

The background image shows a tropical village scene. In the foreground, there are several tall palm trees with large fronds. In the middle ground, there is a building that appears to be in a state of disrepair or damage, with some of its structure missing or crumbling. The sky is bright and blue with scattered white clouds. The overall atmosphere is one of a rural, tropical setting that has been affected by a disaster.

“Social Capital” and “Disaster Recovery”

Case Study: The 2004 Indian Ocean Tsunami in Sri Lanka

Learning Module: Long-Term Recovery from the 2004 Indian Ocean Tsunami—a Comparison of Two Communities in Batticaloa, Sri Lanka

SECTION 2: “Social Capital” and “Disaster Recovery” Case Study: The 2004 Indian Ocean Tsunami in Sri Lanka

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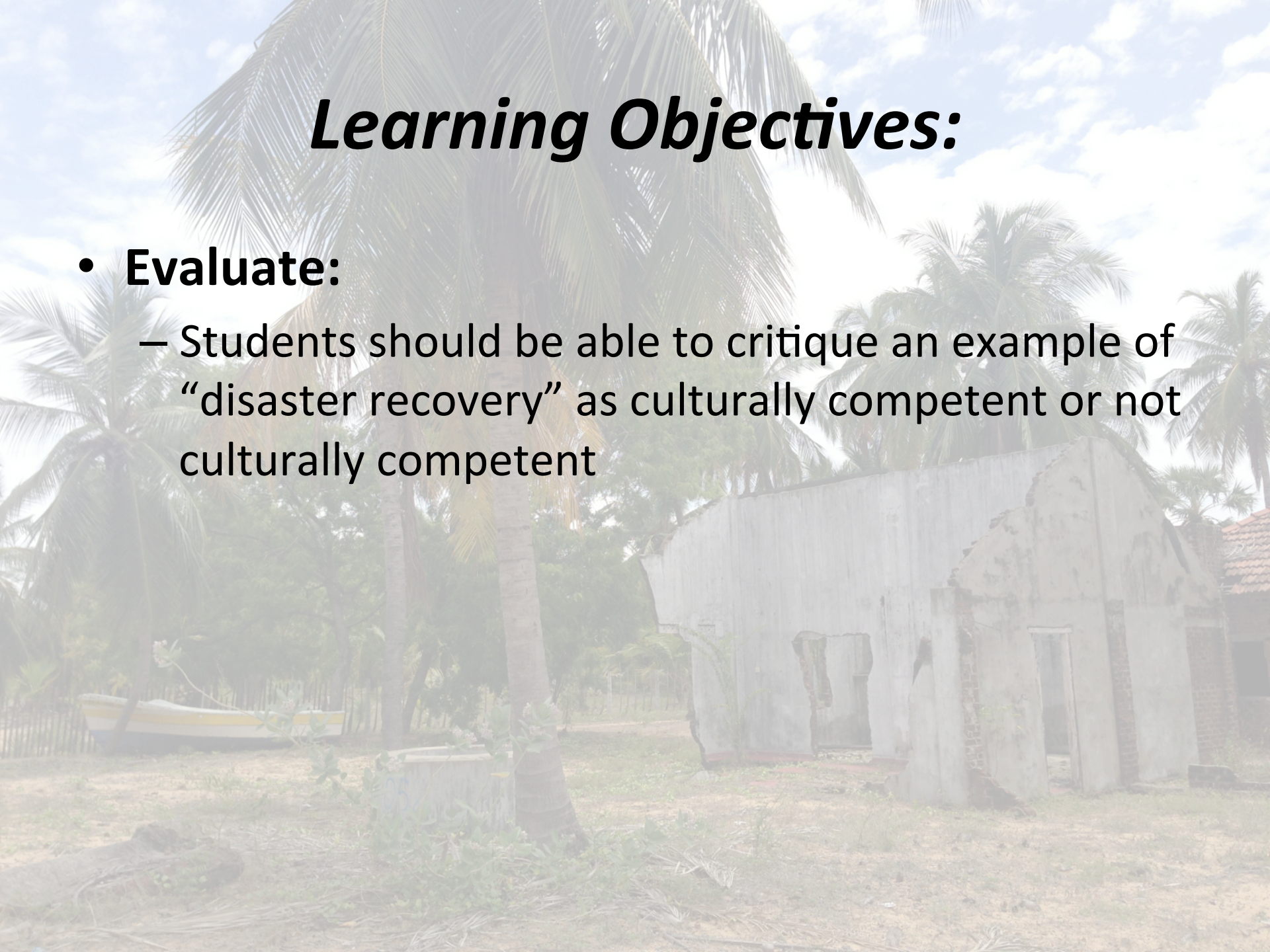
Key Concepts and Topics:

- What is “social capital”?
 - Linking Social Capital
 - Bonding Social Capital
 - Bridging Social Capital
- How do comparative studies of different communities help us to better understand “social capital”?
- The relationship between religious institutions and community-level social capital
- What is “cultural competence”?
- What are some ethical issues that arise in the discussion/investigation of “disaster recovery as development”?

Learning Objectives:

- **Evaluate:**

- Students should be able to critique an example of “disaster recovery” as culturally competent or not culturally competent



What is “Disaster Recovery”?

- **Sustainable disaster recovery**
 - *“Building back better”*
- **Recovery is:**
 - Social
 - Economic
 - Infrastructural
 - A matter of Risk Reduction
- Focus for this section: **Social Capital** (and “community involvement”)

Social Capital

- **Social capital:** social networks and positions that yield various benefits for their members; social capital is all about connections.
 - This includes elements of both “trust” and “reciprocity”
- “Social capital” is a major function of how a community prepares for (or does not) experiences, and recovers from disasters

3 Forms of Social Capital

- **Bonding Social Capital** – the connections between families and neighbors along with demographic characteristics that bind people together
- **Bridging Social Capital** – the ties between different groups of people which cross economic and political divisions
- **Linking Social Capital** – the ties between community members, business leaders, and political leaders

(Nakagawa and Shaw 2004; Aldrich 2012)

3 Forms of Social Capital:

Focus on two communities in Batticaloa

- **Comparing:**
 - Village in Kallady: mixed religious, majority Hindu
 - Village in Kattankudy: 100% Muslim
- **Bonding social capital:**
 - How do community members in majority Hindu versus Muslim communities negotiate their familial and neighborly social ties within the context of recovery from a natural disaster and civil war?
- **Bridging social capital:**
 - In what ways do local groups negotiate economic and political boundaries and coalitions as they recover in the context of a civil war?
- **Linking social capital:**
 - How do community members negotiate relations with business and political leaders in order to recover in the context of a complex humanitarian emergency?

The Utility of Comparative Studies on this Topic

- India vs. Sri Lanka when we look at the role of the caste system (Aldrich 2012)
- **The Sri Lankan Civil War (1983 – 2009)**
 - Sinhala Government vs. Tamil Liberation Movement
 - Tamil/Hindu communities and the LTTE
 - The position of Muslim communities
- **The role of wealth and religious institutions**

Religious Institutions and Linking Social Capital

- Kattankudy: Islam and the *Zakat*
- Kallady: a mixed-religious, majority Hindu community
 - There are no similar mechanisms to the *Zakat* present in the Hindu or Christian communities embedded within this village in Kallady
- **Considering the economic aspects of “linking social capital,” the Muslim community was much more-well equipped, in comparison to the community in Kallady, to mobilize economic resources to envision and execute a “successful” recovery strategies.**

Case Study: Relevant Recovery Outcomes

In Kallady

- Many unfinished houses from a multitude of I/NGO projects; no new infrastructure projects that serve the whole-community
- Multi-actor uncoordinated efforts
- There was, and remains, significant divisions between community members along lines of clan/family and religious groups.
- Significant proportion of community members have been relocated/displaced to other areas in a deliberate post-tsunami project
- No long-term livelihood recovery for fisher folk

In Kattankudy

- No unfinished houses from only two INGO projects; New infrastructure projects including a divisional hospital and schools
- Strong coordination between limited groups
- Community cohesion across geographic, business, and private sectors
- Very few community members have left Kattankudy as a result of the tsunami, and only a very few were officially relocated
- Long-term livelihood strategies in place: business re-developed and successful micro-financing projects

Case Study: Findings on Linking Social Capital

In Kallady

- **Political leaders** did not communicate effectively across sectors or with I/NGOs
 - High rate of GN Person turnover
 - No “higher up” advocate for the people
- **Local business** is primarily fishing, some private, and some government
 - Fisheries society largely ineffective post-tsunami
 - Economic reciprocity is ineffective at stimulating community-level economic growth
- **Community** divisions created a context of non-cooperation between government leaders and I/NGO’s and among community members

In Kattankudy

- **Political leaders** communicated effectively and with authority across sectors and with I/NGOs
 - Same GN person from 2003-2014
 - Prominent Muslim member of parliament as an advocate for community
 - Essentially, two “governments”
- **Local business** is primarily private businesses, some fishing, some government
 - Business coalitions largely effective in negotiating on their own behalf
 - The community safety-net of zakat: economic reciprocity
- **Community** cohesion led to practices whereby there were strong cooperation between parties at multiple levels of the power structure and among community members

Analysis & Comparison

- These two distinctive ethnic communities were differentially able to leverage their linking social capital to negotiate access to effective disaster recovery relief and aid.
- **Why: Strength and integration of of community based organizations, specifically religious institutions with formal political and economic institutions**

Disasters and Development: Cultural Competence

- A strong level of cultural competence, is evident when foreign entities to engage with, hear from, and work with local people to get the relief and recovery projects up and running.
- Following the 2004 tsunami, a great many international players came into Sri Lanka (and other nations) to help the affected communities, and sometimes they were more or less culturally competent.
 - *Examples from the two communities*

Disasters and Development: Ethical Issues

- **Ethical issues with the “disaster recovery as development paradigm”**

Development: ‘an economic, social, and political process, which results in a cumulative rise in the perceived standard of living for an increasing proportion of the population. But this supposes a benign physical environment, allowing a cumulative rise in the standards of living... ‘if there could be such a thing as sustainable development, disasters would represent a major thread to it, or a sign of its failure’ highlights the ability of natural disasters to set back development.” (Pelling 2003; 4)

Disasters and Development: Ethical Issues

- Disasters affect communities in a variety of ways, which is why we must look at “recovery” from disasters from an equally dynamic perspective
 - Social
 - Economic
 - Infrastructure
 - Risk Reduction
- **Recovery projects *for* communities vs. recovery projects *with* communities**

Review of Key Concepts and Topics:

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