

The Role of Disaster Spiritual Care and Religious Literacy & Competency in Building Resilient Whole Communities

16th Annual Disaster Behavioral Health Conference - 2018



The Role of Disaster Spiritual Care and Religious Literacy & Competency in Building Resilient Whole Communities

A look at the American religious landscape and the evolving role that religious literacy and competency play in building disaster resilience whole communities. Followed by an overview of current disaster spiritual care models, methodologies and practices – including rogue and harmful practices. Including an introduction to National VOAD (Voluntary Organizations Active in Disaster), State VOAD and local emotional and spiritual care tools, structures, systems, and interventions – and, recommendations on how public health and mental health practitioners can build and sustain partnerships with communities and their trained/credentialed caregivers.



Slide 1



FEMA Whole Community Framework

"We need to move away from the mindset that federal and state governments are always in the lead, and build upon the strengths of our local communities..."

"When disaster strikes, the initial services provided may not come from government, but rather from churches, synagogues, mosques and other faith-based and community organizations...FEMA is working to improve our preparedness through the Whole Community framework."

"When the community is engaged in an authentic dialogue, it becomes empowered to identify its needs and the existing resources that may be used to address them."

—W. Craig Fugate, FEMA Administrator (Obama Administration)



Slide 2



Resilience & the Faith Sector

Resilience is the ability of a whole community to use its assets and skills to strengthen human & organizational preparedness as well as response capabilities and capacity – including the faith sector. In partnership with local, state and national disaster management, mental health & public health systems, the faith sector is essential to improving America's ability to withstand, adapt to, and recover from adversity.



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Partial Content Credits – FEMA IS 505



National Center for Risk and Economic Analysis of Terrorism Events

A portion of the material within this course was developed for the Emergency Management Institute (EMI) through a collaborative training partnership between FEMA's Center for Faith-based & Neighborhood Partnerships, DHS Science & Technology Resilient Systems Division, DHS' National Center for Risk and Economic Analysis of Terrorism Events (CREATE) at the University of Southern California (USC), the USC Center for Religion and Civic Culture (CCRC), and the National Disaster Interfaiths Network (NDIN).



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The Road Less Travelled



In the Beginning



9/11

Relationships & Resources = Resilience



RESILIENCE
[ri-zil-yuhns]
= The power to be
able to recover readily
from adversity or challenge.

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Resources Review

Using Faith Community Engagement Tip Sheets

More detail can be found in the *Tip Sheets* accompanying this course.



Engagement Best Practices & Resources:

- LEADER Process: Creating an Engagement Plan
- Cultural Competency Tips
- Resources and Tools

Using Faith Community Engagement Tip Sheets

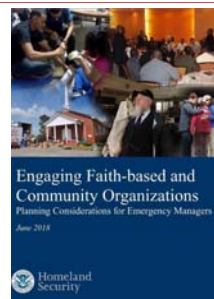
More detail can be found in the *Tip Sheets* accompanying this course.



Engagement Guidelines: Religious Leaders

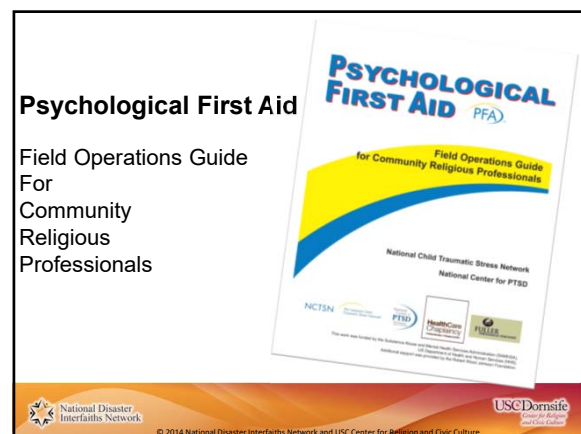
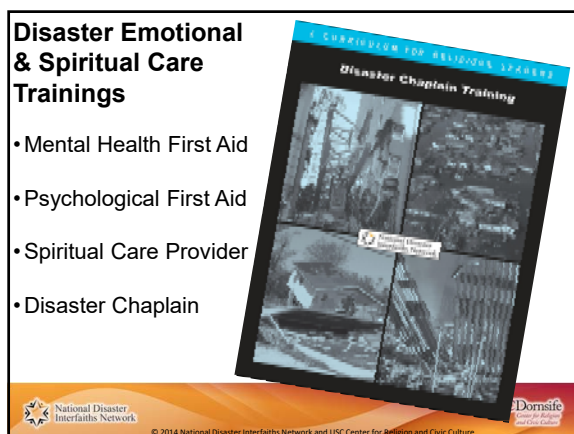
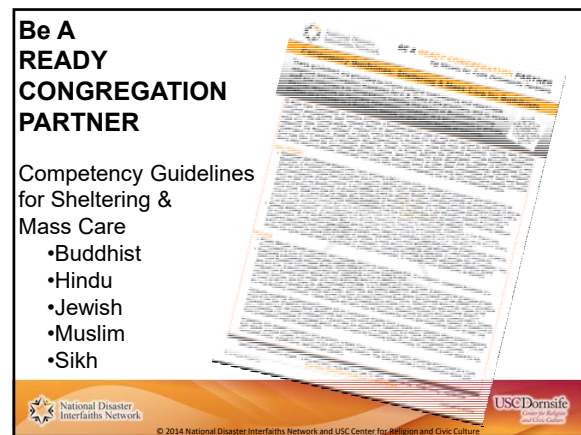
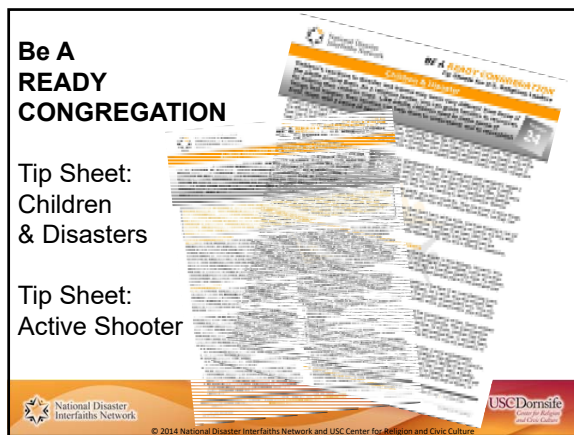
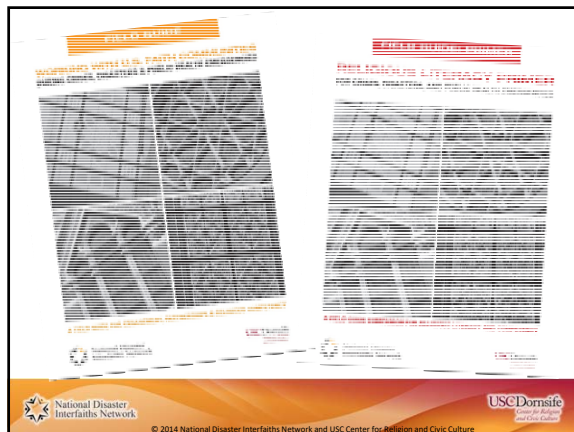
- Buddhist Leaders
- Christian Leaders (7 tip sheets):
 - Black Church Protestant
 - Church of Jesus Christ of Latter-Day Saints (Mormon)
 - Evangelical Megachurch
 - Latino Protestant
 - Orthodox Christian
 - Protestant
 - Roman Catholic
- Hindu Leaders
- Jewish Leaders
- Muslim Leaders
- Sikh Leaders

FEMA Planning Guide: Engaging FBO & CBOs



Engaging Faith-based and Community Organizations: Planning Considerations for Emergency Managers

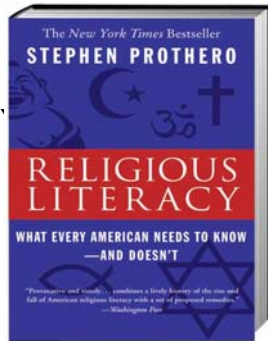
- Strategies
- Methodologies
- Tools
- Resources



RELIGIOUS LITERACY

By Stephen Prothero

What Every American
Needs to Know –
And Doesn't



National Disaster
Interfaith Network



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Overview of the U.S. Faith Communities and Disaster



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USC Dornsife
Center for Religion
and Civic Culture

Assets of Faith Communities in Disasters

- Mission to Serve: Help people cope and recover
- Trust: Moral authority and legitimacy
- Resources: Space, people, money, logistics, communications, national affiliates, other capacities
- Knowledge: Language, cultural competency and an intimate knowledge of people and communities
- Networks: Reach beyond their own congregations into larger geographical areas (houses of worship may serve congregants from other neighborhoods)
- Programs: Human services, disaster volunteers
- Staying Power: Longevity in community recovery



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Faith Communities As Part of Whole Communities

Religion plays a central role in the lives of most Americans:

- 83% of Americans are affiliated with a religious tradition.
- 60% of Americans turn first to their religious leaders for advice and direction after a disaster.
- There are approximately 345,000 congregations in the U.S., compared to 105,000 schools/universities.



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Live, Work, and Worship Lens



- People of faith may live, work, and worship in three different geographic areas.
- Any of these three areas may impact the recovery and resilience of survivors and communities.



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The "American" Congregation

Most congregations in the U.S. are small:



- 90% of congregations have less than 350 participants
- Average = 75 regular participants

However, most adherents worship in large congregations (over 350 participants).



- Just 10% of congregations have 350+ participants but account for half of all U.S. adherents



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Religious and Cultural Diversity in U.S.

- The Immigration Act of 1965 brought a new wave of rapidly changing religious diversity, though the U.S. has been multi-religious since the colonial period.
- This brings social, cultural, ethnic and linguistic diversity.
- That diversity exists in both rural and urban settings.
- Diversity means complex perspectives on government, disasters and disaster preparedness and response.
- U.S. is the most religious industrialized nation in the world.

60% vs. 48% in UK and downward



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Religious Diversity Context Matters

- Nearly 200 religious denominations, sects, and movements in the U.S. from almost every major world religion.
- 70% of Americans identify as Christian by Affiliation
 - 36% Attend Worship Regularly (1 or more times per month)
- 6% of Americans identify as Non-Christian
 - 2% Jewish (15% of New York City and 90% of Beachwood, OH)
 - 1% Muslim (10% of New York City and 14% of Lewiston, Maine) – 2% by 2050
- 25% "Religious Nones"
 - Over 34% in the Northeast and Northwest U.S.
 - 3% Atheists
- 1.7M Native Americans from 567 First Nations (Tribes)

4M in U.S. (40% of the world's Jewish population)
3.3M in U.S.
70% of U.S. Arabs are Christian



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Second Largest Religion by State

Second Largest Religious Tradition in Each State, 2010
(Christianity remains the largest religious tradition in every state)

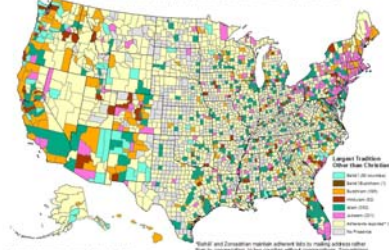


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Largest Non-Christian Tradition by County

Largest Non-Christian Tradition by County
(In all 3,143 counties and county equivalents, Christian is the largest tradition)

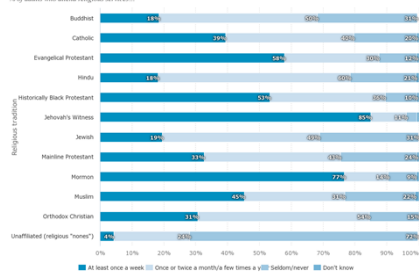


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U.S. Religious Adherence Rates

Attendance at religious services by religious group
% of adults who attend religious services...



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Defining Religious Literacy & Competency

Religious Literacy

- A basic understanding of the history, sacred texts, beliefs, rituals and current manifestations of multiple faith traditions.
- The ability to understand the intersection of religious people and the social, political and cultural life of the larger communities they inhabit.

Religious Competency in a Disaster

- Knowing how to navigate and engage each faith community as a trusted, knowledgeable and effective partner in a disaster setting.

One doesn't need to become a scholar of religion to improve religious competency.

Aim for "a little of Column A, and a lot of Column B"!



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Religious Competency is Key to Effective Partnerships

- Religious competency is:
 - Providing culturally and religiously appropriate disaster services to the whole community.
 - Knowing and understanding the community where you work.
 - Understanding the needs, concerns and missions of your partners both locally and nationally.
 - Relationship-building that is trustworthy and sustainable.
 - Being more effective in the field.
- Religious competency is not:
 - Checking the box.
 - Being politically correct.
 - Meeting so-called "inappropriate" needs.

Learn Faith Communities' Own Terms

You demonstrate competency and genuine interest in stakeholders when you use terms that resonate with them and are inclusive.

Clergy Refers only to ordained, often <u>Christian</u> leaders. Not all religions have clergy (e.g. Sikhs, Muslims).	Religious Leaders Term which includes leaders of <u>any religious tradition</u> whether ordained or not.
Church The building where most <u>Christian</u> denominations worship.	House of Worship The building (church, gurdwara, mosque, synagogue, temple, etc.) where adherents of a given religion worship.
House of Worship The <u>building</u> .	Congregation The <u>people</u> .

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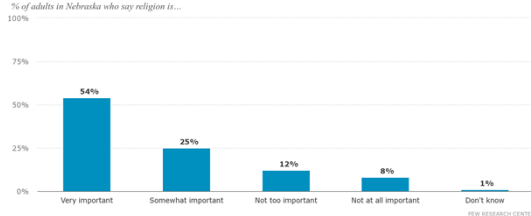
Nebraska Faith Communities

Religious Composition of Nebraska



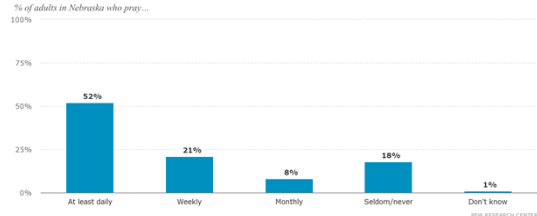
Importance of Religion in Ones Life

Importance of religion in one's life among adults in Nebraska



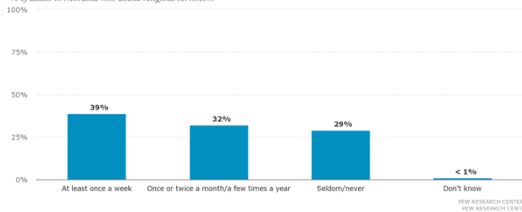
Frequency of Prayer

Frequency of prayer among adults in Nebraska



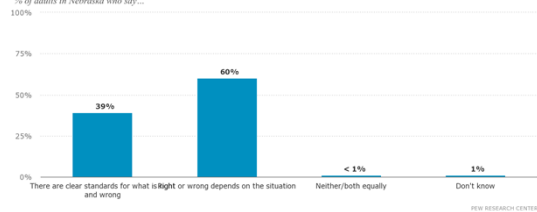
Attendance at Worship

Attendance at religious services among adults in Nebraska
% of adults in Nebraska who attend religious services...



Absolute Standards of Right & Wrong

Belief in absolute standards for right and wrong among adults in Nebraska
% of adults in Nebraska who say...



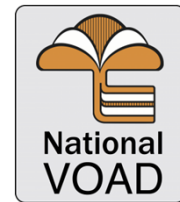
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U.S. Faith Communities and the VOAD Movement

Voluntary Organization Active in Disaster

An association of organizations that mitigate and alleviate the impact of disasters, provides a forum promoting cooperation, communication, coordination and collaboration; and fosters more effective delivery of services to communities affected by disaster.

- National Members (64)
- State & Territory Chapters (56)
 - Statewide Members
- Local COAD & VOADs (1000+)
 - Local Members
- Affiliates



The VOAD Movement

- National Movement
 - National HQ, State Chapters, Local COADs
- Nonpartisan, Nongovernmental & Nonoperational
- Leadership & Voice of NFP Sector in Disaster Lifecycle
- Capacity of National, State, & Local Members
- Emergency Service Function #6 (Majority)
- Force Multiplier
- 4Cs: Cooperation, Communication, Coordination, & Collaboration

National Standards: ESC

- Disaster Spiritual Care
- Disaster Emotional Care
- Disaster Spiritual Care Guidelines
- *Light out Way*

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Disaster Spiritual Care



NDIN: Disaster Chaplain Training

- Prerequisites:
 - FEMA IS 100c Online Course: Incident Command Systems (4 Hours)
 - FEMA IS 505 Online Course: Religious & Cultural Competency & Literacy (3 Hours)



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NDIN: Disaster Chaplain Training

DAY 1

- Operations: General Principles
 - Stages of the disaster continuum
 - Definition and purpose of Emotional and Spiritual Care (ESC)
 - Core intervention for any phase of disaster: PCAID
 - Qualities of an effective ESC provider
 - General approach to ESC
- Operations: Trajectory of Interventions
 - Emotional phases of disaster
 - Appropriate interventions for each emotional phase
 - Practice of PCAID interventions in each phase
- Operations: Sites, Uniforms, and Putting It All Together
 - Disaster response facilities where chaplains may serve
 - Death notifications
 - Culture of uniformed personnel
 - Spiritual response planning



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NDIN: Disaster Chaplain Training

DAY 2

- Disaster Mental Health: Mental Health & Impact of Disaster
 - Role of Mental Health in disaster response
 - Responsibilities of Disaster Mental Health professionals
 - Normal, abnormal, and traumatic stress responses
 - Acute Stress Disorder and Post-Traumatic Stress Disorder
 - Impact of stress disorders
 - Response to suicidal or homicidal persons
- Disaster Mental Health: Response and Reactions
 - Psychological First Aid
 - Referrals to mental health professionals
 - Cultural competence
- Self-Care: The Need and Techniques
 - Urgency of self-care for disaster chaplains
 - Effective self-care techniques
- Self-Care: Resilience
 - Compassion fatigue/satisfaction
 - Recovery and resilience
 - Support systems for monitoring and maintaining self-care



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DISASTER CHAPLAINS

Definitions

Emotional and Spiritual Care (ESC) is defined as:

- Attending to the emotional distress, psychological and spiritual needs, and crisis-in-faith, of trauma-affected persons through the caregiver's presence, listening, words, crisis intervention and/or referral to professional care.

The Salvation Army, p. 36.



1

DISASTER CHAPLAINS

Purpose

The purpose of Emotional and Spiritual Care:

- To help those affected draw upon their own emotional and spiritual resources in the midst of their pain
- To help them work through their grief rather than take away their grief

Disaster Spiritual Care, Roberts & Ashley, Eds., p. xvii



1

DISASTER CHAPLAINS

OPERATIONS

1

Third Objective: Core Intervention

- During the emergency phase, the role of the emotional and spiritual caregiver is to provide acute emotional and spiritual care interventions largely through being present, listening, creating an environment of safety and security, and providing basic chaplaincy services.

The Salvation Army, p. 36.

DISASTER CHAPLAINS

OPERATIONS

1

PCAID

- Presence
- Connection
- Assessment
- Intervention
- Develop ongoing care plan

(The Salvation Army)

DISASTER CHAPLAINS

SELF CARE

2

Learning Objectives

At the conclusion of this Self-Care module, you will be able to:

- Manage compassion fatigue/satisfaction
- Promote recovery and resilience in yourself and others
- Establish a support system for monitoring and maintaining self-care

DISASTER CHAPLAINS

SELF CARE

2

Manage Compassion Fatigue/Satisfaction

- What is compassion fatigue?
- Self-assessment
- Warning signs and symptoms
- Compassion satisfaction
- Coping strategies
- Need for help

DISASTER CHAPLAINS

SELF CARE

2

What Is Compassion Fatigue?

Charles Figley defines compassion fatigue as “the natural consequent behaviors and emotions resulting from knowing about the traumatizing event experienced by another person - the stress from helping or wanting to help a traumatized person.”

Charles R. Figley, ed., Compassion Fatigue: Secondary Traumatic Stress Disorders from Treating the Traumatized. (New York: Brunner-Routledge, 1995), p. 7.

DISASTER CHAPLAINS

SELF CARE

2

What Is Compassion Fatigue?

- The effect of multiple exposures to the trauma of others
- Similar to secondhand smoke

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