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Disaster Survivors' Experiences with Disaster Volunteers

Christa Frances Lopez
Walden University

Walden University

College of Social and Behavioral Sciences

This is to certify that the doctoral dissertation by

Christa López Sandelier

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Review Committee
Dr. Christina Spoons, Committee Chairperson,
Public Policy and Administration Faculty

Dr. Frances Goldman, Committee Member,
Public Policy and Administration Faculty

Dr. Olivia Yu, University Reviewer,
Public Policy and Administration Faculty

Chief Academic Officer and Provost
Sue Subocz, Ph.D.

Walden University
2020

Abstract

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by

Christa López Sandelier

MA, American Military University, 2013

MS, Shippensburg University, 1999

BS, Delaware Valley University, 1996

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

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Abstract

The intention of this qualitative case study was to understand the disaster survivors'

experiences with disaster volunteers. Understanding the experiences of the survivors

with the volunteers may determine how disaster volunteer training could be improved to

inform how overall assistance is provided to disaster survivors. The community affected

by the disaster can be overwhelmed by the impact of the disaster on their homes and

possessions. This stress can be alleviated by the offerings of volunteers. However,

volunteers may also pose a challenge as they may lack the appropriate training, may not

understand the culture or community norms, and thus may not comprehend the

magnitude of the community's needs. This case study used direct interviews with 14

Hurricane Harvey disaster survivors in the Coastal Bend Region of Texas and explored

how disaster survivors described their experiences with the disaster volunteers. The use

of the 5 constructs of Campinha-Bacote's model of cultural competence provided the

foundation for the interview questions. During the interviews with the disaster survivors

they shared their experiences with the disaster volunteers, their impression of their

community culture pre- and post-storm, and their recommendations for future training for

disaster volunteers. Recommendations for future training included: skills assessment,

communicating with disaster survivors, acclimating to the climate, and allowing disaster

survivors to lead their recovery efforts. The social change implications of this research

include providing insight into disaster volunteer training and volunteer coordination to

improve the services provided to disaster volunteers.

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Dedication

This study is dedicated to disaster survivors of Hurricane Harvey in Texas. Your drive to work towards your recovery is admirable. This study is also dedicated to all disaster volunteers who take time away from work, pay, family, and personal leave to selflessly serve others.

Acknowledgments

First and foremost, I would like to thank Dr. Spoons, Dr. Goldman, and Ms. Yu, my dissertation committee members. I thank you for the opportunity to learn from you and to learn from this process. I appreciate the time and effort you have put into helping me achieve this milestone.

To my colleague and friend Gale Stuart, thank you so much for sharing your wisdom, insight, and encouragement. You time and effort to help me through this process is appreciated more than words can express. To Art Smith, you are a blessing to me and to your community. Your help and assistance through my interviews are greatly appreciated. To the residents of Rockport, TX who participated in my study, thank you for welcoming me into your community and your homes. The experiences you shared provided great insight into recommendations for improvement for disaster volunteer training.

To my family, yes, I really do believe this is my final degree, thank you for your continued support throughout the years and the degrees. There wasn't a day where anyone said I couldn't do it; it was always a goal I could achieve. Stacy, yes I am finished, well I think I am. Alex, you are the best bonus son anyone could ask for! To my husband, Eduardo, I love you, and I love that you are my biggest fan, mi colocho! I also want to thank my late father-in-law, Ramon López Rivera. Ramon, I miss you daily and I wish you were here on this earth to see this come to fruition. If I had to list my biggest fan, next Eduardo, I know it would be you. Finally, to my parents, Bob and Dona Sandelier, thank you for always loving me and telling me I can do anything I want to do!

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Chapter 1: Introduction to the Study

Introduction

Disasters can create a financial burden on an affected community. Communities faced with super-severe disasters are at greater financial risk of losing their population due to increased poverty and blight following the disaster and post disaster migration (Boustan, Kahn, Rhode, & Yanguas, 2017). Volunteers can aid in reducing the costs of response and recovery for the survivors and the governmental agencies. Volunteers are important to the field of emergency management.

However, volunteers following a disaster are at times referred to by emergency response professionals as the disaster after the disaster, and according to Gabe of VolunteerMatch (2018), feeling compelled to help following disaster is normal and there are many ways individuals can help. Individuals can donate financial funds that can be used by the local entities to support needs as they arise in the response and recovery efforts. Individuals can donate blood to help resupply a valuable resource. Individuals can sign-up with an established voluntary disaster relief organization, prior to a disaster, and become trained and prepared to help when a disaster arises. Finally, individuals can volunteer in the recovery efforts for a disaster. These recovery efforts take years and years of hard work and often volunteers are needed to help manage volunteer recovery groups or boards and there is always a need for volunteer recovery labor.

Managing volunteers can be a challenge for local officials who are also focused on managing the disaster (Jarret, 2013). Volunteers can also provide a great service to the community that is overwhelmed with the daunting task of recovering from a disaster. As

noted by Jarret, volunteers can be professionally trained disaster volunteers, or they can be emerging volunteers who lack training and preparedness and are not affiliated with an existing voluntary disaster response group. Emerging or spontaneous volunteers have often watched the disaster unfold in the media, then decided to show up on site to help, Jarret goes on to share that often these initial spontaneous volunteers emerge from the local community. This study explored the community's experience with disaster volunteers to assess how they felt the volunteers either added to the disaster response efforts or acted as a hindrance.

The literature related to volunteers often focuses on the experiences and mental health of disaster volunteers. However, there is little literature on the experiences of the community served by disaster volunteers. Ballard (2012) researched disaster volunteers' secondary trauma effects. Unfortunately, these studies are more focused on the well-being and experiences of volunteers and not directly related to the research question posed in this study. Going back to the time of the Chicago fire of 1871, which holds significance in the history of emergency management, volunteers have played a role in disasters. Social workers have been one core group in providing services to communities following disasters (Pyles, 2007; Yanay & Benjamin, 2005; Zakour 1997). This merger of professional and volunteer work emphasizes the importance of quality volunteers with specific sets of skills for the task at hand. Like that of many disaster volunteers, the focus of social workers is to provide relief services to those who are at a disadvantage based on their situation and/or belong to vulnerable populations. Meyer et al. (2016) revealed that historically volunteer groups tend to be predominately White, upper and middle class,

and older in age. These characteristics are not always representative of the population the volunteers are serving. This matter of diversity of volunteers matching the diversity of population being served may impact how the needs of the disaster survivors are being met. These factors expose the need to expand current research beyond the needs of the disaster volunteers and more into what the community needs are from the volunteers.

Background of the Study

A significant amount of research focuses on why individuals volunteer. Rotolo and Berg (2011) analyzed data produced by the Bureau of Labor Statistics. This survey involved contacting 56,000 United States households. The researchers examined the motivation of why individuals volunteer for emergency or disaster relief. This examination also gathered demographic information regarding emergency and disaster relief volunteers. Results of the demographic data revealed that volunteers within emergencies or disaster relief had lower education, were younger in age, and had lower financial means than those who volunteer with other projects outside of disaster or emergency response. This information also reinforced the need for community engagement in disasters as well as thorough, skilled training of disaster volunteers. Finally, the data found significance in the connection between those new volunteers with those who had friends and family who were established volunteers. Thus, many emergency and disaster responders join because of someone they know. Smithson (2014) studied the volunteer motivation during long-term recovery efforts with an emphasis on volunteer motivation. This information is significant in knowing who might be volunteering in a disaster or emergency. However, the research data is still not filling the

gap in understanding how the disaster survivors in a community feel in relationship to the work and cultural sensitivity of disaster volunteers.

The emphasis on disaster response is very familiar in Japan due to the extreme likelihood of disasters occurring. Haraoka, Ojima, Murata, and Hayasaka (2012) examined the use of volunteers during disasters. The research was conducted using a quantitative approach. The researchers supported collaboration with volunteers and emphasized the importance of maintaining community support of volunteers and disaster readiness exercises in nondisaster times (Haraoka et al., 2012). Their quantitative study identified a gap in the literature where there is no recent qualitative data to expand upon these studies.

Meyer, Lueck, and Peek (2012) conducted a study examining the effectiveness of volunteer training prior to disaster response. They focused on the knowledge, skills, and attitudes of 46 randomly selected participants from a volunteer training program. Meyer et al.'s research supported the need for thorough volunteer training preparing individuals with the knowledge, skills, and ability to think creatively and remain flexible, as is often the demand during a disaster. The training program that was evaluated in this study focused on training for volunteers who worked with children following a disaster. These disaster volunteers aided families by providing children an outlet to play and decompress while the adults in the family focused on paperwork and tended to immediate needs of the family unit following the disaster. Meyer et al.'s research supported skills-based training of disaster volunteers, particularly those who are working with children of

disasters. Reviewing training needs of other disaster relief workers, including those who aid households in disaster relief efforts, could further develop this research.

This research is important to the field of emergency management. The information gathered from the interviews provided themes to develop into facilitation of training for disaster and emergency relief volunteers. Little research is available regarding the experiences of community members with disaster volunteers. State and local officials cannot effectively manage disaster volunteers without accurate information regarding the cultural sensitivity of volunteers, understanding their skill level in comparison to the job at hand, and without gauging the overall community feel regarding these volunteers. The findings identified in this research study may assist community leaders, local government, state government, and federal governmental agencies to effectively leverage volunteer work.

Problem statement

There is a problem with well-intended volunteers arriving to help following a disaster. Volunteers may not understand the needs and culture of the community and the disaster survivors. As a result, volunteers may cause further destruction through unsafe work practices or may unintentionally destroy personal property such as discarding personal keepsakes buried within debris (Jarret, 2013). Jarret shares that the actions of volunteers have the potential cause further damage to an already disaster-affected community.

Disaster survivors are a focus of a community's recovery. Having abundant services for disaster survivors to recover is imperative, and volunteers often fulfill those

services (Sauer, Catlett, Tosatto, & Kirsch, 2014). Sauer et al. continues to share that the desire to help others is what motivates most volunteers and volunteers can provide resources, including free labor and personnel, to a jurisdiction to help with the disaster recovery process. However, untrained disaster volunteers can be a hindrance to response and recovery work when arriving without provisions (which drains the already taxed local resources), not following safety protocols such as wearing unsafe clothing, and operating machinery they are not certified or trained to operate (Sauer et al., 2014). Some disaster volunteers may not be culturally sensitive to disaster survivors' needs: "For disaster victims to recover[y] physically and promptly rebuild their lives, it is necessary for volunteers to be accepted by victims and that victims and volunteers work together" (Haraoka et al., 2012, p. 2). The insight gained by interviewing the survivors regarding their experiences with the volunteers may better serve disaster survivors in future disaster response and recovery events.

By narrowing the focus on the integration of disaster volunteers into the community culture, additional training could be provided to enhance the overall response and recovery efforts. This training may provide volunteers a deeper awareness about the community so they are better prepared to serve in a more positive manner. There have been studies in other disciplines demonstrating the importance of cultural sensitivity when assisting others, also referred to as cultural competence.

For example, the research results of Hemmings et al. (2016) indicated that human trafficking survivors positively progressed through the healthcare process with less resistance when the providers were culturally sensitive. Truong, Paradies, and Preist

(2014) found a positive correlation between cultural sensitivity to patient satisfaction and progress, and Engelman and Deardorff (2015) found that cultural competency training for law enforcement made officers more effective during domestic emergencies involving the deaf and hard of hearing population. These studies suggest that a lack of cultural competency could be equally detrimental in emergency management functions including disaster volunteer work. However, the literature on cultural competency in Emergency Management functions is limited. Disaster volunteers play an important role in responding to and recovering from disasters and improving the preparation of volunteers has clear positive social change implications.

A review of the literature indicated that there were few studies on cultural competency in emergency management. Smithson's (2014) thesis study on the volunteers in the Lower 9th Ward of New Orleans after Hurricane Katrina is one study related to emergency management within the last 5 years. The focus of Smithson's study was not cultural competency; cultural competency was an unanticipated finding in the study. Smithson argued that having cultural competency would be an important element for volunteers working within a community that differed from their own. Additionally, the gap in the literature is conveyed through the unintended finding by Smithson that emphasized a need to gather information on cultural competency of volunteers from the perspectives of survivors.

The problem with disaster volunteers is the unknown degree to which disaster volunteers are culturally competent and the effect that may have on the disaster response and recovery process. With this study, I proposed to fill this gap in knowledge by

conducting a qualitative case study that examined disaster survivors' cultural experiences with disaster volunteers. In addition to filling a gap in knowledge about disaster volunteers' cultural sensitivity, the findings may be used to improve future volunteer training. This study answered the question regarding the disaster survivors' experiences with the volunteers.

Purpose of the study

The purpose of this qualitative case study was twofold. First, I evaluated the extent to which disaster volunteers are culturally competent. Second, based on the findings in this study, recommendations will be made to emergency management professionals and the National Voluntary Organizations Active in Disaster (NVOAD) to improve volunteer training. For example, the findings from this study may be used by future volunteer reception centers (VRC) to better equip disaster volunteers with cultural sensitivity skills before they enter a disaster area. Similar training programs may also benefit from this study and are shared in Chapters 4 and 5.

Research Questions

This study was guided by one primary research question and three subquestions. The central research question explores the experiences of 2017 Texas Hurricane Harvey disaster survivors with the disaster volunteers. The central research question was *How do disaster survivors of Hurricane Harvey describe the competency of disaster volunteers?*

Subquestions included the following:

1. What were the intracultural differences of disaster survivors?

2. What changes occurred in community culture and dynamics of the survivors?

3. What concerns did disaster survivors have about the work of the disaster
    volunteers, as identified in the transcripts of the interviews?

Theoretical Framework

The theoretical framework for this study was Campinha-Bacote's (2002) model of
cultural competence. In this research I explored the five constructs of the cultural
competence model as it applies to emergency management disaster volunteers. As
Campinha-Bacote explain, the five constructs of this model include cultural
awareness, cultural knowledge, cultural skill, cultural encounters, and cultural desire.
Campinha-Bacote's model is based on five assumptions: (a) cultural competency is a
process, (b) it consists of five constructs, (c) there is more variation within a cultural
group than between cultural groups, (d) there is a direct relationship between level of
care provided and cultural responsiveness, and (e) cultural competence is essential to
providing effective and culturally responsive services. This model provides a
framework for cultural sensitivity analysis of the interview transcription.

Nature of the Study

The nature of this study was qualitative. The most appropriate methodology was a
case study method based on exploring how disaster survivors of Hurricane Harvey in the
Coastal Bend community of Texas described their experiences and interactions with the
disaster volunteers. The sample population was identified by volunteer coordinators who
had access to a record of the disaster survivors who used the assistance of disaster
volunteers after the hurricane. In addition, invitations were sent to local officials and
long-term recovery coordinators who had knowledge of disaster survivors who received

assistance from disaster volunteers. Flyers were hung in a local hardware store that was frequented by households rebuilding after the disaster.

This case study used purposeful sampling as the overarching approach in this qualitative research. Patton (2015) shared 40 purposeful sampling strategies that are within eight categories: single significant case; comparison-focused sampling; group characteristics sampling; concept or theoretical sampling; instrumental-use multiple-case sampling; sequential and emergence-driven sampling strategies during fieldwork; analytically focused sampling; and mixed, stratified, and combination sampling strategies. For this research design, the snowball or chain sampling strategy within sequential and emergence-driving sampling strategy was employed.

The strategy of using snowball or chain sampling was that it allowed for flexibility in the sample size based on saturation of themes. Snowball or chain sampling was useful in engaging the participants to identify addition participants. The community members knew who had interactions with spontaneous volunteers following Hurricane Harvey and were able to provide insight as to who within the community had opposing experiences. These opposing experiences enhanced the research findings by providing depth to the responses. By having opposing experiences, there was a more stratified response and representation. The opposing experiences also reduced influence or bias on the part of the researcher. The community members guided the research. This study intended to draw upon the community members' experiences following this disaster.

Creswell (2013) recommended a sample size of three to 10 participants. I intended to use at least ten participants in this study, after conducting the study there were

a total of 14 participants. The act of carrying out in-person interviews allowed me to draw codes and themes from the participants' experiences during the transcription and analysis of the interview recordings. These codes and themes were explored to the fullest until the point of saturation was met. As Creswell explains, saturation is the point at which no new codes or themes arise from interviews with participants. I conducted two additional interviews following the identification of the point of saturation to ensure that there were not any codes or themes that had the potential to develop. The final two interviews produced similar themes, such as overall gratitude and satisfaction with the volunteers as well as confirmation that training related to physical preparation for disaster volunteer work was needed for future disaster events.

The challenge to identifying an accurate sample size is that there is little research to validate the recommendations. Guetterman (2015) sought to identify through a qualitative research analysis on qualitative research studies a justification for recommended sample size and strategy. The use of a saturation point was mentioned several times in Guetterman's literature review, and thus, that is one tool to analyze the size of the sample. Patton (2015) and Creswell (2013) also recommend that there may be a need for flexibility and change in the sample size as the research is carried out. It is not always apparent to a researcher in a qualitative research study how many participants will be needed until the interview process has begun. This sample size may increase or decrease, though Guetterman's (2015) research shared that those research studies that included assessing for saturation point used a lower number of participants. Thus, for this research purpose, efficiency and use of saturation point was incorporated. The point of

saturation was met when the interview participants did not have any new information to share along the themes and codes used for the study.

The five constructs of Campinha-Bacote's (2002) model of cultural competence provided the foundation for the interview questions and was a framework for the themes and codes for the interview transcripts. The interviews were conducted in-person, recorded, and then transcribed. The interviews took place until a point of saturation was met. The interviews were transcribed and coded using the five constructs of Campinha-Bacote's model of cultural competence when reviewing the questions related to the culture of the community and the perception of the volunteers' fit within the community. The use of constant comparative analysis examined the cultural sensitivity of volunteers that may affect the survivors' disaster recovery.

Definition of Terms

Cultural Awareness: The self-examination and in-depth exploration of one's own cultural and professional background (Campinha-Bacote, 2002).

Cultural Desire: The motivation to want to, rather than must engage in the process of becoming fully culturally aware, culturally knowledgeable, culturally skillful, and familiar with cultural encounters (Campinha-Bacote, 2002).

Cultural Encounters: The process that encourages a direct engagement in cross-cultural interactions with others from diverse backgrounds (Campinha-Bacote, 2002).

Cultural Knowledge: The process of seeking and obtaining a sound educational foundation about diverse and cultural ethnic groups (Campinha-Bacote, 2002).

Cultural Skill: The ability to collect relevant cultural data as well accurately perform a culturally based assessment (Campinha-Bacote, 2002).

Disaster Survivor: Displaced persons, victims, or inconvenienced individuals resulting from a natural or man-made event causing harm and destruction to people and property (Donahue, Cunnion, Balaban,& Sochats, 2012).

Emergent volunteer: Individual citizens coming together to deal with disasters with informal groups in order to do so (Twigg & Mosel, 2017).

Spontaneous volunteer: Volunteers that are unaffiliated with a disaster response organization, may encompass ordinary citizens who choose to help following a disaster (Federal Emergency Management Agency (FEMA), n.d.).

Volunteer: Members of a pre-established non-profit organization (FEMA, n.d.).

Assumptions

The assumption prior to conducting the research was that most volunteers are received well by the disaster survivors. However, some volunteers may have demonstrated actions that were insensitive or disrespectful to the survivors and their remaining belongings. Additionally, an assumption was that the disaster survivors would like to share their experiences and insight into their experiences with the volunteers. Finally, a perceived assumption was that the disaster survivors can identify a specific culture that exists within the community of the Texas Coastal Bend region and if the survivors thought that the disaster volunteers were respectful of the community and cultural norms.

Scope and Delimitations

The specific population chosen for this study were the disaster survivors in the Coastal Bend Region of Texas following Hurricane Harvey. Specifically, these disaster survivors received assistance from disaster volunteers at their homes or properties within the first 6 months following landfall of Hurricane Harvey. These boundaries of the study allowed for exploration of the culture and community that exists within that region and permitted application and incorporation of Campinha-Bacote's (2002) framework in the research questions and data analysis. This was chosen to highlight the importance of cultural competence within disaster volunteers working with disaster survivors (see Teasley, 2007).

This research contains broad stroke applicability to other disaster survivors' experiences with disaster volunteers. However, further research is recommended in various communities to determine the transferability of the research findings to other geographic regions. Replication of this study with disaster survivors in other states and other regions within the Texas would provide further information as it relates to the findings in this study.

Limitations

This research study was focused on a specific population in the Coastal Bend Region of Texas follow Hurricane Harvey. The geographic region and specific population make this a limitation to the study as the findings and outcomes may not be able to be generalized to a larger population. However, all efforts have been made to

identify in the findings ways that the information garnered from the interviews can be applied to future studies and lessons learned.

My own bias within the research will have to be accounted for. To ensure that bias is kept in check, the interviews were audiotaped and transcribed word for word. I am a former employee of the Texas Division of Emergency Management and current employee of the Texas General Land Office and worked throughout the Hurricane Harvey response and recovery efforts. While my work focuses on housing of disaster survivors, there may be preconceived ideas regarding the responses the participants may present. Additionally, I volunteer with a disaster response team that served the community during the disaster, and although I did not volunteer in the field, I have knowledge of what that one organization accomplished while volunteering in the community. I reinforced to the participants that honest feedback and participation was desired and in no way should a participant feel that they must answer a question in a certain way. An emphasis was placed on the fact that the honesty provided in the research will help inform improved services on the behalf of volunteers serving a disaster-struck community.

Significance

This study had significance in the understanding of the role cultural competence plays in aiding via disaster volunteers. The role nature, religion, and social class was evident in the conversations with the disaster survivors. These were common themes in the interviews. The disaster survivors did not pick these out as areas of improvement or knowledge required of the disaster volunteers; however, the importance these play within

the community highlight and importance to further explore. This knowledge and understanding will help improve volunteer training programs as well as improve future services and relief efforts. In addition to improving relief efforts, the study indicates positive social change because culturally competent and well-trained volunteer services will help decrease the suffering of disaster victims in future disaster events.

This study is significant to the field of emergency management and public policy. As policy makers and emergency managers develop plans for responding to, recovering from, preventing, and mitigating disasters, volunteers must be a part of that equation. Volunteers are essential to the community through providing in kind services and donated goods and, in the case of a federal declaration, those in kind services may help offset the local government's required contribution toward recovery grant money, (Federal Emergency Management Agency, n.d.).

Summary

In summary, this research inquired and examined the experiences of disaster survivors with disaster volunteer using a case study as the methodology. There is a gap in the literature surrounding this subject. The study was limited to Hurricane Harvey disaster survivors in the Coastal Bend region of Texas. The themes from the data results better inform future opportunities to prepare and train disaster volunteers. Chapter 2 will share the findings from the literature review of recent peer reviewed work related to disaster survivors, disaster volunteers, disaster volunteer motivation, and culture within communities. Chapter 3 will then describe the methodology for the research and details how participants were selected, how interviews were conducted, and data was analyzed.

Chapter 4 shares the findings from the interviews with the research participants and

Chapter 5 summarizes the research results and provide recommendations for future

research, including replicating the study in various geographic areas and with specific

populations.

Chapter 2: Literature Review

Introduction

In this chapter, the literature was reviewed for disaster survivors' experiences with volunteers. The results of the literature review affirmed the need for research related to disaster survivors' experiences with volunteers. Several studies have reported the motivation behind disaster volunteers, the economic importance of disaster volunteers, the culture of communities and how that evolves following a disaster, and the overall experiences of disaster survivors (see Kulik, 2016; Laycock, Mahone, & Filson, 2014); Twigg & Mosel, 2017). However, there is limited knowledge related to survivors' experiences with volunteers. Exploring the survivors' experiences with volunteers can provide valuable information that may improve the efficacy of disaster volunteers and the overall impact of their work within the disaster community.

Literature Search Strategy

This literature review included expounding upon the search criteria, the theoretical framework, and the methodology. This review supports the qualitative inquiry of this research based on findings from past research such as that of Smithson (2014). When examining the literature, I explored the current literature as it relates to the history of volunteers in emergency management, the financial impact of disaster volunteers, the motivation of volunteers, and guidance for using volunteers in disasters. In the analysis I also explored the experiences of disaster survivors, including the impact of disasters on the mental and physical health of disaster survivors, as well as the similarities or differences in pre- and post disaster community culture.

The literature review included searches using the Walden Library journal search by discipline, including politics and government, sociology, and social work, as well as, Google Scholar key words such as *disaster volunteer, disaster and volunteer, disaster survivor, disaster culture, volunteerism, disaster volunteer motivation, disaster survivor and volunteer, disaster, disaster or emergency or catastrophe, volunteer*, survivor*, spontaneous volunteer, cultural awareness, emergency management volunteer history, emergency response volunteers,* and *disaster volunteer history*. Most of the literature was found through Thoreau, EBSCO, and Google Scholar with filters for current, peer-reviewed literature. Over 35 journal articles were used in this literature review.

In discussions around the topic of social justice, there is often dialogue related to the persons in a position of power or privilege imposing their views or opinions on what they think those not in the position of power may need (Meyer et al., 2012). In emergency management it is not very different. As Meyer et al. examined while conducting their research, individuals in positions of power, including volunteers helping survivors of disasters, are dominated by an upper to middle class, white membership that is serving individuals that differ culturally. Practitioners assume that what they would want if they experienced the devastating effects of a disaster is what everyone would want. As paradigms shift in social justice to seek to understand what an individual requires to move toward equality, so should that paradigm shift when assisting disaster survivors.

Literature Key Concepts

Disasters are a challenge for any community. Given population growth in coastal communities and high hazard areas, as well as, the disparity between social classes and vulnerability to disasters, the likelihood of being affected by a disaster is greater today than ever (Qiang, 2019). Of those individuals who rise up to volunteer during disasters, Kulik (2016) found that those individuals with lower educational background were more extrinsically satisfied with volunteering and were more likely to volunteer in the future compared to those individuals with higher levels of education (beyond high school). Kulik's research did distinguish the difference between intrinsic and extrinsic satisfaction, and there were no significant differences in educational status and intrinsic satisfaction.

Other significant findings in Kulik's (year) quantitative study conducted through surveying 472 volunteers included differences in life sages of volunteers and their motivation, intentions to volunteer again varied by life stage and educational level, and variances between affiliated volunteers and spontaneous volunteers. Those affiliated volunteers who were older adults reported higher rates of intent to volunteer again in the future compared to younger volunteers. Similarly, those older adult volunteers, as well as, those volunteers with lower educational levels were more motivated to continue to volunteer. Finally, those volunteers who were members of an established voluntary organization, or considered to be affiliated volunteers, were more inclined to have higher levels of intrinsic and extrinsic satisfaction and intent to volunteer in the future compared to the spontaneous volunteers who participated in this study.

Communities need well-trained, skilled volunteers, and more of them as the propensity and intensity of disasters rise (see Kulik, 2016; Laycock, Mahone, & Filson, 2014); Twigg & Mosel, 2017; Qiang, 2019). Governmental agencies and communities must work proactively to assess the hazards within the community and develop training and plans for the effective use of volunteers during disaster response and recovery. As in the volunteer training program examined by Lueck and Peek (2012), initial goals during volunteer training should include preparing for the needs of those the volunteers will be serving, such as children. To understand how volunteers can better serve disaster survivors, an examination of disaster survivors' experiences with volunteers should be explored. Additionally, Teasley's (2007) supports the notion of training volunteers to be aware of cultural needs of the disaster survivors they are serving.

As Teasley (2007) shared in the research related to disaster relief and organizational cultural competence, those in lower socioeconomic classes experience disasters at disproportionate rate compared to those in high income levels. This economic disparity includes limited access to resources and recovery assets. Additionally, there are barriers to access as it relates to race, language differences, community resources, and access to political influencers. Finally, there are deeper cultural differences that impact a community's ability to recover that may include "cultural distinctions, nuances, differences, and similarities within, between, and among racial and ethnic groups that should be a part of the competent relief worker's knowledge base" (Teasley, 2007, p. 1). Add summary and synthesis to fully develop the paragraph and create a strong conclusion. Avoid ending paragraphs in a direct quote as it reflects a lack of analysis.

Emergency Management History

As crisis and emergency events occurred throughout history, individuals have participated in assisting those experiencing the crisis. Canton (2007) stated "emergency management rests on three pillars: a knowledge of history, an understanding of human nature expressed in the social sciences, and specialized technical expertise in response mechanisms" (p. 1). Individuals responding to disasters should learn from past experiences, understand the culture and nature of those experiencing the disaster, and should be trained to effectively serve those affected by the disaster. These three pillars support the need for educating volunteers, as well as, professionals in emergency management.

Institutions develop over time, as such emergency managers and those who work in disaster response learn from past disasters and exercises in order to improve future disaster response and recovery efforts (Canton, 2007). Emergency managers cannot make a community whole alone. Disaster response and recovery takes a community effort include paid and unpaid first responders, government officials, and volunteers (Sauer et al., 2014). As Canton (2007) stated, "disasters involve multiple organization from the public and private sectors that the local community may not have worked with before" (p. 41). Thus, as emergency management evolves from past incidents there is a need to also learn who the partners may be in response and recovery and to develop a plan on how to coordinate efforts.

Volunteers responding to and providing aid during and after disasters can be found throughout history, as they did in during the Chicago fire of 1871, which holds

significance in the history of emergency management (Canton, 2007). Social workers

have been one core group in providing services to communities following disasters

(Pyles, 2007; Yanay & Benjamin, 2005; Zakour 1997). This merger of professionalism

and volunteer work emphasizes the importance of quality volunteers with set skills for

the task at hand. Like that of many volunteers, the focus of social workers is to provide

relief and services to those who are a disadvantage based on their situation and/or belong

to vulnerable populations (Þormar, 2015).

Throughout history volunteers have played a role in emergencies and disasters,

community members helping their neighbors and places of worship opening their doors

to those in need are all well-known examples of volunteerism (Mileti, 1999). As Mileti

shares, in 1900, the charter to the American Red Cross was issued. This charter, by

President McKinley, is still in effect today and outlines the role of the American Red

Cross in disaster response and recovery. The first significant act of the American Red

Cross under this charter was the coordination of relief efforts during the 1906 San

Francisco earthquake and fire (Canton, 2007). This historical account by Canton and

Mileti explains the roles that volunteers have played during disasters within the United

States.

Historical collections of after-action reviews and lessons learned from disasters

can benefit the community, the profession of emergency management, and improve

future disaster response and recovery. Although, according to Canton (2007), many

lessons are anecdotal in nature and less formal from a research perspective, thus more

data driven information is needed that goes beyond lessons learned and anecdotal stories.

There is growth between emergency management practitioners and researchers; however, more empirically supported and substantiated research and data is necessary to improve disaster planning and preparedness. Building upon the existing data that is based on what really occurred versus the stories passed from one emergency management professional to another will inform educated decisions on how to help communities recover from disasters.

Emergency Management Lessons from Outside the United States

In order to garner lessons captured within various cultures around the globe and learn from those experiences the research conducted by Haraoka et al. (2012) highlighted the use of nonprofessional disaster volunteers and disaster survivors. Haraoka et al.'s quantitative research was conducted in a specific region of Japan and focused on those neighborhood associations that took steps to prepare for disasters on a regular basis. Haraoka et al.'s research supported the engagement of establishing a place for community volunteers in the immediate aftermath of a disaster. This involvement of community based volunteers that are trained prior to a disaster is a change from waiting until an incident occurs to obtain and manage volunteers. Haraoka et al. discussed identifying community members prior to a disaster, providing the volunteers training while regular engaging the volunteers. Haraoka et al, identified that regular engagement of community volunteers helped to save lives, help fellow residents evacuate safely, and provided temporary shelter to disaster survivors. In addition, Haraoka et al. shared that volunteer organizations have steadily increased in size and use throughout Japan; however, the use of the volunteers outside of disaster response has been a challenge. An

emphasis in keeping volunteers engaged during nondisaster times was supported in the research results by Suzuki (2006).

Suzuki (2006) administered a survey in 2004 to 1,000 random households from Sanjo, Fukui, and Toyooka. A 42% survey response rate was received, by Suzuki and 72% of the residents strongly agreed that the work of the volunteers in their respective communities in Japan had contributed to their recovery efforts following the disaster. However, the success of volunteers appeared to be linked to the communities with pre-established volunteer centers. Suzuki shared that those communities that lacked volunteer centers prior to the disaster were more likely to experience a clash of expectations between government officials and the volunteers. Finally, the need for capturing lessons learned and best practices from disaster volunteer work was identified as an area of improvement. Overall, Suzuki revealed the importance of volunteer work in Japan as long as there is oversight, are good relationships with the community and government, are ways to capture best practices and lessons learned, and a means to engage the volunteers in a structured manner within the community between disasters. This research may provide insight to ways to improve community volunteers in emergency management in an efficient and effective manner in countries outside of Japan. As mentioned by Suzuki it is important to capture lessons learned and to incorporate those lessons learned into best practices that will encourage positive working relationships with volunteers, the community and the government. My research examined the experiences of disaster survivors with disaster volunteers and used that information to inform best practices for future volunteer training and coordination.

Financial Impact of Disaster Volunteers

Volunteers are valuable to disaster response and recovery. For example, follow a ferry sinking off Jindo Island in South Korea, volunteers had a significant role in mass care operations such as sheltering and feeding (Lee et al., 2017). They also assisted with distribution of supplies. As Canton (2007) shared, early in recorded history of disaster response it was community members who coordinated efforts until the role of government in disasters evolved. Klepfer, Williams, and Wilson (2016) shared the stories of the Wimberley, TX flooding survivors and described the efforts of volunteers to aid the survivors in their disaster recovery efforts. Volunteer efforts can maximize overall response and recovery efforts (Mileti, 1999). Volunteer efforts can also aid financially to the offset costs of disasters, such as matching donations toward public assistance matches that the local jurisdiction must contribute to the community recovery projects (FEMA, n.d.). Disasters can have a significant impact on the financial health and wealth a community. Thus, having voluntary efforts that can aid in the financial impact and recovery serve purpose and have value.

A major disaster within a community can lead to drastic changes in the community's composition (Platt Boustan, Kahn, Rhode, & Lucia Yanguas, 2017). For example, a coastal community in the wake of a major hurricane may be left without the infrastructure to support employment opportunities. As Platt Boustan et al. explained the effect natural disasters may have may include damage to schools leaving no place for children to continue their education, as well as, no place for the employees of the school

to work. In addition, Platt Bouston et al. share that housing values may drop, thus affecting the decision as to where to implement rebuilding and recovery efforts.

Platt Boustan et al. (2017) reported the on the economic impact of disasters. The research revealed that wealthier households had the financial means to move out of a disaster struck area, while leaving the poorer community members in the wake. This scenario could create a spiraling effect with abandoned homes leading to blight and becoming public health concerns. As home values drop in communities following a disaster, those moving into the community are likely to be from a lower socioeconomic status. Thus, property taxes decline causing a ripple-effect in the funding for public infrastructure, salaries for public servants, and funding for public education. Boustan et al.'s qualitative research results demonstrated that counties affected by severe disasters saw an increase in out-migration, a decrease in home values, and an increase in poverty. The use of voluntary groups to help communities rebuild homes, schools, and communities can improve the economic health of the community.

According to the Code of Federal Regulations, 44 C.F.R. § 13.24, Matching or Cost Sharing and 2 C.F.R. § 215.23, Cost Sharing or Matching, volunteer physical labor, as well as donated resources and goods can be counted toward the cost share that is required when a jurisdiction receives public assistance or mitigation funds for projects through FEMA (FEMA, n.d.). According to the FEMA public assistance guidance related to in kind donations, a jurisdiction that is experiencing financial challenges as a result of the devastating disaster effects, may be able to use volunteer hours to off-set having to

pay for the cost share. Those finances saved by cost match can be put toward community planning and improvement projects.

Benefits and Challenges of Volunteering

Volunteers can assist those they are serving in a variety of capacities. This service is not one-sided, albeit for some it may be altruistic (Kulik, 2016). Current literature and professional journals have shared the benefits of volunteerism on the volunteer. The United Healthcare Corporation and the VolunteerMatch agency (2017) published the results of their annual survey. The study revealed that providing service though volunteerism is beneficial to the volunteer. The overarching themes that arose from the study included personal enrichment, enhanced well-being, and self-satisfaction. The researchers surveyed 2,705 volunteers over the age of 18. A marketing and research firm on behalf of United Healthcare conducted the study. The quantitative study involved the use of an online survey distributed between November 29, 2016 and December 12, 2016. Seventy-five percent of volunteer participants who took the survey reported that they felt physically healthier when volunteering, and over a third of those participants stated that they saw a reduction in their chronic illnesses when volunteering. This reported overall health increase while volunteering was even higher in the Hispanic population of volunteers. In addition to physical health, a marked increase in mental health well-being was found in this study that exceeded the physical health benefits.

Outside of the reported health benefits, reported by the United Healthcare Corporation and the VolunteerMatch agency, the survey results also identified intrinsic benefits of volunteerism. In this survey, volunteers identified a greater sense of self-

awareness and enriched life's purpose. Volunteers also share through this survey that they found new friendships and an expanded worldview as they were exposed to new people and situations while volunteering. The results from the United Healthcare Corporation and the VolunteerMatch agency research showed the positive benefits of volunteering. It provided insight into what volunteers' self-reported about their experiences. The results their survey did not outline any negative impacts of volunteering which is a limitation of the results of this study.

While often research has focused on the benefits to disaster volunteers based on their experiences or perspectives, Adams (2007) looked at the mental health needs of disaster volunteers. Adams' research specifically focused on the medical community volunteers following Hurricanes Katrina and Rita. Adams shared that disaster volunteers are often in austere environments, both working environments and temporary living environments. Adams also pointed out that voluntary organizations may have limited resources, so personnel and costs may be an ongoing concern. Past research such as that by Sauer et al. (2014) has proven the need for mental health services for disaster volunteers. Adams' recommendations called for mental health practitioners and other medical practitioners to keep a keen eye out for the mental well-being of disaster volunteers.

Cristea et al. (2014) conducted research surrounding the empathic concern and personal distress experienced by disaster volunteers. Cristea et al. administered pre- and posttests to 130 volunteers following the earthquake that struck L'Aquila, Italy. Their research involved the use of three inventories and the psychopathological symptoms and

empathy were assessed using the Symptom Checklist 90 Revised and the Interpersonal

Reactivity Index. Within the context of their research, Cristea et al. described empathy as

being "other-oriented" (p. 741). The Symptom Checklist 90 Revised (SCL-90-R) is

designed to measure the severity of psychopathological symptomatology using a self-

report rating scale (Cristea et al., 2014; Derogatis, 1994). "The Interpersonal Reactivity

Index, or IRI, is a 28-item, five-point Likert-type scale that assesses four dimensions of

dispositional empathy: perspective taking, fantasy, empathic concern, and personal

distress" (Cristea et al., 2014, p. 743; see Davis, 1980). During the literature review,

Cristea et al. revealed the gap in the literature surrounding the mental health of

community volunteers versus the prevalence of research on the mental and physical

health of disaster survivors and professional disaster workers. The results of Cristea et

al.'s study showed that the community volunteers displayed decreased perceived stress;

decrease in general distress, anxiety, and anger, as well as an increase in positive

emotions. This is a positive result, as Cristea et al.'s results did not reveal additional

stressors on volunteers. Similarly, Jarret (2013) shared that the presence of volunteers

may positively impact the morale of the community, therefore if community volunteers

have decreased stressors and volunteers positively impact the morale of the community,

then it would be worth understanding how improve training for volunteers to maximize

the benefit to the volunteer and the community they serve.

Preparing Volunteers

A question arises from the literature as to how volunteer efforts affect survivors,

this was a point made by Smithson (2014) in the future recommendations following her

research study. Disaster survivors have not had a voice in the literature pertaining to their experiences with volunteers and understanding how volunteers could improve their respect of survivors and their property as they lend a hand in the response and recovery phases. Research that explores the disaster survivor's experiences with volunteers may enlighten training for volunteers as well as programs that best utilize volunteer efforts in a manner that is beneficial to all involved. Research may reveal that the current methods for incorporating volunteers in disaster response and recovery efforts are working well, or it may reveal lessons to be learned. The first step, however, is exploring the question of what disaster survivors share regarding their experiences with disaster volunteers.

Gelkopf, Ryan, Cotton, and Berger (2008) studied a "train the trainers" program that intended to train local volunteers from within Sri Lanka to help the children who survived the 2004 tsunami disaster. The study was focused on the impact of the train the trainers course. The findings related to the population of volunteers and the training approaches taken to make the volunteer training a proper fit for the community are noteworthy.

The participants in this study were local community members, a large portion being local schoolteachers who volunteered to be trained to conduct mental health interventions with children who survived the tsunami. The volunteers ranged from individuals who were directly affected by the tsunami (present when it happened, lost a loved one) to those who were indirectly affected (were not there when the tsunami made landfall, had friends affected). The volunteers willingly participated in the training. The training was based on a training used in another country and thus it was adapted for the

culture in Sri Lanka. Disaster volunteers were used as the trainers for the teachers. The disaster volunteers researched the culture in Sri Lanka to make adjustments to the program; however, the research results revealed that some approaches to adapt to the culture had to continue to be made to the training program. This cultural awareness factor revealed an important piece of information as it relates to volunteers and community culture and cultural awareness.

Meyer Lueck and Peek (2012) conducted a study examining the effectiveness of volunteer training prior to disaster response. This study focused on the knowledge, skills, and attitudes approach from 46 randomly selected participants from a volunteer training program. This research supports the need for thorough volunteer training preparing individuals with the knowledge, skills, and ability to think creatively and remain flexible, as is often the demand during a disaster. The training program that Meyer Lueck and Peek evaluated was focused on training for volunteers to work with children following a disaster. These disaster volunteers aid families by providing children an outlet to play and decompress while the adults in the family focus on paperwork and tend to immediate needs of the family unit following the disaster. This research supports skills-based training of disaster volunteers, particularly those who are working with children of disasters. Reviewing training needs of other disaster relief workers, including those who aid households in disaster relief efforts, could further develop this research.

The Volunteer Experience

Rotolo and Berg (2011) analyzed data produced by the Bureau of Labor Statistics. This survey data involved contacting 56,000 United States households. This data

examined the motivation of why individuals volunteer for emergency or disaster relief. This data also collected demographic information regarding emergency and disaster relief volunteers. Results of the demographic data revealed that volunteers within emergencies or disaster relief had lower education, were younger in age, and had lower financial means than those who volunteer with other projects outside of disaster or emergency response. This data also reinforces the need for community engagement in disasters as well as thorough, skilled training of disaster volunteers. Finally, the data found significance in the connection of those joining to respond to emergencies or disasters to friends and family who are already volunteers, thus many emergency and disaster responders join because of someone they already know. This information is significant in knowing an idea of who might be volunteering in a disaster or emergency; however, it is still not meeting the gap in understanding how the community feels regarding disaster volunteers.

Pfefferbaum, Pfefferbaum, Nitiéma, Houston, & Horn (2015) conducted a quantitative study of affiliated volunteers using a survey based on four domains: Connection and Caring, Resources, Transformative Potential, and Disaster Management with an additional item related Information and Communication. The research findings suggest that active participation in an affiliated volunteer group had a positive correlation to the overall resilience score of the community. Additionally, the research findings revealed that trust in the leadership within the community also played a role in the need to volunteer and the trust felt by community volunteers as it relates to information and communication. For example, information and communication from a trusted source was

found in more resilient communities. The research findings also shared that community volunteers who completed training, prior to volunteering, had a better appreciation for the complexity of the disaster and the community experiences.

The study conducted by Haraoka, Ojima, Murata, and Hayasaka (2012) examined the use of volunteers during disasters. This study examined the use of volunteers from within the community, as they are likely to be the first arriving to the incident. The results of the study promoted the continual engagement of volunteers from within the community for continuity purposes, speed of response, and to encourage community resilience. The research was conducted using a quantitative approach. There was a high return rate (86.4%) on the random surveys distributed to the leaders of the communities within the Niigata Prefecture area. Of those surveyed 60.2% of those communities collaborated with volunteers following the Niigataken Chuetsu-oki Earthquake in 2007 (2012). This research supports collaboration with volunteers and emphasizes the importance of maintaining a community support of volunteers and disaster readiness exercises in non-disaster times. By conducting qualitative studies to build upon the recommendations and information in this quantitative study, there may be more detailed information gained in interviews with participants allowing for open-ended questions to be asked, or through review of secondary data to provide the opportunity to triangulate research findings.

Exploring the experiences of volunteers based on their life stage was the focus of Kulik's (2016) research. A total of 472 volunteers ranging in age, gender, and education were surveyed. Three questionnaires were used to ascertain background information on

the participants, motives for volunteering, and satisfaction with volunteering. The anticipated outcome was to inform future volunteer coordinators for better volunteer management.

Overall, the volunteers' motives were primarily for social solidarity, followed by personal empowerment, and last for escape from reality. Individuals tend to volunteer most often to have a sense of connection with the community and to work with others to help improve a situation as a group. This sense of social connection and belonging also coincides with the volunteers' intrinsic and extrinsic motivators. Volunteering can also enhance the personal growth of individuals. Volunteering can enhance life and professional skills. Finally, some individuals choose to escape life's responsibilities or challenges by serving others through volunteering, thus personal escape can be a motivator.

The unexpected findings of Kulik's (2016) research surrounded three key themes: education level and future volunteering motivation, spontaneous volunteers using volunteering for escape from reality, and spontaneous volunteers' intent to volunteer in the future along with their level of intrinsic and extrinsic satisfaction. The research results revealed that those volunteers with lower levels of education were more likely to volunteer in future opportunities. Factors such as enhanced personal and professional skills as well as exposure to increased intrinsic and extrinsic satisfaction levels may promote this finding.

Kulik (2016, p. 5-7) outlined 6 hypotheses, 1. "Volunteers in earlier life stages will be motivated by self-empowerment more than older volunteers, whereas volunteers

in later life stages will be motivated by solidarity and escape from reality more than volunteers in earlier life stages." 2. "Women will be motivated more than men to volunteer through motives of social solidarity and through the motive of escape from reality, while men will be motivated by motives of personal empowerment more than women. Gender differences in motives for volunteering will be more pronounced among younger volunteers than among volunteers in later life stages." 3. "Satisfaction with volunteering rewards will be higher among volunteers in midlife and late adulthood than among volunteers in later adolescence and early adulthood." 4. "Satisfaction with volunteering rewards will be higher among men than women. We will examine whether the differences are stable or change along the life-cycle." 5. "Intentions to volunteer intensively in the future will be higher among the middle and late adulthood groups than among volunteers in earlier life stages." 6. "Women will express lower intentions to volunteer intensively in the future than men along all life stages." The research findings did not reveal an interaction between life stage and gender; thus, motivation and future volunteer intent was not found as gender dependent.

Although, the differences between spontaneous volunteers and organized or affiliated volunteers were not part of the research hypotheses, the research findings revealed that some of spontaneous volunteers are more likely to use a volunteer experience to escape reality (Kulik, 2016). Spontaneous volunteers are also less likely to volunteer again and less likely to be satisfied with their experience. These findings can inform future volunteer management and spontaneous volunteer training. If spontaneous volunteers understand the mission they are embarking upon, the impact of their work, as

well as having the opportunity to see the value of their work on those they are helping may create greater satisfaction. Perhaps if a spontaneous volunteer is using the opportunity to escape, there could be a way to connect the volunteer with self-care or professional resources that could benefit him or her following the volunteering experience. These resources may enhance the spontaneous volunteer's satisfaction and future motivation and desire to volunteer. Thus, a spontaneous volunteer may turn into an affiliated volunteer and be better prepared and more knowledgeable regarding how to assist in the future with these additional resources.

Disaster Survivors

Assumptions can be made about disaster survivors regarding their emotional and physical needs; however, the proof is in the literature. Disasters have the ability to disrupt emotional and physical needs of individuals, as well as cause disruption within the social dynamics of communities, and impact the economic health of a community (Hugelius, Gifford, Ortenwall, and Adolfsson, 2015). Through a qualitative phenomenological-hermeneutic study, Hugelius, Gifford, Ortenwall, and Adolfsson (2015) were able to share the effect of post-disaster radio on the emotional health of survivors. It was literature used in the foundation of their research study where it was shared that disaster survivors often experience loneliness, loss of social contacts, and loss of stability of goods and services.

The main theme that presented in the research results was that disaster survivors were in survival mode. Being able to make contact with loved ones, being able to take back control, finding time to rest from the need to be in survival mode, and regaining

hope and confidence were the four themes that came out of this research (2015). Finally, the subthemes included being overwhelmed, concern for loved ones, loneliness, helplessness, finding a new normal, and uncertainty and fear. These themes are important to understanding the mind-set of disaster survivors. When volunteers arrive to help disaster survivors, it is important to gain an awareness of the mind-set of those they may be serving, in order to best serve them and help meet their needs.

To compound the issues that survivors may face in general, the age and other characteristics of disaster survivors may be a factor in how survivors respond to and recover from disasters. Ellor and Mayo (2018) and Mushtaq, Rehman, and Margoob (2017) support the fact that characteristics such as age may play a role in the survivors' responses to disasters. For example, children and adolescents may feel lasting psychosocial effects from disasters as in the research by Mushtaq, Rehman, and Margoob. Whereas, Ellor and Mayo's research results highlighted the vulnerability of older survivors of disasters. Whether it is age, social class, gender, or other characteristics, disaster survivors each responded across the psychosocial wellbeing spectrum.

Culture of Communities Pre- and Post-Disaster

Spontaneous volunteers are common within the realm of disaster response and recovery. Proper training and integration of these volunteers will increase their effectiveness, as well as their assimilation into the local community they are serving. Twigg and Mosel (2018) state that spontaneous volunteers hold an important role in the community. Those spontaneous volunteers who are members of the affected community

often fill the role of makeshift first responders. Local spontaneous volunteers help neighbors find lost loved ones, they aid in basic first aid, and they try to assist in rescue and recovery. Not all spontaneous volunteers are from within the affected community. Some come from across the state or from out of the state. Those who are from outside the affected community may not be aware of community norms and culture. An unexpected finding in Smithson's (2014) thesis revealed the discord between out of state volunteers and volunteer tourists (who incorporate volunteer work within their travels) with the local residents of the Lower Ninth Ward in the City of New Orleans.

It is the lack of awareness, understanding, and at times, the lack of respect of community and social norms that can create conflict between volunteers and survivors of disasters. As the literature review results have described, research supports that the motivation of volunteers varies, however the work of Kulik (2016) informs that spontaneous volunteers are more prone to volunteering to escape reality. This fact may question their intent and as well as their level of respect for others when their overall motivation is self-serving.

In contrast is the research that supports the stress and effect of disasters on disaster survivors. These conflicting motivations and values between volunteers and survivors leave room for a disconnect between the two parties. Research that explores disaster survivors' experiences with disaster volunteers may reveal how to fill the gap in properly preparing, training, and leading disaster volunteers. The application of Campinha-Bacote's model of cultural competence (2002) can be applied to the research findings.

Theoretical Framework

Campinha-Bacote (2002) sees cultural competence as a process. This process involves integration of five constructs: cultural awareness, cultural knowledge, cultural skill, cultural encounters, and cultural desire. The application of this model in the field of nursing and law enforcement demonstrates that this model can be applied to individuals in crisis situations and scenarios that cause distress, similar to that of disasters.

The integration of the five constructs into disaster volunteer training holds the possibility of better service to disaster affected communities. The first construct, cultural awareness, builds the foundation by looking inward at one's self. This construct asks individuals to explore their own sense of self and culture including cultural and professional background. Cultural knowledge is the next construct and that is aimed at gaining a sound knowledge base of other cultures and groups and how that may differ from one's own culture and knowledge. How this may be seen in a practical application in volunteer disaster response, would be a volunteer taking time to understand the disaster survivor's story and how they see the world, what they value most now that they have likely lost many possessions. Then cultural skill is applying that knowledge in real-time. For example, if a disaster volunteer is speaking to a disaster survivor, what are they looking for most in sorting through their household debris? Is the survivor most interested in finding family photos or do they want to find a special piece of flatware that has been passed down through the years within their family? Items that may not seem of great value to a disaster volunteer may be of great importance to a disaster survivor and the application of cultural knowledge will enhance the cultural skill of a disaster

volunteer. The cultural encounter construct is the direct interaction between individuals with different cultural experiences. For example, a disaster volunteer from Kansas may bring different cultural experiences when serving disaster survivors in the Lower Rio Grande Valley in Texas. Finally, the desire to become culturally aware and engaged is captured within the fifth construct called cultural desire. A disaster volunteer may be provided knowledge and awareness of the cultural norms within a community, however that volunteer's willingness and desire to integrate and respect that culture hangs on their desire to do so. This is where proper on-boarding and training for volunteers, both affiliated volunteers and spontaneous volunteers, is imperative to the cultural integration of disaster volunteers into the disaster-affected community (Pfefferbaum, Nitiéma, Houston, & Van Horn, 2015).

<p style="text-align:center">Summary</p>

This literature review began with the history of the profession of Emergency Management. It is important to start from this point in order to set the stage for the role volunteers have played throughout history during and following disasters. Volunteers contribute to the economic recovery and individual household disaster recovery efforts. Volunteers can also benefit personally from their service. What the literature continues to show is that there is a gap in how disaster survivors experience and interact with disaster volunteers. Each community and the members who make up that community have their own culture. That community culture is important to understand in order to best help the community recover from a disaster. A better understanding of the community culture and the disaster survivors' experiences with volunteers can improve future training of disaster

volunteers. This case study to be conducted using in-person interviews with disaster survivors will provide insight into this gap in the literature.

Chapter 3: Research Method

Introduction

The prior chapters of this study focused on setting the foundation and provided an analysis of the literature as it relates to volunteers assisting disaster-struck communities. This chapter includes the research methodology, the data collection process, and the procedures used in this study. In this research project, I examined the extent by which disaster volunteers were culturally competent in one case study. With the results from this study, I aim to inform the future training and education of disaster volunteers in order to bring to volunteers an awareness of the cultural needs of disaster-struck community members, thus providing a better-informed service to the community. This chapter presents the participant selection process, the role of the primary investigator, the steps taken to protect the study participants, and the data collection and analysis process.

Research Design and Rationale

This case study was guided by one primary research question and three subquestions. The case study approach was used for this research as it allowed the participants to share their story. The approach to interviews included prompts to encourage storytelling. The central research question explored the experiences of 2017 Texas Hurricane Harvey disaster survivors with the disaster volunteers. The central research question is *How did disaster survivors of Hurricane Harvey describe their experiences with the disaster volunteers?*

The following subquestions were also used:

1. What are the intracultural differences of disaster survivors?

2. What changes occurred in community culture and dynamics of the survivors?

3. What concerns did disaster survivors have about the work of the disaster volunteers, based on the five constructs of this model which include cultural awareness, cultural knowledge, cultural skill, cultural encounters, and cultural desire, as identified in the transcripts of the interviews?

This research was focused on an event and group within that event; thus, the case study research design is the most appropriate approach. A phenomenological study was considered at first for this research as a phenomenological study examines a phenomenon by several individuals (see Creswell, 2013). However, as Creswell (2013) explained, a phenomenological study requires identifying participants who are carefully chosen to have the same shared experience. The participants in this research had varying experiences with the disaster volunteers and thus a phenomenological study was not the chosen approach.

The purpose of this case study research was to focus in on one case, that of the experiences of disaster survivors with spontaneous volunteers. Specifically, this case focused on the disaster survivors in the Coastal Bend region of Texas following 2017 Hurricane Harvey. Patton (2015) described the analysis of a single significant case as that which tells a story as to why that case was significant. This case is significant because it focuses on the real-life, contemporary experience of disaster survivors and sought to understand their experiences with spontaneous volunteers. This has not been explored in the current literature and will be valuable to emergency management practitioners developing volunteer reception centers for managing and training volunteers.

The participants were the disaster survivors who shared their experiences with disaster volunteers. The timeline of volunteer work spanned from the time following landfall of the Hurricane through the long-term recovery phases where volunteers aided the disaster survivors. The focus of the timespan was from landfall through 5-6 months post landfall, however some shared experiences that included that range and then went beyond into a year or longer after landfall.

The Coastal Bend community members know who had interactions with spontaneous volunteers following Hurricane Harvey and were able to provide insight as to who within the community had opposing experiences. These opposing experiences enhanced the research findings by providing depth to the responses. By recording/interviewing opposing experiences, I anticipated that there would be a more stratified response and representation of survivors' experiences. I also anticipated that these opposing experiences would eliminate my potential influence or bias. Having opposing experiences represented in the research results shows the diversity of the experiences of the disaster survivors and thus a more thorough representation of the experiences. The community members have guided the research participant identification and this research was intended to draw upon their experiences following this disaster.

Role of the Researcher

My experience with Hurricane Harvey was that of a state employee with responsibilities related to providing temporary housing to those households that FEMA deemed eligible for the direct housing mission. I am employed by the State of Texas and at the beginning of Hurricane Harvey, I filled the role of individual assistance branch

director for the state and coordinated efforts with FEMA to get assistance to individuals and households. Approximately a month and half into the disaster recovery efforts I transitioned roles within the state. I now serve as the deputy director over the FEMA and Housing and Urban Development (HUD) grant funded programs, providing temporary through long-term housing solutions to eligible households. My current role would not have a real effect on any assistance households received as I do not make decisions on eligibility for specific households.

There was a chance that if a participant became aware of my professional job there could be a perceived sense of influence. All possible effort was made during the recruitment/selection of participants, the initial introduction, as well as in the signed consent agreement, that any responses to the research questions, either positive or negative, would not have any consequences on that individual's assistance with their recovery from the disaster. Participants were informed that they could elect to remain in the research study or withdraw from it at any time.

Methodology

Participant selection logic

The region of focus of this study was the Coastal Bend Region of Texas, specifically in the town of Rockport. This area was the first area to receive the impact of Hurricane Harvey in August of 2017. According to the City of Rockport (n.d.) webpage, this community is described as a small coastal town with a heavy reliance upon tourism. The physical impact of Hurricane Harvey caused a severe impact on the housing and

economics of the community. The first large wave of Hurricane Harvey disaster volunteers was concentrated in this region.

Because this region received the first major influx of volunteers, it was an ideal area of focus for this study. Studying this area's disaster survivors' experiences with the disaster volunteers was salient within the field of emergency management as it is considered to be a recent event. The sample population for this research were those residents in Rockport, Texas who resided in the area when Hurricane Harvey made landfall. The sample participants all received various forms of assistance from disaster volunteers following Hurricane Harvey and had a willingness and desire to share the experiences they had with the disaster volunteers. Individuals who were willing to participate and met the eligibility requirements, such as those in the designated region and having received services from disaster volunteers at their primary place of residence within 6 months of Hurricane Harvey, were offered the opportunity to participate in the research, as to not discriminate and provide equal opportunity participation.

I used a snowball or chain sampling strategy to identify participants. Snowballing or chain sampling involved asking the participants in the study if they knew of other likely participants who shared the same experience (O'Sullivan, Rassel, & Berner, 2008). The strategy of using snowball or chain sampling was to have flexibility in the sample size based on saturation of themes. Ideally the goal was to have somewhere between five and 10 eligible participants or more if needed, until the point of saturation was met. According to O'Sullivan et al. (2008) snowball sampling is nonprobability sampling and by choosing a large sample population there may be further complications to bias versus

eliminating it. Creswell (2013) shared that four to five case studies in a single study is ideal. Therefore, I initially aimed to interview five to 10 participants, with the caveat that if the point of saturation had not been met then additional participants would be sought.

The point of saturation was met prior to the final two interviews. Leading up to the final two interview participants, themes such as overall satisfaction with the disaster volunteers and recommendations for training to prepare volunteers for the climate arose. The point of saturation on each question guided the determination as to when enough data had been gathered, where the interviewees' responses showed consistency and commonality. The research questions were used to explore the culture of the community, the type of work the volunteers performed, the survivors' experiences with the volunteers and their work (positive and negative), and the lessons the survivors would like for future volunteers to learn prior to helping in future disasters. Additionally, review of secondary data such as the work of Klepfer et al. (2016) allowed for the use of triangulation of the data. The secondary data source was a book that captured the experiences of the disaster survivors of the May 2015 floods in Wimberley, TX. The Wimberley library captured the stories of their local disaster survivors and transcribed them into one text. Some of the stories included their experiences with the disaster survivors, though it was not the focus of the book. Additionally, the book touched on theme of nature and its importance to the community, as identified in this research study. The use of different sources of information to provide corroborating evidence can elaborate on the perspective gained from the in-person interviews (Creswell, 2013).

Solicitation for initial participants occurred through the volunteer groups who

conducted recovery work in the area via the Texas Voluntary Organizations Active in Disaster who serve as the coordination body of the volunteer groups that operate within the State of Texas during disasters. Flyers were distributed in Rockport and to the leadership of the Long-Term Recovery Group. A Long-Term Recovery Group is a group of community members that coordinate efforts following a disaster to serve the households needing assistance with their disaster recovery efforts, such as monetary assistance, construction, and sourcing donated goods, like appliances and furniture ("Long Term Recovery Groups", 2018). I also reached out to the city mayor's office and to a local researcher for the Texas A & M University System.

The participants had to identify as having lived in the area at the time of the disaster and received assistance from volunteers related to the disaster. The research participants had volunteer assistance within six months after Hurricane Harvey made landfall. The volunteer work had to be focused on assisting with the recovery efforts of the disaster survivors' homes or primary places of residence. An initial screening indicated their residence status prior to and following the immediate aftermath of Hurricane Harvey, as well as identified the timeframe volunteers helped serve their home and describe the volunteer work and efforts that the survivors experienced.

Instrumentation

The research was conducted using a structured interview script that allowed for the flexibility of conversation and follow-up questions and probes, so the participants could elaborate on their responses. The interviews were initially intended to be conducted in a setting that was familiar to the participants. The local community center, coffee shop,

or meeting space for the Long-Term Recovery Group was initially determined to be a familiar but neutral space to utilize. It was estimated that based on the time allotted for the consent and process overview, as well as, time to ask the interview questions and any follow-up questions, then close with a summary and wrap of the process, the entire time varied, there 7 interview sessions that lasted between 14 ½ to 29 ½ minutes and 3 interview sessions that lasted between 30 to 59 minutes. The participants were asked to sign a participation/consent agreement and were informed of the confidentiality of the research, the protection of participant information, and how the data will be analyzed. Participants were afforded the opportunity to review the transcript of the interview and provide points of clarification. The participants were informed that if they wished to review the transcript, they would be emailed a copy of the transcript within one week of the interview. They were informed that if they asked to review the transcript that they would be asked to provide feedback by replying to the email within one week. Two interview participants said they would like to read the final dissertation, but no one wanted to read the transcript to provide feedback.

The interviews were audio-recorded and then transcribed, as well as transcribed in real-time using Google docs Word with dictation turned on. The interaction with each participant began with an explanation of the research and the purpose of the study. The participant was presented the consent form and I discussed the form with each participant and asked if there were any questions related to the consent form or the process. The participant was informed of the interview structure. I explained to each participant that I would not use their names in the dissertation and that all paperwork would be secured

and that I would not share their participation with any local, state, or federal agencies. When the participant signed the consent form, the interview began using the predetermined questions that were to be used in each interview. In order to understand each participant's story as it related to the research, probing was used to elicit more information from the participant's responses. At the conclusion of the interview, the participant was asked if there was anything else that he or she would like to share that was not asked. The participant was reminded that she or he could review the transcript if that is something he or she desired. The participants were asked if they knew of anyone else within the area that may be willing to participate in the research, during the first few interviews until the point of saturation was met. The participants were thanked for their participation and the recording stopped. The participant was informed when the interview has formally ended, and the recording had stopped.

Procedures for participation and data collection

The data was collected through in-person interviews with participants. The location of the in-person interviews were based on the participant's input, initially the plan included a local coffee shop, local public meeting room, community center or other like facility. The goal was to complete all interviews in person, in a location that was convenient and comfortable for the participant. All but two participants chose to meet at their home, whereas the remaining two chose their office. The audio recording was transcribed after the interview concluded, however as a secondary method to transcribe just-in-time, Google docs Word with dictation was used. The participants had the

opportunity to review the transcription via email and provide feedback if there was anything that was transcribed in error.

Data Analysis Plan

The data was analyzed using codes and themes. From the codes that were identified through the researcher's analysis of the interview transcripts as well as a few that were defined ahead of time, themes emerged. The use of pre-coding was employed to begin the process. The pre-codes were based on listening to the conducting the interviews, whereas the codes used to identify the themes were pulled from the Microsoft Excel spreadsheet used to analyze the responses to each question. The additional codes identified when looking at the transcripts and putting into the spreadsheet accounted for the messages or data that was not anticipated but found to be valuable to the research. In the early stages of the dissertation process I considered using a software product such as NVivo, however, after reviewing process outlined by Miles, Huberman, and Saldana (2014) the coding and theme development were done by hand, using highlighters and written notes on the transcripts then narrowing that into the spreadsheets. Each question was related to a tab on the Excel document and responses from the participants were listed out on individual rows and the column next to the response for each participant would be the theme of that response. This was verified by third party, experience researcher, Dr. Gale Stuart, who checked for the validity of the themes.

<p align="center">**Issues of Trustworthiness**</p>

In establishing credibility in the study, the first approach was to involve reflexivity (Creswell, 2013). As a professional in emergency management and having

supervised the State Voluntary Agency Liaison as well as having served as a disaster volunteer, I brought my own lens to this research and the analysis. I believe there is economic and emotional value to having disaster volunteers. Disaster volunteers reduce the cost of debris clearing, mass care, and recovery operations for the community and the individual households. For example, when the historical tornado caused significant damage to Joplin, Missouri the local jurisdiction's cost share responsibility was offset by the number of disaster volunteer hours worked (Onstot, 2011). However, I have heard stories from disaster survivors related to negative interactions with disaster volunteers. I acknowledge these preconceived notions and biases and made a good faith effort to eliminate or reduce the impact of these on my research and data analysis. By employing the assistance of Dr. Gale Stuart, a researcher by trade, I was able to ensure credibility to my analysis of the transcripts and codes and themes derived from the transcripts. Dr. Stuart read the transcripts and used a spreadsheet in the same format that I used to code and theme and then we merged our spreadsheets to compare and substantiate the analysis. As Creswell (2013) describes the role of reflexivity of that of researcher's responsibility to declare and announce experiences relevant to the research, while also declaring how those experiences shape the researcher's findings. I share how my experiences have shaped the findings during Chapters 4 and 5.

To ensure internal validity, I asked that each participant affirm that their participation was completely voluntary. I stated that their participation in this study did not have bearing on their recovery status nor any service they would receive from future volunteers. I sought out a research colleague, Gale Stuart, to review the interviews and

coding to ensure there wasn't any inherent bias in my coding or themes. Gale Stuart was provided interview responses with personally identifiable information redacted to protect the identity of the participants. Gale is a retired research coordinator for higher education, her skills and education make her an ideal fit for this role. Finally, all research documents were maintained separately from my work documents, including using a separate computer. Research documents will be retained for a minimum of five years following the completion of the research. My work does not impact the work these participants receive from federal resources nor voluntary resources; however, I will take all necessary steps to ensure there is no perception of bias on my part.

Ethical procedures

As a professional in the field of emergency management and having served a role in managing spontaneous volunteers, this topic is important to me as well as one in which I have my opinions. As a researcher, it was important that I acknowledged these personal opinions and did not allow them to influence my interview process with the participants by leading them when asking questions or by influencing the analysis of the data. Steps to avoid these ethical concerns or potential biases included a thorough briefing with each participant that related to their rights as a willing participant, as well as allowing each participant to review the transcript of the interview for any concerns. I offered this review of the transcripts as a form of member checks to ensure I was interpreting the participants properly (Miles et al., 2014). Member checking allows a researcher to capture what the participants stated in an accurate manner. The above steps that I have outlined will help to ensure that the research was conducted in an ethical manner.

Human Subjects

All participants signed a consent form to participate in the research. All participants were over the age of 18. The actual consent form, interview questions, and flyer to solicit participants were provided to the Institutional Review Board (IRB). I sought approval from IRB prior to seeking participants for this research and obtained all approvals necessary and complied with the IRB rules when conducting this research.

I received IRB approval on August 11, 2019. IRB encouraged me to conduct interviews in a public setting, however interviews conducted at the participants' homes was appropriate, according to the IRB, if that was requested by the participants. On August 12, 2019 I began reaching out to volunteer coordinators, local researchers, and the long-term recovery team members to share my flyer and participant solicitation. The responses were stalled as individuals who indicated several months ago their willingness to help solicit participants had moved onto new roles or moved out of state. I was in Rockport Texas on August 26, 2019 and began distributing flyers to solicit participants. I continued to receive referrals from acquaintances for assistance in sharing my flyer and identifying potential participants. On September 14, 2019 I was connected by a local community member who serves as a local volunteer, had volunteers assist at his residence after Hurricane Harvey, and who knows many local disaster survivors who had assistance after Hurricane Harvey. This individual was able to connect me to the participants for my study, including himself and his wife. There was a total of 14 participants in the study and they chose where they wished to meet for the study. Of the 14 participants, 12 chose their home while two participants chose their office.

The recruitment of the participants was conducted in an ethical manner; equal opportunity applied to those willing participants who met the eligibility criteria. The individual within the community and connected to the Long-Term Recovery Group that helped me to solicit participation understood the eligibility criteria and asked for participants across social class, gender, and racial classes. Had a participant decided to withdraw from the process during the research their choice would have been honored and respected, however, all participants who agreed to meet with me maintained their participation throughout the interview process. No retaliation or penalties were made toward any participant. All participants were willing participants. The participation or lack of participation had no bearing on other aspects of the participant's disaster recovery process nor personal relationships; their information and participation was not made public.

Data will be maintained in a secured cloud-based drive. The data will be kept for the required period of time in accordance to the Code of Federal Regulations, 45 CFR 46, (2018), which states research documents must be maintained for a minimum of three years following the conclusion of the research. Walden University requires the data to be maintained for five, years so it will be maintained in accordance to Walden University requirements. The data will only be shared with Institution Review Board and dissertation committee members upon request.

Summary

This chapter described the methodology for this research study, it included information on data collection and storage. Appendix A includes the interview script

including the script and questions for the research interviews. This chapter described how

the participant selection was carried out, and how the interviews were arranged. Finally,

this chapter also covered ethical issues and issues of trustworthiness and credibility.

Chapter 4 will cover in depth the data collection, analysis process, and results. Then

Chapter 5 will summarize the research study and offer future recommendations based on

the results of this study.

Chapter 4: Results

Introduction

The experiences of disaster survivors with disaster volunteers is a voice that has been missing in the literature related to disasters, disaster volunteers, and disaster survivors, as supported in Chapter 2. Chapter 3 described the methodology of this research and the steps taken to gain university approval to solicit participants and conduct this qualitative case study. This case study sought to hear and put a voice to the experiences that disaster survivors had with disaster volunteers.

Setting

Initially, there was a perception and belief on my part as the researcher that identifying and engaging participants for this research would be simple. The reality is that this was complex and time consuming as well as initially challenging to find willing participants. The community members and leaders who initially offered to help identify prospective participants were unable to assist when the process began. There was one individual who I was referred to speak with, and he became the catalyst for identifying interview participants. There were several conditions that factored into this challenge and the solution. First, the individuals had to fully understand and be reassured by a respected, local community member, who served on the long-term recovery group committee and was also a local disaster survivor, that their participation in this study would in no manner affect any disaster assistance they would or had received. In addition, the culture throughout this community is that individuals want to meet at a location of their choice and often their convenience. All but two of the 14 participants

wanted to meet at their homes. We sat on front porches, in family rooms, in kitchens, and for the two who did not meet with me at home, we met in their office. The preference in setting being a place they could control and have comfort, not a coffee shop nor a space in the library, they most of all wanted to be home.

Demographics

A unique aspect about the interviews was that four of the nine interviews included couples who chose to be interviewed together, yet each partner responded on their own. Thus, there were nine interviews with 14 participants. Nine participants were women and five men (see Table 1). Three participants were Hispanic, one was Black, and the remaining participants were White (see Table 1). Additionally, two women were widowed within the last 2-5 years and one woman was divorced within that same timeframe (all three of those women were retired), this was not a factor in the study, but it provided insight into future research recommendations and an unexpected finding. Five households (seven participants) had brand new homes built by the disaster volunteers and the remainder of the participants had repair work, to varying degrees, conducted by disaster volunteers as well as having received donated resources and goods distributed by volunteers.

Table 1

Demographic Characteristics of Participants

Participant	Gender	Race
P 1	Male	White
P 2	Female	White
P 3	Female	White
P 4	Male	Hispanic
P 5	Female	Hispanic
P 6	Male	White
P 7	Female	White
P 8	Female	White
P 9	Male	White
P 10	Female	White
P 11	Male	White
P 12	Female	Hispanic
P 13	Female	White
P 14	Female	Black

Note. Characteristics of the research participants based on demographics.

Data Collection

Solicitation of participants began upon approval from Walden University's IRB in August of 2019. A local community member, disaster survivor, and volunteer was instrumental in introducing me to other local disaster survivors in Rockport, Texas who were willing to participate for this study. The interviews were conducted in September 2019, 2 years and 1 month following Hurricane Harvey's landfall on the Texas coast.

The researcher is the primary data collection tool in qualitative case studies (Creswell, 2013); thus, I was the data collection tool for this research. I developed the research questions and solicited the participants by reaching out to local leadership, posting flyers, and talking to the Texas Voluntary Organizations Active in Disasters. I

drove to the interview location that was the choice of the participants', I conducted the interviews in person and recorded the interviews using a digital audio recorder with a back-up using Google Docs, Word with transcription enabled. The digital audio was uploaded to a paid data transcription service as the Google Docs did not capture the entire interview 100 percent. The audio files and word files of the data transcription were saved on a password protected computer within secured files on a cloud-based server through my Walden University account.

The interviews lasted anywhere from 14 to 50 minutes. Some participants provided short responses and did not elaborate on their answers, whereas others went into detail regarding their damage to their home, their experiences with the volunteers, and their recommendations for future disaster volunteer training. The interviews took place mostly in the residence of the participants as this is what they chose. However, two participants chose their office. Each participant was offered to see the transcription of the interview however, none chose to see the transcription. Several have asked to see the results and data findings and those will be shared when this dissertation is approved.

Data Analysis

The transcriptions of the interviews were transferred into an Excel document with tabs to separate each question. The responses to each question were transferred to the relevant question tab in the Excel document. The review of this data and the separation of each question allowed me to begin to identify the codes and themes that emerged from the participants' responses (Tables 2 and 3).

Table 2

Coding

Initial Coding	Final Coding
Worry about people left behind	Importance of loved ones
Stressful	Emotional stress was significant
Shock	Emotional stress was significant
Hospitalizations for heart attack/heat strokes/bleed out afterward	Health issues arose after the disaster for volunteers and survivors
Trees/leaves gone/birds gone	Nature is important to the visual cues of the community culture
No power	Utilities
Appearance of a war zone	Visual culture
Total loss of home	Damage and destruction
Rain damage	Damage and destruction
Wind damage	Damage and destruction
Church groups	Religion is important to the community culture
Volunteers from out of town	Volunteers were local and from out of town/state
Salvation Army	Organized disaster volunteer groups
Mennonites	Organized disaster volunteer groups
Amish	Organized disaster volunteer groups
Habitat for Humanity	Organized disaster volunteer groups
Family volunteered	Spontaneous volunteers
Trees and fences repaired	Volunteer work
Whole house rebuilt	Volunteer work
Mix of individuals and groups of volunteers	Organized and spontaneous volunteers
Volunteers provided meals and donated goods	Food and donated goods
Volunteers were great	Volunteers were helpful and caring
Volunteers were safe	Some volunteer groups had safety protocols
Volunteers need to be prepared for the climate and work environment	Climate and environment can be taxing on volunteers
Volunteers were well intended but caused damage	Well intended volunteers, causing damage
Miscommunication	Improvement needed in communications
Overwhelmed by the damage	Damage caused emotional stress
Overwhelmed by having to make fast decisions	Damage and recovering from damaged caused emotional stress
Overwhelmed by all the help being offered	Damage and recovering from damaged caused emotional stress
Volunteers sometimes misrepresent skills they have	Skills assessment is needed for volunteers
Disappointed by FEMA	FEMA was not helpful
Disappointed by Red Cross	Red Cross was not helpful
Community changed	Community changed after the storm – fences were down, and neighbors met neighbors
Community did not change	Some did not feel the community changed or if it did, it was short lived
Community have and have nots	Socio-economic disparities
Volunteers fit within the community	Volunteer cultural fit was positive
Volunteers were not acclimated to the area	Volunteers were not acclimated to climate
Volunteers thought Texas was all rattlesnakes and cowboys	Volunteers had pre-conceived perception of Texas culture
Some contractor fraud	Fraud
Volunteers were nice and generous	Volunteer experience was positive
Volunteers need safety training and protocols	Volunteer training for safety
Volunteers need training for the climate	Volunteer training for climate
Volunteers need to be trained to listen, build rapport, and hear what the survivors want	Volunteer training for listening skills and communication
Volunteer reception centers need dispatching and better organization	Volunteer reception center training and preparation
Need skills assessment for volunteers	Volunteer skills assessment needed
Religion/god/prayer is important	Religion, God, Prayer was part of the culture
Widows have to make decisions they used to make with their spouse – pressure to decide fast	Widows expressed pressure to make decisions
Respect 'stuff' – volunteers need to hear what is important to the survivors and not assume they know what to discard and what to keep	Respect disaster survivors' wishes
Servant heart	Volunteers should be servant minded
Government was helpful	Local government and state government were good

Note. Collected words and phrases from the initial coding of data reduced from categories into a final coding.

Table 3

Themes

Final Themes Captured
Culture includes people, religion, nature
Planning must take place to receive volunteers and for having a volunteer reception center
Training for volunteers should include soft skills (such as, listening, communication, emotional wellness) and physical skills (including how to assess for professional skills)
Mixture of spontaneous volunteers and established volunteer groups arrive at disasters

Note. Collected words and phrases from the final coding of data were reduced from categories into final themes.

Prior to conducting interviews, I used deductive coding (see Miles et al., 2014) to identify codes such as cultural awareness and cultural knowledge from Campinha-Bacote's (2002) cultural competence framework. These codes shaped the questions asked of participants as it related to the experiences with the disaster volunteers, training of volunteers, the culture of the community before and after the storm, and how disaster survivors perceived the cultural fit of the disaster volunteers within the community. Following the interviews, I used inductive coding to exact phrases and quotes from the responses of the participants. These quotes were extracted from the interview transcriptions and additional codes that I used to paraphrase the responses were included (Table 2). The process referred to as InVivo coding is the most common way to represent

the voice of the participant (Miles et al., 2014). Since I aimed to capture the voice of the

disaster survivors' relationship to their experiences with the disaster volunteers, InVivo

coding was an appropriate approach for developing the codes. The data were separated

into codes based on actual quotes or my own summarizing term, after the responses were

transcribed into the respective tabs. The codes were listed so that each question had a

cluster of themes. The process of developing themes used the approach of clustering the

data (Table 3). For example, there were multiple recommendations for future training of

disaster volunteers which were lumped under the theme of training for volunteers.

When clustering the responses some overarching themes such as culture,

including nature, people, and faith/prayer/God and where training for volunteers included

the attention to soft skills such as communication and listening. A subculture within the

interview participants also arose from the data. There were two women who were

widowed within 5 years prior to the hurricane's landfall as well as other disaster

survivors who mentioned the widowed population in the community. The widowed

perspective on the disaster and their interaction with volunteers provided an interesting

lens that will be further explained. There was a culture of "have and have nots" that was

stated several times by the interview participants. The perception of the community is

that there are very few middle-class households and a very strong distinction between

those with minimal financial means and those with significant financial means. In

addition, the role of religion or faith in God played a significant role in the lives of many

of the participants and the volunteers. Participants talked about God, gave credit to God,

prayer, acts of God, and had an appreciation of volunteers from faith-based groups.

Initially, when reviewing the responses to the questions there were some discrepant cases where, for example, one participant stated he did not have any volunteers help him on his property, yet the day I interviewed him he had just moved into a new home the day prior to the interview, and that home was built by volunteers. At times what appeared initially as discrepancies were not so in reality, such as the case above who stated he did not have disaster volunteer help yet had moved into his new home the day prior to the interview that was built by disaster volunteers. There were two households that expressed frustration with the government's handling of the disaster, however most of the participants were very favorable of the government's work with the disaster. The government was not a focus of the interviews but arose organically in the conversation about the participants' experiences with the disaster. These discrepancies are noted within the responses and affirms that individual perspectives and experiences do vary.

Evidence of Trustworthiness

As it relates to credibility, Creswell (2013) described the role of reflexivity as that of the researcher's responsibility to declare and announce experiences relevant to the research, while also declaring how those experiences shape the researcher's findings. My role as the former supervisor of the state voluntary agency liaison and as a disaster volunteer led me to research this topic. The literature review and more through exploration into this topic revealed a gap in the literature specific to the disaster survivors' experiences with the disaster volunteers. It is my role as a researcher to not allow my own personal experiences to dictate the findings but to use my experiences

along with supporting research to incorporate social change in the disaster volunteer arena.

As for transferability, case studies are challenging to show transferability of the findings without being challenged as to the validity of the data (Miles et al., 2014). In this research, the sample population represented the local population, by diversity in services received by volunteers, level of interaction with volunteers, race, age, marital status, gender, and religion. Thus, it can be argued that the representativeness of the population was accurate for the community and could be similarly applied to like communities. Miles et al. notes that the reader should take the lead on determining the transferability of the data within the research. Miles et al. further explains that the reader would have to be the one to consider the data and determine if transferability would be appropriate. The researcher should not be the one to determine this for the reader.

As it relates to dependability, audio recordings were used for each interview. The audio recordings were transcribed using a professional transcription service to ensure accuracy. Following the transcription service, I reviewed the data to ensure the transcription service accurately captured the jargon used by the participants. As a back-up to this process the use of Google Docs Word with dictation enabled was also used during interviews. This double layer of audio recording and in-time dictation allowed me as a researcher to be an active listener to the participants. As an active listener, I was then better situated to ask clarifying questions as needed.

The use of rich descriptions based on the responses of the participants provided confirmability of the study. The audio recordings provided the ability to capture word for

word what the participants shared about their experiences with the disaster volunteers. The use of exact quotes and phrases from participants provided rich detail to support the findings. In addition, the use of a secondary reviewer of the transcriptions to confirm the codes identified in the participants' responses provided further support for confirmability of the study by having an additional check and balance.

Results

This research was focused around one central research question and three sub-questions. The central research question for this study was: How do disaster survivors of Hurricane Harvey describe the competency of disaster volunteers? The sub-questions included:

1. What are the intra-cultural differences of disaster survivors?

2. What changes occurred in community culture and dynamics of the survivors?

3. What concerns did disaster survivors have about the work of the disaster volunteers, based on the five constructs of this model which include cultural awareness, cultural knowledge, cultural skill, cultural encounters, and cultural desire, as identified in the transcripts of the interviews?

During the in-person interviews, questions 3-7, 10, 11 primarily addressed the findings related to the overarching research question. The findings related to sub-questions 1-3 mostly arose from the participants' responses to questions 8-9.

Interview Questions

1. Thinking back to the days following Hurricane Harvey's landfall what was that

like for you and your family?

2. What type of damage did you have from the storm?

3. When you think about help you received from volunteers following Hurricane Harvey, how many groups or people helped you at your home?

4. Describe what was going on with the volunteers and the work on your property?

5. Were the volunteers with a single group or were they members of the community or individuals, or a combination?

6. What can you tell me about the volunteers? What are some positive stories you can recall about the volunteers that helped on your property? What are some negative stories? Were there situations that made you feel uncomfortable, if so how?

7. Did you ever feel overwhelmed by the volunteers? If so, please share what that was like? What happened?

8. How would you describe your community before and after the storm? For example, if you had to write a story about your community would you say it is friendly, close-knit, or private and secluded?

9. Would you say the volunteers fit in your community or was there conflict? Please describe.

10. If you had to help train volunteers for future disasters, what would you want them to learn and know?

11. Is there anything else you would like to share about your experience?

However, participants would tell their story and share the experience and would often

answer several questions at once through their storytelling. The research participants did not have substantial direct comments regarding the disaster volunteers' cultural competence other than the volunteers, as a whole, when asked about culture, but they described it more in line with 'fit' within the community. Participant 13 shared, "Anyone that I met, they were always so sincere, and I felt the ones that I met that didn't have anything to do with my house, like if I went over to the Presbyterian church, they were all there to help you." She continued to share that even when she received help from churches that differed from her own church, that individuals were friendly and willing to help. While another participant who spent time with the volunteers at the volunteer reception center stated, "The truth is there's a level of humility that comes with accepting how to ask for and receive help, especially in the beginning. I think most people just tend to be open to that. I do think there may have been a clash. I don't know, if this is a cultural thing as far as our community goes but I think it's hard when your giving up time as a volunteer and you show up and you have the best of intentions and if you don't do volunteer work often and maybe you had some training about what it is like to work around disaster property. You haven't had any, then you go in and you want to help and your expecting people to be excited to see you. They're (the volunteers) ready to go then they're (the disaster survivors) being nit-picky and ungrateful and not responding well to the time that your giving up to help them. I think if anything those kinds (*sic*) of clashes were probably with people coming from the outside." The example provided shows the conflicting priorities between what the volunteers want to work on and what the disaster survivors would like the volunteers to work on. It also shows that some volunteers may

expect to be greeted with warm welcomes and gratitude and that not all disaster survivors show their gratitude.

Though throughout the interviews, the participants who had homes rebuilt by the volunteers, in particular Mennonite Disaster Services, the Amish, and Habitat for Humanity, spoke of how prayer, worship, and appreciation for god was shared. In response to question 6, which asked, "What can you tell me about the volunteers? What are some positive stories you can recall about the volunteers that helped on your property? What are some negative stories? Were there situations that made you feel uncomfortable, if so how?", Participant 12 stated, "The Mennonites came in, they did [built a new house] in three months exactly. So, they would come and start working at seven o'clock in the morning, I fed them. They invited us to eat at their dinner (the Mennonites had a group dinner each evening with prayer and singing) and hear what they say [prayer service]. Their singing is so beautiful." Whereas, Participant 11 shared about his restored faith in humanity as a result of the volunteers, "My opinion of humanity was very damaged up until then, and when I saw people stepping in, doing this, on their own, volunteering." He was impressed how others would give of themselves to help one another. Participant 1 who identified as a retired minister and was at first hesitant to accept help from the volunteers stated, 'We enjoy them, and we want to pray. Everybody wanted to pray. I let them pray. I didn't tell them I'm a retired minister. They would pray and they prayed really nice, sweet blessing prayers." The former minister's wife shared, "I had the Amish kids came (*sic*), they painted my whole house. Yeah, there was five of them. That was, they were so sweet."

Experience with Hurricane Harvey.

The overarching themes within participants' responses included: people (family, friends, etc.); nature and visual cues (trees, leaves, dead animals, street signs down or gone); no utilities (power poles down); prayer/faith; emotional (awe, shock, gloomy, eery, empty, stressful, worry); hospitalizations for heart attack/heat strokes/bleed out afterward; war zone/devastation; and where are we/this is not our town.

P1: I stayed. FEMA was a joke. Faith and prayer kept us going…strong faith. Heart attack after.

P2: The phone, well I had a phone, he didn't have a phone and he didn't want to go. He just wanted to stay. The unknown was really hard. Then when you started seeing the videos like people and the helicopters and everything and they start posting them on Facebook. You're just like, I live there. There's nothing left. You see main staples like the Art Museum smashed to smithereens. The main focal points of your town are destroyed. That's been there for 100 years. I was thinking oh my goodness, this is awful. I could not imagine ... I just felt like I was driving in a tunnel and it was like a dark, gloomy tunnel and you feel empty. Everything in you felt empty. Then so [when returning to town] we were driving, and we get in town and the kids are like this is not our town. This is not our town. Yeah that was another thing is like the military was everywhere and it felt so eerie, like a war zone."

P3: All the work I did on the house before Harvey -- I had to start all over again. My husband passed so I'm by myself.

P4: It was very stressful. Not because of what we were leaving behind. It's stressful because of the whole town. Just thinking about everyone, hoping and praying that everyone would get the chance to leave. It was hard for us also to gather our pets and packing and all that, but the main thing was not the materials. It was the aftermath. We were just hoping that everyone would be safe. Safety was my priority … he had two heat strokes.

P8: The next-door neighbor and a woman down the street, we are all widows and now we are going to stay here. What's supposed to be the deal? And my son called, and he said, mom you have to leave, essentially. I am on my way. So, he came, and we left. I was absolutely, I suppose, in shock because you do not, I was in another world. I came home and I couldn't believe what the whole place looked like. It looked like a war zone because there were no leaves on the trees. And it just, I mean, just look around, just broke your heart. No birds. I mean, even people that have lived here for over 40 years, you would get lost on the streets because there are no streets signs."

Storm damage to property.

Five households (seven participants) had brand new homes built by the disaster volunteers and the remainder of the participants had repair work, to varying degrees, conducted by disaster volunteers as well as having received donated resources and goods distributed by volunteers. Participants talked about themes, such as, total loss of their homes, trees/vegetation, windows, roofs, water damage, fencing. A few quotes from participants included: "trees down" "building materials"; "80%" of the house was

destroyed; "Rain blown in" "rain had come through the old wood"; "one wall standing"; broken window; new roof; "most damage [was] to [the] property not [the] home"; "roof and ceiling came down" "house was very uneven"; "trees down, Fence down, flooding inside the house"; and "windows, mold, roof". When the participants talked about the look of the community after the storm it was as if they were reliving seeing it for the first time, they were in awe and struck by the devastation to the landscape, that landscape was very import to the community and part of the community identity and culture. One participant stated, "It looked like a war zone because there were no leaves on the trees. And it just, I mean, just look around, just broke your heart. No birds." The reason many people live and visit Rockport is because it is a coastal community and the landscape plays a large role in that appeal. One participant described, "the community I think tends to live in its own tourist vacation bubble where we live on the beach. Even time clocks run a little slower, people are at a little slower pace." Another participant talked about the look of Rockport being 'inviting' as a welcoming beach town. As the participants described the look of the community after the storm there were statements such as, "You're just like, I live there. There's nothing left. You see main staples like the Art Museum smashed to smithereens. The main focal points of your town are destroyed. That's been there for 100 years. I was thinking oh my goodness, this is awful. I could not imagine ... I just felt like I was driving in a tunnel and it was like a dark, gloomy tunnel and you feel empty. Everything in you felt empty. Then we were driving, and we get in town and the kids are like this is not our town. This is not our town." The impact of the cultural landscape and the importance it plays on the community culture was evident in

the participant responses.

How many volunteers helped.

The majority of the participants talked about church groups and families helping them. Four households mentioned that spontaneous volunteers were just driving up and down the roads offering to help. Later into the disaster recovery efforts, 5 households received newly built homes from disaster volunteers that were with organized groups, including but not limited to Habitat for Humanity, Mennonite Disaster Services, the Amish church members, and Baptist Men group.

Type of work the volunteers provided.

Many participants shared that they had trees that fell as a result of the storm, and the volunteers helped with cutting up the vegetative debris and cleared that debris from their property. Six participants mentioned getting volunteer help new fencing. Six households mentioned water damage in their homes and the volunteers helped to remove wet debris such as drywall and insulation, as well as treating homes for mold. Several households also mentioned the feeding and meals provided by groups such as the Salvation Army and various local churches. Participants six and seven mentioned they were not at home when the volunteers worked on their debris clearing but had clear instructions what work needed to be conducted, via the instructions provided at the volunteer reception center. The volunteer reception center dispatched the volunteers to work on projects, including that of the work conducted for participants six and seven. Participant 12 mentioned getting a new roof by a volunteer group which later had to be

demolished with the house, she expressed concern about the waste of time and money that was originally put into the first roof.

Volunteers from groups versus spontaneous volunteers.

The participants mentioned a mix of volunteers from those who arrived from out of town and just showed up to help to those organized through churches and the volunteer center. The groups they mentioned included: local churches, out of town churches, Habitat for Humanity, neighbors, volunteer center, Mennonites, Catholic Charities, Red Cross, local furniture store, Samaritan's Purse, a youth group, and family. Four participants mentioned that unknown men with heavy machinery showed up from out of town offering to assist with debris clearing from their yards and property.

Impressions of the volunteers.

The overarching themes were both positive and negative. The positive aspects of the volunteers included: food/water distribution, positive overall experience with volunteers, volunteer groups were focused on safety on some properties, the groups had leadership, Christian groups, neighbors helping neighbors, kind, friendly, giving, and hard working. The negative aspects included: missing the volunteers later on - lonely after they left, some volunteers were described as pushy, some volunteers over promised and under delivered, volunteers overestimated their skills, examples were given where volunteers damaged property even further, volunteer centers need a volunteer dispatching system to better manage volunteers and projects, miscommunications occurred between volunteers, the volunteer center, and the homeowners, and out of state volunteers were not always acclimated to the climate.

P4: Their number one priority was safety.

P5: Every morning…gather, get instructions. They always have a leader, nobody used phones, nobody text, we miss all those kids…. they stole our hearts.

P7: Amazed at the outpouring and how wonderful all the volunteers were. Negative ... the contractors, may skip town with money.

P8: Don't' want to talk about those [negative]. They pushed and really warmly suggested that my house be worked on. They need more oversight on the contractor [that the volunteer group had doing the work scope - he was not experienced].

P12: Their signing is so beautiful - invited us to eat their dinner and hear what they say - The Mennonites. Bit of a problem starting the project…miscommunication…new roof then had to tear it down…waste money.

P13: Miscommunication with the Volunteer Center that the home would be demolished but that was wrong. Also, youth group from NM were not prepared to work in such heat, one young man had to go to the hospital.

Overwhelmed by the volunteers.

Overall most participants described being personally overwhelmed by the event but not as many being overwhelmed by the volunteers. One participant mentioned being overwhelmed by having to make big decisions quickly. One participant that also volunteered at the volunteer reception center mentioned that people just show up and don't know where to go and would get frustrated waiting for an assignment and go out on

their own. Two participants mentioned the volunteers did not have the skills that were always needed for the task.

P2: I was overwhelmed in a good way.

P5: I just wanted to feed everybody. I want to give back when they've given to me.

P11: Didn't have that many volunteers.

Community culture before and after.

About half of the respondents felt that the community did not change or was close before the storm. The other half saw a greater closeness after the storm; that the rich and poor were faced with the same storm and the community then came together to help each other in ways that never happened before.

P4: Before, people were friendly but not close. After people have time to make friends. Afterward, people know there's a God. There was a wealthy man of a different race and religion and after the storm we became friends.

P6: The fences came down between neighbors and they were introduced to each other. It forcefully generated a community, a forced communion.

P8: They are into other people's business; I am not into that.

P9: Before the storm, the darker underbelly of the population was not visible. People didn't really live together. After the storm people came together to help each other - some real beauty in that. I think we're seeing it separate out again, but it has been slow. There are lingering effects - people were open to other people's worlds.

P10: Before the storm, people lived in their own tourist vacation bubble. There were the haves and the have nots who, as adults, don't mix. After the storm, the whole playing field was leveled; everyone was in the same line. We're all in the same boat; same resources, no dividing lines. It was short lived.

P14: Everyone was close before.

Volunteers' fit within the community culture.

Nine participants felt the volunteers fit in well or very well. A couple had a qualifier that they fit until the local restaurants and businesses started up again. Two participants mentioned that the volunteers were great but there were also bad people who came to steal money, which when described further were contractors and not the volunteers. One participant mentioned volunteers were not always trained well to deal with disaster survivors and the emotional stress the survivors were under. Another participant mentioned volunteers not being acclimated to the weather and having heat related injuries.

P2: They fit until the restaurants started to open. (P2 mentioned that the volunteers providing food were very helpful, however, community leadership had the volunteers stop providing food once the restaurants opened in order to help out the small business. This plan was not agreeable to P2, as the financial burden of the cost of rebuilding her home was stressful when having to also pay for food. It was financially easier on the disaster survivors when they could get volunteer assistance with food. P2 did not appreciate the local jurisdiction making this

decision to shut down the free meals from the volunteers.) Later, Volunteers arriving with supplies were sent away.

P5: Volunteers were amazing; no discrimination; just there to help.

P6: Some volunteers (from up north) were not acclimated to the weather and not prepared.

They fit beautifully. There was an allure to come to Texas -- see rattlesnakes, beach. It isn't difficult to get a volunteer to come here because of the desirability of the area. I call it "mission group tourism" or Mission-Voluntourism.

P10: There is a humility to asking for and receiving help. There may have been a clash because the volunteers have the best of intentions to help and maybe did not have any training and the disaster victims are being nit-picky or ungrateful and not responding well to the time, you're giving up to help them. It probably causes clashes.

P12: Up until I saw the volunteers stepping in to help, my opinion of humanity was very damaged. The volunteers were awesome.

Training needed for volunteers.

P1: Listen to what the victims say and what they need. We lost good records because volunteers hauled our stuff to the dumpster, and they cut down a tree I didn't want cut down and it fell on the house.

P3: Tell volunteers to remember you're there to make it better and always smile.

P4: Wanting to help the volunteers. I had to take the help (surrender). I received so many friendships - a gift from God.

P5: The main priority to me, the spiritual insight. Make the people first feel secure, lovable, be lovable with them. Need to have more leaders telling a smaller group of people what to do (ratio of control).

P8: Volunteers need training and coordination to avoid working on projects that weren't priorities. There needs to be leaders who have substantive knowledge of construction and safety. One point-person (leader) per five people. Leader should have special skills. Most people did a good job. But sometimes it was a little much (too many people jumping in). Folks needed to communicate better.

P9: Being flexible is not enough; need to be fluid. Be ready for whatever is happening. Be ready for each individual person's individual experience.

P10: Need vetting system to evaluate the skill level and abilities of volunteers so that folks do a good job.

P13: Teach volunteers to give hope and let people know you're really there to fix things.

P14: Come ready to serve and don't be negative. Don't gossip and pray for them.

Concluding thoughts

During the concluding thoughts the participants revealed even more ways volunteer training can be improved, or ideas around culture and fit. The concluding thoughts also provided insight into recommendations for future studies, such as focusing on recent widows and divorcees following a disaster. In addition, the concluding thoughts seemed to be the free space for participants to open up and share what meant the most regarding their experience.

P2: Something else that, I know it helped my parents more than us but …They were driving around with Gatorade and water and passing it out and ice chests of ice. Once you had an ice chest, they would come refill it. That was really helpful because you didn't have ice. This was a valuable service that not many volunteer organizations do is, water is donated but you may or may not have time to go get ... somebody to bring it to you. Then (the van) they gave us the money to switch the (van) title into our name. It was a church. They said all we do is use it for Sam's trips to feed the youth and we don't use it. God said bless somebody with it and then we were given y'alls name and your phone number and we called you.

P3: The lady from Habitat, Christine, she was driving by one day and she said she looked at my house and drove down the road and she decided to come back and she said she felt like God told her to come in and talk to this lady cause I had shingles off my house. And she came in and she talked to me. "God told me to come here to this house is my first house and you're first on my list." And I was like, wow. I had some really nice people. I mean some of them want to pray and stuff like that. So, it was just totally awesome. The flowers are blooming. The trees have leaves. There was not a leaf anywhere.

P6: When you're a public servant and you're serving the community and you're also a disaster server, it was-tough to ask for help.

P8: He was already gone when the storm hit. So, I mean that is kind of hard. It is hard and when you're not used to being the one that makes decisions as to what to do. Right. It makes it really hard. I mean if you're one those women who took care

of everything, you know, that's one thing, but even paying the bills is kind of hard.

P9: There was some elderly folks and people who were set in their ways who thought they could do it on their own for a while so they may have been some resistance to that. I think most homeowners really, if someone wanted to help, they are ready to take it. I think the organizations are the ones that are taxed.

P10: It was a rare case of widows who had a lot of people who had recently lost someone who were still experiencing grief and they weren't ready to have someone show up and tell them you need to throw some of this stuff away.

P11: And once it was all over with, and things getting back to normal, and this church, and the minister says, "Well, you can tell things are back to more normal, can't you? People doing this, and being rude, and all. We're almost back." All I got to say is, thankfully I'm American. US government stepped in, helping people like they did. Only in America, and only the US government. Nobody in the world could touch those guys. Still, after the hurricane, the people, the way they responded, the helpers. The givers really stepped up.

P12: Yeah, any little thing people did for us was a blessing. It was a blessing because it was really very depressing.

P13: Yeah. A disaster like this, I think probably I still should get some kind of counseling where with even though so many things went well, you cannot... I can't get over it. Emotionally, mentally, financially. It was just destructive in all ways. And I ended up with this and 30 pounds gone. It was just like boom. It's

like somebody just goes, kablammo. Not other than don't ever forget the emotional horror that people go through. I know that you have a hard time getting back into your real life. Because I mean, I was a go getter. I mean, I can do anything. Now, I can't do it. It's just like saps every bit of energy that you have, and I'm waiting for that to return. If I don't feel like going outside today, I don't. I was never like that. It takes away some of your ability to cope maybe because I feel like I'm suffering from, what is it the service men get? PTSD. Then the crime - needed fence rebuilt; need to lock my door. (provided counseling resources at the end of the interview)

P14: Yeah, you have to show it through love, you know? I have faith, I just have faith. I ride off faith. The first responders…They don't do it for show. They put their lives on the line. They put their breathing on the line. They did all that because they wanted to be here with their heart. They have a servant heart.

<div align="center">**Summary**</div>

Chapter 4 explained the setting of the study, the demographics of the participants, the data collection and analysis, as well as, the evidence of trustworthiness. The chapter concluded with a summary of the results of the study.

The process of identifying willing participants proved to be more challenging than initially planned. The local leadership changed over time and finding an individual who could help to identify willing participants with varying backgrounds, experiences, and insight was at first difficult. In the end having an individual who has lived in the community, works for the community, serves as a local volunteer, and was a disaster

survivor was significant to identifying and working with the participants in this study. The underlying culture that was felt as the interviewer is that the community members want to share their story and experiences, the change in their community both the physical and emotional still is very recent in their minds.

The participants' experiences provided insight into future training ideas for volunteers and for volunteer reception centers that manage volunteers. The intention at first was to identify volunteer training but there is an addition need to improve the training for the volunteer reception centers. To improve the survivors' experiences with the volunteers, enhancements should be made by way of training volunteers and volunteer reception centers on organization, leadership, emotional help and stress management, as well as, physical skills are some of the initial topics that were identified.

Chapter 5 will confirm what was provided through the literature review in Chapter 2 as it relates to the benefits of volunteers and some assumptions about volunteer work in the community, including the challenges. The chapter will go on to share the limitations to the study as a case study can be limiting in applying broad generalizations from the findings to other similar situations. However, the use of the interviews described in the Wimberley, Texas flooding event may support some general findings due to some similar themes in both Wimberley and this research findings. The chapter will conclude with recommendations for future research to enhance the findings from this research and discuss the social change implications drawn from this study.

Chapter 5: Discussion, Conclusions, and Recommendations

Introduction

The purpose of this study was twofold. With the qualitative case study, I aimed to examine the extent to which disaster volunteers are culturally competent. In addition, based on the results of the information gained through the in-person interviews, I hoped that this study would provide insight into recommendations to improve disaster volunteer training. Through the interviews with disaster survivors who shared their experiences with volunteers, insight was provided regarding the pre- and post disaster culture of the community as well the fit of the volunteers within the culture of the community. Additionally, suggestions for ways to improve future disaster volunteer training was provided by the disaster survivors that also included training for the volunteer reception centers. The participants had varying experiences with disaster volunteers, including some participants who also served as volunteers or volunteer coordinators, while still receiving help from volunteers.

I sought to answer one primary research question and three subquestions. The central research question explored the experiences of 2017 Texas Hurricane Harvey disaster survivors with the disaster volunteers. The central research question was *How do disaster survivors of Hurricane Harvey describe the competency of disaster volunteers?*

The following subquestions were also used:

1. What are the intracultural differences of disaster survivors?

2. What changes occurred in community culture and dynamics of the survivors?

3. What concerns did disaster survivors have about the work of the disaster

volunteers?

In this chapter, I will interpret the findings of the research based on the themes identified in Chapter 4. I will also share the unexpected outcomes and the limitations to the findings. Finally, I will conclude with the recommendations for future studies based on this research and the social change implications.

Interpretation of Findings

The disaster survivors described their experiences with the disaster volunteers as both positive and negative. The positive aspects of the volunteers included food/water distribution, positive overall experience with volunteers, volunteer groups were focused on safety on some properties, the groups had leadership, Christian groups, neighbors helping neighbors, kind, friendly, giving, and hard working. The negative aspects included missing the volunteers later on - lonely after they left, some volunteers were described as pushy, some volunteers over promised and under delivered, volunteers overestimated their skills, examples were given where volunteers damaged property even further, volunteer centers need a volunteer dispatching system to better manage volunteers and projects, miscommunications occurred between volunteers, the volunteer center, and the homeowners, and out of state volunteers were not always acclimated to the climate.

Disaster volunteers came in groups or on their own to Rockport to help the disaster survivors recover from Hurricane Harvey. Many participants were able to name recognized disaster response and recovery organizations by name, while several other participants talked about "a couple guys with backhoes" or random people who drove to

Rockport just to help after seeing the reports of the devastation on the news. There were a mix of affiliated and unaffiliated volunteers serving the community. The volunteers also conducted a variety of tasks that including providing food and water to the disaster survivors, as well as cleaning up debris, yardwork, cutting up fallen trees, repairing fencing, roofs, and rebuilding entire homes.

The intracultural differences and similarities within the disaster survivor community of Rockport, Texas was described well by the research participants. Several research participants described their community to have clear social class distinctions before the storm, Participant 10 stated,

We have our own dark shadows because with beautiful homes and beaches also comes a constant inflow of a drug culture, a party atmosphere and people come in to have a good time in the weekend and they leave. I work with students; we feel the effects with that with our population. I think there's probably a lot, you definitely have your haves and haves not in this community. There's been very little middle class. You have people who have a lot and we have people who have very little and those... I noticed that in our students they tend to intermingle as if there's no difference but what I notice with adults is that they stay in their own corners and in their own spaces. We're just okay with not going down that street. I always blow adult's minds when I say, yeah, we have homeless, we have lots of homeless kids they sleep in the woods across from the park. People are just flabbergasted, and they don't know because we just live in the kind of town where if you want you can turn a blind eye to it. It's not in a visual line of sight. After the

storm it was like the whole playing field was leveled. Everyone was in the same line for a permit [to rebuild]. I remember having a conversation with someone who hadn't come back yet since the storm and they were trying to do business, they work with home builders. They just could not believe that they're company was not getting a front row seat, a front row at the line at the city. But wait we are the such and such company what do you mean? They don't realize we're all playing with the same resources, we're all in the same boat literally a boat. There are no dividing lines. The social structure in this community just came crushing down. It was short lived I will say."

This statement really provided good insight and awareness from an individual who grew up in Rockport and has witnessed and experienced the community culture for years. Whereas, five participants said the community was great before and after and that it was a close community, though when they described their community it was typically those in their neighborhood or church community that the participants identified with as being part of their community, not the entire town. There was awareness of the community and it was shaped by the lens from which each person and participant lived and how and with whom they interacted within the city.

As for how the disaster survivors felt about the volunteers' fit within the community culture, nine participants stated that the volunteers fit in well. Participant 4 stated, "It was amazing they didn't see color, race, religion. We just here to help." Participant 6 raised the question about the volunteer fitness and readiness for the climate. Whereas, Participant 10 mentioned concern about the volunteers' expectations that they

may feel like the survivors should be excited to see them, when in reality some disaster survivors criticized the work the volunteers conducted. However, overall the research participants were grateful for the work the volunteers provided, and one participant said that that main complaint that she and her husband now had is that they miss the volunteers and were lonely without them.

The data from the findings confirm that disaster survivors had positive and negative interactions with the disaster volunteers. The disaster survivors weighted the positive experiences over the negative experiences. Participant 8 stated that she did not want to talk about the negative experiences, while another was very specific about concerns about the disaster volunteers' skill levels and fitness for working in the climate in Texas. There were several recommendations for training of disaster volunteers with a clear expression from the research participants that stopping to listen and have clear communication with the disaster survivors was a high priority, as stated by Participant 1, "Listen to the people." While Participant 3 stated, "just know that the people that you're working for or they're in a bad place and you're there to make it better and always remember, to smile." Participant 6 mentioned,

> It depends on the tenure or the experience of the group coming in. Whereas you
> have other folks who just have a heart and they show up and mistakes do come
> out of those, they walk into situations- working on projects that weren't priorities
> like trees down in yards when other houses had trees fallen on roofs into
> bedrooms. And so that kind of misstep of a volunteer coming to do good being
> directed by the homeowner as opposed to being directed by a group. I saw a lot of

that happen because people show up, they don't know where to go. They end up

getting questioned in by a group of neighbors that are out front. Well, there needs

to be a leader of each group who has some knowledge of construction or safety.

This emphasized the need for effective volunteer coordination with focus on organization

and leadership for the established volunteer groups and the emerging volunteers so that

work can be prioritized.

The disaster survivors each described their community culture and there were

themes such as a differing social class, tight-knit communities within the larger Rockport

community but still separate in their own way, another described not knowing neighbors

until the fences were blown down by the storm. As mentioned in Chapter 4, the landscape

of the community also played an important role in the culture of the community. The look

and shape of the landscape shifted, and it seemed that as the trees and flowers began to

regrow as year or two after the storm so did the community culture shift back to where it

was before the storm. Participant 11 shared a story about how the shift in the community

occurred by sharing a story, "And once it was all over with, and things getting back to

normal, and this church minister says, 'Well, you can tell things are back to more normal,

can't you? People doing this, and being rude, and all. We're almost back.'" Participant 11

shared that Rockport had its own subcultures prior to the storm and after the storm people

were helping people despite where they came from, but then as the community began to

recover it returned to its prior culture ways.

Limitations of the Study

As described in Chapter 1, the limitations of the study included the fact that the study was focused on one geographic area within Texas follow Hurricane Harvey. This research study focused on a specific population in the Coastal Bend region of Texas. The geographic region and specific population made this a limitation to the study as the findings and outcomes may not be able to be generalized to a larger population. However, in reviewing the interview transcripts from Klepfer et al. (2016) there are some similarities between the disaster survivors' experiences with the disaster volunteers.

I had to account for my own bias within the research. To ensure that bias was kept in check, the interviews were audiotaped and transcribed word for word. I am a former employee of the Texas Division of Emergency Management and current employee of the Texas General Land Office and worked throughout the Hurricane Harvey response and recovery efforts. While my work focuses on housing of disaster survivors, there may be preconceived ideas regarding the responses the participants may present. I did not share with the participants my role in working for the state. Additionally, I shared with the participants at the beginning of the interviews that their participation in this research study did not have any bearing on the disaster assistance they would receive. Most participants already received the assistance they were anticipating as the interviews were conducted 2 years following the event, so there were no concerned expressed about this limitation that was initially anticipated.

Additionally, I volunteer with a disaster response team that served the community during the disaster, and although I did not volunteer in the field, I have knowledge of

what that one organization accomplished while volunteering in the community. Having volunteered in past disasters and having knowledge of the various groups that traditionally conduct disaster volunteer work was beneficial to conducting the interviews as I could relate to what the disaster survivors were sharing. When a disaster survivor would talk about an organization that assisted them, I knew the group they were speaking about even when they could not remember the full name of the organization or would shorten the name of the organization such as referring to Habitat for Humanity as Habitat, or Mennonite Disaster Services as the Mennonites or the Amish.

I reinforced to the participants before asking any questions that honest feedback and participation is what is desired and in no way should a participant feel that they must answer a question in a certain way. I emphasized that honesty provided in the research helps inform improved services on the behalf of volunteers serving a disaster-struck community. I informed each participant that they had the right to not answer a question or stop the interview at any point in time.

Participants six and seven are employed by the city and had volunteer assistance with their property. Participant six also volunteers with Habitat for Humanity. Participant six's knowledge about the process and the lens from which his responses were shaped were different from other participants and thus worth noting. He talked about the humility in asking for help when he felt that he was to be helping the community. He also shared examples of what volunteer training should incorporate in a more in-depth dialogue than most of the other participants as he had the experience to see and engage with more the disaster volunteer beyond those that worked on his property. Participants nine and ten

volunteered at their church to coordinate the volunteers and they too had disaster volunteer help at their home. Similar to participant six, their knowledge and experience with multiple volunteers over a longer period of time provided a unique perspective. These three individuals highlight potential subject matter for future research to focus on disaster survivors who also volunteer within their community and understand better their experience and understanding disaster volunteer work.

<div align="center">**Recommendations**</div>

As mentioned above there is merit in the interviews conducted with disaster survivors who also were disaster volunteers. Their experiences provided rich examples of ways to improve disaster volunteer training, training for disaster volunteer reception centers, and for outreach to disaster survivors. Four individuals mentioned working on their own recovery efforts while also volunteering within the community. They were able to share interesting perspectives as it relates to the volunteers since they saw disaster volunteers from multiple lenses. The richness in their responses provided clarity to future disaster volunteer training efforts as well as ways to better prepare and coordinate volunteers.

Another group that would be recommended for future disaster survivor studies would be the population that included those individuals recently widowed. Two participants mentioned having been widowed with five years prior to the storm's landfall. One of the two widows mentioned several other widows that lived in the same neighborhood. Participants three and eight were widowed shared examples of feeling overwhelmed by volunteers and the sheer number that were offering help. They also

shared the difficulties of having to make significant decisions that in the past when their spouse was alive would have been a decision they made as a couple. Having to make independent decisions that were also at times need on the spot, like when a volunteer group was recommending cutting down a tree, was overwhelming. This population would be an interesting group to focus on for future studies as they are a subculture within the community that warrants further understanding.

The cultural fit using Campinha-Bacote's (2002) model of culture competence may be best applied in the future at the volunteer reception centers where coordinators of the volunteers could provide training before the volunteers go into the field to work. This training could involve an intake assessment that asks questions about the volunteer and their reasons and intent for coming to volunteer for that particular disaster. This would help volunteers look inward and fit within the first construct of cultural awareness. The questionnaire could then build upon the next construct of cultural knowledge by asking what the volunteer knows about the community. That could then lead into the topics the volunteer center can focus on for the volunteers' training before they work in the field. During this training there can be a brief on the culture of the community, such as, what the community was like before the disaster, what is like now, including stages of grief the disaster survivors may be experiencing and other information pertinent to the local community.

Implications

The impact for positive social change can come from the future research found in the recommendations section but can also be implemented in training and preparation for

managing future disaster volunteer centers. As the study participants suggested, disaster volunteers should understand the importance of listening to the individuals they are offering to assist. When asked about what should be in disaster volunteer training, many participants remarked that just listening, being there emotionally for the disaster survivors, hearing what the survivors say they need and want, and not inserting self-will on the disaster survivors is essential. Participant 1 shared that one group of volunteers insisted that a tree on his property be cut down, the participant was not in favor of this however the volunteers were insistent that if it weren't cut down then it could cause future damage. The group proceeded to cut down the tree and, in the process, ran over a beloved plant that was in the yard, this was very frustrating and challenging for the household.

In addition to training for the volunteers there were several participants who also served as volunteers and they spoke to the importance of better coordination of the volunteers. Participant 2 mentioned that one of the most helpful acts the volunteers provided was delivering ice, water, electrolyte drinks to the households that were working on their home repairs. She shared that one day the volunteers drove up and down the streets with water, ice, and electrolyte drinks and they offered to come back each day if households would leave a cooler at the end of the driveway. This was more efficient than asking households to stop working to go pick up water and such at the donations center. It was a win-win as the donations center needed to distribute the supplies and the homeowners needed those supplies but didn't necessarily have the time to get them. Participant 10 mentioned the importance of an established tracking system to monitor

what projects and households needed volunteer assistance and pairing that work with the volunteers with those required skilled. The same participant also mentioned the importance of establishing and intake process to properly assess the skills of the volunteers, this skills assessment was also a need mentioned by Participant 8. These changes to the processing, intake, and training of volunteers could create better informed and prepared work to assist the disaster survivors.

As mentioned in the recommendations, using Campinha-Bacote's (2002) model of culture competence may be best applied in the future at the volunteer reception centers where coordinators of the volunteers could provide training before the volunteers go into the field to work. This training could involve an intake assessment, as well, to assess the volunteer motivation to gauge their culture awareness by looking inward at their own self-awareness as to what motivates them to volunteer. The training could then provide information about the local community norms and provide cultural knowledge to the volunteers so that they can know who they are serving, and thus improve service and cultural integration of the volunteers within the community (Pfefferbaum, Nitiéma, Houston, & Van Horn, 2015).

<div align="center">**Conclusion**</div>

This study sought to understand the experiences the disaster survivors in Rockport, Texas, had with the disaster volunteers. The literature review began with an exploration of the history of volunteers in Emergency Management and the important role they have played in Emergency Management as a profession over the years. The literature shared experiences of disaster volunteers, motivation of volunteers, challenges

disaster survivors face in general following an event, and the importance of cultural understanding when serving a community that differs from one's own culture. What the literature did not address was the experiences that disaster survivors had with the disaster volunteers. This research study hoped to explore this experience in Rockport with disaster survivors of Hurricane Harvey.

The study was conducted through in-person interviews with 14 disaster survivors who had assistance from disaster volunteers following Hurricane Harvey. The participants each responded to the same set of questions and shared their overall experience with the events of the storm, including damage to their home, community, experience with volunteers, and how the storm shaped their community culture. The storm seemed to bring the community together to help each other and literally as the fences came down neighbors met neighbors. The culture began to shift back to the pre-Harvey norms within two years though some relationships remain strong and had it not been for Hurricane Harvey those relationships may have never formed.

The disaster survivors shared positive and negative experiences with the disaster volunteers. The positive experiences included the gratitude for a new home, new fence, or the work conducted by the volunteers. Many disaster survivors felt the volunteers fit well within the community. However, there were areas of criticism and feedback as to how to improve training for disaster volunteers. There were concrete examples shared in Chapter 5 as to how to implement cultural awareness training and skills assessment into the volunteer reception centers. Beyond better training for volunteers the feedback from the experiences the disaster survivors had brought an awareness as to the needs to improve

overall volunteer coordination. Systems are needed to track work that is needed to be accomplished that will compliment how to dispatch the correct volunteers to the jobsites.

There were also unexpected findings that support further research on this topic with sub-cultures from within the larger community. There were two widows who participated in the research and several participants shared about the widows in the community. The experiences this population shared were unique in that not only did the storm bring out challenges, but those challenges were magnified when the widowed population were faced with having to make significant decisions that they would have made in the past with their spouse. This was overwhelming and caused some frustration towards the volunteers who were asking for decisions to be made. This could be one of the cultural training opportunities for the volunteers prior to dispatching to job sites. Considerations should be made for subcultures within the larger community culture in order to better serve the community with care and compassion.

Additionally, the stories shared by the research participants mirror the stories shared by disaster survivors from a flooding event in 2015 in a different geographic region of Texas. The stories of disaster survivors of Wimberley, TX shared their gratitude for the help of volunteers who just showed up when the community was challenged by a major disaster (Klepfer, William, & Wilson, 2016). The disaster survivors in Wimberley also shared about the change in the landscape of the community after the storm with all the tree and vegetative loss and that mirrored the experiences the research participants shared. This highlights the importance of the landscape to community cultures and would also be an area worthy of further study.

This research will benefit the field of Emergency Management as it shares the experiences of disaster survivors with disaster volunteers and provides examples of ways to improve volunteer coordination and training. Volunteers have historically played a significant role in Emergency Management and will likely play a significant role in the future. The results of this research may help to inform ways to improve the overall use of volunteers in Emergency Management by improving how the volunteers are trained and coordinated, thus providing better service to the community.

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Appendix A: Interview Script

Interview opening statement

"Thank you for agreeing to participate in the interview about spontaneous volunteers in disasters. We have agreed to conduct this interview (insert: in person, via the phone, or video call) at the (insert: location, phone number, or video call) you provided.

I will be asking questions about the experiences you had with the disaster volunteers following Hurricane Harvey. I am focusing on Hurricane Harvey and what you experienced with the volunteers as a survivor of Hurricane Harvey.

I want to assure you that this interview process will respect your privacy and your real name will not be used in any report or document associated with this study. Do you have any questions about this? . Additionally, if at any point you wish to terminate or withdraw your participation you are free to do so.

This research is for fulfillment of a PhD through Walden University. This work may be published at a later date in a professional journal or written work. The hope is that the information gained from this research will better inform future training of disaster volunteers and create a better disaster volunteer experience.

Your participation in this research will not be shared with any local, state, or federal agency, unless you direct me otherwise. Your participation in this research has no bearing on assistance you have or will receive from any agency.

Do you have any questions about the information we just discussed? Do you wish to continue to participate in this research? Would you please sign the consent form to

participate in this research? This consent form outlines my responsibility as the

researcher to respect the information shared in this interview and to use it for the sole

purpose of this research and for no other reason without any further consent.

(Once the participant commits to participation and signs the consent form, the questions

will begin.)

Thank you for agreeing to participate, we will begin with the first question."

Questions

1. Thinking back to the days following Hurricane Harvey's landfall what was that like for

you and your family?

2. What type of damage did you have from the storm?

3. When you think about help you received from volunteers following Hurricane Harvey,

how many groups or people helped you at your home?

4. Describe what was going on with the volunteers and the work on your property?

6. Were the volunteers with a single group or were they members of the community or

individuals, or a combination?

7. What can you tell me about the volunteers? What are some positive stories you can

recall about the volunteers that helped on your property? What are some negative

stories? Were there situations that made you feel uncomfortable, if so how?

8. Did you ever feel overwhelmed by the volunteers? If so, please share what that was

like? What happened?

9. How would you describe your community before and after the storm? For example, if

you had to write a story about your community would you say it is friendly, close-knit, or

private and secluded?

8. Would you say the volunteers fit in your community or was there conflict? Please describe.

9. If you had to help train volunteers for future disasters, what would you want them to learn and know?

10. Is there anything else you would like to share about your experience?

Debrief

The interviewer will then thank the subjects for their participation in the interview and research process. The interviewer will ask the participant if they would like to read the transcript from the interview. The interview will conclude with asking the participant for referrals for any other likely participants.

"Thank you for taking time to participate in this research. Would you like to review the transcript of this interview after I transcribe the recording? If so, do you have an email address or way for me to share this transcription with you? Do you have questions for me about the research? Your time is greatly appreciated and will help to contribute to the improvement of disaster volunteer training recommendations. Finally, do you know of any other individuals in your community who received assistance from volunteers following Hurricane Harvey and might be willing to participate in this research? If so, what will be the best way for me to contact that person? This concludes the interview questions I am turning off the recording of the interview now."