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Response to my Critics

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3 **Response to My Critics**

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5 **Daniel P. Aldrich**

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8 *This article responds to the questions and criticisms raised by six reviewers about my book *Building Resilience: Social Capital in Post-Disaster Recovery*. I focus on the distinctions between social capital types (bonding, bridging, and linking), the difficulties in pinning down widely accepted proxies for social capital, the double edged nature of social networks, race, class, and ethnicity, and public policies which can deepen reservoirs of social capital. Given the ubiquitous nature of disasters and society’s need to move beyond technical and engineering-based responses to crisis, this article continues an important dialogue on the role of human factors in disaster management and response.*

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14 **KEY WORDS:** social capital, social networks, disaster recovery, disaster management

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18 **Introduction**

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20 I am honored to receive feedback from the six world class scholars who have
21 taken the time to set down their thoughts on my new book (Aldrich, 2012). It is a
22 rare opportunity to dialogue with experts from the United States and Japan who
23 have carried out extensive fieldwork and research on topics of disaster recovery,
24 social capital, and resilience. I want to use this space to highlight several
25 important themes raised by the critics and then suggest ways of responding to
26 them. As Rick Weil points out in his review, the book has served like an “opening
27 salvo” in the discussion of social capital and recovery. My hope is that this
28 dialogue in the pages of *Risk, Hazards, and Crisis in Public Policy* provides a way of
29 extending the conversation on the topic rather than presuming to be the final
30 word on this still-developing area of study.

31 My book *Building Resilience* sought to raise the profile of the role of social
32 networks and social capital in disaster situations around the world, during both
33 pre- and post-disaster phases. Disasters are “wicked problems” in that no amount
34 of engineering or infrastructure development (such as raising houses on stilts,
35 improving the quality and management of levees, building higher seawalls, etc.)
36 will be able to completely eliminate loss of life and property. Anthropogenic
37 global warming will only increase the vulnerability of populations increasingly
38 relocating to coastal metropolitan areas. Against this backdrop, I gathered micro-

1 level, quantitative and qualitative data on neighborhoods affected by large scale
2 disasters—the 1923 Tokyo earthquake, the 1995 Kobe earthquake, the 2004 Indian
3 Ocean tsunami, and the 2005 Hurricane Katrina—to investigate the factors
4 influencing recovery. I sought to disentangle the effects of multiple candidate
5 factors that may explain why some neighborhoods in these disaster-affected
6 communities were able to recover population and businesses while other
7 neighborhoods could not. Across time and space, I found that the stronger social
8 ties (measured through collective actions such as rallies, demonstrations, and
9 voting along with social engagement through events like weddings and funerals)
10 correlated with better post-disaster recovery more strongly than any other factor
11 (including those factors more typically thought to be key predictors, such as
12 levels of wealth, damage from the disaster, population density, quality of
13 governance, and inequality). The book focuses on the roles played by community
14 solidarity, collective action, and democratic participation in promoting successful
15 disaster recovery, together with an extensive analysis of the “dark side” of social
16 capital (Williamson, 2012).

17 In addition to providing data and analysis about the role of social networks
18 in the specific catastrophes that I focused my field research on, I used the last
19 section of *Building Resilience* to suggest a number of ways that decision makers,
20 non-governmental organizations (NGOs), and citizens can take the lessons to
21 heart to build resilience in their own communities. My experiences working as an
22 American Association for the Advancement of Science (AAAS) fellow at the
23 United States Agency for International Development (USAID) showed me the
24 importance of moving ideas beyond the ivory tower into actual policies and
25 programs. Happily, these and other reviewers seem to have, by and large,
26 accepted at least the core arguments of my book, but they have pushed me to
27 think more deeply about a number of topics.¹ I have selected five topics raised by
28 the reviewers for further elucidation: distinctions between social capital types;
29 indicators; the double edged nature of social capital; race, class, and ethnicity;
30 and new public policies.

31 **Distinctions Between Social Capital Types**

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34 Early on in my research I grew frustrated by studies which spoke of “social
35 ties” and “social capital” as if all connections between people were the same, as
36 this was clearly false; the particular context of relationships matters. Whom you
37 know and how you know them are important factors which affect how those
38 people can assist you. Having a loyal friend that lives next door can be an
39 incredible asset in many situations, but when trying to navigate the labyrinthine
40 bureaucracy of a university, having a mere acquaintance at the registrar’s office
41 may be far more helpful. As Mark Granovetter pointed out decades ago, even
42 “weak ties”—that is, friends of friends whom one knows only vaguely, if at all—
43 serve as important sources of information during job searches at all levels
44 (Granovetter, 1973). In *Building Resilience* I drew on the work of Woolcock and
45 Narayan (2000) and Szreter and Woolcock (2004) to emphasize that the types of

1 connections available to us—whether to people similar to us, different than us, or
2 with more power than us—matter during and after disasters. Ilan Noy and Jim
3 Gannon, in their reviews, emphasize that my recognition of three types of social
4 capital—what social scientists have labeled as bonding, bridging, and linking—
5 serves as a key element in the book. Specifically, bonding social capital indicates
6 connections to people similar to us (what sociologists would call *homophily*), while
7 bridging social capital involves connections to those from different backgrounds,
8 socioeconomic classes, religions, and ethnicities. Linking social capital is a
9 connection to an individual with a different level of power—for example, a tie
10 between a resident of a poor, rural Indian coastal village in the state of Tamil
11 Nadu and the local government representative known as a collector.

12 In her review, Kathleen Tierney argues that it “shows that while bonding and
13 bridging social capital convey significant advantages for group members, linking
14 social capital often makes the biggest difference in recovery, because this form of
15 social capital involves vertical connections between disaster-stricken neighbor-
16 hoods and communities and extra-community sources of assistance, such as higher
17 levels of government.” I was especially heartened by Gannon’s extended descrip-
18 tion of his own experiences which underscored the importance of the linking social
19 capital in a recent post-disaster situation. Gannon, who has worked closely with
20 Kaimishi City in the Tohoku region severely affected by 2011’s triple disaster
21 argues that “where Kamaishi has differed from many has been in its strong linking
22 social capital, which is partly the legacy of several distinct decades-long efforts to
23 bring together local government, business, and nonprofit leaders with leading
24 national and international experts to recalibrate and revitalize a local economy that
25 had been declining well before the disaster struck. These linkages have helped
26 channel much-needed expertise and financial resources to Kamaishi, but impor-
27 tantly this has been done in a deliberate manner on local terms rather than for
28 purposes delineated by outsiders. It is too early to be certain, but Kamishi
29 definitely appears to be recovering much more quickly than the communities
30 around it that lack this linking social capital.” These sorts of observations drive
31 home the importance of separately considering the various types of social capital.

32 Additional work by Hawkins and Maurer (2010) and by Elliott, Haney, and
33 Sams-Abiodun (2010) on post-Katrina recovery in New Orleans supports the idea
34 that research on social capital and resilience must look closely at the types of social
35 connections. These scholars showed how different types of connections mattered at
36 different moments following the disaster, and that simply having deep reservoirs of
37 bonding social capital—a condition often found in poorer neighborhoods around
38 the world—is not sufficient for a strong recovery.² If the book’s theoretical
39 contribution has been to solidify the often slippery concept of social capital through
40 the use and application of these three types of connections, I would be quite happy.

41 Indicators

42 No book manuscript ever seems perfect to its author, and I struggled very
43 hard as I collected data from these disasters over time and space to find a way to
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1 handle the issue of proxies and indicators for social capital. As Francis Fukuyama
2 said long ago, “one of the greatest weaknesses of the social capital concept is the
3 absence of consensus on how to measure it” (2001: 12). For me, the initial
4 challenge involved finding historically and culturally appropriate indicators from
5 the 1920s in Tokyo, the 1990s in Kobe, and the 2000s for India and New Orleans
6 that would accurately capture the ability of individuals to connect as a
7 community.

8 Identifying useful proxies for social capital that could be quantitatively
9 measured was a key aspect of my fieldwork, which involved extensive digging
10 through archives. Some examples I used in the book include the records of
11 marches, rallies, and demonstrations kept by local police officers in 1920s Tokyo,
12 as well as participation in local weddings and funerals in Tamil Nadu (struck by
13 the 2004 Indian Ocean tsunami). Although I felt satisfied with the proxies I
14 decided to use for my analysis I was fully aware that not everyone would be
15 convinced. Gannon, for example, cautions that “some of the individual indicators
16 that he unearths could just as easily be touted as evidence that socioeconomic
17 status is the key determining factor in how well communities recover.” Readers
18 may, indeed, see these proxies as capturing other concepts, whether political
19 power or economic resources. However, my analysis included factors that more
20 directly reflect political and economic power, such as wealth and caste, and used
21 those factors as controls in order to isolate the effect of social capital reflected in
22 my chosen proxies. Thus, although the proxies I used may be an admixture of
23 various factors in addition to social capital, I believe that, particularly in the
24 context of my analysis, they are effective proxies for a reasonably uncontaminated
25 quantification of social capital.

26 That being said, the challenge of good indicators for social capital remains a
27 serious one for the field and I hope that in the future we will have better datasets
28 on social capital from which to draw. Weil’s description of his own challenges in
29 seeking to collect believable information on social networks in New Orleans
30 following Hurricane Katrina provided me some comfort. He credits me with
31 doing the field “an enormous service by showing us what we need to do, namely,
32 collect better data that will better satisfy our standards.” Because of the
33 difficulties I had in finding these data, I have put all of the datasets I used for
34 *Building Resilience* in an online repository called the DataVerse Network (DVN)
35 hosted by Harvard University’s Institute for Quantitative Social Science. Readers
36 can download the data themselves—for free—and test it to their delight or add
37 new indicators and update the datasets. The creation of any set of indicators for
38 social capital on which all social scientists would agree seems very unlikely, so it
39 is our job to continue to push ourselves to find, justify, and make transparent our
40 efforts at capturing this critical part of the human condition.

41 **Double-Edged Nature of Social Capital**

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44 When carrying out research for the book, I came across a number of sources
45 which seemed to naively imagine that greater levels of social capital inevitably

1 created more positive outcomes for the communities facing adversity through
2 manmade or natural pressures. For example, Adger (2003) and Adger, Hughes,
3 Folke, Carpenter, and Rockström, (2005) argued that social capital will aid in
4 adaptation to climate change, but these highly cited articles focus purely on the
5 positive benefits of coordinated action and mobilization. As Rieko Kage points
6 out in her review, “[a] major theoretical contribution of the volume is that in
7 contrast to much existing research, Aldrich recognizes both the positive and
8 negative externalities of social capital.”

9 My first academic encounter with the “dark side” of social capital came from
10 the work of Sheri Berman (1997) and then later from Nagar and Rethemeyer
11 (2007). It was clear that, like all other resources, social capital could have benefits
12 and accompanying negative externalities. With my co-author Kevin Crook I had
13 first discussed the concept of social capital as a Janus-faced or double-edged
14 sword (Aldrich & Crook, 2008), and Tierney in her review argues that “such
15 findings offer a caution against viewing social capital as an unalloyed positive
16 force in the aftermath of disaster.”

17 Gannon also notes the double-edged nature of social capital, as does Kage in
18 her review, who argues that “well-organized and vocal communities in New
19 Orleans refused to site trailers in the wake of Hurricane Katrina, even though
20 accepting the trailers may have accelerated the recovery of the entire region.
21 Some communities hit by the Indian Ocean tsunami refused to disburse aid to
22 single women. Such a keen awareness of the “Janus-faced” nature of social capital
23 is a welcome correction to the sometimes proselytizing tone that characterizes
24 much of the social capital literature.” Scholars set on seeing social capital as a
25 panacea should keep these outcomes and the difficulties they caused during the
26 difficult recovery periods in the Gulf Coast and Tamil Nadu in mind. Other
27 experts have looked at the massacre of Koreans in Tokyo following the 1923
28 earthquake because of false rumors that they had poisoned wells or taken action
29 to harm fellow survivors (Allen, 1996; Ryang, 2003). It is difficult to deny that at
30 times man’s inhumanity to man has been catalyzed by the fear and destruction
31 wrought by earthquakes, floods, and other disasters, and that this violence has
32 been directed against the Other.

33 While some reviewers may have appreciated my recognition of the potential
34 dark sides of social capital, two had specific suggestions for rethinking this
35 approach. Kage pushes me to recognize that it “is not theoretically clear that
36 bonding social capital should always yield negative results.” She raises several
37 examples of individuals with high levels of bonding social capital—as seen
38 through their strong patriotism—who did not necessarily feel hostile to foreign-
39 ers. She suggests looking closely at the work of social psychologists like Amélie
40 Mummendey who have studied ingroup favoritism and intergroup differentiation
41 in a variety of experimental settings (cf. Mummendey, Otten, Berger, and
42 Kessler, 2000). Noy goes further, arguing that “To use Aldrich’s language, ‘the
43 cost’ associated with social capital is its occasional absence for the out-groups,
44 rather than its presence for the in-groups.” That is, for those who suffer
45 negatively from relational discrimination following disasters, “[t]hey are not

1 defined by their exclusion from existing social networks, but through ethnic or
2 caste distinctions that predated existing social networks and isolated these groups
3 behind barriers that have persisted for centuries." I believe that Noy and Kage
4 have valid points which *Building Resilience* does not fully address.

5 6 Race, Class, and Ethnicity

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8 Building on the concern raised by Noy about the need to focus more fully on
9 ethnic, caste, and racial distinctions which have created barriers to participation
10 and recovery, Thad Williamson argues that I have paid insufficient attention to
11 race and class and suggests that I marry social capital to severe inequality and
12 solidarity. He points out that "Katrina became the occasion to declare New
13 Orleans a fundamentally flawed, unlivable city, a mindset which in turn was
14 used to justify shutting down public housing, implementing radical changes in
15 the public schools, and refusing to make rebuilding high poverty areas such as
16 the Lower Ninth Ward a top priority." In *Building Resilience* I sought to capture
17 issues of caste and race whenever possible; in my investigation of post-Katrina
18 New Orleans, for example, I looked closely at the role of race and socioeconomic
19 status, while in my studies in India I also made sure to understand the role of
20 caste and income. I would agree that—whether or not decision makers in New
21 Orleans actively sought to deny aid to African-Americans and the poor, as
22 Williamson suggests—the world watched in horror as one of the richest
23 democracies failed to aid those in need. U.S. decision makers then did little to
24 mitigate decades of discrimination and prejudice against those made vulnerable
25 by poorly designed social policies and mismanagement of existing infrastructure.

26 Williamson also argues that by uncritically comparing Japan to the United
27 States without focusing on different, nationally held ideologies I "missed an
28 opportunity to contrast the contemporary U.S. with (for instance) Japan: the idea
29 that all citizens in need are worthy of (unconditional) help is not a consensus or
30 even dominant view in the U.S." Interestingly, though, while neo-liberal
31 approaches to disaster recovery may be ascendant among some policy makers in
32 the United States (see the discussion below), the Japanese government itself long
33 denied any aid to individual survivors of disasters. It was only after the
34 tremendous destruction of the 1995 Kobe earthquake that the Japanese central
35 government modified existing laws to allow individual survivors to receive aid;
36 until that point, any government subsidies went for house repairs. This is in
37 contrast to the long standing policies of the Federal Emergency Management
38 Agency (FEMA), which provides financial assistance to individuals and families
39 regardless of their status as homeowners or renters.

40 Williamson closes by saying that "But (to amplify a point Aldrich makes with
41 respect to the Indian Ocean tsunami case) a concern for *social justice* also requires
42 that government make special, intentional effort to reach—and act on behalf of—
43 precisely those individuals and communities who are disadvantaged with respect
44 to social capital, and hence most likely to have their interests and needs
45 overlooked in recovery processes." Having researched the placement of often

1 unwanted projects in the backyards of the least mobilized and coordinated
2 communities (Aldrich, 2008), I agree that *Building Resilience* could have sharpened
3 its push for a concern for social justice. The connection between social ties,
4 ethnicity, and existing frameworks of discrimination (at the individual and
5 societal levels) is an important topic which deserves further research.

6 7 **New Public Policies**

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9 In the conclusion of the book, after seeking to convince readers that social
10 networks serve as critical engines for post-disaster recovery, I identify a number
11 of policy programs that have been field-tested and shown to increase and/or
12 strengthen social capital. These included a “Mr. Rogers” type outreach program
13 for individuals that encourages them to reach out to their neighbors and to have
14 critical information on hand. Additionally, I propose borrowing from an existing
15 Japanese government policy which provides financial support for local festivals
16 and events around the country. Given the importance of social capital, it can be
17 built through new events such as *matsuri* (religious festivals), block parties, and
18 other social events at which individuals “take a chance” and begin taking limited
19 but real risks (Herrera and Kydd, 2012). Examples of interactions involving very
20 small risks might be striking up a conversation with someone from a different
21 ethnic, racial, or religious group (and overcoming the fear of potential rejection or
22 ridicule). (For those unconvinced of the costs of rejection in social settings, I
23 suggest watching school children select their seat mates during lunch period.)
24 More risky interactions may involve shared childcare, joint community policing
25 patrols, donations to communal money-lending funds, and participatory planning
26 events (the failure of any of which can have serious consequences). Two other
27 social capital-strengthening interventions which have been tested in communities
28 in South Africa, Nicaragua, Japan, and Canada, to name a few, include focus groups
29 which bring together people for common cause and community currencies which
30 seek to motivate fence-sitters to participate in community activities.

31 Some reviewers worry that that for both governments and NGOs prioritizing
32 the strengthening (or building) of social capital in the post-disaster period may be
33 quite difficult. As Gannon says, post-crisis urgency “tends to create pressures for
34 governments and aid groups to use funding for easily quantifiable and readily
35 comprehensible efforts—distributing meals, providing schoolbooks, building
36 houses, and so on—rather than the crucial but amorphous and less photogenic
37 long-term work of strengthening social capital. It is almost inevitable that, months
38 after a major disaster, the media will turn to the tried and true storyline of
39 exposing a given government agency or aid group for only having distributed a
40 small portion of its funds to disaster victims, ignoring the fact that efforts to
41 leverage social capital and build the base for a sustainable recovery necessitate
42 patient and deliberate efforts over a sustained period rather than quick and flashy
43 disbursements of funds that will then dry up quickly.”

44 Noy goes further to say that “The interventions that are suggested in this
45 book can be divided into almost costless policies (e.g., do not distribute people

1 into temporary shelters based on lotteries, and attempt to keep communities
2 together) and more costly policies (e.g., enhance bonding capital through pre-
3 disaster investment in community programs). Careful cost-benefit analysis of
4 some of the interventions that Aldrich suggests is naturally outside the scope of
5 his book, but it would seem to be the next logical step for anyone who
6 is convinced that stronger social capital may provide a key to making communities
7 more resilient." He is correct that a careful analysis of the costs of these programs
8 is absent in *Building Resilience*, but several communities have already undertaken
9 very similar programs and believe the financial costs are worth the social benefits.

10 The Catholic Relief Services (CRS) program known as Seed Vouchers and Fairs,
11 for example, combines elements of the community currency program with the idea
12 of bottom-up, community-based recovery. Seed Vouchers and Fairs is a durable
13 community-based approach to urgent food distribution needs post-disaster.
14 Following a disaster or crisis, the most vulnerable members of the community (the
15 elderly, those who are sick, and so forth) receive vouchers from CRS to purchase
16 seeds from local farmers who themselves obtain seeds from their own fields, from
17 neighboring communities, or from local markets. This is in contrast to the standard
18 operating procedure where international NGOs or other foreign governments
19 provide food assistance or seeds to disaster-struck communities. By in-sourcing the
20 provision of seeds through vouchers, this program strengthens local farmers (who
21 receive the payment from their community) and builds food capacity at the local
22 level (by creating a new crop cycle). The program has shown results: "Agricultural
23 systems in northern Mozambique all but collapsed during the prolonged civil war.
24 Meanwhile, in neighboring Malawi, pigeonpea was emerging as an important cash
25 crop for small farmers. Following the peace agreement, farmers in Mozambique
26 have been able to access pigeonpea technologies and the export market; with the
27 result that Mozambique is now a leading producer of pigeonpea for export" (CRS,
28 ICRISAT, and ODI, 2002). This program recreates the kind of "virtuous cycle" I
29 describe in *Building Resilience* through the use of community currency where a
30 policy intervention encourages the creation of social and financial ties locally which
31 are then sustained through future transactions.

32 Another ongoing program which has taken social capital seriously is the
33 Neighborhood Empowerment Network (NEN) in San Francisco. NEN seeks to
34 build capacities in neighborhoods throughout the city by applying best practices
35 in the field of community-level disaster mitigation. Given the likelihood of a large
36 earthquake in the future in California, NEN is working with other local
37 organizations in the Bay Area to help create local nodes for recovery on each
38 block. NEN pushes community members to get to know each other, to work
39 together on community improvement projects, and to serve as members of
40 planning committees and participate in decision making. This program brings
41 together the "Mr. Rogers" individual-level approach along with the block-party
42 approach to try to increase neighborhood connections. While there have been no
43 major earthquakes since the instigation of these new NEN policies, anecdotal
44 evidence and interviews with participants reveal new consciousness about the
45 role of neighbors and more intense block-level preparation for potential disasters.

1 While my approach prioritizes the agency of the local community, Tierney
2 underscores in her review that I “also seem reluctant to consider what higher
3 levels of government can actually do to improve recovery outcomes, which turns
4 out to be a good deal.” Her criticism meshes with the scholarly work of Kage
5 (2011) who has skillfully documented the ways in which local pockets of
6 mobilization and strong social capital interacted with aid from the government
7 following the devastation of World War II. She demonstrates that Japanese
8 prefectures that had strong social connections (measured by the volume of postal
9 mail) recovered most strongly when interacting with directed aid from the central
10 government. I agree with Tierney that government plans which support bottom-
11 up mitigation efforts at the community level are indeed a good investment. In the
12 book, I was more hesitant to attribute a strong role for central or regional
13 governments in the recovery process because of the negative outcomes so clear to
14 me in post-tsunami India. Many NGOs in Tamil Nadu saw the massive influx of
15 often poorly thought out aid from the Indian government and outside agencies as
16 the “second tsunami.” In *Building Resilience* I discussed a number of negative
17 consequences of this aid, including early marriages for underage women and the
18 breaking apart of long-standing community ties. Weil similarly argues that that
19 simply pumping money into affected communities has rarely produced positive
20 results in his studies of post-Katrina New Orleans: “Also, as Aldrich notes, we
21 found that huge amounts of government or nonprofit recovery assistance seem to
22 have been either directed to administrative ends, or not gotten through to disaster
23 survivors, sometimes going through many layers of subcontractors before the
24 work was finally carried out by the same local backhoe operator who was
25 probably going to do it in the first place.” Tierney is right when she points out
26 that “supra-local entities can provide incentives and help communities achieve
27 positive recovery outcomes” and I could have better stressed this point in the
28 book.

29 Nevertheless, because of their distrust of the government, some have pushed
30 post-disaster neoliberal approaches which would seek to move government
31 functions to private sector operators through outsourcing and privatization
32 (cf. Gotham, 2012; Johnson, 2011). I did not take this approach, and instead
33 sought to place the agency of local residents—not private firms or outsourced
34 corporations—front and center. Weil cautions against simply redirecting more
35 resources at local NGOs and neighborhood associations in an attempt to
36 strengthen their ties and deepen their capacity for action: “outside assistance
37 often creates dependency and uncertainty among the local receiving organiza-
38 tions, and bureaucratic reporting requirements can increase their burdens and
39 reduce their effectiveness.” There is no silver bullet when it comes to policy
40 interventions, but I think that programs such as the Catholic Relief Services and
41 the Neighborhood Empowerment Network are the cutting edge of new
42 approaches to disaster mitigation and recovery. Rather than employing large,
43 multinational firms, these programs put the focus back on local residents, their
44 visions of their communities, and their daily lives. Instead of creating dependency
45 on outside agencies (which are usually well-intentioned), these approaches to

strengthening social capital focus on capacity building and democratic empowerment at the community level. I hope to see more programs like these which prioritize social networks in the toolkits of agencies such as USAID, DFID (the UK Department for International Development), the Japan International Cooperation Agency (JICA), Canadian International Development Agency (CIDA), and WorldVision.

Concluding Thoughts

I have learned a great deal from this exchange and appreciate the thought the reviewers have put into their suggestions and criticisms. I am currently in the middle of a Fulbright research fellowship focused on the ongoing recovery from the compounded 3/11 disasters in the Tohoku region of Japan. The earthquake, tsunami, and nuclear meltdowns have created financial, social, and logistical challenges for the people living along the northeast coast of the country. Japan, of course, is not the only country which faces or will face such catastrophes. Around the world, we must reorient our thinking about disaster recovery from an infrastructure or engineering perspective to a social one. As Eric Kleinenberg said recently, "We have failed to recognize the significance of our social infrastructure, the way in which communications matters, the way in which our relationships with neighbors, and family and friends matters; the way in which our neighborhood can protect or imperil us, depending on where we are ... Because when a real disaster strikes, it's the social stuff that might make the difference between life and death" (quoted in Inskip, 2013). I could not agree more, and hope that *Building Resilience* will begin altering minds and policies in the field of disaster mitigation and recovery.

Daniel P. Aldrich is associate professor of public policy at Purdue University and during the 2012–2013 year Fulbright research professor at Tokyo University. He has published two books (*Site Fights* and *Building Resilience*) along with more than 80 peer reviewed articles, reviews, OpEds, and writings for general audiences in the New York Times, CNN, the Asahi Shinbun, and other outlets. His research focuses on the themes of disaster recovery, social capital, and controversial facilities.

Notes

The author thanks the six reviewers who contributed to this volume along with Heather Bell for her assistance and Ken Hartman for his suggestions.

1. Initial reviews from the academic blogging community (such as Patrick Meier's blog *iRevolution*, Prucia Buscell's *Plexus Institute*, Tokyo Tom's *Lost in Tokyo*, The Saguaro Seminar's *Social Capital Blog* and Jacqueline Merrill's *Philanthropy Daily*) along with those from the general public (on Amazon.com) have been favorable.
2. This is because bonding social capital helps people "get by," but does not boost them enough to "get ahead" (Aldrich, 2011).

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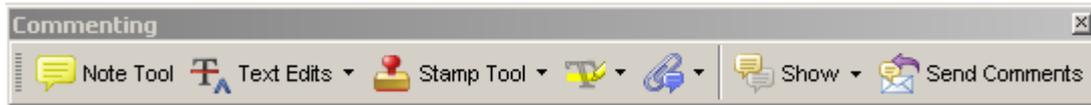
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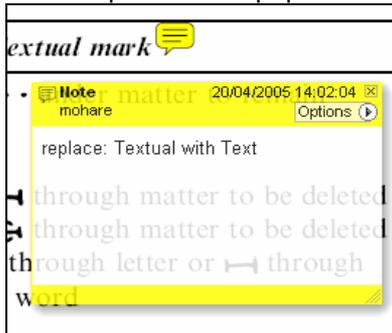
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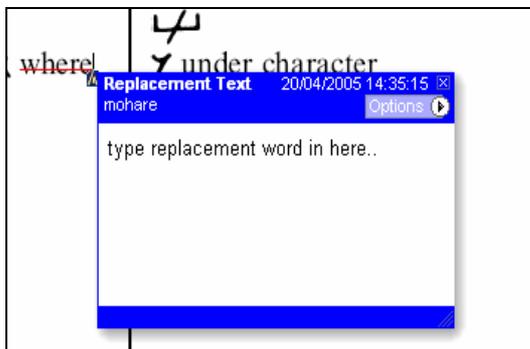


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1. Right click into area of either inserted text or relevance to note
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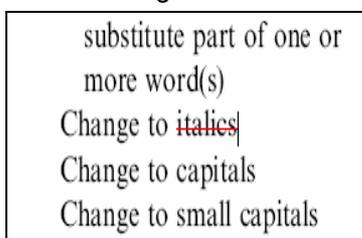


How to use it:

1. Select cursor from toolbar
2. Highlight word or sentence
3. Right click
4. Select Replace Text (Comment) option
5. Type replacement text in blue box
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How to use it:

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2. Highlight word or sentence
3. Right click
4. Select Cross Out Text

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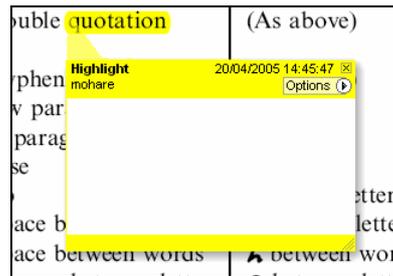


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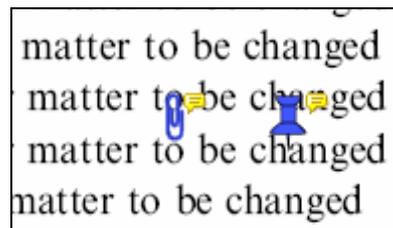


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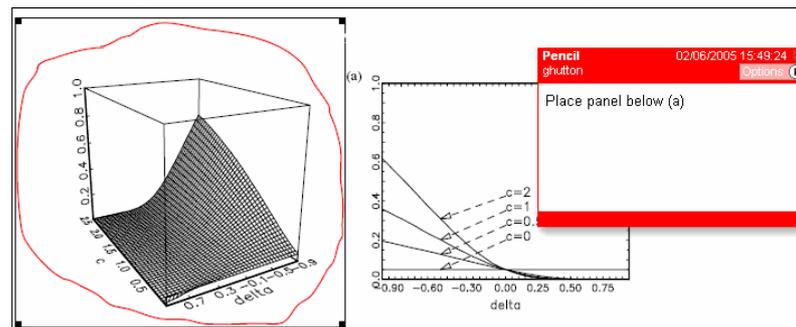


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2. Click where you want to insert the attachment
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