

## Students' perspectives on Indigenous Knowledge Systems (IKS) for promoting tourism in contemporary Nepal

Sahadev Gautam<sup>1,\*</sup> & Ananta Aryal<sup>2</sup>

<sup>1</sup>Department of Anthropology, Tri-Chandra Multiple Campus, TU, Kathmandu, Nepal

<sup>2</sup>Master in Labour Studies (2020-2022), Tribhuvan University, Kathmandu, Nepal

\*Corresponding Author: [sgautam@cdpa.edu.np](mailto:sgautam@cdpa.edu.np)

DOI: <https://doi.org/10.3126/jtha.v7i1.80913>

### Abstract

Nepal, renowned for its rich historical, cultural, and ecological diversity, holds immense potential for the tourism industry. The nation's Indigenous Knowledge Systems (IKS), encompassing both tangible and intangible resources, form the bedrock of its tourism assets. Ancient engineering practices, rooted in the IKS, have contributed to the development of remarkable historical artifacts and structures that continue to attract visitors. However, despite the diverse range of tourism products available, the contemporary generations often overlook the significance of these inherited resources. This study examines the role of the IKS in modern tourism through a qualitative research approach, using thematic analysis integrated with narrative interpretation as its core methodology. Thematic analysis was facilitated by MAXQDA software, incorporating the students' perceptions and insights from secondary literature. The findings underscore the critical role of the IKS in preserving and promoting Nepal's cultural and historical identity. Students advocate for tourism strategies that prioritize community participation, respect for indigenous knowledge, and encourage sustainable practices. These strategies align with global trends emphasizing authenticity and local engagement as key factors for long-term success in tourism development. The study underscores the need for future research to develop actionable frameworks for integrating the IKS into tourism policy and management. By leveraging traditional wisdom and fostering its revitalization, Nepal can create unique tourism experiences while ensuring the conservation of its invaluable heritage for future generations.

**Keywords:** community participation, heritage, Indigenous Knowledge Systems (IKS), sustainability, tourism

### Introduction

Tourism plays a vital role in local communities, particularly in knowledge management and the preservation of indigenous knowledge. Various stakeholders, including students, researchers and government contribute meaningfully to the tourism sector (Gautam & Thapa, 2023). Young travelers, especially students approaching maturity, represent a growing segment of the tourism industry, making their travel behavior and perspectives significant for understanding contemporary tourism dynamics (Olszewski-Strzyżowski, Pasek, & Lipowski, 2022). Researchers in the tourism sector are increasingly engaging with participatory approaches that provide fresh academic insights and contribute to the sustainable development of tourism.

Indigenous Knowledge Systems (IKS) represent a wealth of cultural wisdom accumulated through centuries of trial and error. Rooted in cultural traditions, the IKS shapes the identity of indigenous communities and influence their perspectives on nature, heritage, and

spirituality (Agrawal, 1995). Nepal, often regarded as a cultural paradise, exemplifies the intersection of tourism and indigenous knowledge. In Nepalese Hindu traditions, cows symbolize Goddess Laxmi, representing prosperity, while dogs are revered as the sacred vehicle of Bhairab (Gautam, 2023). However, perspectives on indigenous knowledge vary across different caste, ethnic, and religious groups, including Muslims and other communities (Agrawal, 1995). Despite its rich heritage, the IKS is often undervalued in modern discourse, yet it remains a crucial element of global cultural heritage (Shrestha et al., 2024). These knowledge systems are not only aesthetic representations of the past but also functional assets for contemporary tourism and cultural preservation.

Tourism and culture are interlinked at both macro and micro levels, where cultural expressions attract tourism, while tourism influences the preservation, promotion, or transformation of cultural practices. However, their core objectives often diverge—tourism focuses on economic growth and visitor experience, whereas culture emphasizes identity, continuity, and heritage preservation (Richards, 2018). This tension can lead to either mutual reinforcement or conflict, depending on how tourism engages with local cultural contexts. Culture, as an intangible tourism product, plays a crucial role in shaping economic and social attributes within tourist destinations (Nega et al., 2021). The documentation of cultural heritage, often based on ancient engineering principles, serves as a medium for preserving and promoting traditional knowledge. Historical archaeological sites stand as testaments to indigenous ingenuity, providing opportunities to integrate traditional architectural models into modern tourism development (Ahmad, 2006; Gautam & Thapa, 2023).

The KIS offers an inclusive framework for integrating native and historical perspectives into decision-making processes across multiple sectors, including tourism (Anderson, 2022). The IKS contributes to socio-cultural and economic development, as well as spiritual and social dimensions of tourism (Department of Science and Technology, n.d.). The rise of the IKS movement has reinforced the importance of traditional identity in tourism, leading to the increased recognition and utilization of indigenous knowledge in managing touristic resources (Butler, 2021). Moreover, traditional governance structures and Indigenous rights play a crucial role in shaping community-driven tourism models (Jackson, 2025).

## Methodology

The methodological framework of this study began with a thematic analysis of relevant perspectives, which was subsequently followed by a review of the IKS. Ogegbo and Ramnarain (2024) reflect the IKS practices in knowledge system with the integration of pedagogical perspectives. The integration of these two processes resulted in a comprehensive synthesis that informed the foundation of the research. To supplement this groundwork, primary data collection was conducted to provide further depth and context. The study adopts a qualitative research design, leveraging literature reviews and students' perceptions to structure the data and insights presented. Specifically, study explores and analyzes the perspectives of various stakeholders engaged in indigenous tourism initiatives (Shrestha et al., 2024). The qualitative design served as the cornerstone of the research approach, enabling the authors to delve deeply into subjective experiences and interpretations. Primary data were collected from twenty-two recent graduates of the Public Administration Campus at Tribhuvan University. These respondents participated in the study through a semi-structured guideline, which was distributed via email.

Inter alia, the data collection process was based on an ethical way because all respondents were informed that they had the right to not take part. A total of 28 guidelines were sent, and 22 were responded to, so bias was minimized as possible. For research, understanding bias is important for several reasons (Smith & Noble, 2025). The respondents were the students of the prime researcher, but by the date of data collection, they were past students (graduated), and all of them were personally very comfortable exchanging information and knowledge. Careful participation with respondents is a more ethical and flexible way to minimize bias. The data analysis process employed thematic analysis combined with narrative interpretation to extract nuanced meanings and insights. This analysis was conducted using MAXQDA software, which facilitated efficient organization and interpretation of the data.

## Findings and analysis

This research aims to uncover hidden truths and novel knowledge, as emphasized by Kothari (2004), who underscores the importance of exploring uncharted domains in academic inquiry. Within the context of Nepal, this study seeks to provide new insights into the relationship between tourism and IKS.

While narrative analysis has been previously employed in tourism research, its application remains relatively limited, particularly in exploring the specific forms of narrative analysis outlined by tourism scholars (Mura & Sharif, 2016). Therefore, this article adopts an exploratory research design, characterized by a focus on uncovering new dimensions and patterns in tourism and IKS. By the conclusion of the study, the article's approach transitions to an exploratory-cum-descriptive framework, aiming to provide both innovative insights and a comprehensive understanding of the phenomena under investigation.

## Demographic interpretation of participants

This study conducted In-Depth Interview (IDI) with 22 participants. The average age of participants was approximately 24.5 years, most of them were between 22-27 years old. The most frequently occurring age was 24 years. In terms of gender distribution, the male participants were (14) and female participants were (8), with males making up about 64% of the sample and females around 36%. Regarding religion, the majority of participants (86%) were identified as Hindu, while one participants of Buddhist, and another had not specified their religious affiliation.

## Understanding of the IKS

Students in the study recognize IKS as a repository of traditional wisdom passed down through generations, deeply intertwined with environmental, spiritual, and cultural practices. One participant noted, "indigenous knowledge is like a living library, constantly evolving and adapting to nature and society" (Participant 3). Figure 1 represents the terminologies used by the participants while discussing on IKS. Scholars such as Battiste (2002) emphasize that IKS embodies holistic, contextual, and community-driven knowledge systems that differ from the compartmentalized nature of Western epistemologies.

**Figure 1**

*Word cloud representing the most used terminologies in defining the IKS*



*Note:*

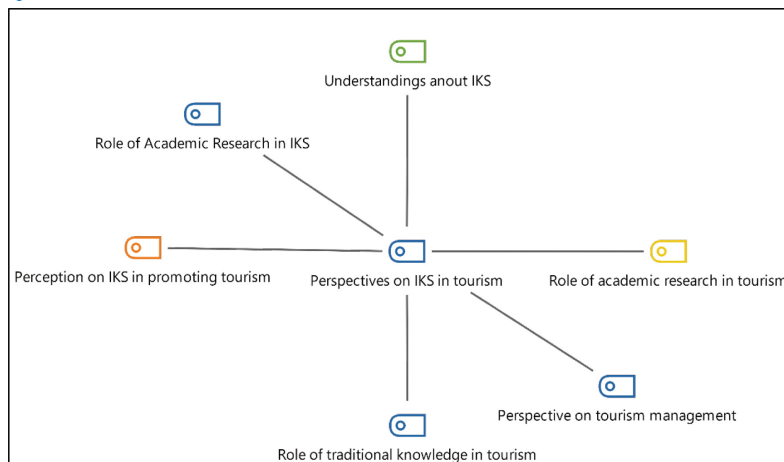
*The picture is generated from MAXQDA based on the research theme*

Participants acknowledged the coexistence of practical wisdom and superstitions within IKS. For example, in Nepal, the "Guthi" system: a socio-religious trust that plays a crucial role in preserving cultural heritage, yet some respondents viewed certain ritualistic traditions as outdated. According to Berkes (2018), IKS provides a framework for sustainability, but its value depends on how it is integrated into contemporary practices.

As seen in Figure 2, Participants emphasized the role of IKS, traditional knowledge and academic research in tourism promotion. Further, deepen understanding on IKS and tourism management reinforces the quality of hospitality and services which is interlinked with the overall image of states tourism sector.

**Figure 2**

*Relationship between themes*



*Source: MAXQDA*

*The connections between the themes in the respondents' responses are depicted in this image.*

## Perspectives on tourism management

Tourism management is perceived as a multidisciplinary field encompassing strategic planning, sustainability, hospitality, and cultural preservation. One participant described it as "a balancing act between economic gain and cultural respect" (Participant 7). Hall and Page (2014) assert that successful tourism management requires integrating local cultural values with global tourism trends to ensure responsible and ethical development.

A strong theme emerging from the discussions was the necessity of integrating IKS into tourism management. As another participant emphasized, "tourism should not be about showcasing cultures as museum pieces but about creating meaningful engagements with living traditions" (Participant 10). This aligns with Smith's (2016) concept of cultural sustainability, which argues that tourism must serve as a means to empower indigenous communities rather than commodify their traditions.

## Role of academic research in tourism

Students emphasized the role of academic research in bridging the gap between IKS and tourism. Research was metaphorically described as a "GPS that helps navigate cultural tourism while avoiding ethical pitfalls" (Participant 5). Scholars like Ryan and Aicken (2010) highlight the importance of ethnographic research in ensuring that tourism development does not exploit indigenous knowledge but rather fosters mutual benefits for communities and stakeholders.

However, concerns were raised about extractive research practices. Some students expressed scepticism about academic studies that treat indigenous communities as subjects rather than partners. This critique is echoed in Smith's (1999) *Decolonizing Methodologies*, which warns against the appropriation of indigenous knowledge without proper recognition and benefit-sharing.

## Interpretation of tourism management course

While students generally appreciated the curriculum's focus on strategic planning and policy-making, some felt it remained too theoretical. A participant remarked, "we learn about sustainability in books, but we rarely engage with the indigenous communities who practice it" (Participant 12). Weaver (2011) suggests that tourism education should incorporate experiential learning, allowing students to interact with local knowledge holders. Traditional systems, despite their sustainability potential, are often undervalued in formal tourism education. According to Sharma (2020), integrating IKS into tourism courses could enhance students' understanding of sustainability by providing real-world applications of ecological and cultural knowledge.

## Role of traditional systems in tourism

Nepal's diverse traditional systems: rituals, festivals, hospitality customs, and community networks are seen as key assets for tourism. The philosophy of 'Atithi Devo Bhava' (Guest is God) remains central to Nepalese hospitality. A student observed, "When tourists stay in village homestays, they don't just visit Nepal; they experience it" (Participant 14). Research by Reisinger (2009) suggests that authentic cultural experiences are among the most sought-after aspects of tourism, reinforcing the economic and social value of traditional practices.

## Perception of the IKS in promoting tourism

Students strongly believe that IKS is crucial for differentiating Nepal's tourism industry from travel experiences. A participant shared, "our medicinal plants, festivals, and crafts offer something unique that modern tourism cannot replicate" (Participant 8). Berkes (2012) supports this claim, arguing that indigenous ecological knowledge can play a significant role in sustainable tourism by promoting conservation-oriented travel.

However, students also raised concerns about over-commercialization. One remarked, "when traditions become performances for tourists, they lose their meaning" (Participant 15). This aligns with Heilman & MacCannell's (1977) critique of staged authenticity, where cultural experiences are often adapted to meet tourist expectations, sometimes at the cost of their original significance.

## The IKS in tourism development

Many participants argued that Nepal has long benefited from indigenous tourism, attracting scholars, researchers, and travelers interested in its cultural and spiritual heritage. A participant highlighted, "before global tourism trends, pilgrims, traders, and researchers came to Nepal to experience its knowledge systems" (Participant 6). Hall & Smith (2000) note that heritage tourism is deeply rooted in indigenous traditions, and its sustainable management requires collaboration between communities and policymakers. Participants also noted the role of government policies and the Nepalese diaspora in promoting the IKS-based tourism. Cultural tourism accounts for a significant portion of Nepal's tourism revenue, emphasizing the need for policies that support indigenous-led initiatives (Kandel, 2011).

## Discussion

Nepal's cultural and ecological richness offers a compelling context to explore the integration of the IKS into tourism. The findings of this study underscore how it serves not merely as a cultural backdrop for tourism but as an active, living force that shapes the identity, sustainability, and resilience of the tourism sector in Nepal. This section critically evaluates the intersection of the IKS with tourism, addresses theoretical insights from contemporary literature, and reflects on emerging challenges such as commodification, sustainability, and epistemic justice.

Participants viewed the IKS as a "living library" (Participant 3), a term that resonates with scholars like Battiste (2002), who emphasizes that Indigenous knowledge is not static but fluid, adapting to socio-environmental contexts. Unlike compartmentalized Western epistemologies, the IKS in Nepal holistically integrates spiritual, ecological, medicinal, and ethical dimensions. This multidimensionality positions the IKS as an invaluable framework for sustainable tourism.

One of the most illustrative examples of IKS in Nepal is the "Guthi" system—a socio-religious institution that manages rituals, architecture, land, and communal responsibilities. While some participants viewed the Guthi as outdated, others emphasized its role in preserving cultural identity. As Berkes (2018) argues, Indigenous institutions often carry embedded sustainability practices, with the capacity for adaptation. The Guthi system, therefore, can be reinterpreted in modern tourism as a community-based model for managing cultural heritage and rituals in a participatory manner.



Nepal's demographic complexity—with over 142 caste and ethnic groups and 122 languages (National Statistics Office, 2023; Gautam, 2023)—creates a unique tourism proposition. Rather than homogenized or mass-market tourism, Nepal offers layered cultural experiences rooted in localized knowledge systems. From medicinal plant knowledge among the Tamang to intricate Tharu crafts or the agrarian calendars followed by the Newars, this cultural depth allows Nepal to offer what MacCannell (1976) calls “authentic experiences” in contrast to artificial “staged authenticity.” The differentiation of regional traditions—if framed ethically—can enhance the uniqueness of Nepal's tourism branding while resisting cultural flattening.

The integration of the IKS into tourism management was a recurrent theme among participants. As Participant 7 described, “tourism requires a balancing act between economic gain and cultural respect”. This insight aligns with Hall and Page's (2014) framework that successful tourism models must weave together local cultural systems and global market dynamics. The IKS can serve as a bridge between these poles, offering culturally grounded solutions to modern challenges, including environmental degradation, cultural loss, and community disempowerment.

Yet, a core tension emerges around the commodification of indigenous traditions. As tourism demand grows, rituals and festivals risk becoming performative rather than meaningful. This mirrors concerns raised by MacCannell's (1976) critique of “staged authenticity”, wherein cultural practices are modified to meet tourist expectations, thus eroding their original significance. For example, while the Bisket Jatra festival is a major tourist attraction, some local practitioners worry that its ritualistic meaning is being diluted in favor of spectacle. Ensuring that these events remain rooted in their cultural contexts requires both regulatory frameworks and community stewardship.

The study further illuminates how the IKS contributes to sustainability—not just culturally, but environmentally and economically. Traditional architectural practices such as the Newar system of earthquake-resistant design use local materials and reflect a profound understanding of environmental adaptation. These methods, if scaled through policy and tourism infrastructure, can serve as models of ecological resilience. Similarly, Nepal's ethnobotanical traditions—such as herbal treatments and sacred groves—can be integrated into wellness and eco-tourism, two fast-growing segments of the global travel market (Berkes, 2012).

Participants also discussed the role of academic research in navigating the ethical dimensions of cultural tourism. As Participant 5 aptly stated, “academic research is like a GPS—it helps us navigate but shouldn't replace local knowledge”. This echoes Tuhiwai Smith's (1999) critique in *Decolonizing Methodologies*, which warns against extractive research practices that treat indigenous communities as data sources rather than knowledge partners. In Nepal, many studies on tourism have disproportionately benefited researchers while sidelining community voices. To redress this imbalance, research institutions must adopt participatory approaches that include benefit-sharing mechanisms and co-authorship.

In this regard, experiential learning models can bridge the gap between academia and community knowledge. As Weaver (2011) notes, embedding students in field-based ethnographic learning helps them understand the lived realities of the IKS rather than approaching it abstractly. Such models can also facilitate community-led tourism innovations that draw upon deep-rooted cultural knowledge, rather than externally imposed solutions. Integrating the IKS into tourism curricula, as suggested by Sharma (2020), can thus produce

more grounded tourism professionals capable of implementing culturally sensitive and sustainable policies.

Nepalese hospitality itself is a reflection of the IKS. The principle of “Atithi Devo Bhava” (Guest is God) underlies the experience of many homestays and village visits. Tourists are not merely customers but are treated as temporary family members, leading to immersive cultural exchanges. Reisinger (2009) highlights that such authentic, person-to-person experiences are becoming increasingly valuable in the tourism economy—not only enhancing visitor satisfaction but also ensuring that economic gains are retained locally.

Heritage tourism continues to be a significant pillar of Nepal’s tourism economy, built on centuries of pilgrimage, trade, and cross-cultural exchange. From the spiritual routes of Pashupatinath and Muktinath to the centuries-old Tharu settlements and Newar urban centers, heritage tourism is inseparable from the IKS. As Hall and Smith (2000) note, the historical foundation of tourism in many parts of the Global South rests not on leisure but on knowledge-seeking and spiritual quests. This alternative genealogy of tourism should be recognized and leveraged to distinguish Nepal’s tourism identity globally.

Despite these strengths, the commercialization of indigenous culture remains fraught. The study reveals several threats, including over-tourism in sacred sites, erosion of traditional practices due to urban migration, and the spread of consumerist aesthetics that marginalize local art forms. Policymaking must confront these issues through both protective regulation and supportive measures for indigenous communities. Government tourism boards and the Nepalese diaspora play a crucial role in international promotion, but their narratives must be rooted in community realities rather than idealized projections.

Finally, the path forward for IKS-based tourism lies in indigenous leadership. Cultural sovereignty entails allowing local communities to determine how their traditions are shared, represented, and monetized. Whether through cooperatives, community trusts, or participatory councils, mechanisms must ensure that benefits from tourism are not only equitable but also reinforce cultural pride and transmission.

## Conclusion

This study underscores the pivotal role of the IKS in shaping sustainable tourism practices in Nepal. Participants recognize the immense value of integrating the IKS into tourism management, policy-making, and academic research, highlighting its potential to promote ethical tourism and support the preservation of indigenous identities. The historical artifacts and practices derived from IKS embody not only cultural heritage but also innovative approaches to resource management, passed down through generations. However, the study also draws attention to the risks of over-commercialization and extractive research, which could compromise the authenticity and sustainability of these systems. Participants emphasize the necessity of strategies that prioritize community engagement, respect indigenous knowledge, and foster meaningful cultural exchanges. These priorities resonate with global trends in sustainable tourism, where local participation and authentic experiences are pivotal to long-term success.

The findings highlight the need for future research to explore actionable strategies for revitalizing the IKS within Nepal's tourism industry. By leveraging the rich repository of indigenous knowledge, both tangible and intangible cultural assets can be transformed into



unique tourism products that promote economic and social well-being. Moreover, the integration of the IKS into hospitality studies and tourism management has the potential to generate new knowledge and insights while preserving invaluable historical legacies. Study highlight the need for a balanced approach to tourism development: one that safeguards indigenous heritage, ensures inclusivity, and promotes sustainable practices for future generations. Through collaborative efforts, Nepal can harness the power of the IKS to enrich its tourism landscape while preserving its cultural and historical essence.

## Acknowledgements

The prime author is conducting research in the areas of homestay and tourism governance. The theme of this paper is based on the prime author's PhD research in Public Administration at Tribhuvan University. The supervisor/s, respondents, and other concerned individuals are gratefully acknowledged.

•

## References

- Agrawal, A. (1995). Dismantling the divide between indigenous and scientific knowledge. *Development and Change*, 26(3), 413–439. <https://doi.org/10.1111/j.1467-7660.1995.tb00560.x>
- Ahmad, Y. (2006). The scope and definitions of heritage: From tangible to intangible. *International Journal of Heritage Studies*, 12(3), 292–300. <https://doi.org/10.1080/13527250600604639>
- Anderson, E. (2022). The blending of indigenous and non-indigenous knowledge as applied to tourism development and recovery. *Travel and Tourism Research Association: Advancing Tourism Research Globally*. 9. <https://scholarworks.umass.edu/ttra/2022/researchabstract/9>
- Battiste, M. (2002). *Indigenous knowledge and pedagogy in first nations education: A literature review with recommendations*. Indian and Northern Affairs.
- Bennett, L., Dahal, D. R., & Govindasamy, P. (2008). *Caste, ethnic and regional identity in Nepal: Further analysis of the 2006 Nepal demographic and health survey*. Macro International Inc.
- Berkes, F. (2012). *Sacred ecology: Traditional ecological knowledge and resource management*. Routledge.
- Berkes, F. (2018). *Navigating social–ecological systems: Building resilience for complexity and change*. Cambridge University Press.
- Butler, R. (2021). Research on tourism, indigenous peoples and economic development: A missing component. *Land*. 10(12):1329. <https://doi.org/10.3390/land10121329>
- Department of Science and Technology (n.d). *Indigenous knowledge system*. Republic of South Africa.
- Gautam, S. (2023). Multilayer analysis approach in tourism administration in Nepal. *Innovative Research Journal*, 2(2), 134–146. <https://doi.org/10.3126/irj.v2i2.56164>
- Gautam, S., & Thapa, A. (2023). Stakeholder synergies for enhancing community-based tourism development. *Journal of Tourism and Himalayan Adventures*, 5(01), 81–90. <https://doi.org/10.3126/jtha.v5i01.56193>
- Hall, C. M., & Page, S. J. (2014). *The geography of tourism and recreation: Environment, place, and space*. Routledge.
- Hall, T. D., & Smith, L. T. (2000). Decolonizing methodologies: Research and indigenous peoples. *Contemporary Sociology*, 29(3), 567. <https://doi.org/10.2307/2653993>

- Heilman, S. C., & MacCannell, D. (1977). The tourist: A new theory of the leisure class. *Social Forces: A Scientific Medium of Social Study and Interpretation*, 55(4), 1104. <https://doi.org/10.2307/2577593>
- Jackson, L. A. (2025). Community-based tourism: A catalyst for achieving the United Nations Sustainable Development Goals One and Eight. *Tourism and Hospitality*, 6(1), 1–20. <https://doi.org/10.3390/tourhosp6010029>
- Kandel, T. P. (2011). *Tourism and impacts on traditional culture: A case study of Sirubari Village*. MPhil thesis submitted to the University of Tromsø Norway
- Kothari, C. S (2004). *Research methodology: Methods & techniques*. New Age International Limited, Publisher.
- MacCannell, D. (1976). *The tourist: A new theory of the leisure class*. Schocken Books.
- Mura, P., & Sharif, S. P. (2016). Narrative analysis in tourism: A critical review. *Scandinavian Journal of Hospitality and Tourism*, 17(2), 194–207. <https://doi.org/10.1080/15022250.2016.1227276>
- National Statistics Office. (2023). *National population and housing census 2021: National report on caste/ethnicity, language & religion*. National Statistics Office.
- Nega, D., Kindu, A., & K, B. (2021). Investigating the role of indigenous cultural musical instruments for rural tourism development. *Innovations*, 66. 1113-11130
- Ogegbo, A. A., & Ramnarain, U. (2024). A systematic review of pedagogical practices for integrating indigenous knowledge systems in science teaching. *African Journal of Research in Mathematics, Science and Technology Education*, 28(3), 343–361. <https://doi.org/10.1080/18117295.2024.2374133>
- Olszewski-Strzyżowski, D. J., Pasek, M., & Lipowski, M. (2022). Perspectives for tourism development in the post-pandemic period in the opinions of university students. *Sustainability*, 14(24), 16833. <https://doi.org/10.3390/su142416833>
- Reisinger, Y. (2009) *International tourism: Culture and behaviors*. Betterworth, Oxford.
- Richards, G. (2018). Cultural tourism: A review of recent research and trends. *Journal of Hospitality and Tourism Management*, 36, 12–21. <https://doi.org/10.1016/j.jhtm.2018.03.005>
- Ryan, C., & Aicken, M. (2010). *Indigenous tourism: The commodification and management of culture*. Elsevier.
- Sharma, B. (2020). *Integrating indigenous knowledge into tourism education: A Nepalese perspective*. Kathmandu University Press.
- Shrestha, R. K., L’Espoir Decosta, J. N. P., & Whitford, M. (2024). Indigenous knowledge systems and socio-cultural values for sustainable tourism development: Insights from Indigenous Newars of Nepal. *Journal of Sustainable Tourism*, 33(1), 143–167. <https://doi.org/10.1080/09669582.2024.2316298>
- Smith, J., & Noble, H. (2025). Understanding sources of bias in research. *Evidence-Based Nursing*. Advance online publication. <https://doi.org/10.1136/ebnurs-2024-104231>
- Smith, L. T. (1999). *Decolonizing methodologies: Research and indigenous peoples*. Zed Books.
- Weaver, D. (2011). *Sustainable tourism: Theory and practice*. Routledge.