Organizing The Faith Community For Long-Term Disaster Recovery

CHURCH WORLD SERVICE
EMERGENCY RESPONSE PROGRAM

Organizing the Faith Community
For Long-Term Disaster Recovery

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About This Manual

Organizing the Faith Community for Long-Term Disaster Recovery offers practical advice and tools on facilitating participation of the religious community in cooperative, collaborative, and coordinated community-based recovery following disasters. It is a companion manual to ***Managing & Operating The Faith-Based Disaster Recovery Organization***, which provides guidance on administration and program to inter-religious disaster recovery organizations, and ***Prepare to Care***, a preparedness guide for local congregations. Each covers material pertinent to helping the faith community carry on disaster recovery ministry.

This manual first explores emergency management in the U.S. and the role of the religious community in it as a basis for understanding long-term disaster recovery organizing needs. It then looks at information-gathering to establish a foundation for effective organizing and the need to understand the cultural diversity of a disaster-affected community as an important part of this process. Finally, it provides an overview of the organizing process and explores the nuts and bolts of meeting people one-on-one and in groups as the ground of successful organizing.

I. Understanding Emergency Management

A. Comprehensive Emergency Management

B. The Faith Community in Emergency Management

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A. Comprehensive Emergency Management

Organizing the faith community to participate in long-term recovery in a disaster-affected community starts with understanding the role of the religious groups in the U.S. emergency management system which is predicated on cooperative, collaborative, and coordinated work of all members of society.

COMPREHENSIVE EMERGENCY MANAGEMENT

Emergency management seeks to limit or ameliorate the effects of disasters and hazards. In the U.S., it is *comprehensive*, encompassing:

- All hazards -- natural, human-caused, and some acts of terrorism and public violence

- Shared responsibility among partners ranging from the individual and family to national government

- Mitigation (vulnerability reduction), preparedness, response and recovery.

THE SCOPE OF EMERGENCY MANAGEMENT

An **emergency** threatens or actually causes damage to property and people. **Disasters** cause human suffering or create human needs which require

cannot monetary, material, or spiritual assistance. There may be loss of life. People may be injured or missing. The economy may be disrupted. Buildings and their contents may be damaged or destroyed. There may be loss of

electricity, telephone, water, and other public utilities.

Disasters happen when **hazards** impact vulnerable people. Hazards include human-caused or natural events -- hurricanes, tornadoes, storms, floods, tidal waves, earthquakes, fires, explosions, contamination, civil strife, war. They may or may not be recognized. They may have existed for a long time or represent a new threat.

Some hazards such as earthquakes, tornadoes, flash floods, transportation accidents, or volcanoes occur with little or no warning. Other hazards such as hurricanes, river flooding, and

windstorms may strike after considerable advance warning.

EMERGENCY RESPONSE AS SHARED RESPONSBILITY

First responders in an **emergency phase** following a disaster are households and neighbors who provide first-aid, shelter, comfort, and call for needed help.

Local government, working under guidelines of an Emergency Operations

Plan (EOP), assumes primary responsibility for **emergency response** which encompasses notification/ warning, immediate public safety, property security, public welfare (care for the injured and displaced), restoring necessities.

If the disaster is severe enough, local officials will establish an **Emergency Operations Center (EOC)** to coordinate work of responding agencies. As needed, the EOC dispatches police, fire, and health/ medical personnel, equipment, and supplies according to the Emergency Operations Plan.

Recovery operations following a disaster seek first to provide safe, sanitary, functional conditions for survivors and restore vital services and facilities to minimum standards of operation and safety. Then recovery focuses on returning the disaster-affected community to pre-emergency or better conditions over the long-term

In the **short-term recovery** period:

- Damage assessments are conducted for press reports, insurance claims,

requesting a Presidential disaster declaration.

- American Red Cross, The Salvation Army, and other voluntary agencies

  provide relief assistance including food, clothing, shelter, medical care

- Local religious organizations and community groups begin addressing immediate unmet needs

When disaster needs outstrip local government resources and capacities, the state responds under guidelines of its EOP. In a major disaster, the Governor of a state may ask the President of the United States to issue a declaration designating disaster affected areas eligible for Federal aid.

In the **long-term recovery** period, a case work system addresses survivor unmet needs – particularly those of vulnerable populations such as the disabled, the economically-disadvantaged, senior citizens, persons with literacy and education gaps, and people who experience discrimination because of gender, race, and ethnic-cultural differences.

Because care-giving agencies with established programs have by and large completed their missions or expended their resources, this normally happens

within the context of a community-based recovery programs in which local organizations often led by faith groups cooperate, collaborate, and coordinate.

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Role of FEMA in Disasters

No Federal recovery programs are implemented until the President of the United States signs a disaster declaration.

Even before a declaration, however, the Federal Emergency Management Agency (FEMA) normally will provide technical assistance and coordinate with officials in a state where a disaster has occurred or is expected to occur (i.e., a hurricane). Depending on the scope and potential impact of the disaster, FEMA may also activate an advance **Emergency Support Team (EST)** including some or all of its emergency support functions.

After the disaster strikes, the affected State asks FEMA, through its Regional Office, to participate in a **Preliminary Damage Assessment(PDA)** to identify potential needs for Federal assistance. Based on the PDA, the Governor of the State requests a Federal disaster declaration if the required response exceeds local and state capacity. FEMA submits the request to the White House with a recommendation. If the President issues a disaster declaration, FEMA establishes a **Disaster Field Office (DFO)** from which a **Federal Coordinating Officer (FCO)** appointed by the President and a

State Coordinating Officer coordinates U.S. and State programs. Depending on the nature of the disaster, Federal assistance may include grants, loans, and technical assistance for human services, infrastructure support (public assistance), and/or mitigation.

FEMA usually administers public assistance programs through the DFO, takes applications from families and individuals on an 800-teleregistration line, provides information on a 800 help line, and may open a **Disaster Recovery Center (DRC)** for local access by survivors.

Other Government Agencies

Other federal government agencies may participate in disaster response with or without a Presidential declaration:

Department of Transportation, the National Communications System, U.S. Army Corps of Engineers, U.S. Forest Service, General Services Administration, Department of Health and Human Services, Department of Defense, Environmental Protection Agency, the U.S. Department of Agriculture, Department of Energy, Department of Commerce, National Weather Service, Department of Education, Department of Housing and Urban Development, Department of Justice, Civil Air Patrol, National Aeronautics and Space Administration, Nuclear Regulatory Commission, Tennessee Valley Authority, Small Business Administration.

The Role
Of American Red Cross

The American Red Cross works primarily in the short-term recovery period following disasters. Its disaster services including shelter operations, feeding, assistance to individuals and families for purchases of groceries, clothing, and household items, health services (including mental health support, and handling inquiries from persons outside the disaster area about family members. Over the longer term, the Red Cross remains available to assist people in cooperation with other helping agencies through referrals and direct aid.

The local Red Cross chapter is the cornerstone of the response. American Red Cross can tap a nationwide network of people and material resources to assist the local unit if the impact of a disaster stretches its resources beyond their capacity.

NVOAD & VOADs

National Voluntary Organizations Active in Disaster (NVOAD) and its local state chapters – VOADs -- provide a venue for:

- Private voluntary organizations with disaster programs, other public and private human services agencies, and community-based organizations (CBOs) to coordinate their response when disasters occur to avoid duplication of services

- These organizations prepare to work together by learning about their varied programs and exploring ways to collaborate and cooperate.

- Training paid staff and volunteers of participating organizations to increase their knowledge about disaster response and hone their skills as responders

NVOAD and VOADs do not deliver direct services, but rather facilitate the work of their members by encouraging coordination, collaboration, cooperation, and communication among them.

Church World Service participates in NVOAD and VOAD along with the American Red Cross, Adventist Community Services, American Baptist Men, American Disaster Reserve, American Radio Relay League, America's Second Harvest, Ananda Marga Universal Relief Team, Catholic Charities USA, Christian Disaster Response, Christian Reformed World Relief Committee, Church of the Brethren, Disaster Psychiatry Outreach, Episcopal Relief and Development, Friends Disaster Service, Humane Society of the United States, International Aid, International Critical Incident Stress Foundation, International Relief Friendship Foundation, Lutheran Disaster Response, Mennonite Disaster Service, Mercy Medical Airlift, National Emergency Response Teams, National Organization for Victim Assistance, Nazarene Disaster Response, Northwest Medical

Teams International, Phoenix Society For Burn Victims, Points of Light Foundation, Presbyterian Disaster Assistance, REACT International.
Society of St. Vincent DePaul, Southern Baptist Convention, The Salvation Army, United Jewisth Communities, United Methodist Committee on Relief, Volunteers in Technical Assistance, Volunteers of America, World Vision.

Federal and state emergency management agency representatives participate in NVOAD and state and local VOADs as non-voting members to learn about the services of voluntary organizations in disasters and to plan to work in partnership with them.

EMERGENCY MANAGEMENT AS ONGOING WORK

Emergency management includes not only response and recovery following disasters, but mitigation and preparedness as well:

1. *Mitigation* reduces vulnerability of communities to disasters. It starts with **hazard analysis** to identify natural or technological threats and **vulnerability analysis** to define possible human and economic losses and special populations likely to be affected by disasters. Mitigation tools include:

- Laws and ordinances related to zoning, building, public health, fire safety, hazardous materials handling, inspections, traffic control

- Community and economic development, including jobs and housing programs

- Structural measures such as levees, elevations for homes, etc.

- Financial incentives and disincentives

- Public information and education efforts that motivate citizen action

- Land use planning

- Monitoring and inspecting

- Training and education

- Adequate insurance coverage

Emergency managers, increasingly, understand mitigation as the foundation of disaster response and recovery -- for without mitigation, people continue to be highly vulnerable to hazards. Mitigation activities, in the final analysis, address five major socio-economic factors that cause people to be vulnerable to disasters:

- Violation of human rights

- Poverty and inequality

- Environmental degradation such as poor land use or toxic waste mismanagement

- Rapid population growth, especially in poverty stricken areas

- Over-consumption by wealthy nations and individuals

2. **_Emergency Preparedness_** assures prompt and effective reaction to emergencies based on planning.

Effective emergency management requires planning by all partners in response and recovery -- family and individuals, businesses, religious organizations, and other voluntary agencies, government. A disaster plan matches emergency response resources

to potential disaster needs and covers (1) purpose (2) likely emergency situations and assumptions (3) assignment of responsibilities (4) concept of operations (5) resource support and administration (6) process for modifying the plan (7) authorities and references (8) definition of terms.

Government Emergency Operation Plans (EOPs) focus on resources and assign responsibilities for:

- Communication & warning

- Public information

- Evacuation

- Public welfare

- Emergency medical care

- Security

- Fire & rescue

- Radiological defense

- Public works/utility repair

- Disaster analysis & protection

- Logistics

- Direction & control

EOPs also include attached recovery plans which cover:

- Information-gathering

- Organizing to provide necessary aid

- Resource mobilization to restore services, meet welfare needs, and implement assistance

- Regulatory analysis to identify new laws that could mitigate future disasters

- Planning to return a community to pre-disaster or better conditions

- Coordinating the response-to-recovery transition

- Evaluation

B. The Faith Community
In Emergency Management

Following disasters, the religious community is uniquely concerned about coordinating and focusing energy and resources on the needs of people who fall through the cracks.

Although established government and private sector assistance programs may be able to provide much needed help, some people will not receive enough aid to adequately recover from a disaster.

Some survivors may get a loan, but not qualify for the amount they need. Others may not have signed up for FEMA and Red Cross assistance because they were too proud, missed the cut-off date, or did not know they were qualified. Disaster survivors also vary considerably in their ability to cope with a major emergency. Most people who led normal, healthy, productive lives before the disaster can recover with temporary or minimal assistance. However, vulnerable or disadvantaged population groups -- older persons, children, women, the poor, minorities -- have special needs and may not be able to recover as quickly.

The religious community naturally has a special role in rebuilding people's lives emotionally and spiritually after a disaster. People of faith offer spiritual support to survivors and caregivers during the initial emergency and rescue phases of a disaster.

During the relief phase of a disaster response when other responders are providing medical services, food, and temporary shelter, the faith community can offer support to survivors, professional caregivers, and volunteers by listening and demonstrating genuine concern.

As recovery following a disaster continues, however, more needs surface even as care-giving agencies that come from outside the disaster-affected community are leaving. As part of the community, local religious organizations assume more and more responsibility in the ongoing recovery -- assisting in cleanup, repair and rebuilding, coordinating volunteers, and advocating for those who cannot speak for themselves.

In the long-term recovery following a disaster, people of faith also continue

Roles of the Faith Community in Disaster

- **Compassionate Servant**
  - **Comforter**
  - **Advocate**
- **Presence of God**

to offer the spiritual/pastoral leadership needed to maintain high levels of cooperation among survivors and caregivers who are tired and may be burning out or becoming discouraged.

THEOLOGICAL UNDERPINNINGS

Biblical themes of **Jesus** as the **compassionate servant** and **comforter**, and **God's preference for the dispossessed** provide a framework for understanding the religious community's work in disaster.

The religious community as an **advocate** focuses on justice in responding to disasters -- seeking to liberate those caught by rules, paperwork, fears, roles – "being the bodily presence of God, as in Jesus Christ," in the midst of that "hell" a disaster produces; bringing order out of chaos.

As a **compassionate servant**, the focuses on relief needs. When other public and private responders leave people out of the process, it will step in to assist and be an advocate.

As a **comforter**, the religious community renews people and their communities after a disaster, helping disaster survivors to find fellowship and friendship and to share their stories. By being the tangible presence of God, the religious community reaffirms values and beliefs and offers redemption, renewal, new life, and most importantly, **hope**.

Counseling and caring -- listening to survivors, walking through grief and guilt with them so they can accept (if not be satisfied with) their present condition, and providing hope so they can set goals for the future and transcend the experience -- is an important part of the religious community's role as comforter. political and social orders.

Family and household advocacy helps people cope with the system to get aid to which they are entitled. People are assisted through referrals to services, completing forms, transportation.

Public policy advocacy seeks policy and legislation that protects people and helps

them realize their potential. Recognition of and service to persons who are part of a special population are also acts of advocacy. Special populations include persons who are:

- Economically stressed

- Aged

- Children or youth

- Disabled (permanently or temporarily) because of mental physical/emotional/cognitive/ medical circumstances

- Ethnically/religiously/culturally diverse when compared to the population norm

- Illiterate because of lack of education or language

C. Managing Unusual & Non-Traditional Disasters

Disaster response in the U.S. in large part is directed at assisting people who have lost possessions and whose homes have been destroyed or heavily damaged. Yet disasters involve far more than property losses and, in fact, lost possessions and homes may even be minimal following some kinds of disasters.

Disasters such as those caused by application or misapplication of human technology, terrorist events, and public violence require responses that go beyond addressing physical damage. The faith community plays a special role in managing these because of their unique effects on people and communities.

TECHNOLOGICAL DISASTERS, TERRORISM & PUBLIC VIOLENCE

When technological systems breakdown due to human action -- i.e., an accidental oil spill, deliberate or careless release of dangerous chemicals, leaks from illegal or badly designed disposal areas for toxic waste or storage facilities for chemicals, environmental and health as well as property issues become a concern for disaster responders. Even "natural" disasters such as hurricanes, tornadoes, or earthquakes frequently have technological aspects as they impact a community's

infrastructure. In just the past 10 years, terrorism -- a political tactic that makes a

statement, gains public attention, or seeks to destabilize the political-economic-social milieu -- has been categorized as a disaster. The Federal Emergency Management Agency (FEMA) first started defining acts of terrorism as disasters following bombings of the World Trade Center in New York City in 1993 and the Alfred

P. Murrah Federal Building in Oklahoma City in 1995. Crimes -- school shootings, sniper incidents, rioting and looting. etc. – have also been recognized as disasters. Colorado declared the killings at Littleton High School a state-level disaster.

BEYOND PHYSICAL DAMAGE

Beyond physical damage, there are unique characteristics of technological, terrorist, and public violence disasters that make them particularly applicable to faith community response through recovery organizations:

- **Recognition.** Often, technological disasters may not be readily identifiable -- i.e., where chemicals poison soil and ground water over a period of years. Because of its special sensitivity to human need, the faith community may be one of the first to point out that a technological disaster has occurred.

- **Controversy** often occurs when experts, governments, and business disagree about the kind of response required in a technological disaster. Business and government partners that cooperate with the religious community in responding to natural disasters may not welcome its response to a technological disaster.

- **Housing.** In responding to technological disasters, which are usually not declared by the President, the religious community may find itself at the center of trying to meet the housing needs of people affected -- providing temporary shelter to evacuees and/or working to develop permanent housing if relocation is necessary.

- **Trauma.** Although survivors of any disaster may experience a feeling of helplessness, technological, terrorist, and public violence characterized by their swiftness, suddenness, and surprise can overcome individual and corporate coping mechanisms. Initial emotional responses -- shock, denial, disbelief, grief -- often turn to anger as people and communities look for someone to blame or hold responsible for the disaster. For the faith community, specialized spiritual care encompassing crisis intervention and ongoing counseling is a major component of its disaster response -- more so than in other kinds of disasters.

- **Peace-building** is a unique focus of spiritual care following technological, terrorist, and public violence disasters which can breed lingering anger with violence directed at others or the self if individual and community

traumas are not resolved. People in the community rightly or wrongly associated with the disaster may be physically harmed by wounded survivors. Divorce rates, domestic violence, suicides, and drug addiction typically increase. The faith community must help people

make peace with themselves and other people.

- **Economic disruption.** Any disaster can affect the economy of a community, but economic disruptions can become an important focus of faith community response if its ramifications are deep and broad as they were following the terrorist attacks on the World Trade Center in New York City on September 11, 2001. In this disaster, close to 100,000 persons lost their jobs as a direct result of the attacks. The ripple effects affected many more people. Many of the jobless did not qualify for unemployment insurance. Along with other disaster responders, the faith community helped people stay in their homes by providing funds to help pay their rents, mortgages, and utility bills. The faith community also worked with people to find new employment.

- Finally, the need for **advocacy** on behalf of people affected and public policy initiatives will likely be greater after technological, terrorist, and public violence disasters.

II. The Organizing Consulting Process

A. Relationships Relationships Relationships

B. The Organizing Cycle

C. The Ways the Organizer Meets People

A. Relationships Relationships Relationships

A real estate developer got into heaven by faith and many good works. It was such a wonderful day in heaven to see a devout and honest person come to the pearly gates that St. Peter decided to give the woman a personal tour of heaven and see what she thought of God's handiwork in developing heaven. After showing her around for hour upon hour, St. Peter at long last asked what she thought of heaven.

The woman was overwhelmed. "O you have done so much, and it is all so perfect, how did you ever get such skilled crafts persons to do all the work? I cannot imagine how you managed it!" To which St. Peter responded: "It is very simple my dear, as you real estate people say, three things are important in every development: Location, Location, Location."

As an organizing consultant our work begins before we pack our bags with the realization that, like the real estate business effective consulting is the result of three things: Relationship, Relationship, Relationship.

The first relationship is the one we have with ourselves which allows us to be centered on God and comfortable with other people in strange surroundings. Your organizing will be effective if we are able to feel confident in our skills, put aside personal and professional distractions and greet others with openness and affirmation.

These qualities come from a familiarity with your own limitations, and an ability to give yourself permission to fail from time to time and seek forgiveness when we offend or make a mistake. In addition you need to realize that no one does all the functions of organizing equally well, and no one builds wonderful relationships with everyone they meet… especially in a disaster.

What is needed however is an ability to put aside for later consideration things that otherwise would get in the way of effective functioning.

The second relationship is with survivors. Effective organizing consultants provide care and compassion while maintaining clarity and objectivity in assessing the long term affects of the disaster on the individual and the community. You must be both able to 'bear another's burden' and stand outside the emotional fog of the event.

In *Generation to Generation*, William Friedman says the most important asset that a person can provide in a time of crisis is non-anxious presence. He also speaks of avoiding becoming enmeshed by the crisis. Both of these concepts are helpful to the effective organizing consultant.

Providing non-anxious presence means offering quiet strength for those in distress without being obligated to give unrealistic hope for a desired outcome.

Survivors often remember those who simply came and stood next to them in the aftermath of a disaster, not because of what they did, but because they simply came and stood with them in the midst of their loss.

The third kind of relationship is the one you will have with local, regional, and national organizations which will be involved in long term recovery following a disaster. If your relationships are effective and appropriate, you may be able to leave behind the beginnings of a cooperative, collaborative long-term program that helps survivors, particularly the marginalized and poor of the community, recover from the affects of the disaster. The relationships you form with these organizations will be many faceted and change over time and as the community responds to the opportunity to work together.

Crucial Relationships

Inter-religious organizations such as ministerial alliances, councils of churches, interfaith organizations.

Community service providers -- local congregations, day care centers, food pantries, service clubs, recreational organizations, older adult centers, social service agencies, local government and emergency management personnel. A recovery organization may be created through marriage of a service provider and a ministerial association.

Religious leadership. In facilitating the coordinated religious community activity around disaster issues, you work as a colleague with all religious leaders in an area and respect their positions and religious structures. You encourage cooperation and coordination between and among all communions and faith groups in the wider religious community.

FEMA Voluntary Agency Liaisons (VALs). The FEMA VAL is the person with whom you will most closely work within the federal government system. Each FEMA Region has a designated VAL whose responsibility is to serve and liaison with the voluntary sector and provide information and contacts.

Partner agencies in disaster response. You seek to foster cooperation between the religious community and other agencies, promoting understanding about the role of the inter-religious community. You will work to continue and enhance cooperation among agencies, especially members of National Voluntary Organizations Active in Disaster (NVOAD) and state VOADs.

> *At a disaster site, you will hear complaints about agencies as well as about the religious community. These are not complaints you voice or repeat, but rather clues suggesting how you may help agencies involved cooperate in working toward a solution.*

Other volunteers. Seek to encourage other care-givers who bring different gifts to the cooperative recovery effort.

People affected by disaster. You respect the dignity and privacy of people affected by a disaster, strive to search out injustices, speak for those who cannot speak for themselves, and look for those who need extra care. Rather than personally assisting individuals or families, you focus your specialized skills on encouraging the inter-religious community to take responsibility for recovery efforts.

B. The Organizing Cycle
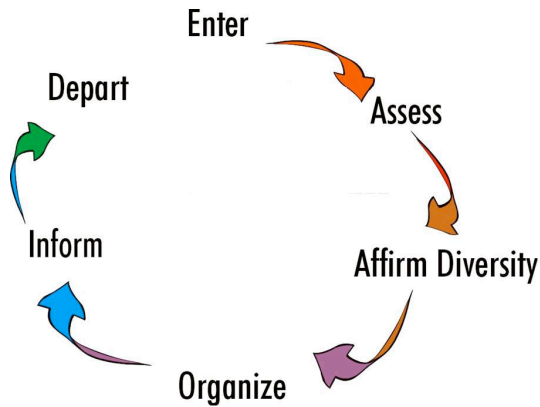
The organizing consulting process illustrated above is all about relationships:

Entry is about relating to self and God. You come open-minded and empty-handed. Yet you come prepared to respond to the situation in the disaster-affected community with the right knowledge, skills, and tools

when appropriate. You come focused on the task before you with personal baggage left behind. And you come spiritually prepared to meet people in difficult circumstances.

Assessing means relating the community to understand how the disaster affected it and what it is equipped to do. How was it damaged? What are its special needs and concerns? What is its capacity to respond? What resources does it need? Is interfaith cooperation around a recovery program possible?

Affirming diversity means relating to the community as whole -- not just certain people or organizations -- so all its assets can be brought into the

recovery process. The disaster affected people in different ways. Needs vary -- often according to race and class. People and organizations will contribute different resources and abilities to the recovery effort.

Organizing is about helping people come together to work collaboratively. You may relate to them as a broker or coach as they evolve their unique community-based recovery program.

Informing is about relating to people to help them make decisions. In sharing information, you point the disaster-affected community to resources, link them to assistance, encourage them to cooperate, and to share their own experiences.

Departing is about how you say good bye to people. When you enter a disaster-affected community, you need to be clear from the beginning about limits. Your task centers on preparing local leadership. While on site you affirm the work local people are doing and you give them hope. But you are intentional about your departure.

The organizing cycle, like all models, has its limitations and cautions. While the first and the last steps are always true -- enter and depart, the others sometimes will happen in a different order depending on access to information, community leaders and the peculiar circumstances of the disaster. Affirming diversity may come earlier or later in the process, for instance, depending upon opportunity and appropriateness to the situation.

D. The Ways the Organizer Meets People

Depending on where you are in the organizing cycle – entry, assessing, affirming diversity, organizing, informing, departing – you will meet people in different ways. You may function as:

- **Counselor/catalyst.** Exercising your capacity to be both sensitive and stimulating and drawing on diagnostic instruments, you help the audience recognize its needs through empathy and confrontation.

- **Consultant.** A logical and creative thinker and employing techniques of case management and structure discussion, you patiently help the audience analyze problems.

- **Informant/Resource-Linker.** As an informative lecturer and stimulating speaker capable of inter-relating ideas objectively and articulately, you point out the options to your audience.

- **Advocate.** Being both credible and persuasive, employing role playing and logical argument, you help the audience adopt solutions.

- **Coach.** You teach your audience skills through demonstration, practical exercises, and providing feedback.

- **Planner.** Neutral and systematic in your approach, you help your audience create a system for working together through team-building based on listening and negotiation.

- **Prophet/Visionary.** Drawing on your faith and sense of history, you point to God to help your audience see beyond the obvious.

You may also relate to people as:

1. Comforter, pastor, listener. You weep with those who weep.

2. Salesperson. You sell management practices, but more importantly a call encompassing assurance, a hope, and beginning for a dream. You sell vision and values around theology and issues of human dignity and justice.

You make your sale based on the spiritual and theological and the hopes and dreams of people. Since you are selling what people don't want to readily buy, you must talk about hard work that gives healing, long hours that bring hope, labor that embodies love, and tears that bring testimony of God's overwhelming grace.

3. Vocational Educator. You also educate the religious community -- and hopefully the forming organization - and others in the vocation of chaos-to-creation, wilderness wandering-to-promised land, exile-to-restoration and a new Jerusalem.

Multiple Roles of an Organizing Consultant

Indirect

Objective Observer	Process Counselor	Fact Finder	Resource Indentifier/Link (Broker)
Raises questions for reflection	Observes; guides problem solving process; raises issues, mirrors, offers feedback	Gathers data & stimulates thinking	Identifies alternatives & resources; helps address consequences

Direct

Joint Problem Solver	Trainer/ Educator	Information Specialist	Advocate
Offers alternatives & participates in decision-making	Conducts training	Regards, links & provides policy or practice decisions	Proposes guidelines, persuades, or direct problem solving process

III. The Information Foundation of Organizing

A. Information-Gathering

B. Identifying Vulnerable Populations & Special Needs

A. Information-Gathering

The recovery organizing process starts with identifying the impact of a disaster on a community and the ability of the community to cope.

Assessment activities begin before you leave home and continue when you arrive at the disaster site and are geared to gather the information you need to assist the religious community in making decisions about how it will respond to the disaster. Seek out information from:

- Local media sources

- American Red Cross damage assessment reports

- Federal Emergency Management Agency (FEMA) reports

- Federal/state/local environmental protection agencies

- Interviews
- ARC
- FEMA & other government disaster officials
- Individuals & clergy in significant and affected congregations
- Individuals & clergy who are potentially marginalized/ vulnerable
- Existing interfaith organizations, including ministerial associations
- Leadership of initial response organizations

1. To help determine the form and scope of faith-based participation in the long-term recovery process, you need to know:

- Size of geographical area affected

- Political and cultural subdivisions or jurisdictions involved

- Number of persons affected

- Number of homes affected

- At risk populations affected

- Other affects on families and individuals (such as high unemployment because of the disaster or destruction of infrastructure)

- Magnitude, scope, and extent of the disaster

- Unmet needs exhibited or anticipated

- Community resources for response and recovery

- Current response agencies and their resources

- Resources required (funds, materials, personnel, or services) which aren't available in the community

- Churches and judicatories involved

- Existing faith-based service organizations or agencies

- Expectation of the local community

2. If the faith community does not work together within an interfaith

context, you need to identify a contact organization/person for minimal information and referral functions.

3. To help the faith community decide whether to work together formally, you need to understand:

- Disaster-related needs of individuals and the community

- Faith leaders and their roles

- Support available to particular faith groups from the outside community

- Previous working and ministering relationships within the faith community

- Relationship between the sacred and the secular communities

- Possibility for inclusion of all faith groups in the community

- Functions needed in the long-term recovery of this particular disaster -- i.e., advocacy, distribution of material goods, food services, case management, volunteer coordination, debris removal, spiritual care, etc.

4. To help launch a formal faith-based response, you must help determine whether it should be implemented through a new or through an existing organization. In looking at development of a new organization, consider:

- Viability, self perception, and reputation of any existing organizations. Are they a possibility?

- Which agencies, individuals, or groups are likely to be involved as members

- Willingness and/or ability of persons to step into leadership

- Program administration capacity of the probable leadership

- Current relationships and/or existing alliances between participating members

- Geographic coverage of prospective members relative to disaster needs

- Effect of the disaster on the prospective members

- Services to be provided by the new organization and capability of members to provide

If an existing organization is considered, you must learn if it has:

- Administrative ability to segment disaster program from existing services while using them to complement disaster response

- Openness to inclusion of new members

- 501c3 tax exemption/fiduciary responsibility

- Board willing to include others

- Operational flexibility -- i.e., capacity to get in & out of programs

- Existing volunteers

- Status with churches, denominations
- Status in secular community

- Understanding of unmet needs
- Strength to divert staff

- Ability to access community/ church/government resources

ASSESSING DISASTER DAMAGE & NEEDS

Assessments identify:

- Impact of the disaster on the community - Ability of the community to cope
- Vulnerable populations - Urgent requirements - Potential response
- Current level of faith community response - Response priorities

Assessment Reports:

- Recommend actions & resources for immediate & long-term response
- Present possibilities for facilitating & expediting response & recovery
- Highlight special concerns - Present baseline data for monitoring & evaluation

Situation Assessment:

1. Types of disaster?

2. Area affected?
- State - Multi-state - One town/city - Multi-town/city - One county/parish

3. Damages (destroyed, major, minor)?
- Single family home - Mobile homes - Apartments - Church facilities
- Church-related institutions (nursing homes, retirement centers, children's homes, food
  pantries, etc.) - Critical facilities (hospitals, schools, government facilities)
- Lifelines (communication, transportation, electrical, water, fuel systems)
- Economic: manufacturing, agriculture, retail

4. Technological concerns?
- Gas stations - Propane farms - Agricultural facilities - State/federal superfund site
- Other disposal sites - Chemical storage facilities

5. Number of family units affected?

6. Affected populations?
- Single parents - Women - Children - Elderly - Persons with disabilities
- Ethnic/cultural minorities - Unemployed - Renters
- People with English as second language
- Migrant workers (documented & undocumented) - Non/under-insured - Non-literate
- Other vulnerable populations

7. What faith groups/ denominations are represented in affected area?

8. What church judicatories serve the affected area? What kind of disaster response coordination is in place. Who are the contacts?

9. What other voluntary agencies are serving the affected area? What are they doing?

Needs & Resource Identification:

1. What is faith community doing?
- Local churches - Judicatories - Denominations

2. Rescue/relief needs?
- Gifts of Heart Kits - Blankets - Other material aid   - Seed & assistance grants
- Spiritual care/support   - Care for caregivers   - Trauma debriefing   - Volunteers

3. How will resources be distributed/administered?

4. Recovery resources needed?
- Organizational development assistance for faith-based recovery organizations
- Capacity-building assistance for faith-based recovery organizations
- Funding - Judicatory support

Community Profile Checklist & Survey

POPULATION

Median Age _____

Ethnicity: (% of population)

Native American _____
Asian _____
Hispanic _____
(List)

European _____
(List)

African Am _____
Others (List) _____

Household Type (%)

Single Parent _____
Handicap _____
Elderly _____
Avg Family Size _____
Health Center
Residents _____
Incarcerated _____

Also note community general welfare indicators:

* Subsidized school lunches
* Teen pregnancy rate
* New born birth weight

* Home healthcare statistics
* Medicare/Medicaid rate
* Housing and weatherization programs
* Public welfare assistance program statistics

ECONOMICS

Median Income _____
Employment Rate _____
Home Ownership _____
Renters _____
Homeless _____

Occupations:

Professional: What are significant types i.e. teachers, company executives, etc?

Service Industry: What are significant types i.e. shopping clerks, mechanics, hotel/restaurant workers, etc?

Piece Work: What are significant types i.e. factory workers, home business, artists, etc?

Agricultural: What are the jobs related to agriculture?

Major Employers: (Service, Manufacturing, Consultative, Education, Agriculture, etc.)

Name	Type

Information about neighborhood and small businesses:

_____
_____
_____
_____
_____
_____

COMMUNITY LEADERSHIP

Local Public Officials

Name_____

Position_____

Phone_____

Name_____

Position_____

Phone_____

Name_____

Position_____

Phone_____

Name_____

Position_____

Phone_____

Name_____

Position_____

Phone_____

State and other Public Officials

Name_____

Position_____

Phone_____

Name_____

Position_____

Phone_____

Name_____

Position_____

Phone_____

Name_____

Position_____

Phone_____

Name_____

Civic Organizations and leadership

Group Name _____

Name _____

Position_____

Phone _____

Group Name _____

Name _____

*Position*_____

Phone _____

Group Name _____

Name _____

Position_____

Phone _____

Group Name _____

Name _____

*Position*_____

Phone _____

Local Emergency Management Contacts

Name_____

Position_____   Position_____
Phone_____   Phone_____
Name_____   **Name**_____
Position_____   Position_____
Phone_____   Phone_____
Name_____
Position_____
Phone_____
Name_____
Position_____   **Name**_____
Phone_____   Position_____
                                                  Phone_____
Other Significant Community   **Name**_____
Leadership   Position_____
                                                  Phone_____
Name_____   **Name**_____
Position_____   Position_____
Phone_____   Phone_____
Name_____   **Name**_____
                                                  Position_____
                                                  Phone_____

COMMUNICATION

Radio

Station _____
Phone_____
Contact Name _____
Station _____
Phone_____   *Newspaper*
Contact Name _____
Station _____   **Name** _____
Phone_____   Position _____
Contact Name _____   Phone _____
                                                  Name _____
Television   Position _____
                                                  Phone _____
Station _____
Phone_____   ***Other Public Communication Media***
Contact Name _____   **Name** _____
Station _____   Position _____
Phone_____   Phone _____
Contact Name _____   **Name** _____
                                                  Position _____
                                                  Phone _____
                                                  Name _____
                                                  Position _____

Phone _____
Name _____
Position _____
Phone _____

FAITH COMMUNITY

Church membership percentage compared to community population:

_____

Ministerial Association Leadership

Name_____
Position_____
Phone_____
Name_____
Position_____
Phone_____
Name_____
Position_____
Phone_____
Name_____
Position_____
Phone_____

Denominations represented in community:

__ Adventist
__ African American Episcopal
__ African American Episcopal Zion
__ American Baptist
__ Roman Catholic
__ Greek Catholic
__ Christian (Disciples of Christ)
__ Christian Reformed
__ Church of the Brethren
__ Community Inter-Denominational
__ The Church of Jesus Christ of the Latter Day Saints
__ Latter Day Saints (Reformed)
__ Episcopal
__ Friends (Quaker)
__ African American Episcopal
__ Lutheran (ELCA -- MO Synod -- WI Synod
__ Mennonite
__ Moravian

__ Nazarene
__ Presbyterian (PCUSA -- PCA -- Other)
__ Progressive National Baptist
__ Reformed Church in America
__ Salvation Army
__ Southern Baptist
__ United Church of Christ
__ United Methodist
Other (list): _____
_____
_____

Congregations -- Complete listing with church name and phone on separate page. . . .including large, small, rural, and specific worshipping groups as identified.

Faith-based human service providers

Name _____
Contact Name _____
Phone _____
Position _____
Purpose_____
Name _____
Contact Name _____
Phone _____
Position _____
Purpose_____
Name _____
Contact Name _____
Phone _____
Position _____
Purpose_____
Name _____
Contact Name _____
Phone _____
Position _____
Purpose_____

***Informal Groups and Regular
Gatherings***

Type of Group _____
Gathering Location _____
Frequency _____
Phone_____
Contact Person _____
Type of Group _____
Gathering Location _____
Frequency _____
Phone_____
Contact Person _____
Type of Group _____
Gathering Location _____
Frequency _____
Phone_____
Contact Person _____
Type of Group _____
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Contact Person _____
Type of Group _____
Gathering Location _____
Frequency _____
Phone_____
Contact Person _____

Reflections on. . . .

Obvious short-term effects of the disaster

Obvious long-term effects of the disaster

Resources or connections of the group which might be brought to bear on the community's recovery.

Are any of these vital or instrumental to the communication within a sector of the community?

COMMUNITY LIFE

Trade Area

Where do people shop? This community or another?

Where do people travel for entertainment?

Community Events

Festivals

Special community events

Local traditions of note

Ethnic traditions of note

Community Struggles/Issues

Historic cause and effect of these

Current cause and effect

Community Structures

Communication – Formal and informal channels

Decision-making – Formal and informal decision-makers and decision-making processes

How has the trade/travel area been affected by the disaster?

Any affects from the disaster?

How will these be supported or used by the recovery?

What are the pitfalls for a new person in the community?

How are these different after the disaster?

What new channels/processes are developing?

Who are the persons who have joined these processes or dropped out of these processes? Are the changes permanent?

Possible implication for the community?

Secular (Non-church) Human Service Agencies

Name _____
Contact Name _____
Phone _____
Position _____
Purpose _____
Name _____
Contact Name _____
Phone _____
Position_____
Purpose _____
Name _____
Contact Name _____
Phone _____
Position_____
Purpose _____
Name _____
Contact Name _____
Phone _____
Position_____

Public/Government Human Service Agencies

Name _____
Contact Name _____
Phone _____
Position _____
Purpose _____
Name _____
Contact Name _____
Phone _____
Position_____
Purpose _____
Name _____
Contact Name _____
Phone _____
Position_____
Purpose _____
Name _____
Contact Name _____
Phone _____
Position_____
Purpose _____

DISASTER PREPAREDNESS

COMMUNITY HAZARD ANALYSIS

Previous Disaster History

_____ **Agricultural**

Note specifics:

_____ **Drought**

_____ **Earthquake**

_____ **Environmental Abuse**

_____ **Flash Flooding**

Who/what agency has taken responsibility and leadership in community recovery in previous disasters?

_____ **Hurricane**

_____ **Riverine Flooding**

_____ **Technological**

_____ **Tornado/ Wind**

_____ **Toxic Waste Disposal**

_____ **Toxic Waste Production**

Existing Disaster Plans, Operations Agreements, and Memorandums of Understanding

_____ **Tsunami/Tidal wave**

_____ **Wildfire**

Specifically identified vulnerable groups (example: "XYZ Mobile Home Park in flood prone area by the river")

Organizing the Faith Community For Long Term Disaster Recovery

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B. Identifying Vulnerable Populations & Special Needs

Because the long-term disaster recovery organization has a special role in working with vulnerable persons who do not have the capacity to recover on their own, the recovery organizer must identify potentially vulnerable people in communities struck by disaster -- populations at risk for increased death, injury, and property losses tied to:

- **Economics**-- income levels (affecting where people can live)

- **Gender** -- women especially

- **Age** -- children and elderly persons

- **Culture --** ethnicity, history, religion, residence (rural vs. urban)

- **Social situation** -- isolated, cultic, inordinately suspicious

- **Education and literacy** -- illiterate, low educational levels, non-English speaking

- **Disabilities**

Social groups with few resources and precarious material conditions are the most vulnerable. Women and children frequently form the majority of these groups.

Women experience higher death and injury rates in disaster than men. Stressful situations are harder on women due to the difficulties and losses caused by disaster or because they lack control over their resources and bear more responsibility to the family. Domestic violence rates increase after a disaster with men taking out their frustration on their families when they lose their source of income or status.

Identifying Vulnerable Populations After Disasters

- Visit `www.census.gov` for county by country data on age groups, racial/ethnic populations, languages spoken, households that fall below the poverty line

- Talk to local social service and religious organizations, school system officials

- Identify specific organizations that serve vulnerable persons -- Meals on Wheels (elderly and disabled persons), shelters for battered women, churches that minister to new immigrants and non-English speaking groups, nursing homes, schools for the deaf and blind and persons with other disabilities, ethnic grocery stores and restaurants

---

Children separated from parents during a disaster or who see a loved one injured or killed experience higher rates of trauma than other disaster survivors. Following disasters, it is normal for children to have nightmares of bad dreams, wet their beds, and to fear storms. Children, especially girls, have higher death and injury rates in disasters because they are often with their mothers who also have higher death and injury rates.

Many elderly persons live alone, often exist on low income, and need affordable housing. Other vulnerable populations:

- People who are bedridden

- Members of racial and ethnic minority groups

- Homeless persons

- Single persons

- Low-income families

- Persons with disabilities

- Deaf persons

- Blind persons

- Non-English speaking people

- Recent immigrants

In general, they have unequal access to society's scarce/divisible resources, are less able to mitigate against and prepare for disasters, and are less likely to receive warnings about hazards.

How People Are Vulnerable to Disasters

PHASE OF DISASTER	SOURCE OF VULNERABILITY
IN ALL PHASES OF DISASTERS	- Gender - Culture - Income Level - Literacy/Education - Age - Ethnicity - Human and legal rights violations - Psychological/Spiritual
PRE-DISASTER	- Living in dangerous areas - Limited resources to prepare - Unemployment & underemployment - Cost of insurance - Cost of property maintenance - Lack of information
DISASTER IMPACT	- No way to evacuate - No way to increase safety - Loss of community social services - Loss of livelihood - Loss of personal and real property
RELIEF	- Limited access to aid - No protection for property - Loss of neighborhood & community support - Fewer personal resources of all kinds
RECOVERY	- Lack of insurance - Renter - Low-income owner - Dishonest contractors - Availability and cost of housing stock - Discrimination in services
MITIGATION	- No input to planning & decision-making - Lack of political power - Abuse of legal rights - No funding for family or livelihood mitigation - No resources for community mitigation projects
PREPAREDNESS & EDUCATION	- Access to preparedness programs and educational outreach - Language and cultural differences - No input into planning and implementation

IV.   Tuning in on the Community's Culture

A. Diversity & Culture

B. Differing Faith Traditions

C. Building Relationships Through Communication

A.   Diversity & Culture

In the assessment process and your subsequent work in organizing, you must relate to diverse styles and cultures to understand what people are saying and how to react appropriately.

Cultural references and identity shape how we react to traumatic events, interpret them, and manifest our distress. Before you go to a community to respond to a disaster, do your cultural homework:

- What languages are spoken?

- What are the dominant religious and ethnic groups?

- What do the people eat?

- What is the nature of the economy ?

```
         Sources of Cultural Identity

Geographic Location
Ethnicity
Profession
Gender
Mental/Physical Abilities
Rural/Urban
Sexual Orientation
Education
Age
Income
Religion
Nationality
```

When you arrive in the disaster-affected community, check out your findings:

- Pick up copies of newspapers and periodicals covering special

language or cultural groups in the community

- Visit multicultural and interfaith centers

- Talk to members of human relations committees/commissions

- Learn about local heroes

- Notice the statues and memorials

- Tune in to local events

Some things to look for in exploring cultures:

- **Patriarchal vs. matriarchal**. Do men or women make the decisions? Do faith groups ordain women?

- **Power** in the culture. What are the formal and informal structures? How does the power curve change? Do you need an authority to "okay" your work? Ask: "Who should introduce me? Introductions are important and give you credibility.

- **Attitude toward family**. Are family and lineage important with the male as the authority figure? Is family tradition important with women commanding great respect?

- **Work style**. Are decisions made through a committee process?

- **Religious histories** which explain different perceptions of power and time.

- **Time issues**. Do meetings start at the appropriate time?

- **Dress**. What part of the body should be covered?

- **Personal space**. Where is appropriate ? Touching? Hugging and kissing? How do you introduce people? Do people shake hands when they meet or depart?

- **Attitude towards marital status**.

- **Food.** What and when do people eat? Is food expected at meetings? Do women and men eat together at social functions? Who is served first?

B.   Differing Faith Traditions

One of the most important parts of doing your cultural homework in a disaster-affected community is developing a solid understanding of its religious makeup. The organizers reaches out to the full spectrum of the religious community in helping to bring together recovery organizations. This spectrum can be quite varied depending on the disaster-affected community. It may encompass these traditions:

BAHA'I. A Persian religion founded by Baha'u'llah in the middle of the 19th Century which teaches that all people of the world are one family, that all religions are basically the same, and that all religions worship the same one God.

BUDDHISM. Lord Shakyamuni founded Buddism in the fifth century B.C.E. In his meditations, he became the Buddha or "Enlightened One" and formulated teachings on how to achieve happiness and the ultimate state -- Nirvana -- attained through absence of desire and oneness with perfection. All Buddhists adhere to and study the laws of cause and effect (Karma) and embrace four noble truths:

- **Dukkha**. existence is a state of suffering. There are three types of suffering -- physical, impermanence, mental.

- **The arising of Dukkha.** All suffering is caused by the ignorance of the mind. Our culture has led us into bondage to false reality.

- **The cessation of Dukkha.** Suffering is ended by renouncing the negative mind by developing loving kindness and compassion for all beings and cutting out the root of all ignorance.

- **The path.** Embracing the teaching of Lord Buddha is the only way to achieve liberation from suffering.

There are three different branches -- of paths -- of Buddhism:

- **Hinayana** -- "The Lesser Vehicle," encompassing foundational practices for all persons.

- **Mahayana** -- "The Greater Vehicle," including Ch'an practiced in China and Zen practiced in Korea, Japan, and Vienam.

- **Varajyana** -- "The Diamond Vehicle," including Lam Rim and Tibetan Buddhism practiced in India and Tibet.

Although essentially a monastic practice, Lord Buddha also taught spiritual practices for laypersons – the Eight-Fold Noble Path and Five Precepts.

The Eight-Fold Noble Path:

- **Wisdom** -- right understanding and right intention

- **Ethical discipline** -- right speech, right action, right means of livelihood

- **Mental discipline** -- right effort, right mindfulness, right concentration

The Five Precepts:

- **Body** -- abstention from killing, abstention from stealing, abstention from sexual exploitation

- **Speech** -- abstention from lying

- **Mind** -- abstention from all drugs and intoxicants which alter the mind

HINDUISM has evolved over the course of 5000 years. A Hindu accepts the spiritual authority of the Vedas -- ancient scriptures understood to be a beginning on the way to truth. Monotheistic, Hindus believe in Brahman -- an infinite, all-pervading, formless, personal and loving spiritual reality which is the foundation of the universe and is manifested in many different forms.

The basic beliefs of Hinduism include:

Dharma -- the ultimate moral balance of things, the divine order in the cosmos and with ourselves

Karma -- the belief that each person experiences the effect of his or her actions; every thought, word, deed has consequences

Samsara -- the cycle of life, death, and rebirth determined by a person's Karma that provides opportunity of achieving balance of Dharma

Moksha -- the state of changeless bliss achieved by living a pious, moral, balanced life

A Hindu household has five debts which are to be repaid daily:

- **Debt to Go**d repaid by prayer, worship, and meditiation

- **Debt to ancient sages** repaid by study of the scriptures

- **Debt to ancestors** repaid by living honorably and by carrying on the family line

- **Debt to older people** repaid by charity

- **Debt to lower being**s repaid by acts of kindness to animals

ISLAM. Muslims believe that Allah (the Arabic word for God) revealed the religion of Islam the Prophet Muhammed in 570 C.E. Islam describes the attribute of submission to the will of Allah. A Muslin may be anyone regardless of race, nationality, or social-

economic status who submits to the will of Allah. As read in the Quaran -- the Holy Book in which Muhammed wrote what God revealed to him, there are five spiritual foundations (or pillars) of Islam:

- **Shahadah** -- the declaration of faith that there is none worthy of worship except Allah

- **Salat** -- prayers five times a day facing Makkah, the Holy city where Muhammed wrote much of the Quran

- **Sawm** -- fasting during the Holy Month of Ramadan in which Muslims are to abstain from food, drink, sexual intercourse, and smoking from dawn to dusk for 29 or 30 days

- **Zakat** -- almsgiving, 2.5 per cent of one's annual net savings to improve the well-being of the poor

- **Haj** -- pilgrimage to Makkah if one has the physical and financial means for the journey

Six articles of faith also shape the Islamic way of life: belief in the oneness of Allah, angels of Allah (pure spiritual beings), prophets of Allah (including Muhammed, Jesus, Moses, and others), the day of judgement and resurrection after death, and qadar (predestination).

Shiite Muslims believe Islamic leaders (Imams) must be direct heirs of the Prophet Muhammed and they guide them to salvation. Sunni Muslims, in contrast, respect Imams and select them on their ability to lead and moral.

character, but do not believe that they gain salvation for all of Islam.

JUDAISM. Jews believe that the Almighty, the Creator chose Abraham to introduce the concept of monotheism into a polytheistic world filled with pagan rituals. God created a covenant with Abraham, his son Isaac, and grandson Jacob and their families on an individual basis to further spiritual teaching that would later be identified as Jewish theology.
After Moses led the descendents of Abraham, Isaac, and Jacob to freedom from slavery in Egypt, God gave the people the Torah at Mount Sinai. It details their ethical, ritual, and religions responsibilities and values and transformed the nature of God's personal covenant with individuals to one of national orientation.

All Jews believe that the Sabbath -- Saturday -- is the primary day of worship which includes lighting of Shabbas candles, attendance at synagogue, study of Torah, and prayer. Depending on their degree of orthodoxy, Jews restrict their activities on Sabbath, which is prescribed as a day or rest (ultra-orthodox Jews do not drive or ride in a car, turn on appliances or lights, carry anything).

In general, persons are considered Jewish if born of a Jewish mother or they convert to Judaism. Orthodox Judaism holds that the teachings and laws revealed by God at Mount Sinai are still binding on Jews today. Conservative Judaism holds that God continues to be self-revealing and that the historical records are human and subject to error. Reform Judaism holds that God is revealed through the study of the Hebrew Bible, later Jewish writing, use of human reason, and moral striving. Reconstructionist Judaism understands God as the power in the universe that makes for salvation and holds that religious authority rests in the individual as a participant in the Jewish community.

NATIVE SPIRITUALITY is founded on the belief in a Creator or Life Force and in the fundamental inter-connectedness of all natural things and all forms of life with a primary emphasis on Mother Earth. Encompassing a variety of practices, they all seek four aspects of enlightenment: strength, knowledge, understanding, and sharing through prayer and rituals.

SIKHISM, a monotheistic religion founded by Guru Nanak, a Hindu, in the 16th Century A.D. The one God is "Truth Eternal," a guide and teacher. A person of mature age becomes a Sikh in an initiation ceremony -- Khalsa -- which includes a baptismal rite, anointment, bathing, the bearing of Five Articles of Faith:

- **Kesh** -- uncut hair usually left long and tied into a bun and symbolizing spirituality and commitment to life (Sikhs cover their hair with a turban).

- **Kangha** -- a small semi-circular comb used to keep the hair in place and symbolizing orderliness.

- **Kirpan** -- a short dagger or sword (real or as a brooch or pendant) symbolizing self-sacrifice and courage in defending the weak and uphold righteousness.

- **Kara** -- a steel bracelet on the right wrist (originally used to protect the wrist from a bow string) symbolizing discipline and constraint in the use of the Kirpan.

- **Kach** - white short underwear symbolizing modesty and sexual morality.

Sikhs bear the five articles at all times.

TAOISM was founded in 570 B.C.E. by Lao-Tazu, a Chinese scholar who taught that the world should be left in its original simplicity in contrast to Confucius who advocated education, moral integrity, and social reform. His writings in ***Tao Te Ching*** set forth the virtue of Tao (the eternal "way"), stress being one with nature and allowing the universe to take its course, and maintain that human beings are inherently good, but blinded by opinions and need to do things.

Lao Tzu believed that by following these concepts and avoiding pretense and ambition, people could penetrate the mystery and unfathomable source of life. His followers added gods, goddesses, and mysticism to Taoism which has become a mixture of Chinese cults,

Buddhist concepts, and Chinese mythology.

WICCA is a polytheistic spiritual tradition based on the duality of the nature of humankind -- the balance of male and female. Wiccan meet in small private groups called covens with worship guided by a **Book of Shadows** including rituals, scripts, and recipes, and notes unique to each coven. The most often quoted Wiccan guideline is the Wiccan Rede: "An' it harm none, do what you will," which advises to think through the consequences of any action.

C. Building Relationships
Through Communication

Smart communication is the key to effective inter-cultural relationships. People in real communication understand each other when they have mutual respect and have a mutual purpose.

People communicate effectively when they are looking at each other carefully (watch body language, eye contact), listening carefully (pay attention to voice intonation), and choosing their words carefully.

To create respectful, productive intercultural relationships, you also need to be able to:

• Recognize the impact of your own culture on perception.

• Respond to others in non-judgmental ways.

• Generate more than one cultural interpretation for behavior

• Mediate conflicts and solve problems in culturally appropriate and effective ways

• Recognize and address the impact of culture in all aspects of your personal and professional life

• Motivate others in the context of their cultural values

• Promote effective intercultural interaction through mutual adaptation to style differences

• Respect cultural differences through analysis of the strengths and limits of different perspectives, skills, and knowledge

---

Culture Shapes Differing Attitudes

Birth	Acquisitions	Marriage
Power	Death	Wealth
Gender	Children	Language/Dialect
Age	Spirituality	Homosexuality
Community	Dress	Ambition
Differences		

• Model culturally sensitive behavior and attitudes

• Seek out new learning about cultural difference

Hone a mindset that recognizes ethnocentrism and values differences. Respect and appreciate difference. Cultivate a conscious awareness of your culture and the culture of others. Don't

<div style="border:1px solid black;">

Working Smartly in Different Cultural Settings

- Dress appropriately
- Establish commonality through mutual interests
- Search for linguistic equivalency
- Greet and say goodbye in the language of the culture
- Allow yourself to be directed through protocols
- Participate in rituals as allowed and requested or invited
- Apologize when you do something wrong
- Use appropriate body language
- Bring a commemorative gift
- Be aware of spiritual beliefs

</div>

"What should I." If you make a mistake, say: "I am sorry. I did not mean to be rude, to offend, or to step over a boundary." Be open to learning and refining yourself, your customs, and your language. Be open to sharing your culture. Openly celebrate and lift up the culture of others by saying: "I really enjoy this." "It brings new meaning. . . ." "I have new respect for. . . ." I will share this wonderful experience."

be afraid to ask: "How should I?"

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Word Choices

Inquiry that limits learning

- Don't you agree?
- Do others feel that way too?
- Do you understand what I am trying to say?
- Did you do that because X, or because of Y or because of Z?
- (Thinking he screwed up): Do you really think you did a good job?
- Why don't you just try what I am suggesting?
- Why didn't you just tell me?
- Why are you so defensive?

Inquiry that furthers learning

- Do you have a different view?
- Do others feel differently?
- What's your reaction to what I am saying?
- What led you to do that?
- I have some concerns about how you handled that. I'd like to say what they are and get your reactions.
- What about what I am suggesting is raising doubts?
- What prevented you from telling me? Did I say or do something that made it difficult?
- I'm attributing what you might be feeling to defensiveness. If so, have I done anything to contribute to that?

When Advocating

- Make your reasoning process visible and explicit; walk up the ladder slowly.
- Invite challenges and testing of your views.
- Listen and stay open

When Inquiring

- Ask others to describe their mental modes, i.e., gently walk them down the ladder
- Share your reasons for inquiring, your concerns, hopes, needs
- Listen for new understanding which may emerge rather than preparing to destroy the other person's argument

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V. Community Organizing Basics

A. Relating to the Community

B. Power Analysis

C. Organizational Development

A. Relating to the Community

Relationship-building, the fundamental role of the organizing consultant, is the key to bringing people together to work cooperatively. Effective faith-based organizations engaged in disaster-related issues evolve from relationships -- those built with people and groups and those you encourage by connecting similarly-minded people and groups.

In a disaster-affected community, build relationships by:

- Meeting people with your objective of developing a cooperative faith-based disaster response clearly in mind

- Legitimizing yourself -- demonstrating your professionalism and concern

- Listening to what people say and -- at the same time -- remembering your objective

- Encouraging commitments from people

- Agreeing on follow-up

- Doing the follow-up

- Acting on your goals

- Focusing on the greatest benefit for disaster survivors and community

OFFER A PASTORAL PRESENCE

Meet people where they are -- starting with their perceived needs and the issues they take seriously. Demonstrate that you care. A good opening statement to elicit feelings and thoughts: "Where were you when the disaster hit?"

By assuming the body postures and speaking styles of people with whom you are talking, and using the kind of words they use, you can begin to build solid relationships with people.

> **TIP:** People use favorite sensory words. Listen for them and react within the context of these words to relate better. When a person uses visual words, for example, say: "I am getting a *picture* of what you're saying. I *see* what you mean." Say "I *hear* you" to people who use auditory words or "I have a *feel* for that" to people who use kinesthetic language.

Speak words that offer help and hope. Disaster survivors need to hear that others have been where they are and that they will get help. They need to hear that God -- through God's people -- will heal and transform. Talk about what God is doing and what God is calling members of the faith community to do:

TIMING

Timing is important in relating to people in a disaster-affected community. People want to talk it over and "check it

out" through their local informal systems before they act. Survivors and caregivers are on Disaster Recovery Time (DRT) when everything takes forever and where there is never enough time. They are suffering to some degree from the disaster event and implications of the recovery ahead.

Making decisions about organizations, a year or more commitment, or a total restructuring of their lives is very difficult and very frightening. They are caught up in short term "right now" needs and problems and may have great difficulty looking at the long-term.

The first few meetings you have with people often just lay the groundwork for other meetings for substantive decision-making about a response. You need to get past "no" get to "yes" in the organizing process. Don't rush it. It isn't a one-shot deal. Someone has said that "if you do not know what the vote will be you have not done your homework." You must work for a "yes" and not just a vote. If the outlook is a "no," then postpone a vote for more

homework -- lobbying, often in the most literal meaning of the term.

Follow-up and making yourself available while in the disaster-affected area or after returning home is very important. Leave business cards

and local and home contact numbers. Good timing in the organizing process means:

- Breaking down decision-making into small, manageable parts

- Working for basic and changeable limited decisions

Give people the time they need to make their own decisions.

COMMUNITY INTERVIEWS

One one-on-meetings with people in the community are important preliminaries to organizing meeting where decisions are made. Through them, you identify leaders and begin to put together a core organizing group. Here are some useful questions for discussions with individual and organizational leaders. More important than the questions themselves is listening – both to what is said and not said. Allow about an hour for your interviews.

Individuals

1. Introduce yourself, remind the person you are interviewing about the purpose of meeting, and express appreciation for his/her time.

2. Begin with personal questions: How is it going? What do you need? How are you coping?

3. What major changes do you see occurring in our community as a result of the disaster?

4. What do you expect will be the eventual result of those changes? Positive changes? Negative changes?

5. Paraphrase positive changes cited and then ask: Are there other positive things that may come out of the disaster?

6. Paraphrase problems cited and then ask: Are there other problems related to the disaster?

7. What organizations or agencies are responding to these problems?

8. What are your hopes for the future of our community in the wake of the disaster?

9. What do you think about the church? What role do you see it playing in response to the disaster?

10. Do you have any suggestions for the church on its response to the disaster?

11. That completes my questions, but I want to be sure you have a chance to add comments you want. Is there anything else you would like me to note?

12. Thank you for your help.

13. After the interview, note any other impressions you had or any links you noted among various points made by the person interviewed.

Organizations

1. Introduce yourself, remind the person you are interviewing about the purpose of the meeting, and express appreciation for his/her time.

2. Ask the first six questions above.

3. What are your hopes for the future of our community in the wake of the disaster?

4. What do you think is the church's role in response to the disaster?

5. Do you have any suggestions for the church on its response to the disaster?

6. If the organization is not responding to the disaster, ask: What is

needed to get your organization to be involved?

7. If the organization is responding the disaster, ask: What is your organization

doing in response to the disaster? What more could your organization do in the response? What more could others do?

8. What other organizations or agencies are responding to the disaster and what are they doing? What strengths do you see them bringing to the disaster response?

9. What is needed to get your organization to participate and become a member of the interfaith response that is being developed?

10. What can your organization bring to the response to the disaster?

- Finances

- Facilities

- Equipment

- Staff

- Volunteers

- Other Resources

11. That completes my questions, but I want to be sure you have a chance to add any comments you want. Is there anything else you would like me to note?

12. Thank you for your help.

13. After the interview, note any other impression you had or any links you noted among various points made by the person being interviewed.

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B. Power Analysis

Listening and relating to disaster survivors in a community within their cultural framework is important in the power analysis that is basic to encouraging development of long-term recovery organizations

Through power analysis, you identify by name the real **decision-makers** in a community and pinpoint their position on issues -- that is, you count votes. You mobilize decision-making within the context of:

- Leaders who have power to make and carry out decisions

- The community dynamics in which decision-making occurs

From published lists, you can readily locate the **formal** leaders who occupy appointive or elective positions within church structures and organizations -- executives, pastors, committee chairpersons, administrative heads of congregational governing organizations, chairpersons and other offices of judicatory program and budget agencies. You will need to talk to the formal leaders to learn how they exercise their powers.

But equally important if not more so, however, is identifying **informal** leaders -- people who by virtue of their history, skill, charisma, stature, and the trust they have earned -- effectively exercise power or influence in formal structures.

They may have effectively taken charge of one or more tasks in an organization even though they are not part of the formal leadership structure. Their names may repeatedly surface in conversations as those whom others must consult to get something done. Often in disaster situations, indigenous leaders never previously identified will arise.

Both formal and informal leadership can make things happen or stop them from happening. Depending upon the situation, some are more effective at blocking action while others play a more crucial role in effecting action. Others may have the power to play both roles.

In small communities, formal decision-making structures usually only ratify decisions that have been made by a mixture of informal and formal leaders in informal conversations. While the pattern of informal conversations will play a role in larger, more complex communities, formal decision-making structures have more importance.
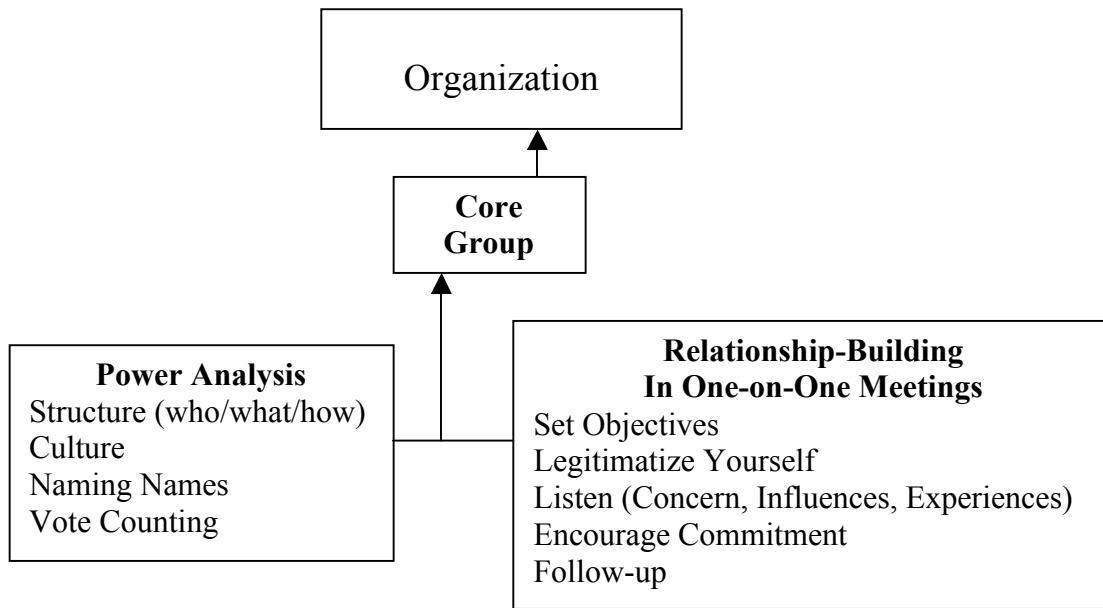
Within this milieu, you need to be alert

to the character of groups that are assuming or being given disaster response responsibilities:

- Are they well connected to informal and formal power persons?

- Do they have hidden agendas?

- Do they have credibility in the community?

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Community Organizing Basics

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          ┌─────────────────────────┐
          │      Organization       │
          └─────────────────────────┘
                      ▲
              ┌───────────────┐
              │     Core      │
              │     Group     │
              └───────────────┘
                      ▲
┌──────────────────────┐   ┌──────────────────────────────────────┐
│   **Power Analysis**  │   │        **Relationship-Building**      │
│  Structure (who/what/how) │   │      **In One-on-One Meetings**   │
│  Culture              │   │  Set Objectives                      │
│  Naming Names         │   │  Legitimatize Yourself               │
│  Vote Counting        │   │  Listen (Concern, Influences, Experiences) │
└──────────────────────┘   │  Encourage Commitment                │
                           │  Follow-up                           │
                           └──────────────────────────────────────┘
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Community organizing is a two-fold process:

- Identifying potential organizational leaders and participants and. . . .
- Building relationships with them towards stimulating development of problem-solving community-based organizations

A core group of leaders and initial participants develop organizational structure and protocols -- the basis of a large organization with wide participation and support.

C. Organizational Development

The organizing effort should start early in the relief phase of a disaster after the emergency phase has ended.

In early orientation meetings called after a disaster strikes, Federal Emergency Management Agency (FEMA) and American Red Cross (ARC) **Voluntary Agency Liaisons (VALs)** along with the state or sub-state chapters of Voluntary Organizations Active in Disaster and faith community organizing consultants encourage local care-giving agencies to begin working together to address needs.

The faith community organizing consultant will focus on local religious groups that are addressing disaster needs and help them explore ways to initiate and maintain collaboration, coordination, and cooperation in disaster recovery when they will have to assume more and more responsibility for the work.

Ideally, within a few days after a disaster, religious leaders in the affected area will meet to begin thinking about how they want to work together. If pre-disaster community organizing has been done, they can come together quickly to assess needs, decide whether or not to launch a cooperative response, develop a program and budget, and find volunteers.   Coordinate meeting schedules with VOAD representatives and VALs and work with them on strategies to promote long-term recovery programs addressing unmet needs.

If no pre-existing religious community groups have action plans for working together in disasters, the early orientation meetings are the starting point for getting local religious leaders involved in the response and considering models for participating in the long-term disaster recovery process.

Post-disaster organizing, however, may take several weeks since the networking and study of community resources that's the work of preparedness will have to take place in the midst of the disaster. Although the early meetings are good starting points, you may have to go to the telephone book and make cold calls to religious leaders connected with ministerial associations/alliances or congregations in the community.

7 SHARED VALUES

Collaborative organizations grow out of shared values and process. To successfully form a collaborative organization, the organizing consultant must bring together participants with seven shared values:

Clarity of Purpose. From the beginning there is a clarity about what the organization will do and how it will do it. Those who participate in the organization have a shared purpose. The boundaries of the service area and the persons to be served are negotiated at the beginning and are respected.

Unity. Collaborative organizations have made a common commitment to working together rather than separately. When there might be the appearance of working separately, members talk with one another first.

Trust. Collaborative organizations are made up of members who trust one another to act and speak for the benefit of the whole. Members demonstrate a willingness to settle disagreements with candor and good will.

Equity. The organization, in so far as it is possible, accepts all those who are members as equal partners regardless of resources or power outside the organization. This is frequently demonstrated by an attitude of intentional inclusion in inviting participation and providing services and a willingness to make sure all are heard who wish to be heard before a decision is made.

Honesty. Collaborative organizations demonstrate a willingness to tell the truth in communication with one another and a commitment to honesty in the use and accounting of money.

Respect. Collaborative organizations foster a commitment to respecting as persons as well as one another's faith traditions and cultural practices.

Integrity. A commitment to doing what we say we are going to do. Clarity about boundaries of what we can and cannot do.

FORMATIVE PROCESS

In general, a collaborative organization with willing participants emerges progressively:

- After looking at issues and agreeing a collaborative group is required to meet needs not otherwise being addressed, an originating group forms an initiating committee.

- The initiating committee drafts a purpose statement, membership criteria, and program ideas and issues invitations to organizations for an initial meeting.

- Participants in the initial meeting set

up a planning committee to explore what is necessary to create a functioning organization.

- The planning committee defines the collaboration's mission, a possible structure, priority activities and calls a second plenary meeting of organizational representatives to consider recommendations.

- Organizational representatives hear recommendations of planning committee and make commitment to proceed with formation of group.

THE FAITH-BASED RESPONSE

Collaboration, coordination, and cooperation among members of the faith community can take different forms – i.e., simply coming to a common table to share information and avoid duplication of service or working as a consortium with participants dividing tasks according to their strengths. Some common models:

- A strong, independent local faith-based disaster recovery organization in which congregations work cooperatively.

- An umbrella response organization encompassing regional judicatories that oversees local responders and raise and disburse funds for them.

- One or more denominational agencies leading the response on behalf of the ecumenical community.

- A faith-based recovery group or individual congregations participate in a community-based recovery organization, which brings together secular and faith-based organizations and agencies. Example: an interfaith group, which formed on behalf of the faith community, represents it at this table.

Different disasters call for varying levels and kinds of response. Slow-onset disasters (drought, slow flooding, heat, and winter storms) have special characteristics. Technological disasters differ from natural disasters and as people begin to question the "naturalness" of natural disasters, their reactions closely follow those affected by technological disasters.

How other groups and agencies are responding to the disaster will affect the kind of recovery program required in a community.

The likelihood of mitigation programs such as tornado safe rooms, elevations, relocation, and buy-outs -- or even talk about such programs -- presents local and regional groups with issues which programs must address.

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Some Guidelines for Organizing Faith-based Recovery Programs

TYPE OF ORGANIZATION	RESPONSE MECHANISM	SUPPORT MECHANISM
<u>Local</u>: when disaster affects a contained geographical area	• Local ministerial association • Local ecumenical ministry – i.e., food pantry, assistance program	• Community contributions • Judicatories • CWS domestic disaster field staff
<u>Community</u>: when disaster affects a broad area of community	• Community ecumenical ministry • New community organization	• State-wide ecumenical organization • Judicatory consultants & organizations • CWS domestic disaster field staff
<u>Multi-Community</u>: when disaster affects several communities	• State-wide or regional ecumenical organizations • New organization(s)	• Judicatory consultants & organizations • CWS domestic disaster field staff

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PLAYERS IN LONG TERM RECOVERY

Long Term Recovery Organization (LTRO)

• A Long Term Recovery Organization has a mission statement that directs its work toward assistance to disaster survivors, having formed especially for that purpose in the wake of a disaster
• The LTRO may have multiple contributors to support the assistance mechanism, but it works as a single entity to bring resources to bear on disaster-related unmet needs
• The LTRO would have a common pool of funds, administered by the organization and its leadership.
• The LTRO generally would have its own 501c3 recognition, but may operate under the umbrella of a supporting organization or agency.

Interfaith or Faith-based Disaster Organization

• An Interfaith Organization has a mission statement, including a faith perspective, which directs its disaster recovery work toward taking responsibility for recovery of the disaster survivors, including the casework needed to do so, with each of the members providing appropriate resources.
• Members are made up of representative of faith-based organizations who will provide disaster response and/or recovery support.

- Assistance is most often provided to individuals and families who do not qualify for, or receive inadequate support from, local, state, or federal assistance mechanisms.
- The Interfaith Organization may have a common pool of funds that is administered cooperatively, may have each member retain control of its funds but all sit at common assistance table, or may operate with a combination of these approaches.
- The organization has a 501c3 or is able to work under the 501c3 of one of its members.
- The Interfaith Organization may be the sole recovery group or may operate as a member of the LTRC.

Long Term Recovery Committee(LTRC)

- A Long Term Recovery Committee is a working group with decision-making authority equal among all participating organizations -- each an equal partner.
- It is composed of representatives from disaster response and/or recovery agencies who individually address survivor needs as cases are presented in the context of LTRC meetings. The LTRC itself probably would not have resources to administer (although this has been done when funds received by the community governmental body receives donations and turns them over to the community-based organization).
- There is no formal 501c3.

Voluntary Organizations Active in Disaster (VOAD)

VOADs which exist at state and local levels are affiliate members of NVOAD (National Voluntary Organizations Active in Disaster). The role of the VOAD is to facilitate cooperation, communication, coordination, and collaboration among its participating organizations towards advancing effective mitigation, preparedness planning, and response/recovery activities by all of them. VOADs may:

- Plan the coordination of primary resources of its membership and their roles during a time of disaster
- Train members for effective activity in all phases of disaster response and recovery
- Convene members to share information concerning the disaster and their plans for response (on larger disasters, state and local VOADs should work together)
- Partner with government emergency management agencies to facilitate communication and coordination
- Support and promote the establishment of a Long Term Recovery Organization, Long Term Recovery Committee, and/or Interfaith Organization

VOAD activities do NOT include provision of direct services to survivors.

PRE-DISASTER ORGANIZING

In states and territories where the faith-based response to disasters is timely and effective, state or local faith-based groups have often been organized pre-

disasters and are ready to respond.
The groups include disaster response
representatives from congregations,
judicatories, other faith organizations,
and religious community service
providers.

They may have a formal structure or
work as task forces of existing
organizations such as an ecumenical
body or a chapter of Voluntary
Organizations Active in Disaster
(VOAD). Through them, members of
the faith community cooperate,
collaborate, and coordinate to:

- **Prepare for future disasters**. They
  develop plans, identifying religious
  community responders that will
  assume responsibility for or train
  others to do such tasks as
  emotional/spiritual care, case

management, and volunteer
coordination following a disaster.
Their plans also detail how these
resources will be activated as
needed.

- **Develop programs** around
  mitigation to reduce the vulnerability
  of people and community to
  disasters.

- **Pre-identify** hazards, vulnerable
  population groups, and community
  resources.

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Preparing Inter-Religious Organizations Before Disasters

- Identify disaster-vulnerable areas where sustainable organizations can be encouraged to work on an ongoing basis
- Determine appropriate organizational model: task force of existing organization or structured disaster management organization

Task Forces of Existing Organizations

- Invite faith organizations (i.e., judicatories, congregations, service providers, etc.) to name disaster representatives to participate in task force work
- Designate a staff person contact from the existing group with responsibility for disaster response and convening periodic meetings of task force

Structured Disaster Management Organizations

- Seek 501©3 status according to State guidelines
- Develop a mission statement
- Establish a governing structure with executive officers & a board of directors
- Develop Articles of Incorporation, bylaws
- Set policies and goals
- Establish point-of-contact for religious & secular disaster organizations and community
- Maintain a balance of funds to activate immediate response when disaster strikes

Common Activities of Task Forces & Structured Organizations

- Develop a disaster response plan
  - Anticipate disaster needs
  - Identify resources that will be required to address needs
  - Find needed resources and define activation process in disasters
  - Maintain Directory of Disaster Response Resources
  - Pre-designate volunteers for disaster roles
  - Establish vital business and clients records maintenance, storage, and retention plan
- Interact with others local disaster organizations (local emergency management, Salvation Army, Red Cross, United Way, food banks, etc.) to establish your presence & learn about their work. Invited representatives of these groups to speak to board of directors or task force.
- Develop fact sheet about resources provided
- Train members of board of directors or task force

How to Get a Prepared Faith-Based Task Force Up & Running

- Evaluate effect disaster has had on capacity of the inter-religious task force to respond
- Identify disaster-affected areas and determine if they match areas covered by task forces
- Identify a coordinating mechanism if two or more task forces need to respond to the disaster
- Help task force(s) develop administration and program budgets
- Determine need for seed money and material assistance from CWS as   required to get program up and started quickly

Range of Consultative Roles

Issue	Consultant As Technical Expert	Consultant as Process Facilitator
	Task Orientation	Process Orientation
Problem Verification:	Expert evaluation & collection of data	Problem-sensing & facilitating a clear articulation of attitudes & feelings
Problem Solving:	Provides ideas & opinions, designs research for data, develops solution	Works on problem-solving capability of the system, improves problem solving process, facilitates creativity
Feedback:	Presents research data with expert interpretations	Provides meaningful data, facilitates assimilation of data, allows for client interpretation
Research Utilization:	Makes specific & concrete recommendations based on data	Develops client use of data & facilitates action by client based on learning
Client Relationship:	Objective, detached, task oriented; connection is short term & problem - oriented	Personal, involved, process-oriented; connection is long-term & system-oriented
Involvement:	Primarily with problem to be solved	Primarily with people & groups around organization
Systems Approach:	Concern is with implications of the problems for other part of organization	Concern is for collaborative relationships & exchange of resources among parts of organization

ORGANIZING CHECKLIST

- Identify a tentative model for the faith community to participate in long-term recovery

- Local ministerial association or ministry

    - Community inter-religious organization (when disaster affects total community)

    - State-wide or regional religious ministry or new organization (when disaster affects several communities)

- Take steps to initiate consideration of an inter-religious community response

    - Facilitate a meeting of local religious leaders to explore an appropriate response

    - Identify potential leadership for an organization

        1. Leadership discusses issues, tasks an initiating committee to draft a purpose statement, membership criteria, program ideas

        2. Leadership calls an organizational meeting with wider participation to hear report of initiating committee and form a planning committee to recommend organizational structure and priorities

        3. Organization representatives approve planning committee recommendations & commit to participation in organization

- Help group develop a mission statement

- Assist group in developing an organizational structure

- Help group build an initial budget and identify funding sources

- At appropriate time, lead a discussion on issues related to 501c3 status or operation under the umbrella of an existing exempt organization or congregation

- Help establish a process to select initial Board of Directors (stress need for strong congregational relationships, ethnic and sociological diversity, expertise such as banking, law, financial management, spiritual care, community respect)

- Assess needs for training in board management, case management, volunteer coordination, donations management, long-term recovery, basic disaster response,

outreach and need assessment

- Connect the group to other agencies with recovery programs

- Initiate discussions on policies and practices, staffing plan, operational systems; assistance programs & priorities for assistance

- Help initiate a plan of operation that encourages forward visioning for identification & perception of emerging issues

- Help build a timeline of operation

VI. Organizing Meetings

A. Your Message

B. Meeting Management

D. Crucial Group Meetings

A. Your Message

The organizing process is about meeting people – one-and-one and in groups. In one-on-one meetings you build the relationships with the key people who will lead the disaster-affected community in developing its recovery program. Through group meetings, you expand involvement and ownership of people and organizations in development of the community recovery program.

In the process, you

- **Encourage and assist, but don't make the decisions**. The local religious community must live with its decisions when you are not around.

- **Build on local knowledge**. Many of the local religious leaders will have experience in disaster response and you help them build on it. You don't act or sound like you have all the answers. You are a willing to guide when asked.

- **Help set realistic goals**. The inter-religious response cannot and should not do all. You help identify do-able goals.

To get the job done through the varied meetings – whether you have large or small roles in them, you must maintain a sharp focus on your message. Your goal must be clear to you -- and you must make it clear to people you meet – namely, *a cooperative, collaborative, coordinated faith-based response to the disaster that assures*:

- Spiritual/emotional care

- Identification of people who were vulnerable before   and after the disaster and advocacy on their behalf
- Unmet needs are addressed
- Restoration of the community as a whole
- Reduction of vulnerability to future disasters (mitigation)
- Consideration of sustainable local development
- Local control of recovery, vulnerability reduction, and development

Within this context, your message holds up faith-based recovery organizations or community-based recovery groups with broad inter-religious participation as the best stewardship of resources following major disasters because they offer:

- **The big picture**. Their diverse make-up assures a comprehensive understanding of disaster needs that individual religious organizations with their own distinct constituencies cannot provide.

- **Full participation** in the recovery process through broad ownership. No one sits it out. All religious organizations own the recovery program. Everyone contributes to getting the job done.

- **High visibility** for the role of the faith community, in general, and individual religious organizations in particular. The religious community working together achieves greater recognition and gains better appreciation for its work. At the same time, special contributions by individual members of the religious community as part of the larger effort are spotlighted.

- **Greatest service & benefits to disaster survivors**. By sharing the disaster work load and their limited resources, individual religious organizations extend their recovery work over the long term.

- **Better fundraising potential**. Generous donors appreciate lack of waste and efficient use of resources. They are motivated to give because no one faith group is acting alone or in isolation.

Your message will be both pastoral and practical. You will:

- **Call the local religious community to be bringers of:**

  - Glad tidings

  - A few but very valuable dollars and other resource

  - The wonderfully possible

  - Advocacy

  - Organization & community

  - Vision

- **Describe the road to recovery, telling people:**

  - God is with them

  - The task before them will be long and difficult, but God will be with them in powerful ways
  - They will see first hand the mighty works of God

  - They are vital to the recovery of their community

  - They are called to play a difficult and life-giving role that no one else can play

- **Explain how national faith organizations can help meet funding needs**. Church World Service (CWS) may provide small early emergency grants in amounts up to $10,000 to support a faith-based recovery operation. Through an appeal and other communication channels, CWS can also help publicize a recovery program and financial needs to facilitate fundraising and stimulate public contributions.

  Most CWS member denominations directly fund their local judicatories which can be approached for funds. CWS and its member denominations can also help a recovery organization begin to provide assistance by sending it material resources – blankets, "Gifts of the Heart" relief kits, etc.

- **Cultivate understanding of basic fundraising principles**: Board members who are funding decision-makers or conduits in their denominations. Realistic income planning that projects what it will request or can expect from local, regional, and national resources. Immediate fund-raising activities, looking to sources both inside and outside the community for cash and in-kind assistance.

- **Stress fiscal responsibility**. A faith-based group must keep good records, report on a timely basis to the community, donors, and CWS, and schedule transition evaluations and a program end.

- **Answer objections:**

Time clergy can give. You help clergy and others understand their basic involvement is getting things going and providing limited oversight and support. Actual structures, organization, and operations are implemented by staff. When people are asking "who will do the job" and "how do we pay them,"

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formation of a group is almost a sure thing

Skills clergy and others lack. In fact, the vast majority of clergy have the required skills as organizers and givers of spiritual care to enable and run a recovery program. You encourage story-telling so people discover in their personal, professional, and community history that they have skills to do the job. Local, trusted people are the best staff.

Denominationalism. You confront the attitudes that "my denomination can do it," "my individual church will do it," or even "I/we will not work with them" by demonstrating the cost/benefit of cooperation vs. non-cooperation and reminding that the nature of cooperation can range from formal to informal collaborative models.

B. Meeting Management

In managing meetings towards achieving your organizing goal, it's not only what you say, but how you say it, and when you say that will make the difference in how smoothly the decision-making process goes.

THE AUDIENCE

Start by analyzing the audience -- its level of knowledge and audience expectations. The number one rule of communication: *receivers always determine the meaning of a message*. The second rule: *receivers always exist in some context*. Tailor your comments -- whether it's a step-by-step presentation or a few quick words of encouragement -- to those present.

Often you will be talking to local clergy, but sometimes an audience may include laypersons, people from other groups and agencies, government, denominational representatives, direct survivors, and the business community. Be aware that church leadership and clergy may not be from one of the pre-dominant denominations or even from the Christian tradition.

If there are disaster volunteers from denominations present, recognize them/their work/the valuable contribution they can make in developing a faith community response. Enlist them in creating the organization.

When there are non-Christian religious groups present, speak of their historic involvement in recovery and use references from their tradition. Speak clearly about the need for an inclusive religious approach. Stress the importance of cooperation, collaboration, and coordination. Give examples of the effectiveness of working together and the waste of working separately.

PRESENTATIONS

Keep your presentations on track within the context of your goal and message by developing them around key talking points supported by accompanying slides, overheads, and handouts. Possible talking points:

- Acts of God in recovery

- The disaster response cycle and phases of a disaster response

- Needs of survivors and caregivers

- The historic focus of the religious community on vulnerable people, spiritual care, and unmet needs

- Faith-based involvement in disasters and what the religious community can do

- Organization, funding, communication

Speak to both "perceived" and "real" needs of the audience. Real needs are those that experience and research show are important in disaster response. Perceived needs may not be important from your perspective or very significant in terms of other current and emerging needs, issues, and possibilities. But you

must take them seriously to gain the trust of your audience and be helpful.

Addressing perceived needs is the gateway to empowering a local organization. Addressing real needs provides the building blocks for long-term appropriate and sustainable recovery.

Allow time for questions and remain after the meeting for informal discussion and spiritual/emotional care.

PREPARATION

Know which talk you are about to give. Consult with the local leaders who are helping set up the meeting and be clear about expectations and roles. Know what to expect before you get up to speak. Find someone to help you connect with the audience either by introducing you or helping to guide the conversation with the audience.

DEBRIEF

Immediately after the meeting sit down with those who are helping you organize the community. Review the meeting. If there is a problem now is the best time to find that out. The focus should be on 'did we meet expectations' not on how well you did in presentation. Of course, you should be open to constructive criticism.

C. Crucial Group Meetings

There are two key meetings requiring particular attention: *An initiating meeting* in which leaders throughout the religious organizations discuss the need for a cooperative, collaborative, coordinated faith community response. *An organizational meeting* in which representatives with special skills from the same religious groups actually begin the process of organizing a cooperative, collaborative, coordinated response. These are the meetings your other meetings are working towards.

INITIATING MEETING

A core leadership group that has emerged from your one-on-one meetings – a local ministerial alliance, conference or council of churches, or several pastors in the affected area -- should call the initiating meeting.

Meeting participants should include clergy and representatives from all congregations and faith communities in the affected area and national denominational organizations and agencies responding to the disaster.

The meeting should include these seven elements:

1. An introduction that offers words of help and hope and offers and an opportunity for meeting participants to share stories, concerns, and ask questions.

In your first few sentences, your audience needs to hear words of help and hope. Members of the audience are, in fact, survivors even if they or their people have lost nothing. They need a chance to lament and be reassured that God is with them and will help them.

2. Recording names of each represented congregation on a large flip chart, the status of its facilities and staff, and how its members were affected. This identifies (a) pastoral care needs of clergy and staff and (b) faith groups not present that should be involved in planning a cooperative response.

Most importantly, it visually dramatizes the extent and impact of the disaster and starts a cooperative process in which relatively unaffected congregations can offer resources to congregations in need. The early support and care sets a standard for a community-wide recovery effort.

3. Processing the event, discussing the usual pattern of recovery including the three phases of a disaster, their time frames, and where the religious community fits in:

- The emergency or rescue phase in which people are taken out of harm's way

- The relief phase focused on providing survivors safe, secure, and sanitary temporary living arrangements

- The recovery phase in which a new community is built -- when the religious community offers its most important assistance

4. Identifying and describing the

critical tasks of the faith community following the disaster -- namely, *volunteer coordination, case management, donations and materials management, pastoral care, advocacy*. Focus on what God is doing and what God is calling members of the audience to do.

5. Identifying and planning spiritual and pastoral events which may be immediately helpful -- prayer services, sermon topics, Sunday school activities, a pastoral walk through affected neighborhoods to listen to and affirm stories of survivors.

6. Describing how the faith community comes together to work cooperatively in long-term recovery – and the nature of the organizational process.

7.   Identifying the need for a cooperative effort and asking each faith group at the meeting to designate leaders (members of congregations with specific skills) to attend a second meeting several days later to start organizing the recovery program.

ORGANIZING MEETING

Key components of the second meeting:

1. Introductions with participants providing basic information about religious affiliation, community involvement, profession, and talking about the disaster's effect on their lives.

2. Updates on disaster activities of participant groups and identification of

opportunities for coordination of efforts.

3. Identification of faith groups that are not present and a process to stimulate their involvement.

4. Brief review of the phases of a disaster.

5. Brief review of the tasks of the religious community following a disaster.

6. Overview of the structure of a recovery organization emphasizing development of a mission statement, administrative structure, personnel management, financial management and responsibility, and various organizational models.

7. Describe a faith-based recovery Program -- using the CWS manual *Managing & Operating The Faith-Based Disaster Recovery Organization* -- to go into depth on day-to-day work of a recovery organization. Explain how VOADs and Long-Term Recovery groups differ. Distribute copies of the CWS manual and the *NVOAD Long-Term Recovery Manual*, highlighting sections on roles of a faith-based recovery organization.

8. Identify next steps in development of the organizational structure and writing of a mission statement.

9. Determine future meeting dates, times, and locations and a process for informing absent members about the organizational process.

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The Successful Presentation

A. Organizing Material

1. Introduction

- Establish contact, rapport with audience
- Establish credibility
- Get audience attention
- State topic or theme
- Motivate audience to listen
- Summarize points of your presentation

2. Substance

- Delinate 2-3 main points
- Elaborate with subpoints
- Cite evidence (descriptions, logic, cases, statistics, experts)
- Transition smoothly

3. Conclusion

- Summarize points
- Restate topic
- Restate attention-getter
- Charge the audience
- Motivate with quote, phrase, inspiring words
- Express appreciation for attention

B. Content

1. Advance Preparation

- Write it out completely & transfer to note cards
- Rehearse
- Draw from personal knowledge & experience

2. Word Usage

- Speak in active tenses
- Avoid adjectives
- Use short words & phrases
- Repeat Employ rhetorical devices alliteration, onomatopoeia, oxymorons
- Talk with audience, don't lecture
- Think through your emotional tone
- Analyze negative & positive feedback words

3. Humor

- **Use with care**
- Poke fun at yourself, not others
- Smile with audience, but return to seriousness

C. Delivery

1. Prepare Your Body

- Use fear/adrenaline to energize
- Exercise, eat appropriately, avoid alcohol, relieve tension, go to bathroom
- Practice good posture
- Hold podium
- Stand squarely on feet
- Don't pace or sway
- Stand, don't sit
- Lean toward the audience

2. Dress Appropriately

- Respect the audience
- Wear comfortable shoes
- Wear color, avoid patterns
- Don't distract with jewelry

3. Voice Use

- Modulate soft/loud

- Practice singing scale to range

- Pace not too fast or slow & vary to make points

- Emphasize & get attention with silence & pauses

4. Face & Head Use

- Establish eye contact

- Smile appropriately

5. Use of Hands

- Gesture for emphasis only

6. Use of Body

- Analyze your natural movement

- Avoid pacing, swaying

- Don't smoke, eat, or drink while speaking

7. Remembering What to Say

- Practice, practice, practice

- Shorten notes to key phrases or "gems"

8. Visual Aids

- Know how speak without them (they might break down)

- Don't use in middle of presentation

- When using flipcharts, show only what you're referring to, speak & spell at same time, don't block view of what you're writing, make it legible & visible

- Lowered lights alter focus of attention

- Test equipment

9. Surviving

- Conquer stage fright by using fear for energy, addressing most sympathetic-looking people in audience, being honest with audience, remembering your fear probably doesn't show

- Remember audience is rooting for you

- Vary pace & volume if people look drowsy

- Don't argue with hecklers

- Treat interrupters politely

Effective Meeting Facilitation

A. Role

- Neutral servant
- Focuses group on goals & tasks
- Suggests procedures
- Stimulates group process
- Assures full participation of audience & that individuals are not attacked for ideas, thoughts
- Concentrates on process
- Encourages

B. Preparing

- Develops/knows agenda
- Identifies recorder to capture basic ideas
- Defines group members' roles

C. During Discussion

- Facilitates introductions

- Explains & reinforces process
- Accepting, non-defensive
- Moves around groups
- Repeats ideas
- Seeks group agreement on eventual outcome

D. Effective Behaviors

- Boomeranging questions
- Maintaining focus
- Keeping group on task
- Keeping an orderly process
- Avoiding arguments
- Enforcing agreement on process
- Encouraging, accepting, legitimizing ideas
- Not talking too much

V. Leaving the Community

A. Saying Good Bye

B. Taking Care of Yourself

A. Saying Goodbye

The way you leave a disaster consultation can be as important as they way you arrive. Take time to play your departure and think through who you want to see face to face before you leave and who you want to follow up with after you have left.

The most important departure contacts will be those you want to see face to face. The departure meeting will include time to go over what has happened, where the person or group is now, and what their plans are for the future. The mere prospect of your leaving will bring back unpleasant memories for some of what brought you here. If there have been any serious conflicts in getting organized, those will also surface again as you get ready to depart.

Remain low key. Remember: You came as a guest. Depart as a guest. This is the community's disaster and its organization and work will make the recovery effort successful. Don't predict. Don't preach. Don't be the expert.

Saying goodbye to people you have come to respect and appreciate during a difficult time may be stressful. It is okay to say so. Sometimes when we withhold emotions or attempt to minimize our own feelings of loss, our attitude can be mistaken as not caring or worse, disapproval.

For many people saying goodbye is difficult. They may avoid making plans for your departure, or begin to bring up issues at the last minute as a way of keeping you engaged.

Plan Time to say goodbye. Don't leave it to the last minute. Take the time necessary for a smooth departure.

Affirm the work that has been done. You are leaving when recovery is just beginning. You have laid ground for what will probably take weeks to bring to some state of completion. Substantial recovery will take months if not years. Your affirmation of the good start can help the interfaith community avoid being overwhelmed when you are not longer there.

Provide contacts for further support. If possible, write down the names and numbers of persons to call for follow up assistance. Be candid about your own ability to follow up. If you know that you will not have time to respond to needs for several weeks, let them know when you might be available in the future.

Ask questions about their direction. Your time for telling people what to do is long over. Ask questions where you might have concerns about the future. Let them tell you what they are going to do.

Be specific in showing appreciation for hospitality and help in doing your work. A generalized thank you has little impact. Be sure to take time to bring some closure to your relationships with the persons you have worked with most closely.

Be clear about expectations. If you can be of no further assistance, say so. Then hand them off to the next person with whom they will work. Making promises you can't keep is harder than dealing with your inability to do any more.

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B. Taking Care of Yourself

As you depart, you will want to **take some time for yourself.** Consulting with a community in the wake of disaster affects the organizing consultant in many ways. Even though you may never be in danger, nor have to suffer the long term consequences of the disaster; being in the midst of the relief and recovery effort -- many times in the midst of traumatized people -- can get your adrenaline going and drain your of emotional and spiritual resources.

Don't push too hard going home. If you finish your last meetings late in the afternoon, wait till the next day to begin the trip home.

Build an emotional buffer between being at the disaster and beginning work at home. It is not possible to just pick up where you left off. You need time to readjust to home surroundings, reconnect with family and your home community before going back to work. Take time to do something relaxing and fun before going back to work. Exercise helps. Many people find reading a book and/or listening to some soothing music helps reduce the stress that has built up while consulting.

Reconnect with your faith community. Many people will have been praying for you while you have been away. It is affirming to them and to you to acknowledge that faithfulness. Time spent in prayer and meditation can help re-center your own spiritual life after coming home.

Remind yourself that life has gone on

at home while you have been away. Be sensitive of the needs of those at home to share with you what has happened in your absence. It may be difficult, but listen FIRST before you tell your story of the trip.

Try not to monopolize conversation with the story of the disaster or your work. While you will naturally want to share your experience with friends and family, don't be offended if they begin to tune out your retelling after a few days. They were not with you. The experience does will hold the same importance to them as it does to you.

Set aside some time to share your story with someone who can really listen, and perhaps help you frame your experiences in a helpful manner.

Writing in a journal can help put feelings and memories in context. There is clinical evidence that writing down how we feel in the wake of a traumatic experience helps heal the wounds of trauma. The quality or the quantity of writing doesn't seem to matter; but regularity does.

If you continue to experience stress related symptoms like memory loss, irritability, sleeplessness, lethargy or depression, seek help **sooner** rather than later. Disasters are abnormal situations. Having stress related symptoms following exposure to a disaster is understandable and something from which we can recover. Recovery is easier if the symptoms and the stress are addressed quickly.