

**The Search for a Theoretical Framework for Long-term Disaster Recovery Efforts:  
A Normative Application of Jane Addams' Social Democratic Theory and Ethics**

**By:**

**Heather Neuroth Gatlin**

**An Applied Research Project  
(Political Science 5397)  
Submitted to the Department of Political Science  
Texas State University – San Marcos  
In Partial Fulfillment for the Requirements for the Degree of  
Master of Public Administration**

**Summer 2006**

**Faculty Approval:**

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**Dr. Patricia Shields**

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**Dr. Vincent Luizzi**

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**Ms. Stephanie Garcia**

## **Abstract**

This Applied Research Project is an exploratory study seeking to establish a theoretical framework for long-term disaster recovery efforts. Through the use of qualitative interviews conducted with senior managers of national nonprofit agencies working on Hurricane Katrina recovery, this research first tests the feasibility of Jane Addams' social democratic theory and ethics for use as a theoretical framework for long-term disaster recovery. The research also explores the degree to which nonprofit organizations already implement elements of Addams' theory and ethics in their long-term disaster recovery programs. This is tested through the administration of a questionnaire with case managers working with Katrina survivors in Houston, Texas.

The findings of this research strongly support the use of Jane Addams' social democratic theory and ethics as a theoretical framework for long-term disaster recovery efforts. Not only do leaders of nonprofit organizations view the Addams framework as feasible, but case managers report that their organizations are already implementing the main tenets of Addams' theory and ethics in their daily provision of services to Katrina survivors. Therefore, this research suggests that the long-term disaster recovery community may immediately look to Addams' social democratic theory and ethics as a theoretical framework upon which to construct its efforts, both for Hurricane Katrina long-term recovery and for that of future disasters.

## Table of Contents

<b>Chapter 1: Introduction</b> .....	1
Hurricane Katrina.....	1
Long-term Recovery .....	2
Research Purpose .....	4
Chapter Summary .....	5
<b>Chapter 2: Third Sector Governance</b> .....	6
Chapter Purpose .....	6
The Rise of Third Sector Governance .....	6
From Big Government to Third Sector Governance.....	7
Role of Nonprofit Organizations in Third Sector Governance.....	9
Advantages of Government Collaboration with Nonprofits.....	9
Disadvantages to Government Collaboration with Nonprofits.....	10
Third Sector Governance and Long-term Disaster Recovery.....	11
Katrina Aid Today .....	12
Theoretical Frameworks for Disaster Response .....	13
Building a Theoretical Framework for Long-term Recovery .....	16
Chapter Summary .....	17
<b>Chapter 3: Literature Review</b> .....	18
Chapter Purpose .....	18
Jane Addams’ Social Democratic Theory and Ethics.....	18
Addams and Pragmatism .....	21
Criticisms of Jane Addams’ Work, Theory and Ethics.....	23
The Five Tenets of Jane Addams’ Social Democratic Theory and Ethics .....	25
Solidarity.....	25
Participatory Democracy .....	27
Action Orientation .....	27
Flexibility.....	28
Education .....	29
Conceptual Framework.....	31
Working Hypotheses.....	31
Sub-hypotheses .....	33
Chapter Summary .....	37
<b>Chapter 4: Methodology</b> .....	39
Chapter Purpose .....	39
Operationalization.....	39
Qualitative Interviews.....	42
Survey Research.....	43
Limitations of Research Methods .....	44
Sample.....	46
Statistical methods .....	46
Human Subjects .....	47
Chapter Summary .....	47

<b>Chapter 5: Results</b> .....	49
Chapter Purpose .....	49
Feasibility of the Addams Framework (WH1) .....	49
Relevancy.....	51
Feasibility.....	51
Additions to the Addams Theoretical Framework.....	53
Deletions from the Addams Theoretical Framework.....	54
Further Enhancements .....	54
Application of the Addams Framework (WH2) .....	56
Solidarity (WH2a).....	58
Participatory Democracy (WH2b) .....	61
Action Orientation (WH2c) .....	62
Flexibility (WH2d).....	64
Education (WH2e) .....	65
Respondent Comments .....	67
Chapter Summary .....	69
<b>Chapter 6: Conclusion</b> .....	70
Chapter Purpose .....	70
Assessment of Findings .....	70
Research Limitations .....	72
Recommendations for Future Research.....	72
Conclusion .....	74
<b>Appendix A</b> .....	76
Qualitative Interview Guide.....	76
<b>Appendix B</b> .....	77
Questionnaire .....	77
<b>Appendix C</b> .....	80
Questionnaire with Frequency of Responses (N=30).....	80
<b>Bibliography</b> .....	83
<b>List of Tables</b>	
Table 3.1 Conceptual Framework Linked to the Literature.....	37
Table 4.1 Operationalization of WH1.....	40
Table 4.2 Operationalization of WH2 and the Sub-hypotheses.....	41-42
Table 5.1 Qualitative Interview Results for Feasibility of Addams' Framework (WH1).....	50
Table 5.2 Questionnaire Results for Application of Addams' Framework (WH2).....	57
Table 5.3 Questionnaire Results for Solidarity (WH2a).....	60
Table 5.4 Questionnaire Results for Participatory Democracy (WH2b).....	62
Table 5.5 Questionnaire Results for Action Orientation (WH2c).....	64
Table 5.6 Questionnaire Results for Flexibility (WH2d).....	65
Table 5.7 Questionnaire Results for Education (WH2e).....	67
Table 5.8 Questionnaire Results for Open-ended Responses (WH2) .....	68
Table 6.1 Summary of Findings.....	71

## Chapter 1: Introduction

### Hurricane Katrina

On August 29, 2005, Hurricane Katrina made landfall on the United States' Gulf Coast. With winds of over 140 miles per hour and a storm surge of 20 – 30 feet, Katrina ravaged over 108,400 square miles across the region.<sup>1</sup> The storm took an especially strong toll on coastal areas, wiping entire towns off the map in Mississippi, flooding parts of coastal Alabama, and displacing hundreds of thousands of residents of southeastern Louisiana. It was, however, the human tragedy that unfolded in New Orleans, Louisiana, in the days after Katrina's landfall that brought the greatest amount of attention to this disaster. As the New Orleans levee system failed, flood waters poured into the city, forcing tens of thousands of residents from their homes in search of rescue and shelter. "By August 31, 2005, eighty percent (80%) of the city was flooded, with some parts under 20 feet...of water" ("Effects of Hurricane Katrina...").

Americans across the country and citizens throughout the world sat horrified in the days immediately after the hurricane, as they watched endless television coverage of families being rescued by helicopter from their rooftops, children and the elderly wading through polluted flood waters, groups of people stranded on interstate overpasses as they attempted to flee the city, and thousands of people pleading for food, water and medical assistance at the New Orleans Convention Center. This horror continued throughout the immediate rescue and relief phases of Hurricane Katrina which consisted of house-to-house searches for dead bodies, widespread looting, stagnant sitting floodwaters, and the evacuation of residents to all corners of the nation.

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<sup>1</sup> This introduction focuses primarily on Katrina's landfall on the U.S. Gulf Coast on August 29, 2005. Hurricane Katrina was also a federally declared disaster in Florida, making landfall there on August 24, 2005, before she made her way into the Gulf of Mexico ("2005 Federal Disaster Declarations"). The 2005 Louisiana Hurricane Impact Atlas also mentions Tennessee as a Katrina-affected state; however, there was no federally-declared disaster in Tennessee (Kent 2005).

It was not until the first few months after the disaster that the true enormity of Katrina's devastation began to take hold. More than 1,800 people lost their lives and over 450,000 people were left homeless across the region (Kent 2005). Over 300,000 jobs and \$34.4 billion were lost in Louisiana alone (Kent 2005). In fact, estimates show that the overall economic impact on Louisiana and Mississippi may surpass \$150 billion, making Hurricane Katrina the costliest natural disaster in U.S. history ("Economic effects of Hurricane Katrina"). Never before has the United States experienced a single, domestic disaster event combining such widespread, enormous physical devastation with such an immediate, massive dislocation of people.<sup>2</sup> In fact, Hurricane Katrina "scattered as many as 1 million evacuees across the US, the largest dislocation in 150 years...It's as if the entire Dust Bowl migration occurred in 14 days, or the dislocations caused by the Civil War took place on fast-forward (Grier, under "The great Katrina migration").

### **Long-term Recovery**

Although the immediate rescue and relief phases of Katrina are gradually becoming part of the past in Gulf Coast communities, the region now faces what is likely to be the most difficult stage of all—long-term recovery.

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<sup>2</sup> Although Hurricane Katrina is the costliest natural disaster in U.S. history to date, it was not the deadliest. The Galveston hurricane of 1900 remains the deadliest, killing approximately 8,000 people. However, the Galveston Hurricane did not affect as large of a geographical area as Katrina, nor did it displace the vast numbers of people as did Katrina ("Galveston storm of 1900"). There have been a number of other major disasters throughout U.S. history—such as the great Chicago fire of 1871, the San Francisco earthquake of 1906, and the Midwest floods of 1993—but none have had the combined extensive geographic, economic, and human impact as Katrina. For example, in comparison to Katrina, the Chicago fire affected a much smaller area and produced significantly fewer casualties. The fire killed 200-300 people, destroyed approximately 2,000 acres of the city, and left 100,000 people homeless ("Great Chicago fire"). The San Francisco earthquake of 1906 destroyed nearly 80% of the city, killed from 3,000-6,000 people, caused \$400 million in damage, and left up to 300,000 homeless, but with many of the survivors relocating just across the Bay in Oakland, California, not dispersing throughout the entire nation as with Katrina ("1906 San Francisco earthquake"). Finally, the Dust Bowl disaster took place over a much longer time period than Hurricane Katrina—from 1934 to 1939—and displaced from 300,000 to 400,000 Americans ("Dust bowl").

Recovery is that time following a disaster in which agencies and organizations help affected persons and communities to develop and implement plans and structures for an extended recovery over a period of time. Recovery to each disaster is unique and the long-term recovery (going beyond the relief and initial cleanup to actual rebuilding of homes and lives) may last weeks or years (“Long-term recovery manual”).

A long-term recovery process of the magnitude of Katrina is unprecedented in the United States. Neighborhood after neighborhood across the Gulf Coast faces years of rebuilding nearly every aspect of its physical and social infrastructure, including homes, schools, public transportation systems, businesses, restaurants, and even parks. It is, however, not only the physical environment that will require years of hard labor to raise communities from the rubble, mold, and ashes. The personal lives, spiritual well-being, soul, and culture of each community also need healing.

Further complicating the progress of the Katrina long-term recovery effort is the lack of guidance to be gained from past domestic disasters, natural or man-made. Without a historical framework upon which to build the long-term recovery process for a catastrophic disaster, Gulf Coast communities are now piecing together their Katrina long-term recovery efforts as they move forward. Although there are guides that assist with the practical steps of structuring certain aspects of long-term recovery, such as the *Long-term Recovery Manual* produced by the National Voluntary Organizations Active in Disaster (NVOAD), there is a distinct absence of theory upon which to base and guide such efforts. As the ultimate success of the Gulf Coast recovery from Katrina hinges on the success of the long-term recovery process, it is paramount to immediately seek a theoretical framework upon which communities can structure, examine, and evaluate their long-term recovery efforts, both for Hurricane Katrina recovery and for future disasters.

## **Research Purpose**

Unfortunately, existing theory provides little if any guidance on how to approach long-term recovery, especially in relation to catastrophic events such as Hurricane Katrina. Instead, existing theory focuses more on disaster preparedness, immediate rescue, and reconstruction efforts for disasters of a smaller scope and with limited impact. Therefore, in an effort to begin to identify a theoretical framework for long-term disaster recovery efforts, this research turns to the social democratic theory and ethics of Jane Addams, one of the founders of Classical American Pragmatism, the social work profession, and the Settlement Movement in the United States.

Addams, who lived from 1860 to 1935, was a strong advocate for socializing democracy, encouraging communities to work together for the good of the whole (Elshtain 2002). She dedicated her life and her work to individuals, families, and communities in crisis. She spoke out against child labor, worked diligently to improve the sanitary and living conditions of her Chicago neighborhood, and spent her final years advocating peace across the globe. Not only did Addams continuously strive to put her values into action, but she was a prolific writer, constantly examining the social, political, and economic situation around her in an attempt to seek solutions to improve the entire community. Her experience working with communities in crisis combined with her philosophical and pragmatic legacy provides a solid foundation upon which a theoretical framework for long-term disaster recovery may be built.

Therefore, in an effort to construct a theoretical framework for long-term disaster recovery efforts, the purpose of this research is twofold: 1) to explore the feasibility of Jane Addams' social democratic theory and ethics as a theoretical framework for long-term disaster recovery efforts; and, 2) to explore whether nonprofit organizations administering long-term

disaster recovery programs for Hurricane Katrina currently implement elements of Jane Addams' social democratic theory and ethics. By determining the feasibility of this framework and the level to which it is currently being implemented in Katrina recovery, this research seeks to explore the compatibility of the Addams theoretical framework within the existing system of long-term disaster recovery. Ultimately, this research strives to provide public administrators, both within government agencies and in nongovernmental organizations, with the broad, theoretical tools necessary for establishing collaborative, coherent efforts that successfully lead communities through the long-term disaster recovery process.

## **Chapter Summary**

This chapter provided a brief overview of the devastation of Hurricane Katrina, the significance of the long-term recovery process, and an outline of the research purpose. The remainder of this study is divided into five chapters, which further explore the research purpose. Chapter 2, *Third Sector Governance*, explores the background of partnerships between government agencies and nongovernmental organizations in disaster recovery and further clarifies the need for a theoretical framework for long-term disaster recovery efforts. Chapter 3, the *Literature Review*, presents an in-depth review of Jane Addams' social democratic theory and ethics as they may be applied to long-term recovery efforts. Chapter 3 also outlines the conceptual framework of the study. Chapter 4 presents the methods used to conduct the research—qualitative interviews and survey research—and provides an overview of the operationalization of the conceptual framework. Chapter 5 presents the detailed results of the research, and Chapter 6 concludes the study with a summary of the findings and recommendations for future research.

## **Chapter 2: Third Sector Governance**

### **Chapter Purpose**

This chapter begins with an examination of the literature as related to the increasing collaborative efforts between government and nongovernmental organizations in the provision of social services, otherwise termed as third sector governance. The chapter then focuses on the role of nonprofit organizations in third sector governance, paying particular attention to the connections between nonprofits and the provision of long-term disaster recovery programs. Understanding these connections is critical to the formation of a theoretical framework for long-term disaster recovery as nonprofit organizations are typically the entities that take leadership in implementing long-term disaster recovery efforts. An examination of these connections is also fundamental to the development of the working hypotheses and sub-hypotheses presented at the end of Chapter 3.

### **The Rise of Third Sector Governance**

During the final half of the twentieth century, local, state, and federal governments increasingly forged collaborative and contractual relationships with nongovernmental organizations in the provision of social services to the citizenry. This phenomenon “of self-governing private organizations...pursuing public purposes outside the formal apparatus of the state” is otherwise known as third sector governance (Salamon 1994, 109). These collaborative structures have grown to be the new way in which our society approaches social problems, allowing government to mobilize a variety of institutions and energies in pursuit of the public good (Salamon 2005). Indications are that these collaborative networks are here to stay as “they

have become a necessary ingredient in the production of efficient public governance in our complex, fragmented and multi-layered societies” (Sorenson & Torfing 2005, 197).

### **From Big Government to Third Sector Governance**

Although third sector governance is not a new practice, it was much more limited during the first half of the twentieth century, when government became the primary provider of social services during the rise and institutionalization of the welfare state. In response to the Great Depression, public support for government provision of social welfare programs skyrocketed, ushering in President Franklin D. Roosevelt’s New Deal programs. Such public support continued through the implementation of President Johnson’s New Society and War on Poverty programs of the early 1960s (Lynn 2002). This era of big government significantly minimized the contribution of nongovernmental organizations, such as Jane Addams’ Hull-House in Chicago, in addressing social problems (Elshtain 1997; Elshtain 2001; Elshtain 2002), and “crowded out the nonprofit sector from both public discussion and scholarly inquiry” (Salamon 1994, 110).

As federal expenditures on social services reached record highs in the 1970s, public support for government social services began to decline. This brought gradual change to the role of government in the direct provision of social services and opened the door to an increase in third sector governance in addressing social problems (Lynn 2002). Transformations in government policy began to unfold as the public increasingly perceived government-run welfare programs as “absolving people of personal responsibility and encouraging dependence” (Salamon 1994, 116). In the 1980s, the Reagan administration began advocating the privatization of social services and increased the practice of contracting with nongovernmental

organizations in order to reduce federal social spending (Salamon 1994). This trend in policy transformation continued into the 1990s with the passage of the Personal Responsibility and Work Opportunity Reconciliation Act of 1996, which further privatized welfare programs. These changes in policy paved the way for the third sector—and for nonprofit organizations in particular—to again “become the frequent vehicles for direct service provision with public dollars” (Merget 2003, 392).

Additional broad, historical changes have opened the way to a rise in third sector governance, enabling nongovernmental institutions to respond more effectively and efficiently to human needs (Salamon 1994). Advances in technology and communications, such as the widespread availability of cellular telephones and the ever-expanding use of the Internet, have “made it easier for people to mobilize and organize” (Salamon 1994, 118). These advances in technology have also contributed to and are a part of globalization, forming part of a global culture where “issues of public policy transcend national boundaries and cultures” (Merget 2003, 391).

These political, technological, and social changes have led to a paradigm shift from a government-centered to a collaborative provision of social services. Through grants, loans, contracts, and partnerships, government is acting less as a direct provider of social services and more as a support to nongovernmental entities (Boyte 2005). In this new paradigm, “crucial elements of public authority are shared with a host of nongovernmental or other-governmental actors, frequently in complex collaborative systems” (Salamon 2005, 9). In fact, numerous public policies now emphasize partnerships with nongovernmental organizations, particularly with nonprofit organizations (Lynn 2002; Merget 2003).

## **Role of Nonprofit Organizations in Third Sector Governance**

As government has reduced its role in the provision of social services to the public, nonprofit organizations have been the primary third sector entities to fill the void. This growing “relationship between government and the nonprofit sector has been characterized more by cooperation than conflict, as government has turned extensively to the nonprofit sector to assist it in meeting human needs” (Salamon 1994, 120).

### **Advantages of Government Collaboration with Nonprofits**

There are a number of important advantages to government collaboration with nonprofit organizations in the provision of social services. First and foremost, the nonprofit sector shares many core values with the public sector, including a focus on equity, fairness and justice (Merget 2003). Nonprofit organizations are also committed to the “American political values of minimalist government, voluntarism, pluralism, pragmatism, and individualism” (Clarke 2001, 136). These shared values enable more natural collaborations between government and nonprofit agencies, more easily expand the capacity of government (Clarke 2001), and lead to a joint responsibility for public policies (Sorenson & Torfing 2005).

One key to the success of nonprofit organizations as third sector collaborators with government is the flexibility and adaptability that typically characterize nonprofit provision of services (Clarke 2001; Salamon 1994; Sorenson & Torfing 2005). Much of this flexibility is due to the smaller scale of nonprofit organizations (Salamon 1994) and their existence “outside of, but not independent of, traditional electoral and administrative decision arenas” (Clarke 2001, 141). This combination of qualities equips nonprofit organizations with a fresh perspective on

social problems (Clarke 2001; Sorenson & Torfing 2005) and an improved problem-solving capacity (Sorenson & Torfing 2005).

The nonprofit sector also has the capacity to generate social capital and improve democracy by empowering citizens to serve as active participants in their democracy (Clarke 2001). As nonprofit organizations mediate between individuals and the society-at-large (Salamon 1994), they construct a balance of power between citizens and the political elite (Sorenson & Torfing 2005), “drawing attention to salient aspects defining their constituencies” (Clarke 2001, 130). The ability of the nonprofit sector to facilitate negotiation between citizens and government reshapes the common rules of collective action (Sorenson & Torfing 2005) and leads to “a political but nonpartisan process of negotiating diverse interests and views to solve public problems and create public value” (Boyte 2005, 537). Ultimately, the work of nonprofit organizations in third sector governance results in a paradigm shift “from seeing citizens as voters, volunteers, clients, or consumers to viewing citizens as problem solvers and cocreators of public goods” (Boyte 2005, 537). This shift leads to an even greater potential for complex problem solving as compared to what government can solve on its own (Boyte 2005).

### **Disadvantages to Government Collaboration with Nonprofits**

While there are many advantages to the role of nonprofit organizations in third sector governance, there are also a number of disadvantages to and misconceptions of that role. For example, there is much romanticism of the nonprofit sector and its ability to harness the energy of voluntarism and philanthropic beneficence (Clarke 2001; Salamon 1994). This idealized vision leads to an overestimation of the capacity of the nonprofit sector to raise private funds and to meet the social needs of the people (Clarke 2001). In fact, many nonprofits have been unable

to significantly increase private donations, thus becoming more dependent on government funding and endangering the sustainability of their organizations, especially during periods of reduced government funding for social services (Lynn 2002). Moreover, as nonprofit organizations grow in size and scope, the more likely they are to lose their flexibility and unique character (Lynn 2002). This may cause them to encounter “all the limitations that afflict other bureaucratic institutions—unresponsiveness, cumbersomeness and routinization” (Salamon 1994, 119). Finally, there are concerns that the decentralization of management involved with third sector governance and the fragmented knowledge of nonprofit organizations may lead to a crisis in accountability (Clark 2001; Salamon 2005). Whereas government, by its nature, is responsible to the public, the lines of accountability with nongovernmental entities are less clear (Boyte 2005). “Indeed, third-party government fundamentally changes the meaning of accountability in government programs: it institutionalizes and legitimizes multiple perspectives on the goals and the purpose of programs” (Salamon 2005, 11).

### **Third Sector Governance and Long-term Disaster Recovery**

One area of social services increasingly provided through third sector governance networks—and by nonprofit organizations in particular—is that of long-term disaster recovery programs for survivors. Although government plays the primary role in the immediate rescue and response phases of disasters through the provision of emergency and public safety services, it cannot address the complex, long-term recovery phase on its own. Instead, long-term disaster recovery elicits the need for government to partner with third sector entities in order to lead communities and citizens to long-term stability (“Long-term recovery manual”).

As this need for partnership has grown, so has the coordination of the nonprofit community working in long-term disaster recovery. This is evident through the establishment in 1970 of the National Voluntary Organizations Active in Disaster (NVOAD), a collaboration of national nonprofit organizations working in the disaster recovery field. The purpose of NVOAD is to coordinate

planning efforts by many voluntary organizations responding to disaster. Member organizations provide more effective and less duplication in service by getting together before disasters strike. Once disasters occur, NVOAD...encourages members and other voluntary agencies to convene on site. This cooperative effort has proven to be the most effective way for a wide variety of volunteers and organizations to work together in a crisis (“About NVOAD”).

NVOAD also works closely with government agencies at the local, state, and national level. In fact, since 1993, a NVOAD representative has sat on the Federal Emergency Management Agency (FEMA) Advisory Board, further demonstrating the importance of collaboration between government and third sector entities in disaster recovery work (“About NVOAD”).

### **Katrina Aid Today**

A prime example of third sector involvement in the long-term recovery process for Hurricane Katrina is that of Katrina Aid Today (KAT), a national consortium of nine nonprofit organizations,<sup>3</sup> directed by the United Methodist Committee on Relief (UMCOR).<sup>4</sup> The primary

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<sup>3</sup> The nine organizations providing long-term recovery case management across the country as part of Katrina Aid Today (KAT) include: Boat People SOS, Catholic Charities USA, Episcopal Relief and Development, Lutheran Disaster Response, the National Disability Rights Network, Odyssey House Louisiana, the Salvation Army, the Society of St. Vincent de Paul, and Volunteers of America (“Katrina Aid Today’s valued partners”).

purpose of KAT is to provide long-term case management services to a minimum of 100,000 Hurricane Katrina survivor households living in both the Gulf Coast region and across the country. Through this case management, KAT agencies assist survivors with their immediate needs, connect them to resources, and work with them to develop recovery action plans that assist and empower survivors through the long-term disaster recovery process. KAT is funded by a \$66 million grant from FEMA, a component of the federal Department of Homeland Security.<sup>5</sup> Although the KAT consortium is comprised of these nine different agencies, countless additional nonprofit, governmental, and nongovernmental organizations are involved in its daily efforts, assisting in the provision of case management and providing vital information, resources, and referrals in order to lead Katrina survivors through the recovery process.<sup>6</sup> KAT is of particular importance to this study as the research conducted was done with senior managers and frontline case managers of KAT organizations.

### **Theoretical Frameworks for Disaster Response**

Successful long-term disaster recovery efforts depend upon the collaborative participation and engagement of all sectors of society, including both government and third sector organizations such as KAT. As these collaborative efforts move forward through the

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<sup>4</sup> UMCOR is the nonprofit, global humanitarian aid organization of the United Methodist Church. UMCOR works in more than 80 countries across the globe, striving “to alleviate human suffering—whether caused by war, conflict or natural disaster, with open hearts and minds to all people. UMCOR responds to natural or civil disasters that are interruptions of such magnitude that they overwhelm a community’s ability to recover on its own” (“About UMCOR”)

<sup>5</sup> The money used to create KAT was donated or pledged from over 80 foreign governments across the globe (“Effects of Hurricane Katrina on New Orleans”).

<sup>6</sup> Additional organizations that have been involved with KAT locally, regionally, and nationally include but are not limited to: the Coordinated Assistance Network (CAN), the United Way, local government, state government, county and parish government, Long-term Recovery Committees, the American Red Cross, the federal Department of Housing and Urban Development, the federal Department of Labor, the federal Substance Abuse and Mental Health Services Association, colleges and universities, and NVOAD.

long-term recovery process, however, they do so with no historical or theoretical guidance on how to structure long-term recovery for a domestic disaster as catastrophic as Hurricane Katrina. Therefore, as the recovery process for Hurricane Katrina now confronts the Gulf Coast and the nation, it is vital to establish a theoretical framework that can serve as the foundation for designing and implementing long-term disaster recovery.

Existing theoretical frameworks related to disaster response fall short of providing a model for long-term recovery efforts. Much of the recent literature related to catastrophic events in the United States focuses on the terrorist attacks of September 11, 2001, placing an emphasis on risk anticipation and tolerance, planning and preparedness, and immediate rescue and response (Comfort 2005). Although this literature is beneficial to disaster preparedness efforts, it does not provide guidance for long-term recovery efforts.

Additional theoretical frameworks also fall short of addressing long-term recovery. For example, the theory of self-organization focuses on the spontaneous reallocation of resources to achieve collective goals in disaster response, but does not extend this concept to the long-term recovery process (Comfort et al 2001, 146). A second theoretical framework, the theory of escalation, is “a tool for considering the growth potential of known types of disaster, from a conventional base of past events to a bizarre and unprecedented level of complexity, dislocation, longevity, and scale” (Hills 1998, 168). Although this theory alludes to long-term recovery, it does not provide theoretical guidance on how to design and implement long-term recovery programs in response to catastrophic events. Kweit and Kweit outline the theoretical framework of vertical and horizontal integration, in which “the connections among people in the networks of a horizontally integrated community help to mobilize citizens to participate in recovery decisions” (2004, 358). Although this theory touches on the need for active citizen participation

in long-term recovery, it does not provide the necessary framework third party entities can use to structure effective programs. The final theory outlined in the literature is that of the strategy of resilience which “identifies the capacity of a community to mobilize action in response to threat, once it has occurred” (Comfort et al 2001, 146). As with the other theories, this theory refers primarily to the immediate response phase, but does not apply its principles to long-term recovery.

One fundamental problem with current disaster response theory and policy is that it has a misguided definition of recovery, failing to address the erratic nature of disasters and underplaying the possibility that large-scale disasters “may produce a situation in which conventional concepts of recovery are negated by accelerated economic, political or social change” (Hills 1998, 164). In addition, current theory and policy focuses on the short-term and is based on “an expectation that scale and intensity will be limited in time and implication” (Hills 1998, 162). This leaves communities vulnerable to low-frequency, high-impact events, such as Hurricane Katrina, “whose scale and intensity may lead to unimagined crises” (Hills 1998, 163). Traditional disaster response policy and theory also advocates the expansion of normal emergency services in response to disaster events and relies primarily on a locally-coordinated response (Hills 1998). This negates the possible need for national assistance and decision-making that a catastrophic disaster may require (Hills 1998).

The intent of much of this policy and theory is to guide practice; however, in the arena of disaster response and recovery, the reverse is more consistently true—“that is, good policy derives from practice” (Comfort 2005, 339). As witnessed during the response to Hurricane Katrina, traditional government policies are many times inadequate to guide the response to catastrophic events. In fact, bureaucratic rules and regulations can even act as a barrier to

recovery (Kweit & Kweit 2004). Moreover, standard administrative practices typically do not serve as an adequate guide for the coordination between multiple partners necessary to facilitate long-term recovery from catastrophic disasters (Comfort et al 2001, 147).

### **Building a Theoretical Framework for Long-term Recovery**

As is demonstrated from this review of the scholarly literature, there is an immediate need for a theoretical framework that focuses on long-term disaster recovery. This is particularly important for catastrophic events, such as Hurricane Katrina, which create political, social, and economic upheaval, thus extending the recovery period for years on end.

Such a theoretical framework must include a variety of key elements. For example, a theoretical framework should take into account long-term recovery as a continuous, evolving process of inquiry that leads to informed action (Comfort 2005; Comfort et al 2001). The theoretical framework should also advocate extensive public dialogue during the recovery process as dialogue “stimulates among a broad group of citizens a blend of knowledge, professional judgment, trust, and leadership that is critical for innovative action” (Comfort 2005, 353). This leads to the crucial need for active citizen participation in the long-term recovery process. “When major decisions need to be made about recovery after disaster, communities should go beyond traditional participation mechanisms and attempt to mobilize citizens and provide opportunities for citizen input” (Kweit & Kweit 2004, 368).

A theoretical framework for long-term disaster recovery must also place importance on the interactions between government, third sector organizations, and citizens, as “the scope and order of the system emerges from the interactions among the participating agents” (Comfort 2005, 349). As long-term recovery entails the rebuilding of homes, infrastructure, communities,

cultures and individual lives, it is important “to broaden the scope of actors, agents, and knowledge that can be marshaled for action” (Comfort 2005, 347). Moreover, these collaborative networks must be highly flexible and adaptable as the dynamic environments of disasters “require learning processes that enable flexible adaptation and collective action rather than attempts to exert control through an administrative hierarchy of rules and constraints” (Comfort 2005, 344). A theoretical framework that incorporates the above-mentioned elements not only has the potential to meet the needs of the academic and practitioner communities, but may also provide communities with the missing links necessary for structuring a successful long-term recovery process.

## **Chapter Summary**

This chapter presented important information regarding the connections between third sector governance, nonprofit organizations, and long-term disaster recovery programs. The chapter also reviewed the existing literature discussing theoretical frameworks for disaster response, noting a significant lack of theory upon which to structure long-term recovery efforts. The chapter concluded with a number of suggested critical elements for inclusion in a theoretical framework for long-term disaster recovery efforts.

The next chapter examines Jane Addams’ social democratic theory and ethics, beginning to explore their use as a theoretical framework for long-term disaster recovery efforts. The chapter also introduces the working hypotheses of the research.

## **Chapter 3: Literature Review**

### **Chapter Purpose**

This chapter reviews and examines the scholarly literature on Jane Addams' social democratic theory and ethics in an effort to construct a theoretical framework for long-term disaster recovery programs. The chapter identifies five major categories of Addams' theory and ethics, utilizing those five elements to construct the theoretical framework. The chapter concludes with a discussion of the conceptual framework of the study, demonstrating how Jane Addams' social democratic theory and ethics are tied to the two working hypotheses and five sub-hypotheses.

### **Jane Addams' Social Democratic Theory and Ethics**

Jane Addams, one of the founders of Classical American Pragmatism (Shields 1998), is considered by many to be one of the great social thinkers of her time (Elshtain 1997). In fact, at the time of her death in May 1935, Addams was "America's best known and most widely hailed female public figure" (Elshtain 2002, xxi). Addams is best known for her over forty years of work with low-income immigrants at Hull House, her settlement house in the industrial 19<sup>th</sup> Ward of Chicago, Illinois. In addition, Addams was a public administrator, a social worker, a peace activist, and a gifted writer "with extraordinary social and political influence" (Elshtain 2002, 24). She was a tireless advocate for those who had the least, pushing for social reform on countless issues. In fact, her work led to lasting change in the provision of social welfare services (Lundblad 1995), and "in one way or another, her name is attached to every major social reform between 1890 and 1925" (Elshtain 2002, 16). Addams received many accolades and

awards for her work, including a number of honorary doctorate degrees and the Nobel Peace Prize in 1931 (Elshtain 2002).

Addams approached her work and life with a sense of critical optimism, the sense that she had “the potential to make a difference and connect to the common good” (Shields 2003, 533). Her life and work were built upon a foundation of values and ethics and a steadfast commitment to the principles of democracy. In fact, as “one of the great dreamers of American democracy” (Elshtain 1998, 339), Addams believed “that democratic government, associated as it is with all the mistakes and shortcomings of the common people, still remains the most valuable contribution America has made to the moral life of the world” (Addams 1930, 27). She fundamentally believed in the inherent dignity and decency of each person, never overlooking the uniqueness of one person in her efforts to aid the many (Elshtain 2001; Elshtain 2002). This belief provided Addams with a capacity to see how the lives of individuals interconnect with the lives of the larger community (Leffers 1993). “For Addams, each human life was instructive” (Elshtain 1997, 2).

Throughout her lifetime, as demonstrated through her activities at Hull-House, Addams sought practical ways she could seek social change through democracy, for “as democracy modifies our conception of life, it constantly raises the value and function of each member of the community” (Addams 1902, 80). Addams constantly sought political, social and ethical change, advocating that the success of the American democracy depended on the collaborative work and mutual understanding of all the socio-economic classes (Elshtain 2002). In an attempt to explain how all people are bound to one another, Addams states that,

We have learned to say that the good must be extended to all of society before it can be held secure by any one person or any one class; but we have not yet learned to add to that statement, that unless all men and all classes contribute to a good, we cannot even be sure that it is worth having (1902, 97).

It is in this spirit that Addams addressed the social ills of her time, developing a “commitment to an interpretive social theory that bears within it the seeds of cultural and political criticism” (Elshtain 1997, 2). Addams felt that it was due to a lack of democracy that the needs of the poor and the working men and women went unanswered by society (Addams 1902, 96-97). Therefore, she advocated for democracy through the “mutual interpretation of the social classes to one another” (Elshtain 2001, 88). Through Hull-House, it was Addams’ hope that the social classes would encounter one another, come to have a mutual understanding of one another, and together construct a new social ethic (Elshtain 2002).

The Settlement, then, is an experimental effort to aid in the solution of the social and industrial problems which are engendered by the modern conditions of life in a great city. It insists that these problems are not confined to any portion of a city. It is an attempt to relieve, at the same time, the overaccumulation at one end of society and the destitution at the other (Addams 1930, 83).

This is Addams’ concept of socializing democracy—“a process that breaks down artificial barriers between people and makes it possible for human beings to realize their full sociality” (Elshtain 2002, 95). Thus, through her social expression of democracy, Addams worked diligently to strike common ground between the classes in an attempt to seek a standard social ethic that would make life and work more equitable, just and satisfying for all.

## **Addams and Pragmatism**

Much of Jane Addams' social democratic theory and ethics as outlined above is rooted in the philosophical tradition of classical American pragmatism, otherwise known as the philosophy of common sense (Shields 1998). Addams, along with her contemporaries Charles Sanders Pierce, William James, and John Dewey, is actually considered a founder of this world-renowned, rich philosophical tradition that focuses on the importance of experience, consequences, context and problems (Shields 1996).

Pragmatism has a number of characteristics that are reflected in Jane Addams' work, theory and ethics. Just as Addams did throughout her life, "pragmatism unites cooperation, caring and community with theories of democracy and inquiry consistent with the spirit of scientific investigation..." (Shields 2005, 371). Pragmatism places a particular emphasis on the importance of human experience. In fact, pragmatists believe that learning is a continuous process that evolves through practical experience (Shields 1996). Moreover, pragmatism recognizes the problematic nature of human experience and assesses actions "in light of practical consequences" (Shields 1998, 197). In addition, pragmatism accepts that no theory or practice is infallible, advocating that "every cognitive, moral, and aesthetic claim, however well warranted, remains forever fallible" (Garrison 2000, 460).

Pragmatism, as did Jane Addams, approaches real world problems with a sense of critical optimism, "the faith or sense that if we put our heads together and act using a scientific attitude to approach a problematic situation, the identified problem has the potential to be resolved" (Shields 2003, 514). Addams' pragmatic ability to focus on problems "allowed her to envision communities in which cooperation crystallized around a quest to address common problems" (Shields 2003). Pragmatism also highly values and embraces diversity—of ideas, cultures, and

peoples. This aspect of pragmatism is reflected in Addams' ability "to achieve a deepened appreciation and respect for difference, and then to develop that appreciation and respect in ways that both incorporated and transcended difference, thus creating new, vigorous communities" (Hickman 2004, 73). Finally, pragmatism, like Addams, is very social in nature, advocating that "minds and selves emerge socially in critical and creative dialogue with the rest of the community" (Garrison 2000, 461). Shields identifies this aspect of pragmatism as a community of inquiry—a community collectively addressing a problematic situation, approaching that problem with a scientific attitude, and enacting a participatory democracy in which all community members work together for the good of the whole (2003).

Pragmatism is significant to public administration as a profession in that it serves as a guiding theoretical framework that bridges the gap between theory and practice (Shields 1996). Pragmatism advocates the usefulness of theory as it helps practitioners to interpret the context, problem, and experience (Shields 1996). This rich philosophical tradition also helps public administrators solve real world problems by giving them "an organizing principle—a way to approach problems that bridges organizational and policy scale" (Shields 1996, 393). Moreover, classical pragmatism focuses on inquiry, "the landscape where theory and practice meet. Reflective practitioners can use the principles of pragmatism to engage the empirical world, grow intellectually, listen to colleagues and citizens, and act in the public interest" (Shields 2004, 358).

As useful as pragmatism is in addressing public problems, there are a number of criticisms of the philosophy. For example, because of its foundation in human experience, pragmatism has earned a reputation as being a crude, anti-intellectual philosophy (Shields 1996). In fact, some critics have declared pragmatism as a "philosophy of expediency seen as the

embodiment of American aggressiveness, competitiveness, and materialism” (Shields 1996, 392-393). Others criticize that pragmatism is too heavily based on cultural and cognitive relativism, adapting too much to varied cultures and ideologies (Hickman 2004).

Despite these criticisms, classical American pragmatism continues to serve as a concrete philosophical foundation upon which public administrators can build their theory, practice, and profession. Jane Addams’ strong ties to this solid philosophical tradition further strengthen the validity and philosophical foundation of her social democratic theory and ethics. Thus, Addams’ connections to pragmatism make her social democratic theory and ethics even more plausible as a potential theoretical framework for long-term disaster recovery efforts.

### **Criticisms of Jane Addams’ Work, Theory and Ethics**

Just as classical American pragmatism has been criticized, so has the work, theory and ethics of Jane Addams. Although Jane Addams was not subject to a high degree of intellectual criticism during her day, contemporary critics have penned a number of strong reviews of her work and intellect. Critics such as Tom Lutz claim that Addams’ primary goal was to normalize the poor, to civilize the masses, and to force immigrants to Americanize (Elshtain 2001; Elshtain 2002). Lutz even goes as far as claiming that Addams treated residents of the 19<sup>th</sup> Ward of Chicago as inmates (Elshtain 2002). Riva Shpak Lissak also claims that Addams had a desire to homogenize the poor, treating them as helpless masses (Elshtain 2002). Elizabeth Dilling views Addams “as a dangerous radical masquerading as a saintly champion of the poor” (Elshtain 2002, 19). Both Anne Firor Scott and Jill Ker Conway purport that Addams’ was not a critical, systematic thinker (Elshtain 2002). Finally, Christopher Lasch’s criticism of Addams is much

less harsh, viewing her as a valid theorist and intellectual, but claiming that she did less to actually help the poor than she did to understand them (Elshtain 2002).

Additional criticisms of Addams' work, writing, and theory include the claim that Hull-House was "the home of do-good bourgeois women who tried to salve their guilty consciences through meager palliative steps that in fact did no good and only deepened the 'false consciousness' of the masses" (Elshtain 2002, 188). Addams is also criticized for a number of paradoxes and tensions in her arguments (Elshtain 1997, 5). For example, she continuously claimed to be nonpartisan and politically neutral; however, she spent a number of years actively working to push the corrupt Alderman of the 19<sup>th</sup> Ward, Johnny Powers, out of office, and in a separate instance, Addams publicly endorsed Theodore Roosevelt as the Progressive Party candidate for President (Elshtain 2002). In addition, although Addams claimed to be in solidarity with all human beings, the language that she used in some her writings to describe immigrants and the poor can be judged as inappropriate by contemporary standards, including the use of terms such as "simple-minded" and "primitive" (Addams 1902, 101).

Jean Bethke Elshtain responds extensively to these criticisms, primarily claiming that the majority of Addams' critics are misinterpreting her work, theory, and use of language through the modern lense of social services and culture (1997). Elshtain elaborates by stating that "perhaps we are so accustomed to thinking of the poor as clients rather than citizens, as recipients of social provision rather than active architects of their own destinies, that we have lost a civic vocabulary rich enough to accurately and fully describe the reality of Hull-House" (2002, 22). Of Lutz's criticism, Elshtain argues that he "is contemptuous of purpose, meaning, and idealistic undertaking, seeing in such efforts only the harsh hand of hegemony" (2002, 20).

Finally, in response to Lissak's criticism, Elshtain argues that there is no evidence in Addams' writings or in her work that she considered the poor as helpless masses (2002).

These criticisms demonstrate that Addams' work and theory are still being considered and examined for their relevance to modern times. As such, these criticisms may even strengthen Addams' contributions and further legitimize the use of her social democratic theory and ethics as the basis of a theoretical framework for long-term disaster recovery.

### **The Five Tenets of Jane Addams' Social Democratic Theory and Ethics**

This review of the scholarly literature on Jane Addams' social democratic theory and ethics leads to the natural division of her ideas into five broad categories: 1) solidarity; 2) participatory democracy; 3) action orientation; 4) flexibility; and, 5) education. This section of the chapter reviews the literature that coincides with each of these tenets of Addams' theory and ethics in an effort to begin to use the five categories to construct a theoretical framework for long-term disaster recovery. These categories serve as the foundation for the five sub-hypotheses of the conceptual framework that is outlined at the end of this chapter and portrayed in Table 3.1.

#### **Solidarity**

The first tenet of Jane Addams' social democratic theory and ethics, solidarity, is the foundation upon which Addams built her life's work, social ethics, and theory of social democracy (Addams 1930). Addams was a strong believer that human beings are radically connected to one another (Leffers 1993) and "that without the advance and improvement of the

whole, no man can hope for any lasting improvement in his own moral or material individual condition” (Addams 1930, 85). Therefore, through her work at Hull-House and in the community at large, Addams strove to form a consciousness of the common human experience in an attempt to bring the classes together to work collaboratively toward social progress (Addams 1930; Chernock 2001). Addams accomplished this through encouraging and structuring fellowship among the classes, a “mutual process of interpretation that...challenges and quickens human sympathies and is a powerful form of social learning” (Elshtain 2002, 154).

Upon this foundation of human solidarity, Addams labored to build a standard social ethic. In order to attain such a standard, Addams advocated that all in society must attempt to see and understand the burdens of others (Addams 1902).

We are called to an ethic that sustains and dignifies everyday life. This ethic underscores a vision of mutual respect and helps us to see the uncommon, quiet heroism of so many ordinary people. Democratic citizens, it might be said, make peace and justice every single day through acts of neighborliness and reciprocity and through expressions of the agreeable affection that binds us to another (Elshtain 1998, 359).

“Thus the identification with the common lot which is the essential idea of Democracy becomes the source and expression of social ethics” (Addams 1902, 9). In fact, Addams claims that we can only truly know ourselves “to the extent that we realize the experiences of others” (Elshtain 1997, 4). Elshtain identifies this approach as that of empathetic understanding, which to Addams was the core of the democratic character and the path to social truth, mutual respect, compassion, and responsive action (1997; 2002; Leffers 1993).

## **Participatory Democracy**

The second tenet of Jane Addams' social democratic theory and ethics is that of participatory democracy. Participatory democracy involves the mutual engagement and responsiveness of multiple actors in the pursuit of democracy (Shields 2003). With respect to Addams' philosophy, this includes the active participation of all socio-economic classes, ethnicities, and nationalities in decision-making processes. Addams' social method was "to be with people, not to do for them" (Elshtain 2002, 141). She believed that all people are the active architects of their own destinies, thus encouraging active citizen engagement in the democratic process in order to achieve greater social equality (Elshtain 2002).

One way in which Addams advocated participatory democracy was through the concept of municipal housekeeping, a community-based model of citizenship (Chernock 2001). Municipal housekeeping is a term used to describe the "commitment to work in the wider world, the world outside the realm of domesticity" (Elshtain 2001, 88). Addams spent much of her life educating people as to the importance of contributing to the greater needs of society, not just the needs that arise within one's home and family. The aim of municipal housekeeping is to protect oneself and one's family by helping to protect others in society as well (Elshtain 2002).

## **Action Orientation**

Jane Addams' social democratic theory and ethics are grounded in individual and collective action and experience. Therefore, action orientation serves as the third tenet of her theory and ethics. In *Democracy and Social Ethics*, Addams proclaims that

Perhaps the last and greatest difficulty in the paths of those who are attempting to define and attain a social morality, is that which arises from the fact that they cannot adequately test the value of their efforts, cannot indeed be sure of their motives until their efforts are reduced to action and are presented in some workable form of social conduct or control. For action is indeed the sole medium of expression for ethics (1902, 119).

Addams was a firm believer that theory was useless without action (Addams 1902; Addams 1930). “Her primary concern was to close the gap between thought and deed, and her civic identity sprang from this concern” (Elshtain 2002, 18). The establishment of Hull-House was Addams’ first effort to put her beliefs into action, followed by her advocacy efforts and her systematic research on the social conditions affecting her city (Elshtain 1997). Her research assisted in the development of programs that were more responsive to the needs of the community and empowered her to more effectively advocate for social change (Addams 1930; Elshtain 2002; Leffers 1993). Due to Addams’ action orientation, “Hull-House became a center for research, empirical analysis, study, and debate, as well as a pragmatic center for living in and establishing good relations with the neighborhood” (Lundblad 1995). A final component of Addams’ action orientation was that of her collaborative work with government. For example, Addams held various public service posts—such as her tenure as the garbage inspector for the 19<sup>th</sup> Ward—and was a strong proponent for public funding of social programs (Lundblad 1995).

### **Flexibility**

The fourth tenet of Jane Addams’ social democratic theory and ethics is flexibility, which includes flexibility in response to social problems, flexibility in leadership strategies (Merget 2003), adaptability in the design and implementation of social programs, political neutrality, and

respect for diversity (Addams 1930; Elshtain 2002; Merget 2003; Shields 2003). Addams demonstrated her commitment to flexibility through the manner in which she conducted activities at Hull-House. It was paramount to Addams that Hull-House be flexible to respond to the needs of the community as they arose. In fact, Addams proclaimed that

the one thing to be dreaded in the Settlement is that it lose its flexibility, its power of quick adaptation, its readiness to change its methods as its environment may demand. It must be open to conviction and must have a deep and abiding sense of tolerance (Addams 1930, 83-85).

Addams also warned against the use of theory, dogma, or politics to make people conform to one model of being (Addams 1930; Elshtain 2002). Instead, Addams believed that “one must always begin with the concrete situation in which people find themselves, and one must always take one’s cues from them as to what they need, what they fear, and what they hope for” (Elshtain 2001, 86). Therefore, she made sure that Hull-House was a place where all philosophies and points of view were taken into consideration and where various social theories were consistently debated (Elshtain 2001). Addams also had a great respect for diversity of creeds, nationalities and ethnicities. She promoted the importance of cultural differences (Lundblad 1995) and was an important supporter of the immigrant community and its potential to transform the American city (Elshtain 2002).

## **Education**

The final tenet of Jane Addams’ social democratic theory and ethics is a priority for education. According to Addams, “education should help all understand their industrial and

social value” (1902, 93). Hull-House provided numerous educational opportunities to members of the community, including citizenship classes, a Labor Museum and even a music school for children (Addams 1930). In fact, “learning was a part of every Hull-House activity” (Elshtain 2002, 12). Through these efforts, Addams not only worked to deepen the intellect of members of the neighborhood, but hoped to enhance their spirits and equip them with skills applicable to their immediate environments (Addams 1930).

Addams also realized that the Hull-House residents were learning just as much from their neighbors as the neighbors were from them (Elshtain 2002). This contributed to a greater understanding of the salient social issues, thus facilitating the effort to educate the society-at-large about such issues and to advocate for social change (Elshtain 2001). Through her work and her writings, Addams worked tirelessly to make the daily turmoil of the working class compelling to others in an effort to usher in social change (Elshtain 2002). Ultimately, Hull-House “was a place of civic education, a spirited enterprise that served as a vehicle for the creation of community” (Elshtain 2002, 153).

These five, broad categories of Addams’ social democratic theory and ethics not only demonstrate concrete roots in classical American pragmatism, but also provide a solid foundation upon which to build a theoretical framework for long-term disaster recovery. The next section of the chapter outlines the connection between these five categories and the conceptual framework of this study, demonstrating how they translate into the two working hypotheses and five sub-hypotheses being tested.

## **Conceptual Framework**

The purpose of this research is twofold: 1) to explore the feasibility of Jane Addams' social democratic theory and ethics as a theoretical framework for long-term disaster recovery efforts; and, 2) to explore whether nonprofit organizations administering long-term disaster recovery programs for Hurricane Katrina currently implement elements of Jane Addams' social democratic theory and ethics. As this research is exploratory, the conceptual framework used in this study is that of the working hypothesis. Exploratory research and the use of working hypothesis signals "that conceptualization is in its early stages" (Shields 1998, 211). According to Shields, working hypotheses are extremely compatible with conducting public administration research as they account for uncertainty in the process of discovery (2003), serve as guides to organize the investigation of new problems, lead to the discovery of facts, and provide insight into the future direction of inquiry (1998). The use of working hypotheses is particularly relevant to this research as this study is the beginning of the development of a theoretical framework for long-term disaster recovery.

## **Working Hypotheses**

The review of the literature on third sector governance networks and long-term disaster recovery programs as discussed in Chapter 2 led to the following three observations:

- 1) nonprofit organizations are integral third sector organizations providing social services throughout long-term recovery phase of catastrophic disaster events;
- 2) long-term disaster recovery lacks a theoretical framework upon which to design and implement services; and,
- 3) there are a number of key components needed in a theoretical framework for long-term recovery. These key components include: a continuous process of inquiry; extensive public

dialogue; active citizen participation; interactions between government, third sector organizations and citizens; and a high level of flexibility and adaptability.

The connections between the five tenets of Jane Addams' social democratic theory and ethics and the essential elements needed for a theoretical framework for long-term disaster recovery translate into the two working hypotheses and five sub-hypotheses of this research. The connections between the literature, the working hypotheses and sub-hypotheses are outlined in Table 3.1.

As nonprofit organizations are active third-sector agents in long-term recovery efforts, they are in a prime position to assess whether or not the five tenets of Jane Addams' social democratic theory and ethics serve as a feasible theoretical framework for long-term recovery programs. This connection leads to the formulation of WH1:

**WH1: Leaders of nonprofit organizations active in long-term disaster recovery work view Jane Addams' social democratic theory and ethics as a feasible theoretical framework for long-term disaster recovery programs.**

The connection between nonprofit organizations and the provision of long-term disaster recovery services also makes them prime organizations for study to see if existing long-term recovery programs are built upon Addams' theory and ethics. An examination of the current practices of those working on the frontlines of Hurricane Katrina long-term recovery explores the compatibility of this theoretical framework within the existing long-term recovery community and structure. This exploration may also provide further insight as to whether Addams' theory and ethics bring additional coherence to long-term recovery efforts and

ultimately serve as a concrete framework for long-term disaster recovery. This leads to the development of the second working hypothesis, as indicated below and in Table 3.1:

**WH2: Nonprofit organizations implement elements of Jane Addams' social democratic theory and ethics through their long-term disaster recovery programs.**

**Sub-hypotheses**

As outlined earlier in this chapter, the literature review of Jane Addams social democratic theory and ethics led to the identification of five broad categories of her theory and ethics:

1) solidarity; 2) participatory democracy; 3) action orientation; 4) flexibility; and, 5) education.

The connections between these five categories and the five sub-hypotheses are detailed below and demonstrated in Table 3.1.

Jane Addams' social democratic theory and ethics are grounded in the concept of solidarity, a belief in the radical connection of human beings to one another (Leffers 1993). Addams worked to promote the mutual understanding of the classes and believed that social progress could not be achieved without a deep understanding of the struggle of others (Addams 1930; Chernock 2001). This first category of Addams' theory connects with the need for continuous public dialogue to promote mutual understanding as stated in the suggestions for a theoretical framework for long-term disaster recovery programs (Comfort 2003). In addition, solidarity speaks to the need in long-term disaster recovery for all sectors of society to work together to lead communities and survivors through the recovery process. Neither government agencies nor nonprofit organizations can independently lead communities through the complex long-term recovery process. Instead, it takes the input and participation of all sectors of

society—government, nonprofit organizations, the business community, faith-based entities, educational institutions, the media, and survivors—to lead a community successfully through long-term recovery. Such collaborative efforts not only increase the likelihood of a successful long-term recovery process, but promote a deep and mutual understanding of the struggles that survivors and communities face as they work through recovery. Therefore, the first sub-hypothesis, working hypothesis 2a (WH2a), explores the value that nonprofit organizations place on solidarity in their efforts to assist communities and survivors through the long-term recovery process:

**WH2a: Nonprofit organizations value solidarity through their long-term disaster recovery programs.**

The second tenet of Jane Addams' social democratic theory and ethics is participatory democracy, which involves the mutual engagement and responsiveness of multiple actors in the pursuit of democracy (Shields 2003). This connects with the need for active citizen participation as an essential component of a long-term disaster recovery theoretical framework (Kweit & Kweit 2004). Furthermore, participatory democracy speaks to the need for survivors of a disaster to be key stakeholders—if not leaders—in the long-term recovery process. Therefore, the second sub-hypothesis, working hypothesis 2b (WH2b), proposes the following:

**WH2b: Nonprofit organizations value participatory democracy in their provision of long-term disaster recovery programs.**

The third tenet of Addams' theory and ethics is that of an action orientation. Addams was a firm believer that theory meant little without action. She demonstrated this through her establishment of Hull-House, public policy and advocacy work, systematic research of social conditions, and collaborative work with government (Elshtain 1997; Lundblad 1995; Shields 2003). This tenet of Addams' social democratic theory and ethics connects well with nearly all of the suggested facets of a long-term disaster recovery theoretical framework, including the need for a continuous process of inquiry leading to informed action, active citizen participation, and collaborative work between government, third sector organizations, and citizens (Comfort 2005; Comfort et al 2001). Thus, the third sub-hypothesis, working hypothesis 2c (WH2c), proposes that nonprofit organizations active in long-term disaster recovery work also adhere to this principle of action orientation—responding to the needs of the disaster-affected community through action, with or without a theoretical framework upon which to base such action:

**WH2c: Nonprofit organizations are action-oriented in their provision of long-term disaster recovery programs.**

Addams consistently advocated for flexibility, the fourth tenet of her theory and ethics. Addams called for flexibility in response to social problems as well as flexibility in leadership strategies (Merget 2003). This tenet of Addams' theory and ethics connects to the need for flexibility in the design and implementation of long-term disaster recovery programs (Comfort 2005). As the long-term recovery environment is ever-changing—especially in relation to a catastrophic, widespread disaster such as Hurricane Katrina—it is imperative that nonprofit organizations working on long-term recovery maintain flexibility in their planning and implementation. Therefore, the fourth sub-hypothesis, working hypothesis 2d (WH2d) proposes:

**WH2d: Nonprofit organizations' long-term disaster recovery programs are flexible in design and implementation.**

The final tenet of Addams' social democratic theory and ethics is education. Addams demonstrated her commitment to education of the poor and the society-at-large through the programs she initiated at Hull-House and through her tireless advocacy efforts (Addams 1930; Elshtain 2002). This tenet of Addams' theory and ethics connects to the need for a continuous, evolving process of inquiry in long-term disaster recovery (Comfort 2005; Comfort et al 2001). In addition, education speaks to the need in long-term disaster recovery to educate survivors as to their rights and responsibilities and to the resources available. Continued education of the public, both in disaster-affected communities and throughout the nation, is also imperative so that all sectors of society continue to comprehend the complexity and challenges inherent to the long-term recovery process. Such educational efforts not only help to minimize donor and compassion fatigue,<sup>7</sup> but may also lead to the increased advocacy efforts on behalf of survivors and improved public policy related to current and future long-term recovery efforts. As nonprofit organizations are crucial to the education of survivors and the general community, the fifth sub-hypothesis, working hypothesis 2e (WH2e), proposes the following:

**WH2e: Nonprofit organizations place an emphasis on the education of survivors and the society-at-large through their long-term disaster recovery programs.**

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<sup>7</sup> Compassion fatigue is "a jaded attitude on the part of a contributor toward appeals for donations or charitable aid" (*The American Heritage* ® *Dictionary of the English Language, Fourth Edition*, Copyright © 2000 by Houghton Mifflin Company).

The connections between the literature, the two working hypotheses, and the five sub-hypotheses are detailed below in Table 3.1.

**Table 3.1 Conceptual Framework Linked to the Literature**

Working Hypothesis & Sub-hypotheses	Supporting Literature
<b>WH1:</b> Leaders of nonprofit organizations active in long-term disaster recovery work view Jane Addams' social democratic theory and ethics as a feasible theoretical framework for long-term disaster recovery programs.	Addams, 1902; Addams, 1930; Chernock, 2001; Elshtain, 1997; Elshtain, 1998; Elshtain, 2001; Elshtain, 2002; Leffers, 1993; Lundblad, 1995; Merget, 2003; Shields, 2003
<b>WH2:</b> Nonprofit organizations implement elements of Jane Addams' social democratic theory and ethics through their long-term disaster recovery programs.	Addams, 1902; Addams, 1930; Chernock, 2001; Elshtain, 1997; Elshtain, 1998; Elshtain, 2001; Elshtain, 2002; Leffers, 1993; Lundblad, 1995; Merget, 2003; Shields, 2003
<b>WH2a:</b> Nonprofit organizations value <b>solidarity</b> through their long-term disaster recovery programs.	Addams, 1902; Addams, 1930; Chernock, 2001; Elshtain, 1997; Elshtain, 1998; Elshtain, 2001; Elshtain, 2002; Leffers, 1993; Shields, 2003
<b>WH2b:</b> Nonprofit organizations value <b>participatory democracy</b> in their provision of long-term disaster recovery programs.	Addams, 1902; Chernock, 2001; Elshtain, 1997; Elshtain, 2001; Elshtain, 2002; Leffers, 1993; Shields, 2003
<b>WH2c:</b> Nonprofit organizations are <b>action-oriented</b> in their provision of long-term disaster recovery programs.	Addams, 1902; Addams, 1930; Elshtain, 1997; Elshtain, 1998; Elshtain, 2002; Leffers, 1993; Lundblad, 1995; Shields, 2003
<b>WH2d:</b> Nonprofit organizations' long-term disaster recovery programs are <b>flexible</b> in design and implementation.	Addams, 1930; Elshtain, 2001; Elshtain, 2002; Lundblad, 1995; Merget, 2003; Shields, 2003
<b>WH2e:</b> Nonprofit organizations place an emphasis on the <b>education</b> of survivors and the society-at-large through their long-term disaster recovery programs.	Addams, 1902; Addams, 1930; Elshtain, 1997; Elshtain, 2001; Elshtain, 2002

## Chapter Summary

In an effort to begin to construct a theoretical framework for long-term disaster recovery programs, this chapter examined the literature on Jane Addams' social democratic theory and ethics, identifying five major tenets of her theory and ethics for use as the theoretical framework.

The chapter then outlined the conceptual framework for the research, utilizing the literature to construct two working hypotheses and five sub-hypotheses. Through a detailed explanation of the conceptual framework, the chapter linked the five tenets of Jane Addams' social democratic theory and ethics to the necessary elements for a theoretical framework for long-term disaster recovery.

The next chapter operationalizes the working hypotheses and sub-hypotheses in order to further explore whether or not Addams' social democratic theory and ethics serve as a theoretical framework for long-term disaster recovery programs. The chapter also outlines the research methods used and discusses the sampling technique, statistics, and human subjects issues.

## Chapter 4: Methodology

### Chapter Purpose

This chapter provides an overview of the two research methods utilized to conduct this study, qualitative interviews and survey research. The chapter discusses the operationalization of the two working hypotheses and five sub-hypotheses, demonstrating the connections between the research purpose, the conceptual framework, and the chosen research methods. The chapter continues with a review of the strengths and weaknesses of the research methods and concludes with a discussion of the sampling technique, statistical methods, and human subjects issues.

### Operationalization

The purpose of this research is twofold: 1) to explore the feasibility of Jane Addams' social democratic theory and ethics as a theoretical framework for long-term disaster recovery efforts; and, 2) to explore whether nonprofit organizations administering long-term disaster recovery programs for Hurricane Katrina currently implement elements of Jane Addams' social democratic theory and ethics. In Chapter 3, this research purpose was transformed into the conceptual framework, outlining the links between the literature, the two working hypotheses, and five sub-hypotheses. Tables 4.1 and 4.2 connect the conceptual framework to the two modes of observation used in this research, qualitative interviews and survey research.

As demonstrated in Table 4.1, WH1 was operationalized through the use of qualitative interviews. The qualitative interview questions, listed in Table 4.1 under the *Interview Questions* column, were designed to assess whether or not senior managers of nonprofit organizations

active in long-term disaster recovery efforts find Jane Addams’ social democratic theory and ethics to be a feasible theoretical framework for long-term disaster recovery.

**Table 4.1 Operationalization of WH1**

Working Hypothesis	Method of Observation	Interview Questions
<p><b>WH1:</b> Leaders of nonprofit organizations active in long-term disaster recovery work view Jane Addams’ social democratic theory and ethics as a feasible theoretical framework for long-term disaster recovery programs.</p>	<p>Qualitative Interviews</p>	<ol style="list-style-type: none"> <li>1. Are these categories relevant to long-term disaster recovery?</li> <li>2. Do these categories serve as a feasible theoretical framework for long-term disaster recovery efforts?</li> <li>3. Are there elements that you would add to a theoretical framework?</li> <li>4. Are there elements of the Addams categories that you would remove?</li> <li>5. Do you have any further suggestions for the development of a theoretical framework for long-term disaster recovery?</li> </ol>

WH2 and the five sub-hypotheses were operationalized through the design and implementation of a questionnaire, with the specific questions listed in Table 4.2. The questions on this instrument were designed to identify whether or not nonprofit organizations implement elements of Addams’ social democratic theory and ethics through their provision of long-term disaster recovery programs. Questions 1 and 2 address WH2 in general, Questions 3-5 test Addams’ concept of solidarity (WH2a), Questions 6-8 explore participatory democracy (WH2b), Questions 9-12 test Addams’ notion of action orientation (WH2c), Questions 13 and 14 examine flexibility (WH2d), and Questions 15-18 assess education (WH2e). Respondents were asked to respond “yes” or “no” to Question 1, choose one answer from a four-item index for Question 2,

choose one answer from a five-item Likert scale for Questions 3 through 18,<sup>8</sup> and provide subjective comments for Question 19.

**Table 4.2 Operationalization of WH2 and the Sub-hypotheses**

Working Hypothesis & Sub-hypotheses	Method of Observation	Survey Questions
<b>WH2:</b> Nonprofit organizations implement elements of Jane Addams' social democratic theory and ethics through their long-term disaster recovery programs.	Survey Research	Q1: Are you currently providing case management services to survivors of Hurricane Katrina? Q2: How long have you been working as a case manager providing services to survivors of Hurricane Katrina?
<b>WH2a:</b> Nonprofit organizations value <b>solidarity</b> through their long-term disaster recovery programs.	Survey Research	Q3: My organization encourages survivors to share their stories as related to Hurricane Katrina. Q4: My organization works with survivors to develop long-term recovery action plans. Q5: My organization provides assistance with the emotional and spiritual needs of the survivors we serve.
<b>WH2b:</b> Nonprofit organizations value <b>participatory democracy</b> in their provision of long-term disaster recovery programs.	Survey Research	Q6: My organization encourages survivors to take ownership over their recovery process. Q7: My organization encourages survivors to become active in the local community. Q8: My organization assists survivors in advocating for their needs when working with government organizations, such as FEMA and local housing authorities.
<b>WH2c:</b> Nonprofit organizations are <b>action-oriented</b> in their provision of long-term disaster recovery programs.	Survey Research	Q9: My organization participates in local long-term recovery committees. Q10: My organization participates in local unmet needs committees. Q11: My organization researches community resources to find resources to which we can connect survivors. Q12: My organization participates in advocacy efforts on behalf of the survivors we serve.
<b>WH2d:</b> Nonprofit organizations' long-term disaster recovery programs are <b>flexible</b> in design and implementation.	Survey Research	Q13: My organization is flexible in the way it provides long-term disaster case management services. Q14: My organization adapts the case management practices to meet the needs of each survivor we serve.

<sup>8</sup> Respondents chose from the following five Likert scale response categories: Strongly Agree, Agree, Neutral, Disagree, and Strongly Disagree.

**Table 4.2 Operationalization of WH2 and the Sub-Hypotheses (continued)**

Working Hypothesis & Sub-hypotheses	Method of Observation	Survey Questions
<p><b>WH2e:</b> Nonprofit organizations place an emphasis on the <b>education</b> of survivors and society-at-large through their long-term disaster recovery programs.</p>	<p>Survey Research</p>	<p>Q15: My organization educates survivors as to the resources available to them in the community.            Q16: My organization links survivors with available educational opportunities in the community.            Q17: My organization educates survivors as to their rights and responsibilities.            Q18: My organization works to educate the community as to the needs of Hurricane Katrina survivors.            Q19: Is there anything else that you would like to share regarding the case management services that you provide to survivors of Hurricane Katrina?</p>

### Qualitative Interviews

The first method used in this research was that of qualitative interviews, an ideal method for testing the feasibility of Addams’ social democratic theory and ethics as a theoretical framework for long-term disaster recovery efforts (WH1). As this research was exploratory, qualitative interviews were an appropriate method as they allowed the interviewer to establish a general direction for the conversation and gave freedom to pursue topics raised by the respondent (Babbie 2004). This flexibility in interviewing format allowed each interview to start out with five general questions then expand on those questions according to the respondent’s answers. Qualitative interviews not only provided information relevant to WH1 but also led to the discovery of additional elements that may be useful for the development of a theoretical framework for long-term disaster recovery programs.

In order to test WH1, qualitative interviews were conducted with senior managers from the following nine national nonprofit organizations participating in the federally-funded, national

case management consortium, Katrina Aid Today (KAT): Boat People SOS, Catholic Charities USA, Episcopal Relief and Development, Lutheran Disaster Response, the National Disability Rights Network, Odyssey House Louisiana, The Salvation Army, the Society of St. Vincent de Paul, and Volunteers of America.<sup>9</sup> The senior managers were first informed of the research during a national conference call on Friday, June 9, 2006. This was followed by a formal request for participation sent by electronic mail on Tuesday, June 13, 2006, after human subjects approval from the Texas State University Office of Sponsored Programs was received on June 12, 2006. Interview dates and times were arranged through electronic mail communications, and each participant was sent a Qualitative Interview Guide with an informed consent statement prior to the interview. The interviews were conducted over the telephone from June 15, 2006, through July 6, 2006, with each interview lasting from fifteen to forty-five minutes. All responses were recorded manually. A copy of the Qualitative Interview Guide used to conduct the interviews is included in Appendix A.

## **Survey Research**

The second method, survey research, was used to test WH2 and the five sub-hypotheses, to explore whether or not nonprofit organizations are already implementing aspects of Jane Addams' social democratic theory and ethics in their provision of long-term disaster recovery services. Survey research is a common research method used in exploratory studies, especially those "that have individual people as the units of analysis" (Babbie 2004, 243). In fact, according to Babbie, survey research "is probably the best method available to the social researcher who is interested in collecting original data for describing a population too large to

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<sup>9</sup> Odyssey House Louisiana, one of the nine KAT consortium members, is the only KAT organization that is not national in scope. It is a local nonprofit organization serving New Orleans, Louisiana.

observe directly” (2004, 243). This is vital to this study, considering that the long-term recovery effort for Hurricane Katrina is national in scope, thus making it difficult for the researcher to contact all professionals across the nation working with Katrina survivors.

In order to test WH2 and the five sub-hypotheses, a questionnaire was conducted with long-term disaster recovery case managers working for KAT organizations in Houston, Texas, a city where an estimated 100,000 Katrina survivors still reside (“Rebuilding lives”). An invitation to participate in this research and a copy of the questionnaire was sent by electronic mail to program directors of seven Houston KAT organizations on Wednesday, June 14, 2006. Program directors were asked to print the questionnaire and distribute it to their case managers. Case managers were then asked to complete the questionnaire and fax the completed document by close of business on Friday, June 30, 2006. This deadline was later extended to 12:00pm on Friday, July 7, 2006, in an effort to increase the response rate. A total of 30 out of a possible 47 case managers responded from the following KAT organizations in Houston: Boat People SOS, Catholic Charities, Neighborhood Centers of Houston, Refugee Services of Texas, Advocacy Inc., the Salvation Army and the Society of St. Vincent De Paul.<sup>10</sup> A copy of the questionnaire is included in Appendix B.

### **Limitations of Research Methods**

Although qualitative interviews and survey research were determined to be the most effective methods for this exploratory research, there are limitations to each method. The primary concern with qualitative interviews is the manner in which questions are worded and

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<sup>10</sup> Neighborhood Centers of Houston is the subcontractor for Episcopal Relief and Development; Refugee Services of Texas is the subcontractor for Lutheran Disaster Response; and Advocacy, Inc. is the subcontractor for the National Disability Rights Network in Houston, Texas.

asked. “All too often, the way we ask questions subtly biases the answers we get. Sometimes we put our respondent under pressure to look good. Sometimes we put the question in a particular context that omits altogether the most relevant answers” (Babbie 2004, 200). This is of concern in this study as the researcher has established, professional relationships with the interview respondents. Therefore, it is possible that these relationships may have biased the respondents’ answers as they may have attempted to provide what they perceived to be preferred answers. These professional relationships, however, may also have been of benefit in that they facilitated more immediate access to the sample population which most likely increased the response rate.

There are limitations to survey research as well. For example, in survey research “standardized questionnaire items often represent the least common denominator in assessing people’s attitudes, orientations, circumstances, and experiences” (Babbie 2004, 274). In addition, it is many times difficult for survey research to address the complexities of social life (Babbie 2004). These problems, however, were minimized in this study by giving respondents an opportunity to provide subjective comments in Question 19. Although strong on reliability, survey research is many times weak on validity and is subject to artificiality (Babbie 2004).<sup>11</sup> Questionnaires may paint an inaccurate, artificial portrait of respondents and may minimize the validity of responses as “people’s opinions on issues seldom take the form of strongly agreeing, agreeing, disagreeing, or strongly disagreeing with a specific statement” (Babbie 2004, 275).

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<sup>11</sup> According to Babbie, reliability is “that quality of measurement method that suggests that the same data would have been collected each time in repeated observations of the same phenomenon” (2004, G9). Validity is “a term describing a measure that accurately reflects the concept it is intended to measure” (Babbie 2004, G11).

## Sample

This study utilized purposive/judgmental sampling, a nonprobability sampling technique.<sup>12</sup> The sample was pre-selected according to expert opinion<sup>13</sup> about which subjects were the most useful and representative of those offering KAT long-term disaster case management services (Babbie 2004). The research included qualitative interviews with nine senior managers of KAT organizations,<sup>14</sup> and the distribution of questionnaires to approximately forty-seven KAT case managers working in Houston, Texas.<sup>15</sup>

## Statistical methods

All responses from the qualitative interviews were recorded and analyzed and all survey responses were double coded on Excel to minimize recorder error. As the results in Chapter 5 will demonstrate, this research utilized simple, descriptive statistics to report the results, primarily calculating percentages.

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<sup>12</sup> Purposive/judgmental sampling is “a type of nonprobability sampling in which you select the units to be observed on the basis of your own judgment about which ones will be the most useful or representative” (Babbie 2004, G8).

<sup>13</sup> The author of this study is a senior manager working with Lutheran Disaster Response (LDR) and Lutheran Social Services of the South, Inc. (LSSS), active member agencies of the Katrina Aid Today (KAT) consortium. In particular, she serves as the senior manager providing national representation of LDR to KAT. Through that role she has established professional relationships with the senior managers of the eight other national KAT consortium agencies. In addition, she is the Director over the LDR/LSSS KAT case management offices in Houston, Baton Rouge, and New Orleans, overseeing a staff of 42 case managers across the three cities. In conjunction with KAT and FEMA, she also plays a key coordination role with all KAT agencies working in Texas, thus giving her direct access to the KAT agencies working in Houston where the questionnaires were conducted.

<sup>14</sup> As the researcher serves as the senior manager representing LDR on a national level, she selected and interviewed an LDR colleague with comparable responsibility in implementing the KAT program.

<sup>15</sup> The total number of KAT case managers providing services to Katrina survivors in Houston is a number that changes somewhat frequently due to staff turnover.

## **Human Subjects**

As described above, employees of nonprofit organizations were asked to either participate in qualitative interviews or to complete a questionnaire asking questions related to their organization's long-term disaster recovery services. There were no foreseeable risks for participating in this research. Participation did not endanger respondents' employment nor did it affect the continued ability of their employers to provide long-term disaster case management services through Katrina Aid Today (KAT). While there were no financial or material benefits for respondents, nonprofit organizations may benefit from this research by having a new theoretical framework upon which to structure their long-term disaster recovery programs.

Participation in this research was voluntary and respondents could discontinue their participation at any time. Refusal to participate involved no penalty or loss of benefits to potential respondents. The confidentiality of respondents was and will continue to be protected as none of their qualitative interview or questionnaire responses were tied to any of their identifying data in the reporting of the research results. Participants with questions or concerns regarding this study were instructed to contact the researcher or the faculty supervisor. The Texas State University Office of Sponsored Programs declared this research exempt from full or expedited Institutional Review Board (IRB) review on Monday, June 12, 2006.

## **Chapter Summary**

This chapter discussed the operationalization of the two working hypotheses and five sub-hypotheses, demonstrating the connections between the research purpose, the conceptual framework, and the chosen research methods. The chapter also provided a review of the strengths and weaknesses of the research methods and a discussion of the sampling technique,

statistical methods, and human subjects issues. The next chapter presents the detailed results of the qualitative interviews and questionnaires.

## **Chapter 5: Results**

### **Chapter Purpose**

The purpose of this research was twofold: 1) to explore the feasibility of Jane Addams' social democratic theory and ethics as a theoretical framework for long-term disaster recovery efforts; and, 2) to explore whether nonprofit organizations administering long-term disaster recovery programs for Hurricane Katrina implement elements of Jane Addams' social democratic theory and ethics. The research purpose was addressed by testing two working hypotheses and five sub-hypotheses. The first working hypothesis (WH1) was tested through the use of qualitative interviews, and the second working hypothesis (WH2) and five sub-hypotheses (WH2a-e) were tested through the implementation of a 19-item questionnaire. This chapter presents the results of the qualitative interviews and questionnaire, connecting those results to the research purpose and the development of a theoretical framework for long-term disaster recovery.

### **Feasibility of the Addams Framework (WH1)**

To test the first working hypothesis (WH1), qualitative interviews were conducted with senior managers from nine, national nonprofit organizations actively participating in the KAT national case management consortium. The purpose of the interviews was to explore whether senior managers of nonprofit organizations active in long-term disaster recovery work viewed Jane Addams' social democratic theory and ethics as a feasible theoretical framework for long-term disaster recovery efforts.

Each interview respondent received a brief overview of the research purpose, gave verbal informed consent, and then received a more detailed explanation of the five tenets of Jane Addams' social democratic theory and ethics proposed as a theoretical framework for long-term disaster recovery.<sup>16</sup> The respondents were then asked a series of five questions designed to gather information in order to test WH1. The questions were all of a closed-ended nature; however, each question was designed to elicit additional information beyond a simple yes/no answer. Although the respondents provided yes/no answers to each of the five questions, they also gave more in-depth information and suggestions for the development of a theoretical framework for long-term disaster recovery. The five questions and the results are listed in Table 5.1 below.

**Table 5.1 Qualitative Interview Results for Feasibility of Addams' Framework (WH1)**

<b>WH1:</b> Leaders of nonprofit organizations active in long-term disaster recovery work view Jane Addams' social democratic theory and ethics as a feasible theoretical framework for long-term disaster recovery programs.	
<b>Questions</b>	<b>% Yes*</b>
1. Categories relevant to long-term disaster recovery?	100%
2. Categories feasible for long-term disaster recovery efforts?	100%
3. Additional elements for a theoretical framework?	78%
4. Elements you would remove?	0%
5. Further suggestions?	67%

\*N=9

<sup>16</sup> The five elements of Jane Addams' social democratic theory and ethics are: 1) solidarity; 2) participatory democracy; 3) action-orientation; 4) flexibility; and, 5) education.

## **Relevancy**

As demonstrated in Table 5.1, all nine respondents (100%) agreed that the five categories of Addams' social democratic theory and ethics were relevant to long-term disaster recovery. Two of the respondents commented on how the categories are useful not only at the micro level working with disaster survivors, but also at the meso and macro levels working with institutions, on policy-making efforts, and with local, national, and global communities. Another respondent commented on how useful the five categories would be as a theoretical foundation not just for the long-term recovery process but also for disaster planning and preparedness efforts. In addition, the same respondent felt that the Addams framework may assist communities and leaders in being more thoughtful and not as reactive when planning long-term disaster recovery efforts.

## **Feasibility**

Table 5.1 also shows that 100% of the respondents agreed that the five categories of Addams' social democratic theory and ethics serve as a feasible theoretical framework for long-term disaster recovery efforts. Two of the respondents placed an additional emphasis on the importance of solidarity, discussing how important it is in long-term disaster recovery for all levels and sectors of a community to work together toward good of the whole. The resounding opinion was that government cannot accomplish long-term recovery on its own. Instead, it is imperative that long-term recovery efforts promote solidarity through partnerships between government and nonprofit organizations as well as by engaging survivors and citizens throughout the region, nation, and globe.

Two respondents focused on the importance of participatory democracy, commenting on the significance of a collective voice bringing about social change during long-term recovery. One respondent described having witnessed participatory democracy in action, observing many survivors returning to New Orleans to vote in local and state elections to ensure their voices are heard throughout the long-term recovery processes.

One respondent gave a passionate response with respect to Addams' category of action-orientation. This respondent stated that, "we can talk and plan all we want, but no planning can foresee the end result. We have to just do and then learn from the results." This respondent, however, also pointed out that very little action can take place during long-term recovery without the financial and human resources necessary to support such action.

All the respondents agreed that flexibility is one of the most essential characteristics of the long-term disaster recovery process. In particular, one respondent highlighted the importance of flexibility when working with special populations, such as with persons of an advanced age, persons with disabilities, and persons with limited English or other language skills.

Although all the respondents agreed that education is an essential part of long-term disaster recovery, two respondents placed an additional emphasis on this tenet of Addams' social democratic theory and ethics. One respondent discussed how vital education is in helping survivors move through the long-term recovery process more quickly. In addition, the majority of the respondents felt that it is imperative to continue to educate the general public throughout the nation as to the continued plight of Katrina survivors. Such efforts assist in minimizing compassion fatigue and help to bring a better understanding of the barriers faced by survivors throughout the long-term recovery process. Another respondent discussed the importance of educating citizens of communities to which Katrina survivors were evacuated and continue to

reside. Education is a key factor in helping such communities balance their expectations of survivors with the reality of the recovery process.

### **Additions to the Addams Theoretical Framework**

In response to the third qualitative interview question, as demonstrated in Table 5.1, the majority of the respondents (78%) gave suggestions as to additional elements that may further enhance the Addams theoretical framework. One respondent suggested placing a focus on resources, either as a separate category or by emphasizing resources within each category.

Although an implied characteristic of both the tenets of solidarity and education, communication was another aspect stressed by the respondents. One respondent suggested that communication be a point of focus within each category, particularly maintaining a focus on varied levels of language skills of survivors. The same respondent suggested a focus on technology as part of the communication piece, primarily asking how advances in technology can enhance solidarity, participatory democracy, action-orientation, flexibility, and education.

As the lines of leadership are many times blurred in a disaster, guidance is needed on how to create and define leadership roles throughout the long-term recovery process. Therefore, one respondent focused on the importance of leadership throughout long-term disaster recovery, suggesting that leadership be explored as a separate category or addressed as a core notion within each of the Addams categories. Adding to this, another respondent suggested that the framework specifically discuss who the key leaders and stakeholders should be in the long-term recovery process. The respondent suggested that identifying the major players may add order to the process and facilitate communication between government and nonprofit organizations as they both play key leadership roles in the long-term disaster recovery process.

Finally, one respondent discussed the importance of continuous monitoring and evaluation of long-term recovery efforts as part of the education process. By consistently evaluating an organization's efforts, all those involved in long-term disaster recovery will learn from past mistakes and be able to make adjustments and improvements in response to future disasters. This fits well with Addams' scientific attitude and steadfast commitment to education and scientific inquiry.

### **Deletions from the Addams Theoretical Framework**

None of the nine respondents chose to remove any of the five tenets of Addams' social democratic theory and ethics from the theoretical framework. Instead, the majority of the respondents felt that the conceptual basis of the Addams' theoretical framework was a solid one—that both the philosophical and practical pieces of the Addams theory are about involvement and thoughtful change. Most respondents simply requested that there be flexibility to add to the Addams theoretical framework in the future if necessary.

### **Further Enhancements**

At the conclusion of each qualitative interview, the majority of the respondents (67%) provided additional suggestions as to ways that the Addams theoretical framework may be further enhanced. Two respondents suggested exploration of the ecological model of refugee resettlement. Although aspects of that model may not apply to domestically displaced people, they felt that some of its components may help to further solidify the Addams theoretical framework. For example, the refugee resettlement model places great importance on the use of

displaced people as experts, focusing on the strengths and expertise of survivors, encouraging them to actively participate in the recovery process.

Although this goes beyond the scope of this research project, another respondent suggested looking at long-term recovery processes overseas to test the feasibility of the Addams theoretical framework internationally. This respondent suggested that elements of the Addams theory, such as solidarity and participatory democracy, may be difficult to implement, depending on the ruling government where a disaster takes place. For example, people living under a dictatorship or authoritarian regime may be too fearful to actively participate and voice their concerns in the long-term recovery process. Instead of encouraging solidarity, some governments or cultures may discourage such a notion. Yet, in other countries, a lack of financial and natural resources may cripple the long-term recovery process and the ability to be action-oriented and flexible. Finally, in isolated, agrarian societies where there is limited technological and civic infrastructure, it may be difficult to educate survivors and other citizens as to the necessary steps to move a community successfully through long-term recovery.

Many respondents again stressed the importance of nonprofit organizations interfacing with local, state and federal government throughout the long-term recovery process. In pursuing the concept of solidarity, one respondent suggested that healthy collaborations between government and nonprofit organizations help nonprofit organizations better advocate for the survivors they serve, further empowering the survivors and eventually lessening their dependence on government services as they move through long-term recovery.

Finally, three respondents suggested that the results of this study be translated into a version useful for practitioners. They suggested that such a document be less theoretical and more concrete and practical, making it easier to implement in a variety of communities. This

would allow the average person to read and comprehend the theoretical framework quickly, enabling them to easily utilize the framework in their long-term disaster recovery process.

### **Application of the Addams Framework (WH2)**

To test the second working hypothesis (WH2), a questionnaire was distributed to approximately 47 case managers working for seven Katrina Aid Today (KAT) agencies in Houston, Texas. The questionnaire contained a cover sheet that briefly explained the research purpose and issues of informed consent. The questionnaire consisted of nineteen questions designed to test whether or not nonprofit organizations active in long-term disaster recovery efforts implement elements of Jane Addams' social democratic theory and ethics.

Thirty (30) out of a potential forty-seven (47) case managers completed and returned the questionnaire, a response rate of 64%. A copy of the questionnaire is included in Appendix B, and the questionnaire results are listed in Tables 5.2 through 5.8. Table 5.2 provides the results for the questions tied specifically to WH2, while Tables 5.3 through 5.7 show the results separated by each sub-hypothesis. Table 5.8 presents the responses from the final item on the questionnaire, which gave respondents the opportunity to provide subjective comments.

Table 5.2 demonstrates the responses to Questions 1 and 2. The answers to these questions provide a brief snapshot of the 30 case managers that completed the questionnaire. Nearly all (87%) of the respondents state that they are currently providing case management services to Katrina survivors. Although this questionnaire was distributed only to case managers working in KAT long-term recovery case management programs, three of the respondents stated that they are not currently providing case management to Katrina survivors. With lack of a

concrete explanation for these unexpected responses, it is possible that these three respondents marked “no” in error, having possibly misinterpreted the question.

Nearly one quarter of the respondents (24%) have been providing case management to survivors of Hurricane Katrina for over six months. Approximately one-third (33%) have been working as case managers with Katrina survivors for 0-3 months; 37% have served as case managers for 4-6 months. These responses demonstrate that nonprofit organizations in Houston have been actively providing case management and/or other services for Katrina survivors since the disaster struck in August 2005, but that the majority of the KAT case managers in Houston (70%) have been working with survivors for six months or less. This makes sense as most KAT case managers were hired into their jobs in the early months of 2006.

**Table 5.2 Questionnaire Results for Application of Addams’ Framework (WH2)**

<b>WH2: Nonprofit organizations implement elements of Jane Addams’ social democratic theory and ethics through their long-term disaster recovery programs.</b>	
<b>1. Currently providing case management?</b>	<b>Percentage*</b>
Yes	87%
No	10%
No Answer	3%
TOTAL	100%
<b>2. How long working as case manager?</b>	<b>Percentage*</b>
0-3 months	33%
4-6 months	37%
7-9 months	7%
10-12 months	17%
No Answer	7%
TOTAL	101% <sup>17</sup>

**\*N=30**

<sup>17</sup> Due to rounding-up, this total becomes 101%. When looking at the responses in greater detail, 36.7% responded that they have been working as case managers with Katrina survivors for 4-6 months, 6.7% for 7-9 months, 16.7% for 10-12 months, and 6.7% did not answer the question.

## **Solidarity (WH2a)**

Questions 3-5 of the survey instrument were designed to test working hypothesis 2a (WH2a), to identify how nonprofit organizations value solidarity through their long-term disaster recovery programs. Jane Addams was a strong believer in the concept of solidarity, the idea that human beings are radically connected to one another (Leffers 1993) and “that without the advance and improvement of the whole, no man can hope for any lasting improvement in his own moral or material individual condition” (Addams 1930, 85). This is applicable to long-term disaster recovery in that it takes all levels and sectors of society working together and fostering mutual understanding to successfully move a community through the recovery process.

As is evident in Table 5.3, one-half of the respondents (50%) strongly agree that their organizations encourage survivors to share their stories as related to Hurricane Katrina; an additional 33% agree. The sharing of the survivors’ traumatic, disaster stories fosters solidarity by contributing to mutual understanding, building trust between survivors and case managers, and assisting case managers in more effectively advocating for survivors’ needs. Sharing these stories also contributes to keeping the public aware of the multi-faceted trauma experienced by survivors, and begins to empower survivors to take ownership of their long-term recovery process.

In response to the next question, nearly 90% of the respondents either strongly agree or agree that their organizations work with survivors to develop long-term recovery action plans. This result is not surprising in that one of the primary goals of KAT long-term case management is to work with Katrina survivors to develop long-term recovery action plans. These plans focus on specific, achievable goals related to each survivor’s recovery from the disaster. Recovery action plans assist survivors in transitioning from a focus on basic needs in the early stages of

their recovery to a focus on long-term recovery goals, empowering them to set plans and take concrete steps to move themselves through the process. Recovery action plans promote solidarity in that they bring case managers, survivors and the community-at-large together, all working together to accomplish not only the recovery goals of the survivors but of the community as well.

The majority of respondents (67%) also either strongly agrees or agrees that their organizations assist survivors with their emotional and spiritual needs. Long-term disaster is not only about the rebuilding of homes, businesses and infrastructure, but about rebuilding the lives and spirits of those affected by the disaster. Catastrophic disasters such as Hurricane Katrina can cause a particularly deep blow to survivors' mental and spiritual health. In the instance of Hurricane Katrina, the widespread displacement of hundreds of thousands of Gulf Coast residents further complicates their emotional and spiritual recovery. Many survivors now live in unfamiliar communities, cultures, and climates; therefore, they are not only going through the grieving process from the losses caused by Katrina, but are also dealing with the stress of adjusting to a new community, new people, and new surroundings. In conducting initial assessments and in developing recovery action plans, KAT case managers work with survivors to address their unmet emotional and spiritual needs and work to connect them to the resources in their local communities that can meet those needs. In addition, many KAT case managers work for faith-based nonprofit organizations, thus giving them more direct access to additional spiritual care resources for clients. Focusing on survivors' emotional and spiritual needs contributes to the pursuit of solidarity in that it contributes to mutual understanding and engages additional sectors of society, such as the faith-based and mental health community, in the long-term recovery process.

These results suggest that case managers believe nonprofit organizations place a high value on solidarity through their provision of long-term disaster recovery programs. From encouraging survivors to share their stories, to developing recovery action plans, to assisting survivors with their emotional and spiritual needs, nonprofit organizations active in long-term recovery appear to be working diligently to understand the plight of Katrina survivors and striving to engage the whole community in empowering survivors to successfully move through the long-term recovery process.

**Table 5.3 Questionnaire Results for Solidarity (WH2a)**

<b>WH2a:</b> Nonprofit organizations value <b>solidarity</b> through their long-term disaster recovery programs.	
<b>3. Organization encourages survivors to share stories.</b>	<b>% Strongly Agree or Agree*</b>
Strongly Agree	50%
Agree	33%
TOTAL	83%
<b>4. Organization works with survivors to develop recovery plans.</b>	<b>% Strongly Agree or Agree*</b>
Strongly Agree	70%
Agree	17%
TOTAL	87%
<b>5. Organization assists with emotional/spiritual needs of survivors.</b>	<b>% Strongly Agree or Agree*</b>
Strongly Agree	47%
Agree	20%
TOTAL	67%

\*N=30

## **Participatory Democracy (WH2b)**

Questions 6 through 8 were designed to test working hypothesis 2b (WH2b), to explore how nonprofit organizations value participatory democracy in their provision of long-term disaster recovery programs. Participatory democracy involves the mutual engagement and responsiveness of multiple actors in the pursuit of democracy (Shields 2003). For Addams, this also included citizens serving as active architects of their own destinies (Elshtain 2002). Therefore, when applied to long-term disaster recovery, participatory democracy involves survivors playing the central role in their own recovery process and working together with other stakeholders in moving communities through long-term disaster recovery.

As demonstrated in Table 5.4, the majority of the respondents (70%) strongly agree that their organizations encourage Katrina survivors to take ownership over their own recovery process; an additional 20% agree. This result reflects Addams' concept that citizens be the architects of their own destinies. The majority of respondents either strongly agree or agrees (60%) that their organizations encourage survivors to become active in the local community. This suggests that nonprofit organizations are encouraging survivors not only to take ownership over their personal recovery, but also over the recovery of the greater community, which fits directly with Addams' concept of municipal housekeeping. An overwhelming majority (93%) also either strongly agrees or agrees that their organizations assist survivors in advocating for their needs when working with governmental organizations, such as FEMA and local housing authorities. This contributes to participatory democracy by empowering not only survivors but government agencies to work together for the good of the whole.

The findings to these three questions strongly suggest that case managers believe that nonprofit organizations active in Katrina long-term recovery efforts highly value participatory democracy in their provision of long-term disaster recovery programs.

**Table 5.4 Questionnaire Results for Participatory Democracy (WH2b)**

<b>WH2b:</b> Nonprofit organizations value <b>participatory democracy</b> in their provision of long-term disaster recovery programs.	
<b>6. Organization encourages survivor ownership of recovery process.</b>	<b>% Strongly Agree or Agree*</b>
Strongly Agree	70%
Agree	20%
TOTAL	90%
<b>7. Organization encourages survivors to be active in community.</b>	<b>% Strongly Agree or Agree*</b>
Strongly Agree	20%
Agree	40%
TOTAL	60%
<b>8. Organization assists survivors in advocating for their needs.</b>	<b>% Strongly Agree or Agree*</b>
Strongly Agree	70%
Agree	23%
TOTAL	93%

\*N=30

### **Action Orientation (WH2c)**

Questions 9 through 12 were designed to test working hypothesis 2c (WH2c), to explore how nonprofit organizations are action-oriented in their provision of long-term disaster recovery programs. Addams was a firm believer that theory meant little without action. In the case of long-term disaster recovery, there is a constant need for action in an ever-changing environment—whether or not there is theory upon which to build such action.

As is evident in Table 5.5, a majority of the respondents (87%) either strongly agrees or agrees that their organizations participate in long-term recovery committees (Question 9) and local unmet needs committees (Question 10). These committees, a common fixture of the long-term disaster recovery process, bring together representatives from all sectors of a community to work collaboratively to move a community and its residents successfully through long-term recovery. These committees are extremely action-oriented as they focus extensively on the identification of the unmet needs of survivors, the allocation and sharing of resources, and the overall coordination of local recovery efforts (“Long-term recovery manual”).

Another aspect of action-orientation throughout the long-term recovery process is the identification of resources in order to meet the needs of survivors, thus moving them closer to achieving long-term recovery. Nearly all of the respondents (97%) either strongly agree or agree that their organizations research community resources to which they can connect survivors.

As nonprofit organizations research the availability of community resources for survivors and participate in long-term recovery and unmet needs committees, they are able to more effectively advocate for the needs of survivors. As demonstrated in Table 5.5, approximately two-thirds (67%) of respondents strongly agree and nearly one quarter (20%) agree that their organizations participate in advocacy efforts on behalf of the survivors they serve. This demonstrates that these organizations are not only working one-on-one with survivors to assist them through long-term disaster recovery, but are action-oriented through their advocacy efforts in the community.

Overall, the findings for these four questions suggest that case managers believe nonprofit organizations are extremely action-oriented in their provision of long-term disaster recovery programs.

**Table 5.5 Questionnaire Results for Action Orientation (WH2c)**

<b>WH2c:</b> Nonprofit organizations are <b>action-oriented</b> in their provision of long-term disaster recovery programs.	
<b>9. Organization participates in long-term recovery committees.</b>	<b>% Strongly Agree or Agree*</b>
Strongly Agree	70%
Agree	17%
TOTAL	87%
<b>10. Organization participates in unmet needs committees.</b>	<b>% Strongly Agree or Agree*</b>
Strongly Agree	67%
Agree	20%
TOTAL	87%
<b>11. Organization researches community resources.</b>	<b>% Strongly Agree or Agree*</b>
Strongly Agree	77%
Agree	17%
TOTAL	94%
<b>12. Organization participates in advocacy efforts.</b>	<b>% Strongly Agree or Agree*</b>
Strongly Agree	67%
Agree	20%
Neutral	87%

\*N=30

### **Flexibility (WH2d)**

Questions 13 and 14 were designed to test working hypothesis 2d (WH2d), to explore how flexible nonprofit organizations are in their design and implementation of long-term disaster recovery programs. Addams was adamant about the importance of flexibility in the provision of services at Hull House. In fact, she proclaimed that “the one thing to be dreaded in the Settlement is that it lose its flexibility, its power of quick adaptation, its readiness to change its methods as its environment may demand”(Addams 1930, 83-85). In long-term disaster recovery,

the environment, leaders, and resources are constantly changing. Therefore, it is imperative that long-term recovery efforts be able to adapt along with the changing environment.

As demonstrated in Table 5.6, over 80% of the respondents strongly agree or agree that their organizations are flexible in the way they provide long-term disaster case management services. In addition, 90% of the respondents strongly agree or agree that their organizations adapt their case management practices to meet the needs of each survivor they serve. These results suggest that case managers believe nonprofit organizations highly value flexibility, emphasizing its importance in the design and implementation of their long-term disaster recovery programs.

**Table 5.6 Questionnaire Results for Flexibility (WH2d)**

<b>WH2d:</b> Nonprofit organizations' long-term disaster recovery programs are <b>flexible</b> in design and implementation.	
<b>13. Organization is flexible in provision of services.</b>	<b>% Strongly Agree or Agree*</b>
Strongly Agree	60%
Agree	23%
TOTAL	83%
<b>14. Organization adapts practices to meet needs of each survivor.</b>	<b>% Strongly Agree or Agree*</b>
Strongly Agree	63%
Agree	27%
TOTAL	90%

\*N=30

### **Education (WH2e)**

Questions 15 through 18 were designed to test working hypothesis 2e (WH2e), to investigate the emphasis that nonprofit organizations place on the education of survivors and the

society-at-large through their long-term disaster recovery programs. Throughout her life's work, Addams placed a high priority on education as she felt that it helped all people to "understand their industrial and social value" (1902, 93). Addams also worked diligently to educate the society-at-large about social issues and in order to advocate for social change (Elshtain 2001). Education is equally important throughout long-term disaster recovery in that it not only informs survivors of their rights, responsibilities, and the resources available to them during recovery, but keeps the larger community and nation informed of the current status of the recovery and the barriers impeding its success.

As shown in Table 5.7, the vast majority of the respondents (96%) strongly agree or agrees that their organizations educate survivors as to the resources available to them in the community. The majority also strongly agree or agrees (76%) that their organizations link survivors with available educational opportunities in their communities. Nearly all of the respondents (93%) strongly agree or agree that their organizations educate survivors as to their rights and responsibilities, and 73% of respondents strongly agree or agree that their organizations work to educate their communities as to the needs of Hurricane Katrina survivors. These results strongly suggest that case managers believe nonprofit organizations place a solid emphasis on the education of survivors and the society-at-large through their long-term disaster recovery programs.

**Table 5.7 Questionnaire Results for Education (WH2e)**

<b>WH2e:</b> Nonprofit organizations place an emphasis on the <b>education</b> of survivors and society-at-large through their long-term disaster recovery programs.	
<b>15. Organization educates survivors as to available resources.</b>	<b>% Strongly Agree or Agree*</b>
Strongly Agree	73%
Agree	23%
TOTAL	96%
<b>16. Organization links survivors with educational opportunities.</b>	<b>% Strongly Agree or Agree*</b>
Strongly Agree	43%
Agree	33%
TOTAL	76%
<b>17. Organization educates survivors as to their rights and responsibilities.</b>	<b>% Strongly Agree or Agree*</b>
Strongly Agree	53%
Agree	40%
TOTAL	93%
<b>18. Organization works to educate the community.</b>	<b>% Strongly Agree or Agree*</b>
Strongly Agree	43%
Agree	30%
TOTAL	73%

\*N=30

### **Respondent Comments**

At the end of the questionnaire (Question 19), respondents had the opportunity to provide additional comments regarding the case management services that they provide to survivors of Hurricane Katrina. Those responses are recorded below in Table 5.8. Only 27 % of respondents (8 out of 30) provided additional comments.

Of those that provided comments, one respondent alluded to the importance of solidarity, stating that “what makes our case management great is the simple fact that we invest in the clients we serve and have the same hope of them all achieving success and sustain self-sufficiency.” Two respondents discussed the holistic manner in which their organizations provide case management to Katrina survivors. Two other respondents criticized their organizations’ case management models, stating that simply providing clients with referrals is not enough to move them through the long-term recovery process. Finally, another respondent spoke to the true importance of case management in long-term recovery: “Case management is a very important need. If it is not a part of recovery, there will be no recovery.”

**Table 5.8 Questionnaire Results for Open-Ended Responses (WH2)**

<b>19. Is there anything else that you would like to share regarding the case management services that you provide to survivors of Hurricane Katrina?</b>
“What makes our case management great is the simple fact that we invest in the clients we serve and have the same hope of them all achieving success and sustain self-sufficiency.”
“I feel that we could and should be doing more than we are. Most of what we offer (referrals) the survivors could do themselves just by opening the yellow pages.”
“My organization is heavily involved in supporting their clients in wholistic settings.”
“My organization is very flexible regarding the needs of our clients. Which makes my job very easy.”
“It is much more than I&R.”
“(My organization) is the most holeistic in their approach. CM (case managers) are trained to be efficient and effective in helping the clients manage the process as well as maintaining a caseload that does NOT revictimize the clients.”
“Case management is a very important need. If it is not a part of recovery there will be no recovery.”
“Providing referrals is not meeting the needs sufficiently.”

## **Chapter Summary**

This chapter provided a detailed review of the research results from the qualitative interviews and the survey research. In summary, all of the nonprofit senior managers interviewed saw Jane Addams' social democratic theory and ethics as a feasible theoretical framework for long-term disaster recovery efforts, thus supporting WH1. The questionnaire findings also strongly support WH2 and the five sub-hypotheses, WH2a – Wh2e. The overwhelming majority of respondents strongly agrees or agrees with sixteen of the questionnaire items, demonstrating support for the five sub-hypotheses. These responses show that case managers believe nonprofit organizations working in long-term recovery value solidarity and participatory democracy, are action-oriented and flexible in their provision of long-term recovery services, and emphasize the importance of educating survivors and the society-at-large as to the long-term recovery process. The support of the five sub-hypotheses thus supports WH2, showing that nonprofit organizations already implement elements of Jane Addams' social democratic theory and ethics through their long-term disaster recovery programs.

The next chapter concludes this research by further commenting on the research results, drawing conclusions on those results, and offering suggestions for future research.

## **Chapter 6: Conclusion**

### **Chapter Purpose**

The purpose of this research was twofold: 1) to explore the feasibility of Jane Addams' social democratic theory and ethics as a theoretical framework for long-term disaster recovery efforts; and, 2) to explore whether nonprofit organizations administering long-term disaster recovery programs for Hurricane Katrina currently implement elements of Jane Addams' social democratic theory and ethics. This chapter summarizes the research results, makes inferences from those findings, and concludes with recommendations for future research.

### **Assessment of Findings**

As outlined in Chapter 5 and demonstrated in Table 6.1, the research findings solidly support both of the working hypotheses and each of the five sub-hypotheses. The results of the qualitative interviews show that 100% of the nonprofit senior managers interviewed believe Jane Addams' social democratic theory and ethics to be a feasible theoretical framework for long-term disaster recovery efforts, thus supporting WH1 and fulfilling the first research purpose. The questionnaire results support WH2 and the five sub-hypotheses, WH2a – Wh2e. These findings indicate that nonprofit organizations already implement the five tenets of Addams' social democratic theory and ethics in their provision of long-term recovery services to Katrina survivors, thus fulfilling the second research purpose.

Therefore, this research supports the use of Jane Addams' social democratic theory and ethics as a theoretical framework for long-term disaster recovery efforts. As there has been no existing theoretical framework upon which to structure long-term recovery, this research brings

coherence to the long-term recovery process by providing a useful and feasible organizing principle in Addams' social democratic theory and ethics. In addition, by demonstrating that nonprofit organizations already implement aspects of Addams' theory and ethics, this research further solidifies the compatibility of the Addams theoretical framework within the existing system of long-term recovery programs. Both feasibility and compatibility are necessary conditions for the Addams theoretical framework to be viable and useful to practitioners.

**Table 6.1 Summary of Findings**

<b>Working Hypotheses &amp; Sub-Hypotheses</b>	<b>Degree of Support of Findings</b>
<b>WH1:</b> Leaders of nonprofit organizations active in long-term disaster recovery work view Jane Addams' social democratic theory and ethics as a feasible theoretical framework for long-term disaster recovery programs.	Strongly Support
<b>WH2:</b> Nonprofit organizations implement elements of Jane Addams' social democratic theory and ethics through their long-term disaster recovery programs.	Strongly Support
<b>WH2a:</b> Nonprofit organizations value <b>solidarity</b> through their long-term disaster recovery programs.	Strongly Support
<b>WH2b:</b> Nonprofit organizations value <b>participatory democracy</b> in their provision of long-term disaster recovery programs.	Strongly Support
<b>WH2c:</b> Nonprofit organizations are <b>action-oriented</b> in their provision of long-term disaster recovery programs.	Strongly Support
<b>WH2d:</b> Nonprofit organizations' long-term disaster recovery programs are <b>flexible</b> in design and implementation.	Strongly Support
<b>WH2e:</b> Nonprofit organizations place an emphasis on the <b>education</b> of survivors and the society-at-large through their long-term disaster recovery programs.	Strongly Support

## **Research Limitations**

This research and its findings have inherent limitations. The most obvious limitation is that the small scale of this study precludes the findings from being generalized to the entire long-term disaster recovery community across the nation and globe. This research only represents the input and analysis of the Addams theoretical framework from a small portion of nonprofit organizations and professional case managers actively working on Hurricane Katrina long-term recovery. Moreover, this study did not include input from government organizations nor from survivors. In fact, input from survivors is imperative to truly understanding whether the elements of Addams' theory and ethics are being implemented in the field. Therefore, it is possible that if the scope of this study were expanded and replicated with a larger, more diverse sample, that the findings may be different.

A second limitation is that the long-term recovery process for Hurricane Katrina is still in its early stages. As a long-term recovery process of this magnitude is unprecedented in the U.S., it is possible that it is too early to gauge how well Addams' social democratic theory and ethics serve as a feasible theoretical framework for long-term disaster recovery. Therefore, replicating this study at various stages of Katrina long-term recovery may elicit different results.

## **Recommendations for Future Research**

The most obvious suggestion for future research is to build upon this study, testing the Addams framework with a greater number of interview participants and questionnaire respondents and doing so in multiple locations throughout the nation. It may also be beneficial to expand and refine the questionnaire, making the connections between the survey questions and the five tenets of Addams' social democratic theory and ethics more obvious. In addition,

surveying and/or interviewing both survivors and representatives from local, state and federal government agencies would add depth to future research and strengthen (or weaken) the support of the Addams theoretical framework. It may also be helpful to repeat this study at different stages of the Katrina long-term recovery process in order to see if the findings change as long-term recovery progresses.

A second suggestion for future research is to explore the feasibility of Jane Addams' social democratic theory and ethics as a theoretical framework for disaster planning and preparedness. A number of the interviewees suggested that the Addams framework may be naturally transferable to the planning and preparedness phases of disaster response, emphasizing the equal importance in those phases of considering solidarity, participatory democracy, action orientation, flexibility, and education. Such a study may include similar qualitative interview questions but would require the design of a new survey more directly applicable to disaster planning and preparedness.

A third suggestion for future study is to explore the feasibility of the Addams framework in foreign countries. The interview respondents had a number of questions as to how relevant and feasible Addams' social democratic theory and ethics would be in countries with dictatorial or otherwise oppressive ruling structures. It would be of interest to explore which of the five tenets of the Addams theoretical framework are universal, which are not, and why. Furthermore, future research could study the impact of culture, religion, politics, and even climate and geography on the feasibility of the Addams theoretical framework for long-term disaster recovery efforts across the globe.

A fourth suggestion for future research is to explore the theory and ethics of the other founders of classical American pragmatism, such as John Dewey and Charles Sanders Peirce. It

would be of great interest to see how their theory, work, and writings complement or change the Addams theoretical framework. Such a study may further solidify the legitimacy of the Addams framework as it would have the potential to root Addams' social democratic theory and ethics more deeply and directly in the rich philosophical tradition of pragmatism.

A fifth suggestion for future research is to explore the use of the ecological model of refugee resettlement as a theoretical framework for long-term disaster recovery, as suggested by two of the qualitative interview respondents. Such a study may explore how the refugee resettlement model complements the Addams theoretical framework or may investigate the use of the refugee model as a stand-alone theoretical framework for long-term disaster recovery.

A final suggestion for future research is to explore how Addams' social democratic theory and ethics may serve as a theoretical framework for the planning, design, and implementation of all types of social service programs, both those provided by government agencies and those provided by nonprofit organizations. Such research may be helpful in providing an organizing principle with which public administrators can design programs, implement policy, and evaluate current efforts.

## **Conclusion**

As Hurricane Katrina roared across the Gulf Coast on August 29, 2005, it is doubtful that anyone was quietly pondering the need for a theoretical framework upon which to structure the eventual long-term recovery effort. Now that the Gulf Coast has entered the long-term recovery phase, however, it is imperative that survivors, communities, government agencies and nonprofit organizations have a theoretical framework upon which to structure and organize Katrina long-term recovery efforts.

As supported by this research, Jane Addams' social democratic theory and ethics provide just that—a feasible and practical theoretical framework for long-term disaster recovery. Communities and survivors may now begin to use Addams' social democratic theory and ethics to evaluate their long-term recovery efforts for Hurricane Katrina, exploring to what extent current efforts value solidarity, advocate participatory democracy, demonstrate an action orientation, promote flexibility, and prioritize education. In doing so, communities can not only assess their current long-term recovery efforts, but also make recommendations for future improvement. Ultimately, it is the hope that this “new” theoretical framework for long-term recovery provides public administrators, both within government agencies and in nonprofit organizations, with the broad, theoretical tools necessary for establishing collaborative, coherent efforts that successfully lead communities and survivors through the long-term disaster recovery process.

## Appendix A

### Qualitative Interview Guide

#### **Introduction & Informed Consent**

I am calling you today to request your participation in a study on the development of a theoretical framework for long-term disaster recovery. You have been selected to participate in this study due to your role as a senior manager with an affiliate organization of the Katrina Aid Today (KAT) national case management consortium. Your participation in this study will involve an informal interview that will take approximately 15 minutes to complete. Your participation is voluntary and your responses will be kept confidential. None of your identifying information will be tied to your responses. You may discontinue your participation at any time and if you choose not to participate, it will in no way affect your current or continued participation in KAT. It is my hope that your participation will assist in the construction of a theoretical framework for long-term disaster recovery efforts, thus improving such efforts in the future.

Would you like to participate today?     Yes     No     At a later date: \_\_\_\_\_

#### **Background Information**

Through a review of scholarly literature I have identified a need for a theoretical framework upon which long-term disaster recovery efforts can be structured. In searching for a model for a theoretical framework, I have extensively reviewed the literature on Jane Addams' social democratic theory and ethics. From this literature, I have identified five tenets of Addams' theory and ethics that may serve as a theoretical framework for long-term recovery. These five items are: 1) solidarity; 2) participatory democracy; 3) action orientation; 4) flexibility; and, 5) education. I will briefly define each of these categories and then would like your input as to whether or not these categories are feasible as a theoretical framework for long-term recovery.

Brief explanation of categories.

#### **Questions**

6. Are these categories relevant to long-term disaster recovery?
7. Do these categories serve as a feasible theoretical framework for long-term disaster recovery efforts?
8. Are there elements that you would add to a theoretical framework?
9. Are there elements of the Addams categories that you would remove?
10. Do you have any further suggestions for the development of a theoretical framework for long-term disaster recovery?

#### **Conclusion**

Thank you for your participation in this study. If you have any questions or concerns regarding this study, you may contact Heather Gatlin at 512-706-7516 or at [hgatlin@lsss.org](mailto:hgatlin@lsss.org) or you may contact the faculty supervisory of this research, Dr. Patricia Shields, at Texas State University at San Marcos at 512-245-4143 or at [ps07@txstate.edu](mailto:ps07@txstate.edu).

## Appendix B

### Questionnaire

June 2006

Greetings,

I would like to respectfully request your participation in a study on the development of a theoretical framework for long-term disaster recovery programs. You have been selected to participate in this study due to your role as a case manager with an affiliate organization of the Katrina Aid Today (KAT) national case management consortium.

Your participation in this study is voluntary and your responses will be kept anonymous and confidential. None of your identifying information will be tied to your responses. You may discontinue your participation at any time and if you choose not to participate, it will in no way affect your employment or your current or continued participation in KAT. It is my hope that your participation in this study will assist in the construction of a theoretical framework for long-term disaster recovery efforts, thus improving such efforts for future disasters. In addition, this research is in no way meant to represent the views of KAT, Lutheran Disaster Response, or Lutheran Social Services of the South.

The survey will take approximately 5 minutes to complete. **Upon completing this survey, please fax it to Heather Gatlin at LSSS at 512-832-6561. Please return your completed survey by Friday, June 30, 2006.**

Thank you for your participation in this study. If you have any questions or concerns regarding this study, you may contact Heather Gatlin at 512-706-7516 or at [hgatlin@lsss.org](mailto:hgatlin@lsss.org), or you may contact the faculty supervisory of this research, Dr. Patricia Shields, at Texas State University at San Marcos at 512-245-4143 or at [ps07@txstate.edu](mailto:ps07@txstate.edu).

Sincerely,

Heather N. Gatlin  
Student, Master of Public Administration program  
Texas State University at San Marcos

## Questionnaire

Please check the box that most accurately reflects your thoughts and experience as related to each of the following questions.

1. Are you currently providing case management services to survivors of Hurricane Katrina?     Yes     No
  
2. How long have you been working as a case manager providing services to survivors of Hurricane Katrina?  
  
 0-3 months  
 4-6 months  
 7-9 months  
 10-12 months
  
3. My organization encourages survivors to share their stories as related to Hurricane Katrina.  
 Strongly Agree     Agree     Neutral     Disagree     Strongly Disagree
  
4. My organization works with survivors to develop long-term recovery action plans.  
 Strongly Agree     Agree     Neutral     Disagree     Strongly Disagree
  
5. My organization provides assistance with the emotional and spiritual needs of the survivors we serve.  
 Strongly Agree     Agree     Neutral     Disagree     Strongly Disagree
  
6. My organization encourages survivors to take ownership over their recovery process.  
 Strongly Agree     Agree     Neutral     Disagree     Strongly Disagree
  
7. My organization encourages survivors to become active in the local community.  
 Strongly Agree     Agree     Neutral     Disagree     Strongly Disagree
  
8. My organization assists survivors in advocating for their needs when working with government organizations, such as FEMA and local housing authorities.  
 Strongly Agree     Agree     Neutral     Disagree     Strongly Disagree
  
9. My organization participates in local long-term recovery committees.  
 Strongly Agree     Agree     Neutral     Disagree     Strongly Disagree

10. My organization participates in local unmet needs committees.

Strongly Agree    Agree    Neutral    Disagree    Strongly Disagree

11. My organization researches community resources to find resources to which we can connect survivors.

Strongly Agree    Agree    Neutral    Disagree    Strongly Disagree

12. My organization participates in advocacy efforts on behalf of the survivors we serve.

Strongly Agree    Agree    Neutral    Disagree    Strongly Disagree

13. My organization is flexible in the way it provides long-term disaster case management services.

Strongly Agree    Agree    Neutral    Disagree    Strongly Disagree

14. My organization adapts its case management practices to meet the needs of each survivor we serve.

Strongly Agree    Agree    Neutral    Disagree    Strongly Disagree

15. My organization educates survivors as to the resources available to them in the community.

Strongly Agree    Agree    Neutral    Disagree    Strongly Disagree

16. My organization links survivors with available educational opportunities in the community.

Strongly Agree    Agree    Neutral    Disagree    Strongly Disagree

17. My organization educates survivors as to their rights and responsibilities.

Strongly Agree    Agree    Neutral    Disagree    Strongly Disagree

18. My organization works to educate the community as to the needs of Hurricane Katrina survivors.

Strongly Agree    Agree    Neutral    Disagree    Strongly Disagree

19. Is there anything else that you would like to share regarding the case management services that you provide to survivors of Hurricane Katrina? Please comment:

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9. My organization participates in local long-term recovery committees.

Strongly Agree (21)    Agree (5)    Neutral (2)    Disagree (0)    Strongly Disagree (1)

10. My organization participates in local unmet needs committees.

Strongly Agree (20)    Agree (6)    Neutral (3)    Disagree (0)    Strongly Disagree (1)

11. My organization researches community resources to find resources to which we can connect survivors.

Strongly Agree (12)    Agree (5)    Neutral (1)    Disagree (0)    Strongly Disagree (1)

12. My organization participates in advocacy efforts on behalf of the survivors we serve.

Strongly Agree (20)    Agree (6)    Neutral (3)    Disagree (0)    Strongly Disagree (1)

13. My organization is flexible in the way it provides long-term disaster case management services.

Strongly Agree (18)    Agree (7)    Neutral (3)    Disagree (0)    Strongly Disagree (2)

14. My organization adapts its case management practices to meet the needs of each survivor we serve.

Strongly Agree (19)    Agree (8)    Neutral (2)    Disagree (0)    Strongly Disagree (1)

15. My organization educates survivors as to the resources available to them in the community.

Strongly Agree (22)    Agree (7)    Neutral (0)    Disagree (0)    Strongly Disagree (1)

16. My organization links survivors with available educational opportunities in the community.

Strongly Agree (13)    Agree (10)    Neutral (5)    Disagree (1)    Strongly Disagree (1)

17. My organization educates survivors as to their rights and responsibilities.

Strongly Agree (16)    Agree (12)    Neutral (1)    Disagree (0)    Strongly Disagree (1)

18. My organization works to educate the community as to the needs of Hurricane Katrina survivors.

Strongly Agree    Agree    Neutral    Disagree    Strongly Disagree  
(13)                      (9)                      (7)                      (0)                      (1)

19. Is there anything else that you would like to share regarding the case management services that you provide to survivors of Hurricane Katrina? Please comment:

See Table 5.8 for responses

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