiao, Y. (2014). Nontraditional Participation in Disaster Recovery Planning: Cases From China, India, and the United States. *Journal of the American Planning Association*, 80(4), 373-384. doi:10.1080/01944363.2014.989399
- Changuklee, C., & Allen, L. (1999). Understanding Individuals' Attachment to Selected Destinations: an Application of Place Attachment. *Tourism Analysis*, 4(3-4), 173-185.
- Chen, N., Dwyer, L., & Firth, T. (2014). Effect of dimensions of place attachment on residents' word-of-mouth behavior. *Tourism Geographies*, 16(5), 826-843.
- Chew, E. Y. T., & Jahari, S. A. (2014). Destination image as a mediator between perceived risks and revisit intention: A case of post-disaster Japan. *Tourism Management*, 40, 382-393.
- Clarke, D., Murphy, C., & Lorenzoni, I. (2018). Place attachment, disruption and transformative adaptation. *Journal of environmental psychology*, 55, 81-89.
doi:<https://doi.org/10.1016/j.jenvp.2017.12.006>
- Cohen, E. (1972). Toward a sociology of international tourism. *Social research*, 164-182.
- Combinido, P., & Ong, J. C. (2017). Silenced in the Aid Interface: Responsible Brokerage and Its Obstacles in Humanitarian Interventions. *Philippine Sociological Review*, 39-64.
- Creswell, J. W., & Poth, C. N. (2018). Five Qualitative Approaches to Inquiry. In *Qualitative Inquiry And Research Design: Choosing Among Five Approaches* (pp. 65-110). USA: Sage Publications.
- Cubrinovski, M., Bray, J. D., Taylor, M., Giorgini, S., Bradley, B., Wotherspoon, L., & Zupan, J. (2011). Soil liquefaction effects in the central business district during the February 2011 Christchurch earthquake. *Seismological Research Letters*, 82(6), 893-904.
- Daly, P., Ninglekhu, S., Hollenbach, P., Duyn Barenstein, J., & Nguyen, D. (2017). Situating local stakeholders within national disaster governance structures: rebuilding urban neighbourhoods following the 2015 Nepal earthquake. *Environment and Urbanization*, 29(2), 403-424. doi:10.1177/0956247817721403
- De la O Campus, A. P., Villani, C., Davis, B., & Takagi, M. (2018). *Sustaining Livelihoods to Leave No One Behind*. Rome: Food and Agriculture Organisations of the United Nations (FAO).
- Denzin, N. K., & Lincoln, Y. S. (2011). The Discipline and Practice of Qualitative Research. In *The Sage Handbook Of Qualitative Research* (pp. 1-19): Sage Publications.
- Department for International Development [DFID]. (1999). *Sustainable livelihoods guidance sheets*. London: Department of International Development (DFID).
- Diebelius, G. (2016). Mount Everest had its highest death toll ever in 2015 with 22 climbers killed Retrieved from https://www.dailymail.co.uk/travel/travel_news/article-3385160/Mount-Everest-highest-death-toll-2015-22-climbers-killed-reached-summit.html
- Fan, D. X. F., Zhang, H. Q., Jenkins, C. L., & Tavitiyaman, P. (2017). Tourist typology in social contact: An addition to existing theories. *Tourism Management*, 60, 357-366.
doi:<https://doi.org/10.1016/j.tourman.2016.12.021>
- Faulkner, B. (2001). Towards a framework for tourism disaster management. *Tourism Management*, 22(2), 135-147.

- Flyvbjerg, B. (2011). Case Study. In N. K. Denzin & Y. S. Lincoln (Eds.), *The Sage Handbook Of Qualitative Research* (Fourth ed., pp. 300-316). USA: Sage Publications.
- Fothergill, A., & Peek, L. A. (2004). Poverty and Disasters in the United States: A Review of Recent Sociological Findings. *Natural Hazards*, 32(1), 89-110.
doi:10.1023/B:NHAZ.0000026792.76181.d9
- Freeman, R. E., & McVea, J. (2001). "A Stakeholder Approach to Strategic Management", *Working Paper No. 01-02*. The Blackwell handbook of strategic management. University of Virginia. Charlottesville, VA.
- Gillham, B. (2005). *Research Interviewing: The Range Of Techniques: A Practical Guide*. UK: McGraw-Hill Education
- Government of Nepal. (1996). *Buffer Zone Management Regulation*. Nepal: Government of Nepal
- Gurung, N. (2011). *Local Democracy in the Political Transition of Nepal*. Kathmandu, Nepal: Southasia Institute for Advanced Studies and Alliance for Social Dialogue.
- Gustafson, P. (2001). Meanings of place: Everyday experience and theoretical conceptualizations. *Journal of environmental psychology*, 21(1), 5-16.
- Hazeleger, T. (2013). Gender and Disaster Recovery: Strategic Issues and Action in Australia. *Australian Journal of Emergency Management*, 28(2), 40.
- He, L. (2019). Identifying local needs for post-disaster recovery in Nepal. *World Development*, 118, 52-62. doi:<https://doi.org/10.1016/j.worlddev.2019.02.005>
- Hernández, B., Hidalgo, M. C., Salazar-Laplace, M. E., & Hess, S. (2007). Place attachment and place identity in natives and non-natives. *Journal of environmental psychology*, 27(4), 310-319.
- Hidalgo, M. C., & Hernandez, B. (2001). Place attachment: Conceptual and empirical questions. *Journal of environmental psychology*, 21(3), 273-281.
- Houston, J. B., Hawthorne, J., Perreault, M. F., Park, E. H., Goldstein Hode, M., Halliwell, M. R., . . . Griffith, S. A. (2015). Social Media And Disasters: A Functional Framework For Social Media Use In Disaster Planning, Response, And Research. *Disasters*, 39(1), 1-22.
doi:10.1111/disa.12092
- Huan, T.-C., Beaman, J., & Shelby, L. (2004). No-escape natural disaster: Mitigating impacts on tourism. *Annals of Tourism Research*, 31(2), 255-273.
- Hubbard, P., Bartley, B., Fuller, D., & Kitchin, R. (2002). *Thinking geographically: Space, theory and contemporary human geography*: A&C Black.
- Hwang, S.-N., Lee, C., & Chen, H.-J. (2005). The relationship among tourists' involvement, place attachment and interpretation satisfaction in Taiwan's national parks. *Tourism Management*, 26(2), 143-156.
- Ingram, J. C., Franco, G., Rio, C. R.-d., & Khazai, B. (2006). Post-disaster recovery dilemmas: challenges in balancing short-term and long-term needs for vulnerability reduction. *Environmental Science & Policy*, 9(7), 607-613.
doi:<https://doi.org/10.1016/j.envsci.2006.07.006>
- Joshi, M., & Pyakurel, S. R. (2015). Individual-Level Data on the Victims of Nepal's Civil War, 1996–2006: A New Data Set. *International Interactions*, 41(3), 601-619.
doi:10.1080/03050629.2015.987345
- 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
- Kargel, J., Leonard, G., Shugar, D. H., Haritashya, U., Bevington, A., Fielding, E., . . . Steiner, J. (2016). Geomorphic and geologic controls of geohazards induced by Nepal's 2015 Gorkha earthquake. *Science*, 351(6269), aac8353.
- Karki, S. T. (2013). Do protected areas and conservation incentives contribute to sustainable livelihoods? A case study of Bardia National Park, Nepal. *Journal of Environmental Management*, 128, 988-999. doi:<https://doi.org/10.1016/j.jenvman.2013.06.054>
- Klein, J. A., Tucker, C. M., Steger, C. E., Nolin, A., Reid, R., Hopping, K. A., . . . Yager, K. (2019). An integrated community and ecosystem-based approach to disaster risk reduction in mountain systems. *Environmental Science & Policy*, 94, 143-152.
doi:<https://doi.org/10.1016/j.envsci.2018.12.034>

- Kreimer, A. (2001). Social and Economic Impacts of Natural Disasters. *International Geology Review*, 43(5), 401-405. doi:<https://doi.org/10.1080/00206810109465021>
- Kumar, A., & Paddison, R. (2000). Trust and Collaborative Planning Theory: The Case of the Scottish Planning System. *International Planning Studies*, 5(2), 205-223. doi:10.1080/13563470050020194
- Lal, A. (2019). A Ghost Settlement in Gorkha. Retrieved from <https://www.recordnepal.com/wire/features/a-ghost-settlement-in-gorkha/>
- Lam, L. M., Khanna, V., & Kuipers, R. (2017). Disaster governance and challenges in a rural Nepali community: notes from future village NGO. *HIMALAYA, the Journal of the Association for Nepal and Himalayan Studies*, 37(2), 11.
- Langtang National Park [LNP]. (2013). *Langtang National Park and Buffer Zone Management Plan 2013*. Retrieved from Rasuwa, Nepal: <https://www.langtangnationalpark.gov.np/>
- Langtang National Park [LNP]. (2019). *Langtang National Park Annual Progress Report 2018/19 (Nepali version)*. Retrieved from Rasuwa, Nepal: <https://www.langtangnationalpark.gov.np/>
- Lapan, S. D., Quartaroli, M. T., & Riemer, F. J. (2012). *Qualitative Research: An Introduction To Methods And Designs* (First ed.). USA: John Wiley & Sons.
- Lee, C. C. (1999). *Investigating tourist attachment to selected coastal destinations: An application of place attachment*. Retrieved from <https://search.proquest.com/docview/304521386?accountid=27890>
- León, Y. M. (2007). The impact of tourism on rural livelihoods in the Dominican Republic's coastal areas. *The Journal of Development Studies*, 43(2), 340-359. doi:10.1080/00220380601125214
- Lim, F. K. G. (2004). Zombie Slayers in a "Hidden Valley"(sbas yul): Sacred Geography and Political Organisation in the Nepal-Tibet Borderland. *European bulletin of Himalayan research*, 27, 37-66.
- Lim, F. K. G. (2008). Of reverie and emplacement: spatial imaginings and tourism encounters in Nepal Himalaya. *Inter-Asia Cultural Studies*, 9(3), 375-394.
- Lindell, M. K. (2013). Recovery and reconstruction after disaster. *Encyclopedia of natural hazards*, 812-824.
- Liu, Q., Wu, Y., Xiao, Y., Fu, W., Zhuo, Z., van den Bosch, C. C. K., . . . Lan, S. (2020). More meaningful, more restorative? Linking local landscape characteristics and place attachment to restorative perceptions of urban park visitors. *Landscape and Urban Planning*, 197, 103763. doi:<https://doi.org/10.1016/j.landurbplan.2020.103763>
- Lo, A. S., & Lee, C. Y. S. (2011). Motivations and perceived value of volunteer tourists from Hong Kong. *Tourism Management*, 32(2), 326-334. doi:<https://doi.org/10.1016/j.tourman.2010.03.002>
- Mair, J., Ritchie, B. W., & Walters, G. (2016). Towards a research agenda for post-disaster and post-crisis recovery strategies for tourist destinations: A narrative review. *Current Issues in Tourism*, 19(1), 1-26.
- McKay, D., & Perez, P. (2019). Citizen aid, social media and brokerage after disaster. *Third World Quarterly*, 40(10), 1903-1920. doi:10.1080/01436597.2019.1634470
- Mileti, D. (1999). *Disasters By Design: a Reassessment of Natural Hazards in The United States*. Washington DC: Joseph Henry Press.
- Milligan, M. J. (1998). Interactional Past and Potential: The Social Construction of Place Attachment. *Symbolic interaction*, 21(1), 1-33.
- Ministry of Culture Tourism and Civil Aviation [MCTCA]. (2018). *Nepal Tourism Statistics 2017*. Kathmandu, Nepal: Ministry of Culture, Tourism and Civil Aviation (MCTCA)
- Mitchell, R. K., Agle, B. R., & Wood, D. J. (1997). Toward a Theory of Stakeholder Identification and Salience: Defining the Principle of Who and What Really Counts. *The Academy of Management Review*, 22(4), 853-886. doi:10.2307/259247
- Moe, T. L., & Pathranarakul, P. (2006). An Integrated Approach to Natural Disaster Management. *Disaster Prevention and Management*, 15(3), 396-413. doi:10.1108/09653560610669882
- Mojtahedi, M., & Oo, B. L. (2017). Critical attributes for proactive engagement of stakeholders in disaster risk management. *International Journal of Disaster Risk Reduction*, 21, 35-43. doi:<https://doi.org/10.1016/j.ijdrr.2016.10.017>

- Mojtahedi, S. M. H., & Oo, B. L. (2014). Stakeholders' approaches to disaster risk reduction in built environment. *Disaster Prevention and Management*, 23(4). doi:10.1108/DPM-11-2013-0209
- Moore, T. S., Lapan, S. D., & Quartaroli, M. T. (2012). Case Study Research. In S. D. Lapan, M. T. Quartaroli, & F. J. Riemer (Eds.), *Qualitative Research. An Introduction to Methods and Designs* (First ed., pp. 243-270). USA: John Wiley & Sons.
- Murton, G., & Lord, A. (2020). Trans-Himalayan power corridors: Infrastructural politics and China's Belt and Road Initiative in Nepal. *Political Geography*, 77, 102100. doi:<https://doi.org/10.1016/j.polgeo.2019.102100>
- Mutana, S., & Mukwada, G. (2018). Mountain-route tourism and sustainability. A discourse analysis of literature and possible future research. *Journal of Outdoor Recreation and Tourism*, 24, 59-65. doi:<https://doi.org/10.1016/j.jort.2018.08.003>
- Nakagawa, Y., & Shaw, R. (2004). Social capital: A missing link to disaster recovery. *International Journal of Mass Emergencies and Disasters*, 22(1), 5-34.
- National Planning Commission [NPC]. (2015). *Nepal Earthquake 2015 Post Disaster Needs Assessment. Vol.A: Key Findings*. Kathmandu: National Planning Commission, Government of Nepal.
- National Reconstruction Authority [NRA]. (2016). *Nepal Earthquake 2015. Post Disaster Recovery Framework 2016-2020*. Kathmandu, Nepal: National Reconstruction Authority, Government of Nepal (GoN)
- Nepal, S. K., & Chipeniuk, R. (2005). Mountain Tourism: Toward a Conceptual Framework. *Tourism Geographies*, 7(3), 313-333. doi:10.1080/14616680500164849
- Normile, D. (2011). Devastating earthquake defied expectations. In: American Association for the Advancement of Science.
- Onuma, H., Shin, K. J., & Managi, S. (2017). Household preparedness for natural disasters: Impact of disaster experience and implications for future disaster risks in Japan. *International Journal of Disaster Risk Reduction*, 21, 148-158.
- Orchiston, C. H. (2010). *Tourism And Seismic Risk: Perceptions, Preparedness And Resilience In The Zone Of The Alpine Fault, Southern Alps, New Zealand*. University of Otago,
- Palen, L., & Hughes, A. L. (2018). Social Media In Disaster Communication. In *Handbook Of Disaster Research* (pp. 497-518): Springer.
- Paton, D. (2012). Living on the Ring of Fire: Perspectives on Managing Natural Hazard Risk in Pacific Rim Countries. *Journal of Pacific Rim Psychology*, 3(1), 1-3. doi:10.1375/prp.3.1.1
- Patton, M. Q. (2015). *Qualitative Research & Evaluation Methods: Integrating Theory and Practice* (Fourth ed.). USA: Sage Publications.
- Pelletier, B., Hickey, G. M., Bothi, K. L., & Mude, A. (2016). Linking rural livelihood resilience and food security: an international challenge. *Food Security*, 8(3), 469-476. doi:10.1007/s12571-016-0576-8
- Phillips, B. D. (2014). *Qualitative Disaster Research*. USA: Oxford University Press.
- Phillips, B. D. (2015). *Disaster recovery*: CRC press.
- Plunkett, D., Fulthorp, K., & Paris, C. M. (2019). Examining the relationship between place attachment and behavioral loyalty in an urban park setting. *Journal of Outdoor Recreation and Tourism*, 25, 36-44. doi:<https://doi.org/10.1016/j.jort.2018.11.006>
- Pradhan, S., & Harrison, J. (1997). *Easy Trek- The Lower Langtang in Nepal's Himalayas*: United National Development Project (UNDP) Partnership for Quality Tourism Project.
- Prakash, R., Singh, R., & Srivastava, H. (2016). Nepal earthquake 25 April 2015: source parameters, precursory pattern and hazard assessment. *Geomatics, Natural Hazards and Risk*, 7(6), 1769-1784.
- Qian, C., Sasaki, N., Jourdain, D., Kim, S. M., & Shivakoti, P. G. (2017). Local livelihood under different governances of tourism development in China – A case study of Huangshan mountain area. *Tourism Management*, 61, 221-233. doi:<https://doi.org/10.1016/j.tourman.2017.01.006>
- Quarantelli, E. L. (1998). *Disaster Recovery: Research Based Observations on What It Means, Success and Failure, Those Assisted and Those Assisting*. Disaster Research Center Preliminary Paper 263. University of Delaware. Delaware, USA.

- Rahman, M. M., & Li, W. (2018). A Sustainability Livelihood Approach (SLA) Model for Assessing Disaster Preparedness and Resilience of the People: Case Study of Cox's Bazar Sadar Upazila in Bangladesh. In *Handbook of Climate Change Communication: Vol. 3* (pp. 35-61): Springer.
- Raju, E., & Becker, P. (2013). Multi-organisational coordination for disaster recovery: The story of post-tsunami Tamil Nadu, India. *International Journal of Disaster Risk Reduction*, 4, 82-91. doi:<https://doi.org/10.1016/j.ijdrr.2013.02.004>
- Ranke, U. (2016). *Natural Disaster Risk Management*: Springer.
- Raymond, C. M., Brown, G., & Weber, D. (2010). The measurement of place attachment: Personal, community, and environmental connections. *Journal of environmental psychology*, 30(4), 422-434. doi:<https://doi.org/10.1016/j.jenvp.2010.08.002>
- Reeves, J. (2018). Imperialism and the Middle Kingdom: the Xi Jinping administration's peripheral diplomacy with developing states. *Third World Quarterly*, 39(5), 976-998. doi:10.1080/01436597.2018.1447376
- Reich, J. A. (2015). Old Methods And New Technologies: Social Media And Shifts In Power In Qualitative Research. *Ethnography*, 16(4), 394-415. doi:10.1177/1466138114552949
- Ritchie, B. (2008). Tourism Disaster Planning and Management: From Response and Recovery to Reduction and Readiness. *Current Issues in Tourism*, 11(4), 315-348. doi:10.1080/13683500802140372
- Rubin, C. B., Saperstein, M. D., & Barbee, D. G. (1985). *Community Recovery From a Major Natural Disaster*. Program on Environment and Behavior Monograph 41. University of Colorado. USA.
- Saarinen, J., & Lenao, M. (2014). Integrating tourism to rural development and planning in the developing world. *Development Southern Africa*, 31(3), 363-372. doi:10.1080/0376835X.2014.888334
- Saldana, J. (2011). *Fundamentals of Qualitative Research*. USA: Oxford University Press.
- Santos-reyes, J., Gouzeva, T., & Santos-Reyes, G. (2014). Earthquake risk perception and Mexico City's public safety. *Procedia Engineering*, 84, 662-671.
- Sebastien, L. (2020). The power of place in understanding place attachments and meanings. *Geoforum*, 108, 204-216. doi:<https://doi.org/10.1016/j.geoforum.2019.11.001>
- Sharma, K. (2006). The political economy of civil war in Nepal. *World Development*, 34(7), 1237-1253.
- Sharma, K., KC, A., Subedi, M., & Pokharel, B. (2018). Challenges for reconstruction after Mw7.8 Gorkha earthquake: a study on a devastated area of Nepal. *Geomatics, Natural Hazards and Risk*, 9(1), 760-790. doi:10.1080/19475705.2018.1480535
- Sharpley, R. (2018). *Tourism, Tourists and Society* (5 ed.): Routledge.
- Shen, F., Hughey, K. F. D., & Simmons, D. G. (2008). Connecting the Sustainable Livelihoods Approach and Tourism: A Review of the Literature. *Journal of Hospitality and Tourism Management*, 15(1), 19-31. doi:<https://doi.org/10.1375/jhtm.15.19>
- Silva, C., Kastenholz, E., & Abrantes, J. L. (2013). Place-attachment, destination image and impacts of tourism in mountain destinations. *Anatolia*, 24(1), 17-29. doi:10.1080/13032917.2012.762312
- Simmel, G. (1971). *On Individuality and Social Norms*. London and Chicago: The University of Chicago Press.
- Smith, G. P., & Wenger, D. (2007). Sustainable Disaster Recovery: Operationalizing An Existing Agenda. In H. Rodríguez, E. L. Quarantelli, & R. R. Dynes (Eds.), *Handbook of Disaster Research* (pp. 234-257). New York, NY: Springer New York.
- Smith, K. (2003). *Environmental hazards: assessing risk and reducing disaster*: Routledge.
- Smith, V. L. (2012). *Hosts and guests: The anthropology of tourism*: University of Pennsylvania Press.
- Snape, D., & Spencer, L. (2003). The Foundation of Qualitative Research. In J. Ritchie & J. Lewis (Eds.), *Qualitative Research Practice* (pp. 1-23): Sage Publications.
- Srijuntrapun, P., Fisher, D., & Rennie, H. G. (2018). Assessing the sustainability of tourism-related livelihoods in an urban World Heritage Site. *Journal of Heritage Tourism*, 13(5), 395-410.
- Su, M. M., Wall, G., Wang, Y., & Jin, M. (2019). Livelihood sustainability in a rural tourism destination - Hetu Town, Anhui Province, China. *Tourism Management*, 71, 272-281. doi:<https://doi.org/10.1016/j.tourman.2018.10.019>

- Sudmeier-Rieux, K., Nehren, U., Sandholz, S., & Doswald, N. (2019). *Disasters and Ecosystems: Resilience in a Changing Climate-Source Book*. Geneva: United Nations Environment Programme (UNEP).
- Swarbrooke, J. (1999). *Sustainable Tourism Management*: CABI International.
- Tamang, S., Hughey, K. F. D., & Rennie, H. G. (2018). *Stakeholders in Tourist Destination Recovery in Langtang National Park following the Nepal Earthquake 2015*. Paper presented at the International Forum on Cryosphere and Society: The Voice of the Hindu Kush Himalaya, Kathmandu, Nepal.
- Tao, T. C. H., & Wall, G. (2009). Tourism as a sustainable livelihood strategy. *Tourism Management*, 30(1), 90-98. doi:<https://doi.org/10.1016/j.tourman.2008.03.009>
- Thomas, G. (2016). *How To Do Your Case Study* (Second ed.): Sage Publications.
- Twigg, J., & Mosel, I. (2017). Emergent groups and spontaneous volunteers in urban disaster response. *Environment and Urbanization*, 29(2), 443-458. doi:10.1177/0956247817721413
- UN Office for Disaster Risk Reduction [UNDRR]. (2019). *Global Assessment Report on Disaster Risk Reduction*. Geneva, Switzerland: UN Office for Disaster Risk Reduction (UNDRR).
- United Nations Development Programme [UNDP]. (2018). What Does It Mean to Leave No One Behind? A UNDP Discussion Paper and Framework for Implementation. Retrieved from <https://www.undp.org/content/undp/en/home/librarypage/poverty-reduction/what-does-it-mean-to-leave-no-one-behind.html>
- United Nations Environment Programme [UNEP]. (2007). *Tourism and Mountains: A Practical Guide to Managing the Environmental and Social Impacts of Mountain Tours*. France: United Nations Environment Programme (UNEP) and Conservation International.
- United Nations International Strategy for Disaster Reduction [UNISDR]. (2009). Terminology on disaster risk reduction. In. Geneva: United Nations International Strategy for Disaster Reduction (UNISDR)
- United Nations Office for Disaster Risk Reduction [UNISDR]. (2015). Sendai Framework for Disaster Risk Reduction 2015–2030. In. Switzerland: United Nations.
- United Nations World Tourism Organisation [UNWTO], & United Nations Development Programme [UNDP]. (2017). *Tourism and the Sustainable Development Goals—Journey to 2030*. In. Madrid: United Nations World Tourism Organisations.
- United Nations World Tourism Organisation [UNWTO]. (2018). *Sustainable Mountain Tourism – Opportunities for Local Communities*. Madrid, Spain: United Nations World Tourism Organisation.
- United Nations World Tourism Organization [UNWTO]. (2018). *UNWTO Annual Report 2017*. Retrieved from Madrid, Spain: <https://www.e-unwto.org/doi/pdf/10.18111/9789284419807>
- Walters, G., & Mair, J. (2012). The Effectiveness of Post-Disaster Recovery Marketing Messages—The Case of the 2009 Australian Bushfires. *Journal of Travel & Tourism Marketing*, 29(1), 87-103. doi:10.1080/10548408.2012.638565
- Wearing, S., Beirman, D., & Grabowski, S. (2020). Engaging volunteer tourism in post-disaster recovery in Nepal. *Annals of Tourism Research*, 80, 102802. doi:<https://doi.org/10.1016/j.annals.2019.102802>
- Weber, F. (2006). Natural hazards: increasing challenges for tourism destinations. *Switzerland: University of Berne*.
- Welcomer, S., Cochran, P. L., & Gerde, V. W. (2017). Power and social behaviour: a structuration approach to stakeholder networks. In *Unfolding Stakeholder Thinking 2* (pp. 83-105): Routledge.
- Welcomer, S. A., Cochran, P. L., Rands, G., & Haggerty, M. (2003). Constructing a web: Effects of power and social responsiveness on firm-stakeholder relationships. *Business & Society*, 42(1), 43-82.
- White, S. C. (1996). Depoliticising Development: the Uses And Abuses of Participation. *Development in Practice*, 6(1), 6-15.
- Whittaker, J., McLennan, B., & Handmer, J. (2015). A review of informal volunteerism in emergencies and disasters: Definition, opportunities and challenges. *International Journal of Disaster Risk Reduction*, 13, 358-368. doi:<https://doi.org/10.1016/j.ijdrr.2015.07.010>

- Williams, D. R., Patterson, M. E., Roggenbuck, J. W., & Watson, A. E. (1992). Beyond the commodity metaphor: Examining emotional and symbolic attachment to place. *Leisure sciences*, 14(1), 29-46.
- Wisner, B., Gaillard, J., & Kelman, I. (2012). *Handbook of hazards and disaster risk reduction and management*: Routledge.
- Wisner, B., & Luce, H. R. (1993). Disaster vulnerability: scale, power and daily life. *GeoJournal*, 30(2), 127-140.
- Woolcock, M. (2001). The Place Of Social Capital In Understanding Social And Economic Outcomes. *Canadian journal of policy research*, 2(1), 11-17.
- World Tourism Organisation [WTO], & World Meteorological Organization [WMO]. (1998). *Handbook on Natural Disaster Reduction in Tourists Area (English Version)*: World Tourism Organisation (WTO) and World Meteorological Organization (WMO).
- World Travel & Tourism Council [WTTC]. (2015). *Travel & Tourism Economic Impact 2015 Nepal* (R. Turner Ed.). London, UK: World Travel & Tourism Council.
- World Travel & Tourism Council [WTTC]. (2017). *Travel & Tourism Economic Impact 2017 Nepal* (R. Turner & E. Freiermuth Eds.). London, UK.
- Wymann von Dach, S., Bachmann, F., Alcántara-Ayala, I., Fuchs, S., Keiler, M., Mishra, A., & Sötz, E. (2017). *Safer lives and livelihoods in mountains: Making the Sendai Framework for Disaster Risk Reduction work for sustainable mountain development*: Centre for Development and Environment (CDE), University of Bern, Bern Open
- Yin, R. K. (2014). *Case Study Research : Design And Methods* (Fifth ed.). USA: Sage Publications.
- Yin, R. K. (2018). *Case Study Research And Applications: Design And Methods* (Sixth ed.). USA: Sage Publications.
- Yonzon, P. B., & Hunter, M. L. (1991). Conservation of the red panda *Ailurus fulgens*. *Biological Conservation*, 57(1), 1-11. doi:[https://doi.org/10.1016/0006-3207\(91\)90104-H](https://doi.org/10.1016/0006-3207(91)90104-H)
- Zilio, L. D., Dinther, Y. v., Gerya, T. V., & Pranger, C. C. (2018). Seismic behaviour of mountain belts controlled by plate convergence rate. *Earth and Planetary Science Letters*, 482, 81-92. doi:<https://doi.org/10.1016/j.epsl.2017.10.053>
- Zorn, M. (2018). Natural disasters and less developed countries. In *Nature, Tourism and Ethnicity as Drivers of (De) Marginalization* (pp. 59-78): Springer.

Appendix A

Research Information Sheet

Lincoln University Rules and Procedures/ लिङ्गन विश्वविद्यालय नीति तथा कार्यविधिहरू

Lincoln University
लिङ्गन विश्वविद्यालय
Department of Environmental Management
वातावरण व्यवस्थापन विभाग
Faculty of Environment, Society and Design
वातावरण, समाज तथा प्रारूप संकाय

Research Information Sheet अनुसन्धान जानकारीपत्र

You are invited to participate as a subject in my (Sunil Tamang) Master of Applied Science thesis research project entitled:

“An examination of informal contributions by ‘tourists’ in post-disaster tourism destination recovery. A case study of Langtang National Park following the Nepal earthquake 2015”.

तपाईंलाई मेरो निम्न शीर्षकको मास्टर अफ एप्लाइड साइन्सको शोधपत्रमा पात्रको रूपमा सहभागी हुन आमन्त्रण गरिन्छ :
विपदोत्तर पर्यटन गन्तव्य पुनर्स्थापनामा “पर्यटकहरू” को अनौपचारिक योगदानको एक परीक्षण : नेपाल महाभूकम्प २०१५ पछि लाङ्गटाङ्ग राष्ट्रिय निकुञ्जको मामिला अध्ययन ।

The aim of this project is to explore the informal contributions by tourists to the recovery of Langtang as a tourist destination after the disastrous earthquake of 2015. “Informal contributions” are defined as support (financial or otherwise) provided directly or indirectly by an individual or a group who acts independently of any state or formal non-government agencies with the intent to contribute positively to disaster recovery. Specific objectives of the project are:

- To explore how effective and helpful informal contributions by foreign tourists are in tourist destination recovery.
- To explore the flow of benefits between the aiders (tourists) and affected communities.

यो परियोजनाको उद्देश्य सन् २०१५ को विनाशकारी भूकम्पपछि पर्यटक गन्तव्यको रूपमा लाङ्गटाङ्गको पुनर्स्थापनामा पर्यटकहरूले गरेको अनौपचारिक योगदानको अन्वेषण गर्नु हो । अनौपचारिक योगदान ती आर्थिक वा अन्य सहायतालाई भनिन्छ जसलाई कुनै व्यक्ति वा समूहले प्रत्यक्ष वा परोक्ष ढंगले कुनै राज्य वा औपचारिक गैरसरकारी संस्थासंग आबद्ध नभईकन स्वतन्त्र रूपले प्रदान गरेका हुन्छन् । यसको उद्देश्य विपद पुनर्स्थापनामा सकारात्मक योगदान गर्नु रहेको हुन्छ । यस परियोजनाका विशिष्ट उद्देश्यहरू निम्न छन् :

- पर्यटक गन्तव्यको पुनर्स्थापनामा विदेशी पर्यटकहरूले गरेको अनौपचारिक योगदान कतिको प्रभावकारी र मद्दतगार रह्यो, सोको खोजी गर्ने ।
- सहयोगीहरू (पर्यटक) र प्रभावित समुदायबीच भएको लाभको आदानप्रदानको खोजी गर्ने ।

As a participant in this project you must be:

- At least 18 years old,
- A person in good health,
- Either an inhabitant of Langtang or an international tourist who has contributed in post-earthquake recovery in Langtang.

यो परियोजनाको एक सहभागीका रूपमा तपाईंमा निम्न योग्यता हुनुपर्नेछ :

- कम्तीमा १८ वर्ष उमेर पुगेको ।
- सुस्वस्थ ।
- लाङ्गटाङ्गको बासिन्दा वा सो क्षेत्रमा भूकम्पोत्तर पुनर्स्थापनामा योगदान गरेको अन्तर्राष्ट्रिय पर्यटक ।

Your participation in this project will involve:

- Giving consent for the interview, either verbal or by signing the consent form provided by the researcher,
- Providing permission to record the interview using a recording device (only with your consent), or, alternatively, handwritten notes that will be taken during the interview, and
- Participating in the interview for a duration of about an hour.

यो परियोजनामा तपाईंको सहभागिता निम्न बमोजिम हुनेछ :

- अन्तरवार्ताका लागि मञ्जूरी दिने । यस्तो मञ्जूरी मौखिक रूपमा वा शोधकर्ताले दिएको मञ्जूरी फारममा हस्ताक्षर गरेर जनाउन सकिनेछ ।
- तपाईंको सहमतिमा मात्र रेकर्ड उपकरण प्रयोग गरेर अन्तरवार्तालाई रेकर्ड गर्ने वा वैकल्पिक रूपमा अन्तरवार्ताका क्रममा हातले कुराहरू टिप्न सकिने ।
- लगभग १ घण्टा अवधिको अन्तरवार्तामा सहभागी हुने ।

Your participation in the proposed research project may bring back memories from the earthquake disaster, thus you have the right not to participate in this interview or you can withdraw from the interview at any point of time during the interview for whatsoever reason.

प्रस्तावित शोध परियोजनामा तपाईंको सहभागिताले भूकम्पीय विपदका पुराना स्मृतिहरूलाई ताजा गराउन सक्नेछ । अतः तपाईंसाग अन्तरवार्तामा सहभागी नहुने वा अन्तरवार्ताका क्रममा जुनसुकै विन्दुमा जुनसुकै कारणबाट अलग हुने अधिकार रहनेछ ।

The results of the project will form the basis of my Master of Applied Science thesis and may be published in research journals, but your identity will not be made public or made known to any person other than me, my supervisors, and the Lincoln University Human Ethics Committee (in the case of an audit), without your consent. To ensure anonymity and confidentiality the following steps will be taken:

- Pseudonyms will be used instead of your real name in any written or oral presentation.
- No real name and/or contact detail will be displayed or used as part of data interpretation and dissemination
- All the hard copies of data and consent forms will be separately and securely stored in a locker which will only be accessible by me.
- All electronic copies of data and decoding systems that might link your name to the pseudonym will be encoded with a password and will be securely stored in Lincoln University's network server and my personal laptop with encoded password to boot and login.

यो परियोजनाका नतिजाहरू मेरो मास्टर अफ एप्लाइड साइन्सको शोधपत्रको आधार हुनेछन् र शोधपत्रिकाहरूमा प्रकाशन हुन पनि सक्नेछन् । तर, तपाईंको मञ्जूरीबिना तपाईंको परिचय सार्वजनिक गर्ने वा म, मेरा सुपरिवेक्षकहरू र लिङ्गन विश्वविद्यालयको मानव आचार समितिबाहेक अरु कसैलाई खुलासा गरिनेछैन । अज्ञातवस्थ र गोपनीयता सुनिश्चित गर्न निम्न कदमहरू चालिनेछन् :

- कुनै पनि लिखित वा मौखिक प्रस्तुतिमा तपाईंको वास्तविक नामको साटो काल्पनिक नाम प्रयोग गरिनेछ ।
- तथ्याकको व्याख्या वा विमोचनका क्रममा वास्तविक नाम र/वा सम्पर्क विवरण देखाइने वा प्रयोगमा ल्याइने छैन ।
- तथ्याक र मञ्जूरी फारमका सबै कागजी प्रतिहरूलाई म आफूले मात्र खोलिसक्ने लकरहरूमा अलग अलग एवं सुरक्षित भण्डारण गरिनेछ ।
- तपाईंको काल्पनिक नामलाई वास्तविक नामसाग जोड्नसक्ने तथ्याकका सबै विद्युतीय प्रतिहरू तथा डिर्कोडिङ्ग पुणालीहरूलाई पासवर्डले बन्द गर्दै लिङ्गन विश्वविद्यालयको नेटवर्क सर्भरमा सुरक्षित भण्डारण गरिनेछ । मेरो निजी ल्यपटपमा समेत उक्त विवरण हेर्न, खोल्न र लगइन गर्न पासवर्ड राखिनेछ ।

Please inform me (Sunil Tamang) before 28 August 2019 by email or phone if you wish to withdraw your participation and information provided by contacting me at.

Sunil.Tamang@lincolnuni.ac.nz, +64 2041 59 35 46 (New Zealand), +977 9861 15 05 70 (Nepal)

यदि तपाईं आफ्नो सहभागिता फिर्ता लिन चाहनु हुन्छ भने कृपया म सुनिल तामाङलाई २०७६ भदौ ११ भन्दा पहिले नै इमेल वा फोनको माध्यमबाट तलको सम्पर्कमा जानकारी दिनुहोला :

Sunil.Tamang@lincolnuni.ac.nz, +९७७ २०४१ ५९ ३५ ४६ (न्यूजिल्याण्ड), +९७७ ९८६१ १५ ०५ ७० (नेपाल)

I will be pleased to discuss any concerns you have about participation in the project.

यो परियोजनामा सहभागिताका बारेमा तपाईंका अरु कुनै चासो भए म छलफल गर्न खुशी नै हुनेछु।

My Supervisors are/ मेरा सुपरिवेक्षकहरू निम्न छन् :

Main supervisor: Prof. Ken Hughey, Ken.Hughey@lincoln.ac.nz, +64 3 423 0430

Associate supervisor: Associate Prof. Hamish Rennie, Hamish.Rennie@lincoln.ac.nz, +64 3 423 0437

Sunil Tamang (Master of Applied Science candidate, Lincoln University, New Zealand)

सुनिल तामाङ, मास्टर अफ एप्लाइड साइन्सको उम्मेदवार, लिङ्गन विश्वविद्यालय।

The Lincoln University Human Ethics Committee has reviewed and approved my conducting the research project.

लिङ्गन विश्वविद्यालयको मानव आचार समितिले मेरो शोध परियोजना सञ्चालनलाई समीक्षा गरी अनुमोदन गरिसकेको छ।

Appendix B

Consent Form

Consent Form मञ्जूरी फारम

Name of Project: An examination of informal contributions by 'tourists' in post-disaster tourism destination recovery. A case study of Langtang National Park following the Nepal earthquake 2015

परियोजनाको नाम : विपदोत्तर पर्यटन गन्तव्य पुनर्स्थापनामा "पर्यटकहरु" को अनौपचारिक योगदानको एक परीक्षण : नेपाल महाभूकम्प २०१५ पछि लाङ्गटाङ्ग राष्ट्रिय निकुञ्जको मामिला अध्ययन ।

The aim of this project is: To explore the informal contributions by tourists to the recovery of Langtang as a tourist destination after the disastrous earthquake of 2015. "Informal contributions" are different types of support provided directly or indirectly by an individual or a group who acts independently of any state or formal non-government agencies with the intent to contribute positively to disaster recovery. Specific objectives of the project are:

- To explore how effective and helpful informal contributions by foreign tourists are in tourist destination recovery.
- To explore the flow of benefits between the aiders (tourists) and affected communities.

यो परियोजनाका उद्देश्य निम्न छन् : यो परियोजनाको उद्देश्य सन् २०१५ को विनाशकारी भूकम्पपछि पर्यटक गन्तव्यको रूपमा लाङ्गटाङ्गको पुनर्स्थापनामा पर्यटकहरुले गरेको अनौपचारिक योगदानको अन्वेषण गर्नु हो । अनौपचारिक योगदान ती आर्थिक वा अन्य सहायतालाई भनिन्छ जसलाई कुनै व्यक्ति वा समूहले प्रत्यक्ष वा परोक्ष ढंगले कुनै राज्य वा औपचारिक गैरसरकारी संस्थासँग आबद्ध नभईकन स्वतन्त्र रूपले प्रदान गरेका हुन्छन् । यसको उद्देश्य विपद पुनर्स्थापनामा सकारात्मक योगदान गर्नु रहेको हुन्छ । यस परियोजनाका विशिष्ट उद्देश्यहरु निम्न छन् :

- पर्यटक गन्तव्यको पुनर्स्थापनामा विदेशी पर्यटकहरुले गरेको अनौपचारिक योगदान कतिको प्रभावकारी र मद्दतगार रह्यो, सोको खोजी गर्ने ।
- सहयोगीहरु (पर्यटक) र प्रभावित समुदायबीच भएको लाभको आदानप्रदानको खोजी गर्ने ।

I have read and understood the description of the above-named project. On this basis I agree to participate as a subject in the project, and I consent to publication of the results of the project with the understanding that my anonymity will be preserved. I understand also that I may at any time withdraw from the project, including withdrawal of any information I have provided, up to 28 August 2018.

मैले माथि उल्लिखित परियोजनाको व्यहोरा पढी बुझीलिएँ । यस आधारमा म यो परियोजनामा एक पात्रका रूपमा सहभागी हुन मञ्जूर गर्दछु । मेरो अज्ञातवस्था कायम रहने गरी सो परियोजनाका नतिजाहरु प्रकाशन गर्नमा मेरो सहमति छ । मलाई के पनि थाहा छ भने मिति २०७६ भदौ ११ भन्दा पहिले मैले दिएको सूचना फिर्तासहित यस परियोजनाबाट कुनै पनि समयमा आफू अलग हुन सक्नेछु ।

I consent to the interview being (please tick the box as appropriate)/ म तिम्न अन्तरवाता विधिमा सहमत छु (उपयुक्त कोठामा रेजा लगाउनुहोला) :

(a) recorded on an audio device/ कुनै श्रव्य सामग्रीमा रेकर्ड गर्न

(b) recorded by hand written notes/ जानकारीहरु हातले टिपोट गर्न

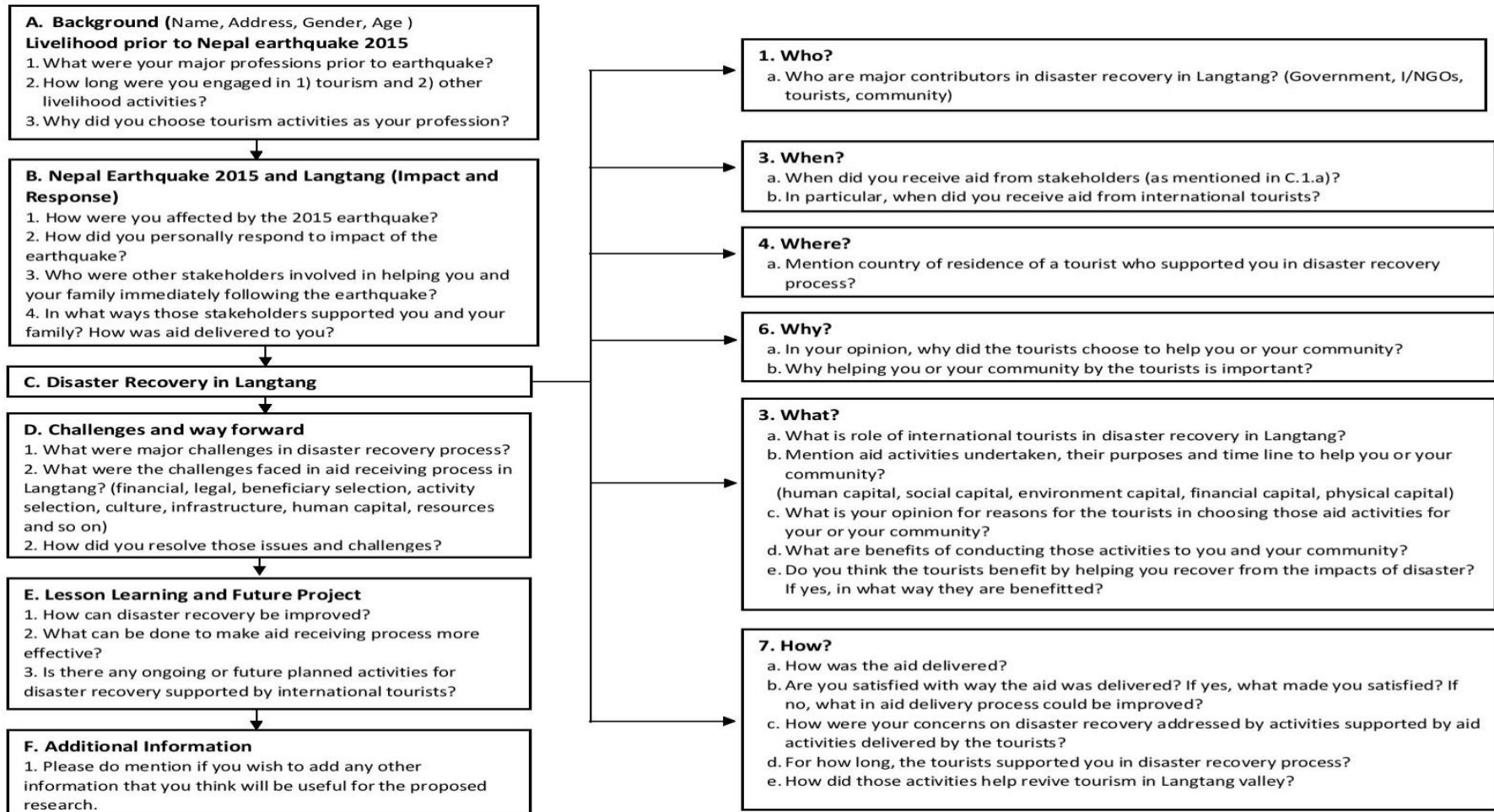
Name/ नाम:

Signed/ हस्ताक्षर:

Date/ मिति:

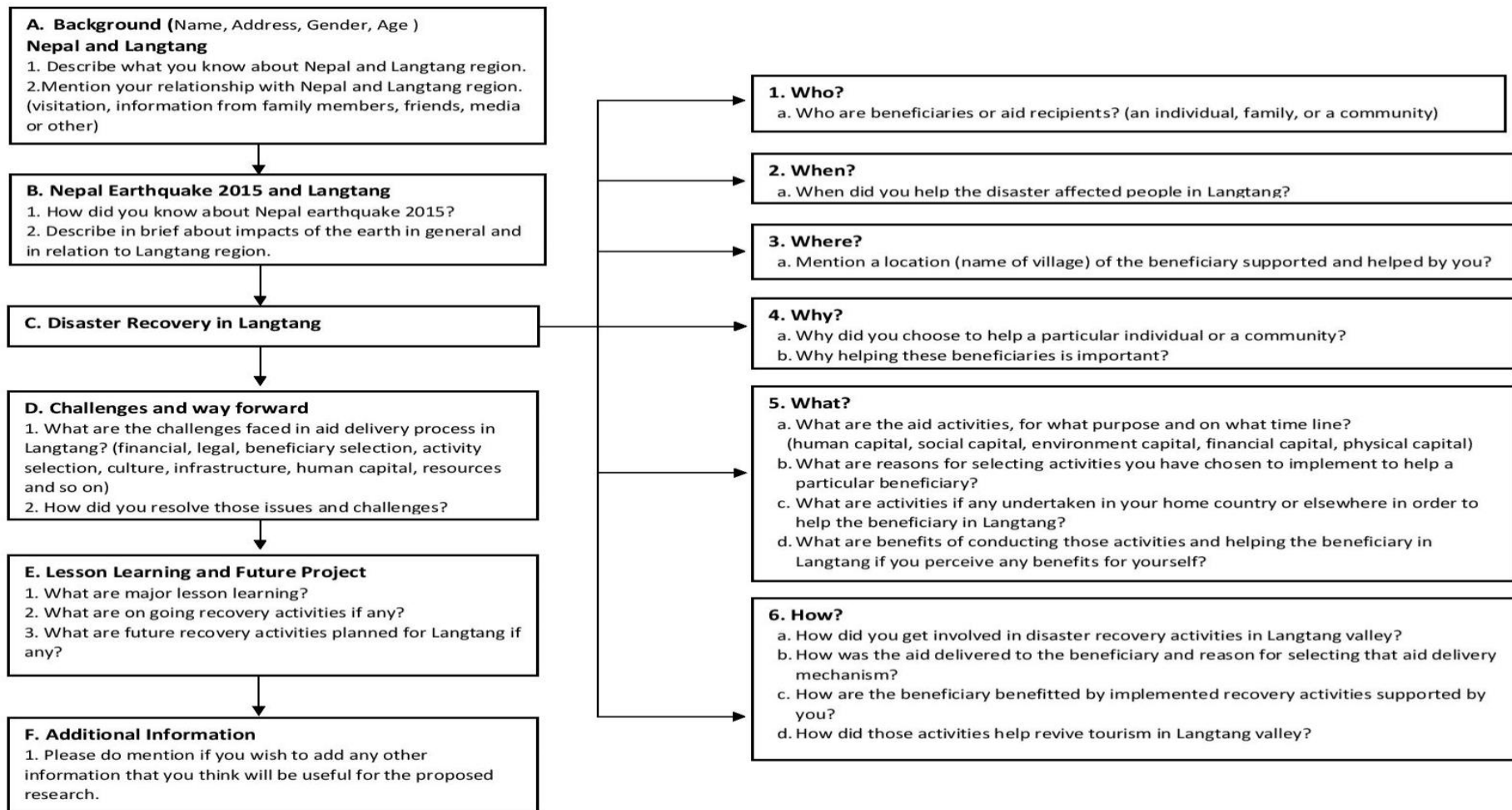
Appendix C

Interview Schedule (local resident)



Appendix D

Interview Schedule (foreign tourists)



Appendix E

List of interviewees

S.N	Pseudonyms	Age	Sex	Categories
1	Felix		M	Foreign tourist
2	Anna		F	
3	Melissa	38	F	
4	John	35	M	
5	Susan	35	F	
6	Alex	44	M	
7	Paul	58	M	
8	Paldor	30	M	Key Informant
9	Gyurme	50	M	
10	Chogyal	42	M	
11	Lobsang	40	M	Nepali citizen (facilitator)
12	Thapke	32	M	
13	Pasang	42	F	Local resident
14	Lhundup	45	M	
15	Gyaljen	58	M	
16	Gawa	25	M	
17	Rishong	60	M	
18	Chozang	24	F	
19	Geleg	52	M	
20	Jigme	54	M	
21	Kunchok	28	F	
22	Jetsun	44	F	
23	Kunchen	30	F	
24	Kunsang	42	F	
25	Champa	35	F	
26	Lhamo	45	F	
27	Palmo	50	F	
28	Rabten	41	M	
29	Tsamdo	60	F	
30	Wangmo	27	M	
31	Yeshe	44	F	
32	Thubten	44	F	
33	Mipam	39	M	
34	Kunphel	43	M	
35	Jampa	42	F	
36	Jinpa	47	M	
37	Samlo	40	F	
38	Wangdel	31	M	
39	Woser	32	M	
40	Kalsang	48	F	
41	Sangtemba	50	M	
42	Hishi	39	F	
43	chokpa	35	F	
44	Tashi	56	F	
45	Mingmar	53	M	
46	Lhundup	50	M	

Appendix F

LU Human Ethics Committee Approval Letter

Research Management Office

T 64 3 423 0817
PO Box 85084, Lincoln University
Lincoln 7647, Christchurch
New Zealand
www.lincoln.ac.nz

26 April 2019

Application No: 2019-13

Title: An examination of informal contributions by 'tourists' in post-disaster tourist destination recovery. A case study of Langtang National Park following the Nepal earthquake 2015.

Applicant: S Tamang

The Lincoln University Human Ethics Committee has reviewed the above noted application.
Thank you for your response to the questions which were forwarded to you on the Committee's behalf.

I am satisfied on the Committee's behalf that the issues of concern have been satisfactorily addressed. I am pleased to give final approval to your project.

Please note that this approval is valid for three years from today's date at which time you will need to reapply for renewal.

Once your field work has finished can you please advise the Human Ethics Secretary, Alison Hind, and confirm that you have complied with the terms of the ethical approval.

May I, on behalf of the Committee, wish you success in your research.

Yours sincerely



Grant Tavinor
Chair, Human Ethics Committee

PLEASE NOTE: The Human Ethics Committee has an audit process in place for applications. Please see 7.3 of the Human Ethics Committee Operating Procedures (ACHE) in the Lincoln University Policies and Procedures Manual for more information.

Appendix G

Conference Poster

International Forum on Cryosphere and Society: The Voice of the Hindu Kush Himalaya, Kathmandu, Nepal, 28-30 August 2019

Stakeholders in Tourist Destination Recovery in Langtang National Park following the Nepal Earthquake 2015*.

Sunil Tamang, Ken Hughey, Hamish Rennie
 Department of Environment Management, Faculty of Environment, Society and Design, Lincoln University, New Zealand
 Sunil.Tamang@lincolnuni.ac.nz



LINCOLN UNIVERSITY
 TE WHARE WANAKA O AORAKI

Introduction

Nepal suffered a massive loss of life and infrastructure when two devastating earthquakes with magnitude 7.6 and 7.3 hit on April 25 and May 12, 2015 respectively. A total of 9,790 people died, more than 22,300 were injured, and at least 498,852 private houses were destroyed across 14 of the country's 75 districts.

Tourism- one of the country's most significant economic contributors (8.9% of GDP in 2014) crashed overnight. Langtang National Park (LNP), a well-known trekking destination for thousands of national and international tourists, was particularly badly affected by the earthquake. The most destructive avalanche-landslide triggered by the earthquake occurred in this area, completely burying Langtang villages and killing an estimated 254 people including 40 foreign tourists from 14 countries.

The recovery process from such landslides provide potentially useful models for recovery from disasters caused by Glacial Lake Outburst Floods, avalanches or landslides resulting from cryosphere retreat. The importance of the cryosphere in attracting tourists to the Hindu Kush Himalaya (HKH) region and, as the cryosphere retreats, the potential higher altitude creep of tourist hosting facilities

makes the relationship between tourism and disaster recovery from landslide events like the LNP important to understand in disaster risk reduction planning for the HKH region.

This research is a case study exploring contributions by different stakeholders, with a particular focus on contributions by 'foreign tourists', in post-disaster tourist destination recovery in the LNP. Here, we discuss recovery facilitating 'stakeholders', their financial sources and primary driving factors for motivating them to contribute to post disaster recovery.

Methodology

Qualitative data was collected during field work of eight weeks from 6 June 2019 to 18 July 2019. In total, 34 semi-structured interviews (17 male and 17 female respondents), four key informant interviews and a reconnaissance survey were conducted with the collaboration of the local residents in rural mountain villages- Thangshyap, Langtang, Mundu and Kyangjen Gumba within the LNP. The descriptive qualitative information was coded and then analysed using computer software (NVivo) to search for key words and themes.

The research was guided by tourist host interaction, place attachment theory and the sustainable livelihoods framework.

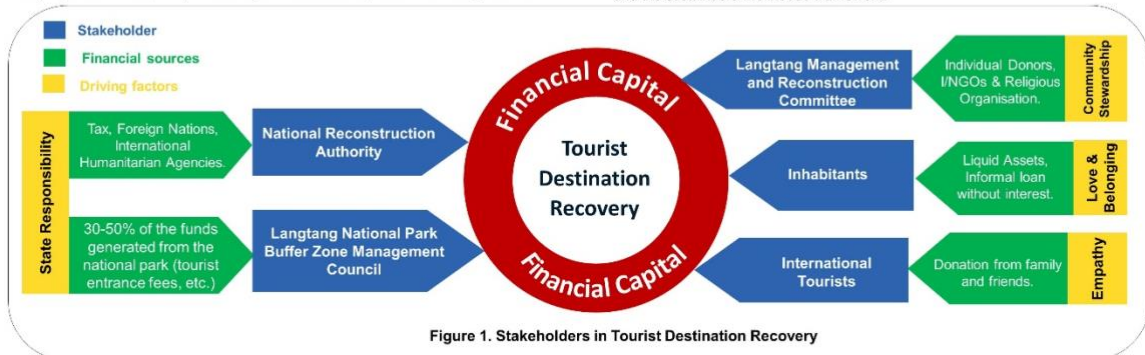


Figure 1. Stakeholders in Tourist Destination Recovery

Preliminary Results

The initial analysis identified five major stakeholders involved in the long term disaster recovery in Langtang Valley. In common, all the stakeholders contributed by providing or managing financial resources to disaster affected residents.

Langtang Management and Reconstruction Committee: A community based organisation established following the earthquake by a group of disaster affected inhabitants, yet driven by sense of **community stewardship**-motivated to help their people in this severe crisis and in need of urgent help. It played a significant **facilitator** role identifying actions local people could accomplish themselves and what resources they anticipate from other stakeholders, and subsequently coordinated with other actors in the disaster recovery process.

Inhabitants: Approximately 451 earthquake survivors from 116 families in Langtang Valley are well known to each other. They are one big family built upon foundations of **love, belonging and trust**. Thus, families helped each other build their houses by lending liquid assets like gold jewellery and through old practices of granting informal loans without interest.

International Tourists: The tourists who are familiar with Langtang Valley and have established mutual relationships with a host family, often by participating in their daily life, (e.g. funding school expenses of a host family's children) have significantly assisted the locals in post-earthquake reconstruction. Such tourists are driven by sense of **empathy** to help the locals.

National Reconstruction Authority (NRA): Driven by its **state responsibility** to citizens, the government agency established post-quake with the objective to coordinate overall reconstruction and recovery, provided NRs.300000 (approximately USD 2700) to each family to reconstruct their lost residential house.

Langtang National Park Buffer Zone Management Council (LNPBZMC): National Park and Wildlife Act, 1993, Buffer Zone Management Regulation 1996 and Guidelines 1999 provide for 30 to 50 percent of the park revenues to be retained for conservation and community development activities in the buffer zone. Again motivated by **state responsibility**, following the earthquake, the revenue funded trail opening and maintenance, construction of a community hall, and rubbish dumping sites in Langtang Valley.

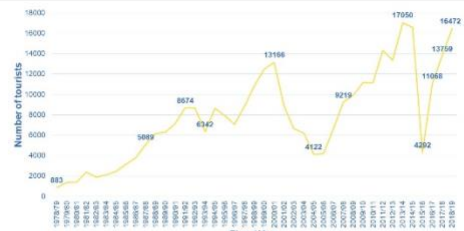


Figure 2. Tourists Arrival in Langtang National Park (LNP, 2019)

Emerging Conclusions

This research provides an example of an exploratory, participant driven approach to investigate stakeholders, their resources and driving factors to contribute in post-disaster tourist destination recovery and management. Notable has been the emergent role of international tourists, who have previously experienced the area and the people – their connection is important and linked to place attachment theory.

Initial findings reveal the clear role of stakeholders in enriching financial capital of disaster affected communities. Moreover, further analysis of qualitative data is expected to provide deeper insights regarding contributions of these stakeholders in the remaining four capitals (human, physical, natural, social) of the sustainable livelihoods framework.

References

- Department for International Development (DFID). (1999). Sustainable livelihoods guidance sheets. London: Department of International Development (DFID).
- National Reconstruction Authority (NRA). (2016). Nepal Earthquake 2015. Post Disaster Recovery Framework 2016-2020. Kathmandu, Nepal: National Reconstruction Authority, Government of Nepal (GoN).

Acknowledgements

The first author thanks the International Centre for Integrated Mountain Development for providing a travel grant to participate in this forum. The author is grateful to Lincoln University, Russell E. Train Education for Nature/WWF-US, WWF NZ and The Greater Himalaya Foundation for a Mingma Norbu Sherpa Memorial Scholarship.

* This poster is based on the first author's ongoing research project in partial fulfillment of the requirements for the Degree of Master of Applied Science at Lincoln University. It is in draft form, thus, may not be reproduced without author's permission.