Disaster Recovery Annotated Bibliography - Culture

This document was developed to provide information on the state of knowledge on disaster recovery. This document includes a list of articles collected in the Fall of 2018. To obtain relevant articles, a list of keywords was used to search Google Scholar and University Library Databases. These keywords were: “community disaster recovery”, disaster recovery”, “post recovery planning” “pre disaster planning”, and “national planning recovery”. An additional search of academic journals that are related to the planning field was then undertaken to ensure that articles from these journals were not overlooked. These journals included: Journal of the American Planning Association, Journal of Planning Education and Research, Applied Geography, Land Use Policy, Environment and Planning A, Planning Theory, Progress in Planning. After collecting articles, each article was then systematically reviewed to ensure relevance. The articles needed to address community level recovery (including issues related to housing, economic, infrastructure, planning, etc.) or note issues that affect recovery outcomes (e.g., differences in housing outcomes for rental versus owned housing). Next, we reviewed the reference list of identified articles to determine if any articles had been missed in the initial collection process. If there were additional articles that were missed, we collected the information and searched for the title of the article. After processing each article, the articles were than compiled into the Zotero software.

The Zotero bibliographic database is open to the public to view at:
https://www.zotero.org/groups/2278263/recoveryguidancetamu/items

Culture
Articles that address cultural differences in recovery.


Objective. Disasters are a regular occurrence throughout the world. Whether all eligible victims of a catastrophe receive similar amounts of aid from governments and donors following a crisis remains an open question. Methods. I use data on 62 similarly damaged inland fishing villages in five districts of southeastern India following the 2004 Indian Ocean tsunami to measure the causal influence of caste, location, wealth, and bridging social capital on the receipt of aid. Using two-limit tobit and negative binomial models, I investigate the factors that influence the time spent in refugee camps, receipt of an initial aid packet, and receipt of 4,000 rupees. Results. Caste, family status, and wealth proved to be powerful predictors of beneficiaries and nonbeneficiaries during the aid process. Conclusion. While many scholars and practitioners envision aid distribution as primarily a technocratic process, this research shows that discrimination and financial resources strongly affect the flow of disaster aid.
This paper examines how social capital aids in post-disaster community recovery and redevelopment. While previous studies on social capital and post-disaster recovery have tended to focus on social networks as a source of necessary assistance, the primary focus of this study is on how social capital in the form of collective narratives affects post-disaster recovery. We argue that collective narratives can shape the recovery strategies that individuals adopt. To illustrate this we examine the post-Katrina recovery efforts in St. Bernard Parish, an area devastated by flooding and significant environmental damage. In particular, we focus on the shared narrative that dominated qualitative interview data collected in St. Bernard, namely, its shared identity as a close-knit, family-oriented community comprised of hard workers. This narrative led community members to adopt a strategy that emphasized self-reliance.

This article examines the downsides of social capital (networks of citizens) for women affected by disasters, an issue little understood in the public administration literature. Studying this issue is important due to women’s unique vulnerabilities and resilience in the face of disasters. Based on the case study of the epicenter of the August 17, 1999, earthquake in Turkey (in-depth interviews, participatory site observation, a focus group, and review of secondary sources), this article suggests that despite its benefits, social capital has its downsides. It helps perpetuate gender-based assumptions and could put women in conflict with the state authorities.
The present paper examines the local community’s support for the post-tsunami recovery of two affected places in India: one a tourist destination and the other an agrarian village. The investigation begins with the proposition that social capital is a vital influence upon local communities’ willingness to support tsunami recovery efforts. The underlying assumption was that the resident community at the agrarian village with its rich social capital and tradition of community activities would proactively participate in the reconstruction program and thereby make a speedier and more meaningful recovery than the resident community at the tourist destination. However, an empirical survey conducted to prove this point provided us with contradictory results: the survey revealed no significant difference in the levels of social capital across the communities. Consequently, the researchers carried out a focus group discussion with the locals at the tourist destination. The interesting conclusion is that it is probably the richness of the very same social capital that provoked local participation at the agrarian village and eliminated it at the tourist destination.

Unlike housing, heritage is rarely prioritized in recovery planning, especially when the site subject to preservation was abandoned even before the disaster occurred. The fact that the preservation of indigenous architecture and landscapes is sometimes a necessity for those who cherish place attachments is often ignored; moreover, the fact that such preservation may provide an alternative path to socioeconomic community recovery is also often overlooked. Based on a case study of an old settlement of the Kucapungane (Rukai) people in Taiwan, who experienced a forced relocation driven by the 2009 Typhoon Morakot, this paper illustrates how a failed project of heritage preservation is regaining momentum and presenting new opportunities for alternative community development. In 2015, the old settlement of Kucapungane was listed as an endangered monument by the World Monuments Fund; this scaled up the discussion on heritage in the shadow of disaster. This longitudinal study argues that heritage preservation serves as a link connecting the past and the future, through which communities have a better chance to orient themselves in navigating displacement and participating in postdisaster recovery.

Social capital and leadership are critical in mobilizing collective actions to promote community and individual recovery after a natural disaster. Transformation to a better situation post-disaster, not just returning to a previous state, reflects the growing emphasis on disaster as a catalyst for change. To facilitate transformative change, the development focus at the core of this approach emphasizes empowerment through local governments and domestic civil society organizations working in the “bottom up” participatory mode to enhance the resilience of vulnerable population groups. Poverty reduction and disaster risk reduction are interlinked. However, the research literature on disasters pays least attention to socially created vulnerabilities. They are ignored because of the difficulty in developing agreement on theory, and prioritizing issues quantifying them. This article investigates the impact of the cultural contexts in Myanmar and Taiwan on disaster recovery and reconstruction plans for specific
disaster events in which vulnerable population groups respond to different risk governance frameworks and suggests a foundation for developing a cross-cultural, all-hazards approach to understanding the relationship between resilience and recovery in the context of large-scale Asian disasters.


The purpose of this paper is to discuss the local wisdom-based recovery model that has been applied in the Bantul district, Yogyakarta, Indonesia following the 2006 earthquake. This recovery model might appropriately be implemented in any type of local government in developing countries which have strong local culture characteristics. Design/methodology/approach – This research is an exploratory case study which concentrates on the Bantul district. Data were gathered in two categories: primary data and secondary data. Primary data were collected through in-depth interviews. Secondary data were collected from related document such as articles, books, web sites or government and NGO reports. Findings – Bantul is a small district in the province of Yogyakarta Special region, Indonesia, and is known to be a highly urbanized area, poverty-stricken and lacking in funds, and with a limited capability to manage a disaster. However, the two years of recovery has resulted in “reimaging” this district as a well-planned area with a correctly targeted development strategy. The results of the recovery phase were satisfactory. The recovery efforts paid due respect to the high quality of existing local cultures and popular wisdom. Principally, it is the people themselves who should decide how to rebuild their houses. Local government has only provided assistance for earthquake-resistant houses and has supported basic housing needs. Originality/value – This paper presents lessons learnt from local government in a developing country in dealing with a recovery process based on local community wisdom.


Voice—understood as the ability to give an account of oneself and participate in social processes—is increasingly recognized as significant for humanitarian action and disaster recovery. Giving disaster-affected people the opportunity to make their voices heard has the potential to democratize humanitarianism and correct the power asymmetries on which it is based. Humanitarian agencies have embraced interactive communication technologies as tools for voice and participation. Drawing on a yearlong ethnography with communities affected by super-Typhoon Haiyan in the Philippines, this article assesses the potential of new communication technologies for voice. Our findings highlight a disconnect between assumptions about technology present in humanitarian policies and the actual uses of technology by affected populations. The article traces the factors that facilitate, or hinder, participation and finds that communication technologies enable voice only if other parameters, such as a strong civil society, are present. Further, we observe that opportunities for voice are stratified, mapping onto existing social inequalities.


The relationship between development and religion is an uneasy one. Since the invention of modernisation theory in the 1950s religion has been marginalised—seen as something that would fade as
secularisation increased. Although this has not occurred, religion is still considered a taboo subject which falls outside the gamut of development, despite the religiosity of many faith-based development organisations, donors, and recipient communities. In this paper I emphasise the importance of religion to development by tracing religious influences within transnational development networks operating in Aceh, Indonesia, after the 2004 Boxing Day tsunami. Religious influences are analysed amongst donor communities in Australia and New Zealand/Aotearoa; within the activities of religious NGOs in Aceh; amongst recipient communities; and in the physical landscape of Aceh, where the rebuilding of sacred spaces has been slow and difficult. It is argued that the current approach to religion within development, and much development research, is outdated and inappropriate, reflecting and enforcing particular Western divisions between church and state. For more effective aid which attends to local concerns and priorities, transnational development networks need to acknowledge, incorporate, and involve religious spaces and institutions rather than continue to promote a culture of secularism.


Purpose - This paper aims to focus on the relationship between the people’s perception of livelihood recovery and micro-social capital to seek more effective disaster support at the community level.

Design/methodology/approach - The household survey was conducted for a randomly selected total of 190 households in two divisions of the Ampara District of the Eastern Province, Sri Lanka. The quantitative analysis design captured the extent to which both cognitive and structural social capital factors prescribe people’s overall perceptions of livelihood recovery. Findings - The factors which best prescribe people’s perceptions of livelihood recovery are formal network in the community, and leadership and trustship of community-based organizations. The negative coefficient for newly established community-based non-governmental organizations (NGOs) after the tsunami assumed a serious aspect of “élite capture”, which implies a dark side of collective action with semi-forced participation. Participatory design process in the organizations was another negative factor for livelihood recovery. Research limitations/implications - Further research should consider influencing factors related to religious organizations and conflict issues in the area. Practical implications - Disaster support for livelihood recovery at the community level needs serious consideration about social factors and power structure of the community, and careful design of a participatory approach to reduce the risk of “élite capture”. Originality/value - The research facilitated a quantitative analysis on social capital and livelihood recovery, which may be quite rare, and highlights the issue of effectiveness of disaster support at the community level.


Researchers argue that social networks based on shared values, trust, and norms can facilitate collective action, and such social capital increases the ability of communities to recover after a disaster, implying that the presence of social capital ensures collective community action after a disaster and enables recovery. Drawing from comparative case studies of Bhuj and Bachhau, urban centres impacted by the 2001 Gujarat earthquake in India, this study presents a nuanced view of the role of social capital during post-disaster recovery. It argues that it is important to consider community contexts that are inherent to the amount of social capital available and the use of resources through social networks. The study demonstrates that strong internal bonds based on mutual trust did not necessarily lead to collective action
for post-disaster housing recovery among communities in Bhuj and Bachhau. Moreover, the amount of
social capital available through bonding networks differed among communities, depending upon their
pre-disaster networks and the resources embedded in them. The study findings expand upon the role of
social capital during disaster recovery; in particular, they contribute to public policy debates on the ability
of communities to engage in collective action to meet post-disaster housing needs.

Nguyen, M. T., & Salvesen, D. (2014). Disaster Recovery Among Multiethnic Immigrants: A Case Study
of Southeast Asians in Bayou La Batre (AL) After Hurricane Katrina. *Journal of the American Planning
Association, 80*(4), 385–396. [https://doi.org/10.1080/01944363.2014.986497](https://doi.org/10.1080/01944363.2014.986497)

Problem, research strategy, and findings: Immigrants suffer disproportionately from disasters because
they have limited capacity to prepare for, respond to, or recover from a disaster. Unfortunately, planners
and emergency managers are often inadequately trained or educated about the unique sociocultural needs
and assets among immigrant groups. Hurricane Katrina exposed challenges to long-term recovery among
Southeast Asian immigrants in Bayou La Batre (AL). We employ qualitative research methods, including
in-depth interviews, focus groups with immigrants, and site visits, to better understand the barriers to
disaster recovery and to inform local, state, federal, and nongovernmental agencies on how to better
prepare disaster plans that would improve disaster recovery for multiethnic, multicultural, immigrant
populations. We find four significant categories of sociocultural barriers to disaster recovery for Southeast
Asian immigrants in Bayou La Batre: 1) language, literacy, and communication; 2) cultural differences in
help-seeking; 3) inability to navigate the disaster recovery bureaucracy; and 4) and lack of leadership.
Despite these barriers to recovery, immigrant groups can also teach us about resiliency in the face of
disaster. The levels of trust, cooperation, and collaboration within the ethnic immigrant community help
to buffer the damaging effects during the response and recovery period. Takeaway for practice: Our study
reveals that cultural competency among staff members engaged in preparedness, response, and recovery is
essential for an effective disaster recovery process. Furthermore, engaging immigrant groups in long-term
recovery requires trust and relationship building prior to a disaster. In doing so, more culturally
appropriate and effective disaster recovery plans can be developed.

Quarantelli, E. L. (1999). *The disaster recovery process: What we know and do not know from research*
(p. 19). Newark, DE: Disaster Research Center, University of Delaware. [http://dspace.udel.edu/handle/19716/309](http://dspace.udel.edu/handle/19716/309)

We discuss five general topics. First, there are various referents for the term “recovery.” We note that
what seems a simple enough term or word, namely “recovery” covers a variety of very complex activities
that need to be addressed in any practical and/or theoretical discussion about the issue. What a process is
called, can make a significant difference in consequences. Second, we consider the policy implications of
what might constitute success or failure in disaster recovery. These are related to the goals and levels of
recovery, the size of the recovering unit, different perspectives on the process, the secondary or ripple
effects of disasters on recovery, and differences in recovery in disasters compared to catastrophes. Third,
we highlight and summarize ten general themes from the research literature about what is known about
those individuals and households who are assisted in the recovery effort after disasters. There are
substantial differences regarding, for instance, the sources of aid, the kinds of help provided, and the
effects of the assistance given to victims in the recovery process. Fourth, we discuss what the research
literature says about those who give or provide disaster assistance to individuals and households in the
aftermath of a disaster. The givers or providers, usually organizations, have more complex problems than
usually is recognized. Fifth, we note two poorly studied questions. How do different cultural values affect
the process (as illustrated by corruption)? What role do political considerations play in the process? These and other factors suggest some of the limits of the observations we have drawn from the existing research base.