

**ROLE OF SOCIAL CAPITAL IN DISASTER RESPONSE
EARTHQUAKE 2015: CASE STUDY OF BHAKTAPUR**

A Dissertation

**Submitted to the Central Department of Sociology, Faculties of
Humanities and Social Science, Tribhuvan University, Kathmandu,
Nepal**

**In Partial Fulfillment of the Requirement for Master Degree
In Sociology**

Submitted by

Pooja Bhandari

Exam Roll No: 217

Class Roll No: 14

T.U Reg. No: 6-2-55-210-2010

2019

TRIBHUVAN UNIVERSITY
FACULTY OF HUMANITIES AND SOCIAL SCIENCE
CENTRAL DEPARTMENT OF SOCIOLOGY

LETTER OF RECOMMENDATION

I hereby certify that the dissertation entitled "Role of Social Capital in Disaster Response: Earthquake 2015: Case study of Bhaktapur" submitted by Ms. Pooja Bhandari to Central Department of Sociology, Tribhuvan University, Kritipur Kathmandu in partial fulfillment of the requirements for the Degree of Masters of Arts in Sociology in carried out under my guidance and supervision. Therefore I recommend this dissertation for the final evaluation and approval.

.....

Supervisor

Dr. Tika Ram Gautam

Central Department of Sociology

Tribhuvan University

Kathmandu

Date: 2019/12/27

TRIBHUVAN UNIVERSITY
FACULTY OF HUMANITIES AND SOCIAL SCIENCE
CENTRAL DEPARTMENT OF SOCIOLOGY

LETTER OF APPROVAL

This dissertation entitled "Role of Social Capital in Disaster Response: Earthquake 2015: Case study of Bhaktapur" submitted by Ms. Pooja Bhandari has been evaluated and accepted by the following evaluation committee as a requirement for the partial fulfillment of the requirements Master Degree of Arts in Sociology.

Dissertation Evaluation Committee

.....
Bishnu Prasad Basel
External Examiner

.....
Dr. Tika Ram Gautam
Thesis Supervisor

Date: 2019/12/27

DECLARATION

I hereby declare that dissertation entitled "**Role of Social Capital in Disaster Response: Earthquake 2015: Case study of Bhaktapur**" submitted by me to the Central Department of Sociology, Tribhuvan University, Nepal is an entirely original work prepared under the supervision and guidance of Dr. Tika Ram Gautam. I have made due acknowledgments to all idea and information borrowed from different sources in the course of writing this report article. The result presented or submitted anywhere else for the award of any degree or for any other purposes. No part of the content of this report/article has ever been published in the form or part of any book. I am solely responsible if any evidence is found against my declaration.

.....
Pooja Bhandari

ACKNOWLEDGEMENT

This dissertation is written for the purpose of fulfillment of the requirements Masters of Arts in Sociology from Central Department of Sociology Tribhuvan University. Fieldworks for this dissertation were conducted in Bhaktapur. A lot of people have provided invaluable help me to make this research from its inception stage to the final draft.

The foremost thanks goes to my supervisor Dr. Tika Ram Gautam, who supervised me and give me feedback and guidance on my research writing. Similarly I would like to thank Bishnu Prasad Basel, external supervisor for his constructive feedbacks.

All the respected teachers of Central Department of Sociology who help me lot during my course in Tribhuvan University, I would like to express my sincere gratitude them. I would also like to express my gratitude to Sarita Machamasi, Niraj Tamang and Deepa Sha who helped me in my field study and similarly thanks to my classmate friends too.

ABSTRACT

The purpose of this paper is to describe the role of social capital in response to disaster. Similarly to identify the types of social capital and explain the operation of social capital in response to massive Earthquake 2015. In addition also examines the importance of having social capital in lives of 15 respondents from Bhaktapur. This study completely based on experience of survivors. It attempts to explore how individual and families utilized their social capital in the aftermath of the earthquake and role of social capital in response to disaster.

Methodology

This is a qualitative study with semi structure interview and discussion with earthquake survivors on their own locality. Flexible methods of data collection was adopted through interaction with respondents and following up on.

Results

Bonding social capital is most extensively operated in lives of 15 respondents. Thus bonding social capital is crucial in response to disaster. Bonding social capital play important role in sharing of physical, financial and emotional support in response to disaster. Social capital are interlinked to each other- it means one form of capital drag other forms of capital. Social capital are interconvertible. Lack of understanding on government scheme and Government scheme limited only in one level of scheme.

Conclusion

As disaster is socially constructed phenomena similarly response to disaster is also socially constructed. Individual prior social capital determines his/her response to disaster. There is linkage between possession of social capital and its response to disaster.

Social capital has both positive and negative phenomena. It has shown in studies that out of 15 respondent four respondent are not much involved in utilization of social capital because of their prior social relation and these four respondents are all old age people who are not able to work and not able to earn money.

TABLE OF CONTENTS

CHAPTER ONE: INTRODUCTON	1
1.1 Background of the study	1
1.2 Statement of the problem	2
1.3 Research Objective	3
1.4 Significance of study	3
1.5 Limitation of the study	3
CHAPTER TWO: LITERATURE REVIEW	4
2.1 Concept of Disaster	4
2.2 Concept of Social Capital	6
2.2.1 Bourdieu formulations	7
2.2.2 James Coleman formulation	8
2.2.3 Robert Putnam formulation	10
2.3 Types of social capital	11
2.4 Disaster Response	12
2.5 Conclusion	13
CHAPTER THREE: RESEARCH METHDOLOGY	14
3.1 Research design	14
3.2 Nature and source of data	14
3.3 Tools of data collection	15
3.4 Semi-Structured Interview (SIV)	15
3.5 Data collection procedure	15
3.6 Rational of site selection	15
CHAPTER FOUR: SOCIAL CAPITAL IN RESPONSE TO DISASTER	16
4.1 Family, Neighbor and relatives (Bonding social capital)	17
4.2 Social institution (Guthi and community school)	18

4.3	Trust	19
4.4	Social norms and values of reciprocity	20
4.5	Collective action	20
4.6	Linking social capital	21
4.7	Identified list of social capital	22
CHAPTER FIVE: ROLE OF SOCIAL CAPITAL IN RESPONSE TO EARTHQUAKE		23
5.1	In Rescue	23
5.2	During living in temporary shelter	24
CHAPTER SIX: KEY FINDINGS AND CONCLUSION		26
6.1	Bonding social capital play crucial role in response to disaster	27
6.2	Social Capital are interconvertible and interlinked to each other	28
6.3	Relation between state and people	28
6.4	Social Capital Phenomena	28
6.5	Importance of social capital or Role of social capital	29
6.6	Conclusion	29

ABBREVIATIONS

BBL	-	Bonding, Bridging and Linking
CBO	-	Community Based Organizations
CDO	-	Central District office
ISDR	-	International Strategy for Disaster Reduction
IFRC	-	International Federation of Red Cross
NDRC	-	Nepal Disaster Relief Committee
NGOs	-	Non-Government Organizations
SIV	-	Semi-Structure Interview
OECD	-	Organization for Economic Co-operation and Development

CHAPTER ONE

INTRODUCITON

1.1 Background of the study

Disaster as a concept refers to a serious disruption of the functioning of a community or a society involving widespread human, material, economic or environmental losses and impacts, which exceeds the ability of the affected community or society to cope using its own resources (ISDR 2009). Disasters are commonly divided into two categories. 1.) Natural disaster – earthquake, flood, landslide, drought etc. 2) manmade disaster –accidents, wars, etc. Nepal is one of the most vulnerable and disaster prone country around the world. Yearly it faces many threats of natural disaster and manmade disaster like flood, landslide, drought, fire, epidemic, accidents etc. In this study I particularly concerned to natural disaster that is earthquake. In 2015, in a broad day, Nepal experience devastated earthquake with 6.8 magnitudes14 districts of Nepal were affected.

Social capital refers to resources, help, assistance and supports based on relationship. These relationship based on social ties, trust, shared values and norms, rules, involvement, participation and networks. After Nepal earthquake, there were many studies on physical losses and its impact and gender but there were very few studies on role of social capital as close ties or bonding social capital were important for immediate support (Bhandari 2014).

The objective of this study is to describe role of social capital its types, and their operation in response to earthquake which help to understand the importance of having social capital in response to disaster. To provide empirics to understand that disaster response is socially constructed phenomena. . Response to disaster guided by societal norms and values i.e. social capital Thus here I am trying to show that response to disaster is socially constructed phenomena.

The purpose of the study is to document and evaluates the social capital and explores importance of having social capital through operation process of social capital in response to disaster by accounting personal experience of earthquake survivors of 2015 from Bhaktapur.

1.2 Statement of the problem

Nepal is most vulnerable and disaster prone country around the world. However Nepal government also realize this and prepared guidelines for disaster management and polices for instance- Natural Disaster Relief act 1982 and it established central Disaster Relief Committee (NDRC) under Ministry of Home Affair. But it seems Nepal government concern limited only in relief and rescue phase of disaster management practically. Thus there is very little action taken in prevention phase and preparedness (Dixit 2016).

After earthquake of 2015 all the concern stakeholders focus to conformation of hazardous of social life. After the years of massive earthquake, all the focus of impact calculation driven to calculation of damage caused to human capital and physical capital and oriented to strengthening physical capital (earthquake resistant constructions). There is very little attention given to damage caused to social capital and their role in response and even in recovery phase is highly neglected part of disaster management . Disaster not only caused to damage of physical and human capital but also caused to damage of social capital. Due to dislocation of network of members, loss of network ties through injury or death, social capital could be deteriorated (Norris, 1993). Disaster may cause to damage to social capita and other hand it is very significant resources or tools for disaster response and recovery. There is also possibility of creation of new form of social capital for e.g. emergence of charity work, voluntarism and reunion of old friends and distant family, friends (Cadigm).

Research on disaster not has long history there is consensus that Samuel Prince's (1920) dissertation on the Halifax explosion was the first systematic study of disaster (Perry) similarly research on social capital in relation to disaster also has not long history. Social capitals itself as concept first time theorize by Bourdieu in forms of capital. And with Robert Putnam it becomes popularize concept in social science. Thus there is very little study on social capital in response to disaster and it is not evident in the context of Nepal so this study tries to contribute in the importance of having social capital in response to disaster.

1.3 Research Objective

The objective of the study is to describe and explore process of operation of social capital. The main purpose of the study is to explain operation process of social capital in response to earthquake of 2015 and highlight the significance of having social capital in relation to response to disaster. Thus there is two specified objective of the study.

1. To describe role of social capital in response to disaster in Bhaktapur following earthquake of 2015.
2. To explore relationship between social capital and response to disaster.

1.4 Significance of study

The study has mainly two significances. First is the reader or people can know that how to study social capital and able to understand concept of social capital in relation to disaster. And I believe through the study of empirics, reader able to understand importance of social capital during coping with disaster (earthquake) and able to imagine operation process of social capital in relation to disaster. In sociology I believe it help to understand importance of having social capital in response to disaster in the context of Nepal which is not evident until. After earthquake, it was found that studies focus on impact of earthquake in relation to physical and human resources and how they move to build back better. But there is not evident of study in the immediate response to earthquake so this study wishes to provide evidence in immediate response to earthquake of 2015.

However Apriya April 2016 by Bhasker Gautam and Courage in Chaos 2015 by Yogesh Raj these two books written after earthquake which also talk about people helping behavior inside and outside community.

1.5 Limitation of the study

Study focus on describe role of social capital in response to earthquake of 2015. In this context of social capital, primarily focuses to mobilization of social capital in early response to disaster thus it was based on personal experience of earthquake survivors. Therefore study not going to describe long term effects of social capital like its effect in relation to recovery aftermath of the earthquake.

CHAPTER TWO

LITERATURE REVIEW

Disaster, social capital and Disaster response are the three main concepts in this study. In literature review I tried to understand sociology of disaster and social capital in response to disaster.

2.1 Concept of Disaster

In the context of Nepal people still believe that it is God act (Daivi prakop) however now it calls as natural act (prakritic prakop). But very little understanding on disaster as social phenomenon or very little awareness that disaster is socially constructed phenomena. Disaster as a concept refers to catastrophic fleeting event which disordered the functioning of society or community which cause to damage of human, physical economic and environment resources. According to IFRC- disaster is a sudden, calamitous event that seriously disrupts the functioning of a community or society and causes human, material, and economic or environmental losses that exceed the community's or society's ability to cope using its own resources. Similarly ISDR define disaster as a serious disruption of the functioning of a community or a society involving widespread human, material, economic or environmental losses and impacts, which exceeds the ability of the affected community or society to cope using its own resources (ISDR). Disasters are commonalty divided into two categories. 1.) Natural disaster – earthquake, flood, landslide, drought etc. 2) manmade disaster – accidents, wars, etc.

However these distinctions of disaster are generally artificial. Actually disaster are always fundamentally human made although trigger may be a natural phenomenon such as earthquake, flood but its impact is governed by the prior vulnerability of the affected community (Furedi, 2007). So natural hazard itself never act as disaster if there is loss of human or material resources then it will be called disaster. Carr was the first whose definition of disaster rooted to social change. Carr argued that disaster is defined by human beings not by nature. He argued that not every natural event like windstorm or earth tremor or rush of water is a catastrophe. If there is no loss of human and other serious losses.

According to Carr- The definition of disaster historically passes three important phases 1) traditionally- sign of divine anger against human sins (acts of god), 2) at age of enlightenment- acts of nature which is recently replaced by 3) acts of men and women. In this way definition of disaster also changed. Thus Carr definition of disaster limited to consider disaster as an event.

Ronald W. Perry was the first one who raises questions superficial definition of disaster as an agent. According to Perry, definition of disaster passes three phase 1) disaster consider as an agent or event which caused to failure of social system. 2) Hazardous perspective slightly moved an agent centered approach to a vulnerability and resilience. 3) Disaster as social phenomena- this approach emphasizes on social vulnerability and resilience which is considers as a social construction (Perry 2007).

Professor Chaitanya Mishra also said that a geophysical or 'natural' event such as an earthquake does not necessarily lead to a disaster. He argued that an earthquake inevitably wrecks the innards as well as the surface of the earth, but it is not at all inevitable that it kills and injures human beings and destroys their livelihood. Off-course Earthquake is natural but disaster is always social. (Mishra 2015 Kathmandu post Oped).

Disaster refers to Failure of social system to deliver reasonable condition of life. Smith (2005, p.301) proposed that disasters are events that produce death and damage and cause "considerable social political, and economic disruptions".

Thus Disaster is the result of combination of the exposure to hazards, conditions of vulnerability and insufficient capacity or measures to reduce or cope with the potential negative consequences. Thus disaster impacts refers to loss of life, injury, diseases and other negative effects on human, physical, mental and social wellbeing together with damage to property destruction of assets loss of social services and economic disruption and environmental degradation (ISDR 2009).

So combination of vulnerability population with natural hazard lead to disaster it means if there is no vulnerability of population then no disaster in such condition natural hazards will remain natural hazards.

However disaster not always catastrophic fleeting event but it may be also slow onset event for instance global warming, soil degradation, sound population etc.

$(\text{Vulnerability} + \text{Hazard}) / \text{Capacity} = \text{Disaster}$ (IFRC)

2.2 Concept of Social Capital

There are various definitions on social capital which creates confusion about what exactly it constitutes as a concept because there are various words or terms used to define social capital. Such as resources, social bonds, ties, trust, norms of reciprocity, links, social glue, formal and informal networks. Although we may find some consensus among various definitions of various scholars while defining the concept but not all are agreed in one definition. That's why it is hard to encapsulate its definition in one word or sentences. Thus it seems very much ambiguous or ambivalent as a concept. However social capital as a concept is not a new term in social science, classical social scientists already mentioned about this for instance Emile Durkheim – who also talks about social capital that is his emphasis on social solidarity as an antidote of anomie.

Social capital as a concept first time used by L.J. Hanifan's in his article in 1916 in education field, he relates social capital with tangible assets of people's daily lives such as goodwill, fellowship, sympathy, and social intercourse among the individuals and groups who make up a social unit.

In recent days Social capital as a concept very much popularized concept. A number of researchers interested on social capital. But still there is lots of work has to be done in this concept. Although we know it is not a new concept but it is recaptured concept in social science. French sociologist Pierre Bourdieu who theorized social capital as a concept first time but it was with the Robert Putnam publication of *Bowling Alone* it gets popularized.

According to OECD social capital as the “networks together with shared norms, values and understanding that facilitate co-operation within or groups” (National Statistics: A review of the literature 2001). Whereas economic capital in people's bank accounts, human capital inside in their head and social capital inheres in structure of their relationship and to possess social capital, actor must be related to

others.(Portes.1998, p.7). For Dasgupta social capital refers to private goods with both positive and negative consequences (Fukuyama, 2000). Fukuyama states that, Social capital as instantiated, informal norms that produce co-operations. (Fukuyama 2000). The World Bank also used the term social capital in context of economic and sustainable development and defines the concept 'Social capital refers to the institutions, relationships, and norms that shape the quality and quantity of a society's social interactions. Social capital is not just the sum of the institutions which underpin a society – it is the glue that holds them together' (National statistics social capital a review of literature 2001).According to Fukuyama social capital refers to “the ability of people to work together for common purposes in groups and organizations (Fukuyama 1995: 10).”According to Lin, Social capital is defined as resources embedded in one's social networks, resources that can be accessed or mobilized through ties in the networks (Lin 2005).

The three leading figures, Bourdieu and Coleman emphasize the role of individual and organizational social ties in predicting individual advancement and collective action. By contrast, Putnam has developed the idea of association and civic activities as a basis for social integration and well-being(Edwards 2001) Despite these differences, Bourdieu, Coleman, and Putnam, all three of have made great contributions. These scientists argue that social capital inheres in personal connections and interpersonal interactions, together with the shared sets of values that are associated with these contacts and relationships.

Thus there are many approaches to define social capital but I would like to follow especially three approaches to define concept of social capital i.e. Pierre Bourdieu, James Coleman and Robert D Putnam.

2.2.1 Bourdieu formulations

Pierre Bourdieu was a French sociologist. He was the first who systematically theorized social capital as a concept in his articles forms of capital in relation to other forms of capital. According to Bourdieu social capital as “the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintance or recognition (Bourdieu 1983:241-158).For Bourdieu possession of volume of social capital depends on size

of network of connection he can mobilize and on the volume of capital (economic, cultural and symbolic) possessed by agent to whom he is connected. It means social capital can be irreducible to economic and cultural capital. Social capital is not independent capital. In this sense social capital refers to resources due to durable network with individual or groups of people. Bourdieu has argued that capital exists in three fundamental forms: economic capital that can be directly convertible into money and institutionalized in the form of property rights; cultural capital that may be convertible into economic capital and institutionalized in the form of educational qualification; and social capital, made up of social obligation that can be convertible into economic capital and institutionalized in the form of a title of nobility (Bourdieu 1983:241-258) So different forms of capital are inter-convertible. (Fukuyama, 2004).

Social capital is not natural given or not social given but it is the product of endless effort of institutions – network of connection is the product of strategies investment by individually or collectively, consciously or unconsciously which are useful in short term or long term. Such as neighborhood, kinship etc. (Bourdieu 1983:241-158). According to Bourdieu, position within the social field determined the all forms of capital. Social capital has two dimension positive and negative aspect it means it act as resources and other hand credential that perpetuates social inequality. So that Bourdieu state social capital as scarce resource. So here social means it's not what you know, it's who you know (Gauntlett, 2011). In this way from Bourdian approach we can understand that social capital can be exclusionary.

In short according to Bourdieu social capital refers to resources which are the product of durable network or membership or enrollment within community or group. Thus Social capital means social connection so that it could be act either inclusionary or exclusionary.

2.2.2 James Coleman formulation

American sociologist James Coleman definition of social capital influences by Bourdieu definition of social capital (Coleman, James S. 1988) Coleman definition of social capital lies on between two approaches. The first one is functionalist view – which state that social action guided by social structure (obligation, social norms and rules) and second is rational theory which sees actors are goal oriented or actor's

actions are purposive action. From Coleman approach we get broader sense of social capital. Coleman definition of social capital integrates sociology and rational theory and he believe that social capital shaped by variety of forms of capital. In this way we can see micro macro linkage in Coleman definition of social capital. (TZanakis, Micheal.2013)

Coleman (James Coleman 1988) defines social capita by its function. It is not a single entity but a variety of different entities, with two elements in common: they all consist of some aspect of social structure and they facilitate certain actions of actors within the structure.

Unlike other forms of capital, social capital inheres in the structure of relations between actors and among actors. If physical capital is wholly tangible, being embodied in observable material form, and human capital is less tangible, being embodied in the skills and knowledge acquired by an individual, social capital is less tangible yet, for it exists in the relations among persons (Coleman, 1988).

‘Social capital’ is a plural term so it refers to variety of forms with two components i.e. one is social capital involves in social structure and second is it facilitate certain action within structure. According to Coleman social capital refers to characteristic of social structure- obligations expectations, shared norms and sanctions which facilitate certain actions of actors within the structure. Coleman state that action are guided by social structure but also influences by internal disposition of actor.

Coleman(Coleman 1988) physical capital is tangible so embodied in observable material form (machine, tools), human capital less tangible in nature which is embodied in human skills and knowledge where social capital is even less tangible(intangible), it exists in relations among persons. Social capital productive in nature, it is useful to achieve certain ends without this impossible to achieve certain ends. In addition, Social capital needs to be maintained or renewed or used otherwise it could be deteriorated.

For Coleman (Coleman, 1988) social capital inheres in the structure of relationship among actors. Social capital not located in the actors but located in the social relationships so that social capital generate thorough changes in the relations among persons that facilitate actions.

Coleman (1988, pp.105-108) also talk about social relation and social structure which facilitate forms of social capital. **closure of social networks(relations)**-norms are limiting negative external effects or encourage positive ones but if there is no relation then how norms can work in such condition. So effective norms are depends on social relation which he called 'closure'. For instance –norms imposed by parent to children he called 'intergenerational' closure. Closure of the social structure is important not only for the existence of effective norms but also for another form of social capital i.e. trustworthiness which is the base for expectation and obligations. Thus closure sustains norms as well as creates trustworthiness in social structure. **Social organizations** are also act as social capital. For E.g. fire controller, hospital etc.

Bourdieu sees position within field determined the volume of social capital (context specific) similarly Coleman also able to see social capital residing in the social structure of relationships among people. However Coleman sees social capital as bonding mechanism which integrate social structure instead Bourdieu sees it as perpetuating social inequality. Coleman defines social capital as collective resources where Bourdieu sees social capital as scarce resources. Coleman sees social capital as a common collective good not a private or public, which would produce or increase with its usage. Coleman sees social capital as resources which are product of social networks and social support. (Tzanakis, 2013)

2.2.3 Robert Putnam formulation

Robert Putnam was the one who contribute lots to popularize the concept of social capital. His ideas of social capital based on earlier work of James Coleman (1988). Putnam was a political scientist so he was interested to identifying the determining factors for democratic performance in societies. Putnam work: Bowling alone revolves around the notion of social capital and civic virtue and he argue that in America, declining of social capital. Putnam defines "social capital," as a feature of social life-networks, norms, and trust-that enable participants to act together more effectively to pursue shared objective (Putnam, Robert K.1995 pp, 664-683). In his definition of social capital, norms of reciprocity, networks and trust are mains which constitutes of social capital. Physical capital based on material form, human capital based on human skills and knowledge unlike these capitals, social capital based on

connection among individuals. Social capital refers to features of social organization which are less(in) tangible in nature such as norms, trust, networks which facilitate to act together to achieve shared objectives or common goods. In, short social capital refers to norms, networks and trust which make possible to act together for mutual benefits. Therefore Putnam called social capital as universal lubricant of social relation (putnam2000). He argued that social capital make life easier (Putnam 1995, p. 67). Within Putnam definition of social capital we able to find three major components of social capital i.e. norms, trust, network.

2.3 Types of social capital

James Coleman identifies three form of social capital.

- 1) Obligation and expectation and trustworthiness of structure
- 2) Information channels
- 3) Norms and effective sanctions

According to Coleman, obligations and expectations are depend on the trustworthiness of the social environment, information channel are responsible for capacity of information to flow through the social structure in order to provide a basis for action and the presence of norms accompanied by effective sanctions. (National statistics social capital a review of literature 2001)

Putnam distinguish three types of social capital i.e. bonding, bridging, linking (BBL)

1. Bonding

According to Putnam bonding social capital have tendency to inward looking so that exclusive in nature and based on closed connection or among homogenous groups communities (people like us (national statistics social capital: A review of the literature 2001). Thus bonding social capital refers to those resources which are based on relations among similar groups of people or between equal actors. Bonding social capital means relation between horizontal ties within own groups of people (people like us)

2. Bridging

Bridging social capital refers to resources which are based on weak ties or relations but diverse in nature or outward looking as a result inclusive in nature and address diversity. Those kinds of Resources which are come from relationship which is intertwined among distant, heterogeneous or vertical actors. So that Putnam called this form of social capital as inclusive social capital. Bridging is crosscutting connection between and among diverse people and groups. The idea of bridging ties is not new because Granovetter (1973) already mentioned about strength of weak ties. For e.g. civil right movements, feminist movements, non- profit organizations. We can say that those kinds of resources (capital) which are based on secondary association (National statistics, social capital a review of literature 2001)

3. Linking

Linking social capital refers to relation based on between individual and groups of people of who are located in different social strata in hierarchy where power relation play important role. It's like relation with formal institution so we can call this association as a tertiary association (Cited in National statistics, social capital a review of literature 2001). According to Woolcock (2001) linking social capital refers to capacity to leverage resources, ideas and information from formal institutions beyond the community.

2.4 Disaster Response

Disaster response refers to those kinds of endogenous and exogenous activities such as reaction, measure and policies that are aimed to mitigating, counteracting and preventing disaster impacts and effects. (Albala- Bertrand J. M 2000). In International Strategy for Disaster Reduction, response refers to the process or activities or provision of emergency services and public assistance during or immediately after a disaster in order to save lives, reduce health impacts, ensure public safety and meet the basic subsistence needs of the people affected is called response (ISRD 2009). Disaster response is predominantly focused on immediate and short-term needs and is sometimes called “disaster relief” (ISRD 2009). Some response actions, such as the supply of temporary housing and water supplies, may extend well into the recovery

stage (ISRD 2009). Thus response refers to those kinds of activities or immediate actions or efforts to reduce impact of disaster and coping with disaster and mitigating with disasters and meeting subsistence needs of survivors

2.5 Conclusion

Social capital refers to the connections among people and organizations or we can say 'social glue' which possesses both positive and negative consequences (Coleman, 1988; Ports). It includes mutual trust, reciprocity, groups, collective identity, sense of a shared future, and working together (Putnam, 1998, 1995; 1993a, b). In other words, Social capital refers to social connections and norms and trust- individual, the wider community, or some faction within the community could benefit from such connection norms and trust (Putnam 1995, pp. 664-683). Putnam said that social capital pervasively influence our public life, as well as our private prospects. According Putnam Sorting of Multiple effects of different forms of social capital is clearly a crucial task. In simple Social capital refers to our relations with one another. Putnam (1995, pp. 65-78) state that life is easier in a community which blessed with a substantial stock of social capital. Heart of social capital means network or connection among individuals or groups.

In short social capital refers to resources (help, monetary or nonmonetary support, information, and advocacy) which are comes from social relationship or embedded in social relationship. So that it encompasses both private and public goods or collective goods because when individual involve or relate with other, then actor able to get resources and other hand group or community provides resources to actors on the basis of membership within group or community. After literature review I am able to say that social capital refers to social connection which make possible to get or claim resources within group or 'connection' that facilitate action for mutual benefits or 'resources' (capital) comes from social ties.

At last I would like to conclude in one word that is social capital refers to relationship.

CHAPTER THREE

RESEARCH METHDODOLOGY

3.1 Research design

This study particularly desired to describe the role of social capital in response to disaster through identifying the operation or mobilization of social capital in response to disaster. Even though there is doubt or issues on measurement of social capital, but this study primarily focused to identify available social capital to earthquake survivors of Bhaktapur and their role or contribution in response to earthquake. This study intended to explore importance of having social capital in response disaster i.e. earthquake is one case. Thus this study based on explores the relationship between social capital and response to disaster. For this need to explore people relationship, cooperation, understanding on shard norms and values on reciprocity, trust among peoples, and nature of people networks their belief, attitude, perception on solidarity or support during emergency and on civic engagement in emergency, trust of people on formal and informal institution in terms of coping in emergency and most importantly their experience during response to earthquake – so these kinds of people relationship, attitude, trust, norms, values, experience, cannot be meaningfully reduced or construct or present in to number or not possible to quantify. Primarily this study based on interpretation of people experiences during response to earthquake 2015, Thus research applies qualitative research methodology. Qualitative research refers to a range of data collection and analysis techniques that are purposive sample and semi-structure interview with open ended question.

3.2 Nature and source of data

The main source of date is interview and formal or informal conversation (chitchat) with survivors. Though this study primarily based on primary source of data that is personal interview, government and non-government published reports and data, published newspaper articles and websites related to disaster and social capital were used as a secondary source of data.

3.3 Tools of data collection

This research study applies qualitative methods. The data has been generated by using qualitative semi structure interviews. First prepared checklist for interview. This study carried out fifteen interviews in Bhaktapur area.

3.4 Semi-Structured Interview (SIV) (Tool of study)

Semi structure interview used as a tool to draw data. For collection of data, first researcher did field visit then introduced to respondent and explained purpose of study and humbly asked for their support. After getting approval from respondent for interview and by assuring informant constant. Researcher carried out interview by asking questions regarding operation of social capital. All the interviews carried out according to respondent desire setting. Mobile phone used to record the interview.

3.5 Data collection procedure

Study was based on qualitative exploratory semi structure interview so for this purposive sampling procedures used to select the respondent. All the selected respondent were survivors of earthquake 2015. According to plan 15 interview carried out with semi structure interview tool.

3.6 Rational of site selection

Nepal hit by 7.8 magnitude earthquake in 25 April 2015 in broad day around 11:55 Am. Its center point was in Gorkha but its impact was massive, out of 77, 14 districts were severely affected. Bhaktapur was one of the severely affected district. Bhaktapur, it is very close to metropolitan city of Kathmandu valley, we may feel or get sense of remoteness in this area. It is full of indigenous community (Newar). I am interested to identify different types of social capital and their operation in response to disaster. So that there were three reason of this site selection. First, Bhaktapur was one of the most affected area by disaster and earthquake survivors were needed for the study. Second- after Nepal earthquake Bhaktapur was one of the area where response started very early in compare to other places. Third- In Bhaktapur, very closed setting of human settlement and neighbors and relatives are living closed to each other so researcher hoped to get evidence of social capital as expected to get.

CHAPTER FOUR

SOCIAL CAPITAL IN RESPONSE TO DISASTER

The purpose of the study was to describe the role of social capitals and document the procedures of mobilization of social capital that occurred after earthquake of 2015 in Bhaktapur. The research methodology based on semi structure interview with fifteen respondent of Bhaktapur. In this study various kinds of social capitals identified in response to earthquake such as family, relatives, neighbor(bonding), sub-metropolitan office, non-government organization (NGOs), community school & guthi (linking), trust, sense of reciprocity, collective action.

It was evident in the study that most of the respondents were benefited from some sorts of social capital and respondents were involved in operation of social capital or they operated some sorts of social capital while co-operating to emergency either they received help or supports or they provide or give supports to others in their networks. It was found that people assists each other even though they have never met before.

Bhaktapur is a homogenous community in terms of caste (Newar) so there were a strong sense of reciprocity of norms and values, trust and maximum operation of bonding type of social capital in compare to others social capital.

As Putnam discussed three types of social capital, in this study **bonding social** capital operated at early response to earthquake. There were very less or not once operation of bridging social capital because all respondents were affected so they did not saw any kind of sharing of help or supports or resources between communities.

Cultural practices also act as social capital –in Bhaktapur, among Newar communities, marriage has done in closed ones or near to home. Marriage perform with in own community or between community and marriage outside the community is not allow. It is believed that in funereal, daughter has to cry, if daughter is far then how she could able to come at funereal ceremony so that marriage perform within and between own community. So that relatives were found living closed to each other. Linking social capital reported at somewhat level.

In the following section, identified social capital in response to earthquake by accounting personal experience of earthquake survivors are presented.

4.1 Family, Neighbor and relatives (Bonding social capital)

Family is the basic unit of society. Kin based relatives are a network of our basic unit of family and neighbor. These three components of society play very important role in social life.

According to Putnam resources or supports comes from primary ties refers to bonding social capital. There was an evidence in this study area that, during earthquake at early stage of response to earthquake, survivors first received supports or resources from their immediate or primary ties and similarly at early response to earthquake people also provide or serve or give help to their immediate or primary ties. It is illustrated by experiences of first respondent.

I never felt such terrible earthquake before so that day I thought it was my last day of life, that day me and my mother was only at home so I assume that we will die. I and my mother, we both were in shock so that when earthquake trigger stopped, we were not able to step outside from the house. I think after 10 minutes my father called me to come out but I was in shock, I was not able to do anything then my father came and he took us outside from the house. If he did not come to look for us, I don't know what will happened to us.

She added that relatives are the ones whom we can rely during emergency.

After earthquake my family shifted to my uncle house (relatives) due to frequent trigger of earthquake. And also because of our house is non- cemented and uncle house is cemented so we shifted to uncle house. When we went to uncle house, my uncle welcomes us. And we lived together almost one year. However both family pull resources together and manage daily needs.

During emergency families and neighbors play important role in terms of providing or getting emotional support and physical supports. We can understand with experience of second Respondent from Chasukhel

All of sudden I felt shaking of earth and me and my grandfather were only at home that day. I was not aware it was an earthquake because I had never felt such dangerous shaking of earth before. After it stopped shaking, I stepped out from house with my grandfather and I observed all the member of my neighborhood gather at open place and all the men and women and children were crying widely and family members and closed neighbors were hugging each other.

It was evident of bonding social capital-first families' and neighborhood makes strategies and prepares a plan of action to manage the situation like preparing temporary shelter, gathering resources or to retain supports at early stage of response to disaster (earthquake). Strategies or plan in the sense that family member prepare temporary living (tent) arrangement, arrange food items, cloths, blankets and seek medical treatment. Neighborhood plays vital roles in the rescue of victims and arrangement of temporary tent to live, to retain supports or resources. Similarly relatives also help to arrange food items, clothes and even providing the financial support. Respondent of Chasukhel added that we not only received supports from our family and neighbors but we also give or provide supports to closed ones i.e. neighbor.

My family supports my neighbor whose house was completely collapsed in the earthquake. My family supports neighbor almost 10 days. In those 10 days, my family arranged all the daily needs like food, water and even we allow living with us in our tent. Because of that my family bond become stronger with that neighbor as before. Now that neighbor always welcomes us. Whenever I or my family passes by that neighbor house, they called us and welcome.

When questioned to respondents why you or your family helped that family at emergency and all the respondent said this statement 'YESTO BELA TA GARNU PARYO NI'. This is the community values or norms towards helping each other argued by James Coleman.

4.2 Social institution (Guthi and community school)

Community organization and institution also act as social capital during response to earthquake. **Guthi** is a one kind of social institution of Newar community to maintain social economic order in society. During the chaotic situation of earthquake, Guthi played important role in Bhaktapur among Newar communities. After earthquake, primarily Guthi involved in funeral ceremony or organized funeral ceremony. Organization of funeral ceremony help to share emotional supports to those who lost their loved one in earthquake.

One community school (Adarsa MA. VI. Bhaktapur) Also supports earthquake victim by allowing victim to live in the school, about one month. It was found in experience of respondent from Gulmodi.

It is about one month, one community school of our community allow people lived in the school. Due to frequent triggers of earthquake, people were afraid to live in their house, so all the earthquake victims, lived in a Community school (Adarsa MA. VI). though houses was not collapses. After one month school was going to open then people shift to their original place. But my family lived almost three months in school because our house is completely damage and school allow my family to live, we lived in store room of school.

Community school support its own community people at the time of emergency by allowing living in the school when community people were afraid to live in their own house or due to losing house or due to damage of house . In this way community school act as a social capital.

He also added about trust among people in his community in the early phase of earthquake.

After the devastated earthquake, all the member of neighborhood shifted to another place (near to neighborhood) because most of the houses were damaged badly and we also felt trigger of earthquake continuously. So that time, we heard about robbery cases in some places so few members of my neighborhood started to guard neighborhood at night.

4.3 Trust

According to Coleman, trust is the one component of social capital which creates obligation and expectation. During such kind of emergency, difficult situation and lack of physical and material needs, I wonder how people able to trust to each other; it was evident in this study area that people able to trust each other even during emergency or difficulties as well, in terms of getting supports or providing supports. It can be illustrated by fourth respondent experience from NayaBasti.

Due to earthquake, most of the house were damaged badly in my neighborhood. While people were staying in temporary shelter, their valuable things, whatever they able to brought after earthquake from collapsed house, all my neighbors came to my house and put their things, it is about almost six months people put theirs things to my house and that time our house was always open to the people of my neighborhood so all the time neighbor come and put things and take things. My family allowed this because our house was not damaged. It was happened because we can trust each other in my neighborhood.

4.4 Social norms and values of reciprocity

In the Putnam definition of social capital, norms of reciprocity, networks and trust are mains which constitutes of social capital. In this study –norms and values of reciprocity and helping people even though they never met each other before, also operated as social capital during response to earthquake. It can be illustrated by experience of fifth respondent from Golmodi 7

After earthquake, in our community, all the houses were damaged badly and all the people were tensed by thinking how they were going to prepare temporary tent to live. I remembered, all neighbors were worry, how they going to live after such terrible destruction. During that difficult condition one unknown person came to us and he took me and my friends to Suryabinayak and gives 400 kg material to prepare temporary tent. Now I recall that person why this man came to us and helped us even we did not know him. May be our social values of helping people in need.

During emergency people want to help their people – it is illustrated by experience of sixth respondent from Jagati

In our community, one person called Tamraker give materials (Tina) and food items to our neighbors' people at early response stage of earthquake. It is very helpful while coping with emergency situation of earthquake.

4.5 Collective action

Operation of social capital can be also understood by initiation and process of collective action in response to disaster. In this study respondent reported some kind of collective action like Search and rescue of family & neighbor from trap, clearances of debris of destruction, preparing temporary shelter (tent)and guarding of own community at night due to criminal activities. It can be illustrated by experience of respondent

After earthquake almost three months I worked as a coordinator in a NGOs (Manabiya Asatha Nepal) where I got training on building temporary shelter. After that training I build almost 200 to 300 temporary shelter for earthquake survivors with my friends. We also built temporary learning center for students in the one of our community school.

4.6 Linking social capital

Government institution and representatives and non –government institutions NGOs/ INGOs act as linking social capital. For instance – municipality, police, army force, foreign rescue team, NGOs and INGOs act as linking social capital. It can be illustrated by experience of fifth respondent of Gulmodi 7

I lost my grandmother in earthquake of 2015 and government give compensation to my family as per declaration of government compensation due to death causality.

Police, Army rescue team, Municipality, health post, ward office (Government representative) act as linking social capital. It can be illustrated by experience of second respondent from Chasukhel.

I have seen police and army also came that day to rescue people who are under trapped and rescue many people. Police, army along with foreign rescue team and local people were continuously trying to reach to people who were trapped. Especially they bring trained Dog at suspected place (pati) to find people who were under trap.

Respondent also added,

Municipality representative also came to her neighborhood with bulldozer for clearance of destructed derbies.

Respondent observed that, health post was also active in that emergency. She remembered that, health post staff provides first aid treatment to injured people after earthquake and give some medicine for fever and headache.

In addition, respondent also received compensations amount on death of family member and also received financial supports to rebuild house. He shares with researcher that

Due to earthquake, my house completely damaged and we lost our grandmother so government gives compensation on behalf of death casualty and also provide financial support to rebuild our house. During process of getting this financial support from government, our ward office secretary helps me as much as they can. We have good relation with our ward office secretary.

Non – Government Organizations

All the respondents reported that they were benefited by Non –government organization and they have seen NGOs involvement and support at early stage of response to earthquake. They are saying some name of organization like Amffo, Red Cross; Manaviya Astha – these organizations provide personal hygiene kit, zinc sheets, tarpaulins. Even one NGO (Manaviya Astha) constructed temporary house for homeless.

4.7 Identified list of social capital

S.N	social capital	Example
1.	Bonding social capital	Families, relatives & neighbor
2	Community based organization (social institution)	Guthi & community school
3.	Personal or individual supports	Tamrakar provided materials to his people of own community & One unknown person provides materials to prepare tent.
4.	linking social capital	-Money due to death casualties -Government subsidies to rebuild house -Police, Army and foreign rescue team came to rescue people -Health post provided first aid treatment and some medicine as well -Municipality came with bulldozer to clearance of rode and to remove debris. - Non-Government Organizations (Nepal Red Cross, Affo
5.	collective action	- Rescue and search by neighbors, helping and preparing tent of each other, clearance of destruction debris by neighbor and municipality & guarding of community at night by young men.
6.	Trust	-Allow neighbors to keep their valuable things in own house and welcome to all neighbors to store their things.
7.	Social norms and values	- Helping neighbor at the emergency or keeping neighbor together during the emergency.
8.	Cultural practices	- Marrying daughter near to home so that she can attain funeral of parents.

CHAPTER FIVE

ROLE OF SOCIAL CAPITAL IN RESPONSE TO EARTHQUAKE

In general there are four phases in disaster management. This study concerned on 'Response' second phase of disaster management. It was found in this study that first initiation in response to disaster always taken by family members, neighbors and relatives and friends. These network play important role after disaster to reduce disaster impact or control the chaotic situation of disasters.

Response to disaster refers to search and rescue people, saving life, building temporary shelter, arranging food and other daily necessary needs, first-aid and treatment, improving infrastructure etc.

5.1 In Rescue

Rescue is an important stage in response phase– It was found in this study that after earthquake, first initiation taken by family and local people that means neighbors are first to take initiation in rescue people from trap. It can be illustrate by third respondent from Chasukhel in which first immediate response taken by neighbors.

When earthquake hit the Kathmandu that time I was in Koteshower and I was very sure that my house collapsed because our house was non- cemented and very old construction. So I was rushing to reach home as soon as possible. When I reached near to my neighborhood, all the neighbors were gather at open place and I came to know that my all family members were trapped due to demolished of house. But thanks to neighbors, they rescued all the family members except my grandmothers. My grandmother was trap in very difficult condition and my mother was injured so my neighbors suggested me take mother to hospital and they will try to rescue my grandmother.

Respondent 11th also shared her experience which shows that 1st initiation always taken by family & neighbors in rescue.

It was Saturday, my daughter and granddaughter came to visit us. We were having lunch then suddenly we feel tiger of earthquake. Luckily my daughter able to escape with her daughter but I and my husband, we were trapped inside the house. Immediately after few minutes my neighbor rescued me and my husband. I never forget that day in my life.

Thus, Family & neighbor are the one who take 1st action in rescue people during disaster. And play very important role to share help (physical) and emotions (psychological support).

5.2 During living in temporary shelter

As Bourdieu argued social capital means who you know, it's not what you know and interconvertible. In this study it is found that social capital are interlinked to each other. Interlinkages of social capital helps to receive benefit or support during disaster. 46 years old 9th Respondent living in a rental house when Kathmandu was struck by an earthquake. They were trapped in collapsed house. She shared how she cope with the situation.

Our neighbor rescue us. We don't have anything and I could not able to think anything. That night we lived together. My neighbor and landlord lady helped me to seek relief materials from different organization like Red Cross and other NGOs.

Social capital are interlinked to each other it helps to get help and support. One form of social capital able to drag another form of capital like bonding capital help to drag linking capital. It can be illustrated by 11th respondent.

After neighbor rescue us. We were shock. We could not think. My neighbor build temporary shelter with tarpaulin and that night we lived together. My neighbor also helped us by giving information to received relief material. We used to sit in front of collapsed house and waiting for help or relief materials and asking for help. My husband got injured. We don't have money and we don't have place to go. We stay there and one of my neighbor provide food to us about 20 days. That time my all the neighbors tried to help us. One of my neighbor told me to visit Central district office (CDO) where I got few relief materials (matters, blanket, and food items). CDO give me a recommendation letter for relief and went to Red Cross where I got tarpaulin, jug and bucket. My landlord were very good to me. Though our room collapsed but they provided space to sleep. My neighbor shop owner also helped us. He give us food materials form his shop and later we paid. That time getting food items was so helpful because we don't have money to buy things. The shop owner told me whatever you required, you can take from my shop and whenever you have, you can pay. My landlord and neighbor helped us to cope that situation. I could not imagine what happened to me and my husband without them. Even my landlord take me to municipality office to get relief materials.

Our friend also helped us that time. One of my husband friend give one tarpaulin and my friend son in law also helped us by proving 30 kg rice with other food items, mosquito net and

Jiwan jal. So that there were no food problem but we had shelter problem in initial days after earthquake

My neighbor and friends helped us lot. Similarly many organization also helped us. Tata Samuha, provide food for 3 months (lunch and dinner), 'IOM' help us by providing gas stove, cylinder, shampoo, jiwan jal, tooth paste. Astha Nepal give a water tank and Manabiya Sastha build one roomed house with a toilet.

My 10th respondent living in temporary shelter after devastation of house in Earthquake 2015 shared that

My house destroyed in earthquake 2015, not only mine but my neighbor's house also destroyed. Two days we lived together in open sky. I and with my friends rescue people and helped to get treatment to injured, we prepare temporary shelter for our neighbor families. Almost three months we lived together and cooked together. During living together, whatever we received we shared equally in group. Few months later, many families went to their home back but we lived in temporary shelter though I received 1st installment of government subsidies to rebuild house but not able to rebuilt the house. Some of my friends who are in foreign also provide 40 sacks of rice. There were many NGOs came with relief materials after the earthquake like Manabiya Asatha Nepal, IOM, Lumnati and Budha chuchi sanga. I also worked as a volunteer in Manabiya Astha Nepal Where I got training to build temporary shelter then I started helped others with my friends to build temporary shelter. Almost 200 to 300 temporary shelter, I build with my friends. I did not received any supports from my relatives because they are also earthquake survivors but I was able to received support from my neighbor and able to help my neighbor. I understood living in a group is so important and helping neighbor and getting help from neighbor is so important which makes life easier to deal with difficulties. After one month our community school started to open and school building also damaged so we community people build temporary classrooms for students. Though it was good while living in a group but due to no work men used to gather and started to drink even not drinking men also started to drink so sometime there were messed up in group. Which I did not like.

In this study all the respondent shared that in emergency or chaotic situation of disaster there is always "family" (loved ones) comes first in their mind. People always first shared help or other kinds of support to their immediate ones. Primary ties – neighborhood: with neighbor life will be easier in emergency situation. As everyone in same situation like all are affected (in tent) so there was 'we feeling' collective efforts to cope the situation.

CHAPTER SIX

KEY FINDINGS AND CONCLUSION

This paper has identified the types of social capital in Bhaktapur and explained process of operation of social capital in relation to disaster by using Bourdieu, Coleman and Putnam approach of social capital with reference to Nepal Earthquake 2015. It was found in the study; that most of the people were benefited from bonding type of social capital. Family, neighbor, relatives and local institution operated as social capital during coping with the Nepal Earthquake 2015.

Fifteen cases are complying in this study. Social capital is the only form of capital which is renewed and enhanced during the emergency period (Dynes, 2000). Respondent reported that the relationship among family members, neighbors and relatives became strong in compare to previous days (before earthquake). It can be understood from experiences of respondent, who feel her and her family relation become stronger with her when her family help one of the respondent after earthquake, now they are like family.

As Coleman identify obligation and expectation as component of social capital: It can be understood from experience of respondent of experience from Choche during early phase of earthquake, her family expect that her relative (uncle) will help them and other hand her relative also help them that's why they lived together one year after earthquake. As Coleman stated that social capital inheres in the structure of relationship among actors (Coleman, 1988) it is evident in my study also.

In Putnam definition of social capital, norms of reciprocity, networks and trust are mains which constitutes of social capital. Trust - It can be understood from one respondent experience during early phase of earthquake: after earthquake in her neighborhood all the houses were collapsed so all the neighborhood kept their valuable things in her home and her home always open to her neighbors.

As Bourdieu stated that social capital act either inclusionary or exclusionary but in this study, during early phase of response to earthquake particularly caste based discrimination they have not seen in their neighborhood while staying all the people living together in temporary shelter. One of the respondent said that before earthquake

her parents not tolerate low caste people near to them but after earthquake they need to live with close to them because of lack of space and that time she never seen any kind of problems due to caste, it may be due to our society became little flexible in term of caste in compare past days or due to lack or difficulties.

Finally this paper helps to understand the types of social capital and their process of operation of social capital in relation to disaster. Thus it also helps to understand that importance of having of social capital and give conclusion that during emergencies situation, most of the supports or help come from primary ties that may be family member, relative, neighbor or closed ones. It is due to our society based on social norms and values which guide them to help in hoping repaid in future.

6.1 Bonding social capital play crucial role in response to disaster

As it is expected in any emergency or chaotic situation, most of the people received support or gave help to their immediate ones and similarly, provide or offer support or help to their immediate ones. In Hawkins and Maurer's (2010) study of Hurricane Katrina in New Orleans also mentioned that, bonding social capitals were important for immediate support. Bonding social capital: family, neighbor, relatives and community institution were play crucial role in sharing of physical and emotional support at the time of response to any disaster. In response to disaster, bonding social capital play important role to share and receive physical materials similarly bonding social capital play very crucial role to share fear and problems or bonding social capital is very important to share emotional support at the time of response to disaster. This emotional support is very important to take care of own self or control self in that situation (response or emergency situation).The evidence of bridging social capital was very minimal or very rarely and linking types of social capital was evident specially government and non-government organizations. Bridging social capital was very rare as due to all were affected or in same situation as argued by Fukuyama that bridging ties of rural and traditional society generally have weak (Fukuyama 2001). Similarly linking social was operated in somewhat level. Thus bonding social capital is very crucial in response to disaster for physical and emotional support.

6.2 Social Capital are interconvertible and interlinked to each other

As Bourdieu argued that social capital are interconvertible to each other similarly social capital are interlinked to each other. One form of capital drag another forms of capital. Respondent of Maglachi shared her experience and that shows networks (social capital) are interlinked to each other. She shared that her house collapsed after devastating Earthquake of 2015 and that time she was in hospital with her mother for her mother treatment. So she could not able to give her name to other agencies who came there with help. As poor they could not build home again but her uncle give them a one room house to stay which was built by a NGOs. In addition, in absence of her family, her uncle register her name in government as a result they got the government subsidies for house reconstruction.

6.3 Relation between state and people

In this study, it was evident that some of respondent were unhappy as the government not helping them to rebuild their house and they believe that government should take their responsibility (government responsibility to rebuild house for them). Similarly, some of the respondent were not angry to government just because of not getting any support from government.

6.4 Social Capital Phenomena

As Bourdieu argued social capital has two dimension positive and negative aspect it means it act as resources and other hand credential that perpetuates social inequality. Similarly as he argued, it was evident in this study too, that social capital has both positive and negative phenomena nature. In above study explain the positive phenomena of social capital but negative phenomena also evident in this study. Among 15respondent, three respondent were not happy with their social ties. These three respondent did not received any supports from neighborhood and their experienced revel the lack of trust among bonding network. It can be illustrated by 11th respondent and her family living in temporary shelter as their house collapsed by the earthquake of 2015. She express her unhappiness as she saying that nobody help us because we have nothing to offer others in return ('hune lai matra support garxan nahune lai support gardai nana'). Though she received support from her daughter

school (food items) and 1st instalments (government subsidies) Rs 50000, which was not enough to build their house so they kept money in Bank.

My 12th respondent Bishnu Kaslawat 80 years, also express her unhappiness to primary ties but received support from secondary ties. My 10th respondent also shared that some of men of his community learned to play card and started to drink while living together in temporary shelter.

As I discussed in literature review section that social capital act in both manner i.e. it has tendency to act both manner- inclusionary and exclusionary. It is found in my study area, one respondent share that before earthquake her family especially their parents always maintain distance from low caste people but after that terrible disaster, they have to live outside from the house. While staying outside form home they were came to live close to low caste people but she surprised, that her parents act normally. She said, she have not seen any problem because of low caste so I guess it is because our society became little flexible in term of caste in compare to past days.

6.5 Importance of social capital or Role of social capital

This study helps to understand importance of having social capital. However in this study, there were only example of bonding social capital or all the respondents were benefited by bonding social capital or there were trust and reciprocity in primary ties or immediate ones. Especially we can see functioning of social capital in rescue process. In case of third respondent- his all family members were under trapped and that time his family rescue by neighbor so that he can able to see his family again. And in case of second respondent- her family supports her neighbor about ten days because that neighbor lost their home, we can make sense that what a relief that family received from that neighbor in that condition when they lost home. So from these sharing of experiences we can see or know the functioning of social capital.

6.6 Conclusion

The findings of the study on 'Role of social capital in response to disaster' (bonding, bridging and linking) are close similar to Hawkins and Maurer's (2010) study of Hurricane Katrina in New Orleans. One of the conclusion of this study: bonding social capitals were important for immediate support (Response), similarly, bonding

social capital play important role in response to Nepal earthquake in Bhaktapur among 15 respondent lives. In 2015 Nepal earthquake, survivors of earthquake in Bhaktapur benefited and mobilized bonding types of social capital. Bhaktapur: as a rural area: most of the people utilized and mobilized and benefited by their bonding ties. There was some sort of linking social capital also operated but there was no evidence for bridging social capital as they were said all the communities are affected.

This dissertation was written based on qualitative case study conducted in smaller universe, all findings and conclusions cannot be generalized. This study attempted to answer the role of social capital in response to disaster. As disaster is socially constructed phenomena, similarly social capital is also socially constructed phenomena. Thus response to disaster is also socially constructed phenomena. Individual prior social relation and social status determine his/her response to disaster or it is like micro macro linkage as argued by Coleman (TZanakis, Micheal.2013).

Social capitals are interlinked to each other so one capital able to drag another capital like bonding capital can drag linking capital. As Bourdieu said that social capital means who you know, it's not what you know so it has both positive and negative characteristics.

REFERENCE

- Bertrand, A.J.M. (2000). Response to complex humanitarian emergencies and natural disasters: An Analytical comparison, *Third World Quarterly*, 21:2, 215-227.
- Bhandari, R.B. (2014). *Social capital in disaster risk management; a case study of social capital mobilization following the 1934 Kathmandu valley earthquake in Nepal*. Retrieved from https://www.researchgate.net/publication/265969481_Social_capital_in_disaster_risk_management_a_case_study_of_social_capital_mobilization_following_the_1934_Kathmandu_Valley_earthquake_in_Nepal.
- Bourdieu, P. (1986). The Forms of Capital. *Handbook of Theory of Research for the Sociology of Education* (1):241–58. Retrieved from (<http://onlinelibrary.wiley.com/doi/10.1002/9780470755679.ch15/summary>).
- Coleman, J.S. (1988). Social Capital in the Creation of Human Capital. *American Journal of Sociology* 94:S95–120. Retrieved from (<http://www.jstor.org/stable/2780243>).
- Grootaert, C., Narayan, D., Woolcock, M., & Nyhan, J. V. (2004). *Measuring social capital: an integrated questionnaire*. World Bank working paper no. 18: Washington, DC.
<http://documents.worldbank.org/curated/en/515261468740392133/Measuring-social-capital-an-integrated-questionnaire>
- Dynes, R. R. (2000). *The Importance of Social Capital in Disaster Response*. Disaster Research Center: University of Delaware. Retrieved from <http://udspace.udel.edu/bitstream/handle/19716/292/PP%20327.pdf>
- Dixit, A. (2015). *Disaster in NEPAL (Nepalma Bipad)*. Kathmandu Nepal:
Institution for Social and Environment Transition - Nepal
- Ferudi, F. (2007). The Changing Meaning of Disaster. *The Royal Geographical Society* 39(4):482-489.

- Flora, C. B. (2007). *Social Capital and Community Problem Solving: Combining Local and Scientific Knowledge to Fight Invasive Species*. Iowa State University: USA.
- Fukuyama, F. (2000). Social Capital and civil Society. *IMF Working Paper*: IMF Institute.
- Granovetter, M. S. The Strength of Weak Ties. *The American Journal of Sociology*, Vol. 78, No. 6. (May, 1973), pp. 1360-1380.
- Harper, R., & Kelly, M. (2003). *Measuring Social Capital in the United Kingdom*. Retrieved from https://www.researchgate.net/publication/255606444_Measuring_Social_Capital_in_the_United_Kingdom
- Hawkins, R. L., & Katherine, M. (2010). Bonding, Bridging and Linking : How Social Capital Operated in New Orleans Following Hurricane Katrina. *The British Journal of Social Work* 40(6):1777–93.
- International federation of Red Cross and Red Crescent societies IFRC, Retrieved from (<http://www.ifrc.org/en/what-we-do/disaster-management/aboutdisasters/what-is-a-disaster/>)
- Lalone, M.B. (2012). Neighbors Helping Neighbors: An Examination of the Social Capital Mobilization Process for Community Resilience to Environmental Disasters. *Journal of Applied Science*, vol.6, No.2, 209-237. Radford University: USA.
- Low, S., & Kim, L. (2014). The Role of Social Capital in Strengthening Disaster Resilience in Thailand. Retrieved from https://www.rcrc-resilience-southeastasia.org/wp-content/uploads/2016/05/IFRC_SocialCapital_Thailand_FINAL2.pdf.
- Lin, N. (2005). *A Network Theory of Social Capital*. Duke University: Oxford University Press.

- Lin, N. (2002). *Social capital: A theory of social action and structure*. Cambridge University Press, 2002 M05 20 - 278 pages.
- National, Statistics.2001." Social capital, A review of the literature. Social Analysis and Reporting Division Office for National Statistics Retrieved from (file:///C:/Users/Guest/Downloads/SC%20soccaplitreview_tcm77-184075[1].pdf)
- OECD.(n.d).Organization for Economic Co-operation and Development (OECD). Retrieved from (<https://www.oecd.org/insights/37966934.pdf>).
- Perry, R. W. (2007). What is Disaster?. In Rodriguez H., Quarantelli L. E. & Dynes. R.R. (Ed), *Handbook of Disaster Research*, (pp. 1-15). New York: Springer.
- Poder, T. G. (2011).What is Really Social Capital? *A critical Review: The American Sociologist, Vol. 42, No. 4 (December 2011)*, pp. 341-367: Springer
- Putnam, R. D. (1995). Tuning In, Tuning Out: The Strange Disappearance of Social Capital. *Political Science and Politics, Vol. 28*, pp. 664-6: American Political Science Association.
- Portes, A. (2000). The Two Meanings of Social Capital. *Sociological Forum 15(1)*:1–12.
- Putnam, R. (2001). Social Capital : Measurement and Consequences. *Canadian Journal of Policy Research 2*:41–51.
- Putnam, R. D. (1995). Bowling Alone: America’s Declining Social Capital. *Journal of Democracy 6(1)*:65–78.
- Sadeka, S., Mohamad, S. M., & at all. (2015). Reza Mohammad IH, Manap Jamiah, Sarkar Sujahangir K.2015. Social capital and disaster preparedness: conceptual framework and linkage. *Journal of the Social Science Research Vol. 3*.
- Terminology: International Strategy for disaster reduction. Retrieved from (https://www.unisdr.org/files/7817_UNISDRTerminologyEnglish.pdf)

Txanaskis, M. (2013). Social Capital in Bourdieu's, Coleman's, and Putnam's theory: empirical evidence and emergent measurement issues. *The Journal of Doctoral Research in Education*. vol.13, 2-23.

Semi- structure Interview (SIV): Semi-structure Interview was carried with 15 respondents who were selected purposively with the support from a local resident.

Basic information

Name of respondent:

Age:

Sex:

Caste:

Address:

Occupation:

What you mean by disaster (Perception / understanding about disaster)?

1. How was your experience in 2015 Nepal Earthquake? Where you were? What happened to you and your family?
2. How you manage in that situation? How was it? It was tough? What you did to manage or cope that situation?
3. Did you remember who helped you that time? Or who provided support first in that time? Or who came to you first with help? any kind of help ?(physical financial and emotional)
4. What kind of help you received? From whom?
5. Have you received any support or help from any social organization?
6. Have you received any support from Government (e.g. Municipality, health post)? What kind of help?
7. Have you received any support from non-government organization, if yes, what kind of help?
8. Have you provided any help to others?
9. Have you seen any collective action in your place that time? If yes, what were they?
10. What kind of relationship among neighbors in your neighborhood in that time (Solidarity & Trust)

11. What kind of relations in your family, your relation to your neighbor and relatives?
12. How was the response you received from government, social organization and non-government organization while receiving relief materials?
13. Have you satisfied with the government support?
14. Have you seen or heard any criminal activities in your place?
15. Have you seen or experienced any discrimination in your place?