

Faithful Action

Working with Religious Groups in
Disaster Planning, Response and Recovery



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*Center for Religion
and Civic Culture*

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Disaster Planning, Response and Recovery

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Executive Summary

Faith-based organizations provide services before, during, and after disasters. Studies of catastrophes—from 9/11 and Hurricane Katrina to local wildfires—describe the important role of the faith community as a source of physical, social, and spiritual care. The role of congregations and FBOs has not been regarded as a significant part of disaster preparedness, response and recovery plans by public agencies, outside of the work done by some VOADs (Voluntary Organizations Active in Disaster). This report details the need for increased involvement of the faith community, a discussion of *barriers* that both public agencies and faith groups face as they attempt to work together, and the *benefits* of bringing public agencies and faith communities together to address important social needs, in particular for this report, to be strategic partners with emergency managers and public health emergency agencies in building and sustaining disaster resilient communities in California. This partnership must encompass all phases of the disaster lifecycle: mitigation education, preparedness training/planning, as well as short and long-term recovery. Intermediary organizations could also play a role in enhancing the ability of faith groups of all kinds to participate with public agencies.

In order to facilitate the process of mutual learning between public agencies and faith communities, this report outlines a method of identifying the most likely candidates that could be successfully included in such a partnership. The report details four tiers of faith communities, based on their resources, capacity, and capability to engage publicly on issues like disaster preparedness and response.

Finally, the report provides several recommendations for public agencies generally, and Cal EMA in particular, as they seek to competently engage with faith communities in their disaster efforts. The following bullet points summarize the recommendations.

Strengthen Existing and Enable Emergent Networks

Create and/or enable strong, well-organized, self-governed and sustainable intermediary organizations to act as a bridge between government offices, and judicatory bodies, FBOs and congregations

Build Knowledge Within Public Agencies

- Create faith-based liaisons for each county
- Establishing a statewide faith-based steering committee
- Harness the network of faith-based liaisons within each government agency
- Create a manual for those working with faith communities
- Create and implement religious competency training programs and materials
- Create a more formal training regimen focused on the faith-based landscape for each area of operation

Assist and Partner with Faith Groups

- Reduce building code and other legal barriers
- Link congregations to other community disaster infrastructure
- Use congregations as liaisons to special needs and at-risk populations
- Educate faith communities and their congregations about existing programs
- Capitalize on key opportunities to educate using congregations as information depots

Introduction

Faith-based organizations (FBOs) and faith leaders serve as focal points for people seeking physical, social, emotional, and spiritual care when disasters strike, as evidenced by responses to the 9/11 terrorist attacks, Hurricane Katrina, the 2009 California wildfires, the 2010 earthquake in Imperial County, California, and other events such as heat waves and black-outs. In fact, FBOs represented around two-thirds of the social service agencies involved in recovery efforts following the 9/11 attacks and Hurricane Katrina. A recent study determined that over 60 percent of Americans turn first to their religious leaders for advice and direction in times of crisis; this percentage has been found to be even higher in low-income and immigrant communities. Studies of 9/11 and Katrina also indicate that low-income populations—especially low-income immigrants—are less likely to have property or health insurance, be highly skilled, or work in well-paying industries. Consequently, they are the most vulnerable in the case of disasters, and face greater levels of economic, psychological, familial, and health-related hardship compared to non-immigrant or middle-class populations. As a result, their recovery challenges can also impede the long-term sustainable recovery of the broader community, with these groups looking to congregations and FBOs at higher rates than the general population. Thus, it is of the utmost importance to understand the potential (and limits) of faith communities and how they might be more of an integral part of the disaster planning, response, and recovery process.

Hurricane Katrina provides an excellent example of both the strengths and weaknesses of faith-based organizations operating in disaster response and recovery. Katrina, at its height a category five hurricane, caused catastrophic regional damage.¹ Breached levees flooded 80 percent of New Orleans and resulted in \$75 billion in damages.² Katrina was responsible for at least 1,417 deaths, countless missing and over 1.5 million internally displaced persons.³

As sections of the New Orleans levee system collapsed, the natural disaster of Katrina deteriorated into a social debacle.⁴ Thousands of people—mostly African American, poor, and elderly—were trapped in the New Orleans Superdome and the city's convention center, or on rooftops, without electricity or food.⁵ The consequences of this disaster were grave: 1.5 million people had to meet the challenge of where they would live or work, and pondered if they would ever return to their homes after such massive, widespread suffering, while also facing the shock of losing loved ones and dealing with confusion over federal policies regarding disaster relief.⁶

Many regard Hurricane Katrina as a moment when the system failed. Government incompetence—exemplified by a failure to prepare, to respond, and to adequately communicate risks—was fueled by perceived bigotry, hesitancy, and an impotent bureaucracy. In the midst of this failure, some faith-based and community actors rose spontaneously to fill the gaps and meet the needs of the many affected by this tremendous storm and its aftermath. Thus, the story of Katrina is also a story of awakening and realization. It has long been recognized that faith communities, their houses of worship and social service agencies offer relief programs, but Katrina set a new standard by shining the light anew on the domestic work done by faith-based organizations in response to local problems, both catastrophic and minor. The successful provision of services by FBOs and NGOs contrasts with the many chronicled deficiencies and failures of government during the catastrophic 2005 hurricane season.⁷

Worden (2006) has argued that the faith community provided the initial response because of its immediate proximity to the disaster:

From tiny storefront congregations to deep-pocketed denominations, the communities of faith arrived first. In the harrowing hours and days after Hurricane Katrina, when survivors roamed the desolate streets in search of water, food and medicine, (religious) groups—not FEMA, not the Red Cross, not the National Guard—provided dazed residents with their first hot meal, their first clean water, their first aspirin.

Researchers at the Institute for Southern Studies found that faith communities were among the first groups to respond to the overwhelming needs left behind in the wake of Hurricane Katrina.⁸ Similarly, Cain and Barthelemy (2008) found that Louisiana residents rated the effectiveness of the efforts of faith communities higher than other responding groups and agencies, even higher than large nonprofit groups (e.g., American Red Cross) and local and state government. Although officials say it is difficult to know the exact number of people who have volunteered in the Hurricane Katrina recovery, they estimate that more than one million volunteers have served in Louisiana and Mississippi since the storm. Many faith-based groups have helped residents return to their homes.⁹

Pete Hull's report, "Heralding Unheard Voices," (2006) includes hundreds of examples of the roles that faith-based organizations and congregations played in the wake of a disaster. For example, Temple Baptist Church, in Hattiesburg, Mississippi, opened its doors as a shelter for over 300 workers from the local power utility. Church volunteers operated the facility around the clock for three weeks so linemen and technicians could rest between their arduous shifts returning power to the battered community.¹⁰ In East Baton Rouge, Louisiana, University Methodist Church operated a distribution center that provided critical supplies to other shelters.¹¹ Elsewhere in Baton Rouge, Lifting Up This Temple Unto God Full Gospel Church used its bus to shuttle evacuees to medical clinics and bathing facilities.¹² In Opelousas, Louisiana, Pastor Nathaniel Carter opened the New Life Church of God in Christ as a shelter on the night Hurricane Katrina made landfall.¹³ He did so without direction from any government authority.¹⁴ Over the next five months, the shelter provided refuge for 200 to 300 evacuees each evening.¹⁵

One year after the storm, many of those same groups continued to work across the Gulf Coast, from New Orleans to Alabama, adapting to the needs of the community and recruiting thousands of additional volunteers.¹⁶ Many congregations and groups committed themselves to the long-term tasks of recovery. Religious groups became the primary donors of free muscle power for displaced homeowners, repairing and rebuilding, once concrete block at a time.¹⁷ While the system fumbled, many different organizations—whether already existing, emergent because of the emergency, or extending their efforts into new areas—coupled with the spontaneous action of many individuals, did whatever was necessary to assist their communities. These groups and individuals exhibited cooperation and used their networks, innovative response tactics, and fundraising abilities to assist others, often without direction or assistance.

Faith-Based Response During Hurricane Katrina

<i>Religious charities</i>	<i>Total volunteers</i>	<i>Homes improved*</i>
Adventist Community Services	2,200	150
American Baptist Men	600	12
Baptist Builders	374	10
Brethren Disaster Ministries	1,608	352
Catholic Charities USA	15,481	2,550
Christian Disaster Response	238	35
Christian Reformed World Relief Committee	2,972	255
Church of Scientology	1,000	N/A **
Convoy of Hope (Christian)	16,962	2,828
Episcopal Relief & Development	18,303	2,471
Friends Disaster Service	1,550	96
Habitat for Humanity (Christian)	71,412	2,896
Islamic Relief	122	22
International Aid (Christian)	1,250	N/A **
Lutheran Disaster Response	26,585	8,242
Medical Teams International (Christian)	437	428
Mennonite Disaster Service (includes Amish volunteers)	9,000	750
Nazarene Disaster Response	15,000	200
Nechama (Jewish)	600	200
Operation Blessing	7,598	1,348
Presbyterian Church U.S.A.	29,345	3,380
Salvation Army	15,232	N/A **
Samaritan's Purse	12,026	5,000
Society of St. Vincent de Paul	4,000	N/A
Southern Baptist Convention	175,378	5,136
Tzu Chi Foundation (Buddhist)	1,319	N/A **
United Church of Christ National Disaster Ministries	4,985	792
United Methodist Committee on Relief	56,656	15,643
Volunteers of America	14,000	430
Totals	506,233	53,226

Source: USA TODAY Research¹⁸

* Improvement may include gutting, repairing or rebuilding

** These groups have provided services other than rebuilding houses, such as providing food, water, clothes and other needs

NOTE: There are a few groups that are missing from the above list. Minority religious groups such as the Islamic Circle of North America (ICNA), the Sikh Coalition and United Sikhs, though they participated in the response and recovery effort following Katrina, are not mentioned above and in many other accounts of faith-based response in the aftermath of Katrina. The United Sikhs contributed over \$100,000 in direct relief distributing ready-to-eat meals, providing emergency supplies and medicine, as well as providing medical assistance among other things.¹⁹ ICNA sheltered over 300 families, served over 2000 meals, provided medical support for Muslim families, and provided private housing to homeless families.²⁰

Congregations and Faith Based Organizations in Disasters: Setting the Stage

The story of Katrina, and the role of the faith communities in response to the devastation caused both by the storm and human error, helped fuel a new and evolving interest in the role of faith-based organizations during public health emergencies and disasters. These local FBOs (the term is inclusive of congregations and faith-based nonprofits) are increasingly viewed as formal assets that are capable of mobilizing a disaster response without much support. Yet, the story of the overwhelming and effective response by FBOs in the Katrina context must be tempered by stories of the many congregations that did not respond, those that responded but were untrained or ineffective in their efforts, and those that responded only to be ultimately overwhelmed by the burdens on their programs and forced to close down or still suffer from the emotional and financial scars of their service.

A difficult reality exists between the extreme views that cast FBOs as either fully prepared and able to spring into action without much support in the event of a disaster, or as incompetent or irrelevant to planning and response. The category itself includes a entities such as fifty member storefront congregations, college campus-like megachurches, service organizations, advocacy groups, and many others. Understanding these groups and supporting their disaster planning, response and recovery efforts requires some complex navigation. There is admittedly, a significant lack of religious literacy on the part of government, and even between faith communities.

Nonetheless, the challenge of working with faith-based organizations should not be a deterrent to engaging them. FBOs currently play a critical and expanding role once disasters strike, providing “Mass Care” (food, shelter, and many other essential services), along with risk communication, transportation, emotional and spiritual care, among other services, to their congregants and their surrounding communities. These responses, however, lack systematization. Outside of the Voluntary Organizations Active in Disaster (VOAD) structure, FBOs and congregations are generally not included in the formal disaster mitigation planning process mandated by local emergency managers and public health emergency officials. The disaster response structure does not usually recognize congregations and their unique resources and capital that can be harnessed before, during, and after disasters. In addition to their typically recognized capabilities, some FBOs are also able to coordinate activities because of their formal partnerships with other FBOs and local government social service networks that license, contract, and coordinate those services.

Therefore, there is an opportunity to increase the effectiveness with which congregations and many FBOs prepare for and respond to disasters. The following actions can improve the effectiveness of FBOs:

1. Understand their individual and collective assets and risk communication capacity,
2. Make data on congregations available to incident commanders and public officials,
3. Train congregational leaders in best practices, and
4. Educate policy makers on how to work effectively within all faith communities.

This report attempts to address these issues and to create a framework and process for thinking about congregations and other FBOs—and their potential assets—and to identify the resources needed to support and sustain their potential efforts.

Current Environment and Need for Engagement

As the social safety net of the United States erodes, faith-communities often work to fill many of the unmet needs of their congregations and their surrounding communities on a day-to-day basis. They respond to public safety problems of gang violence by providing intervention programs. They bring hope and healing communities in times of distress, and operate food banks, shelters, clothing distribution. Congregations often see the effects of emerging societal trends, like the mortgage crisis, among their members and in their communities before they become public policy challenges. During natural disasters such as floods, hurricanes and earthquakes, congregations can marshal or have the potential to marshal additional resources, human capital, and other support to meet the pressing challenges of their communities in these emergency situations. They respond because caring for people in need is intrinsic to all religious traditions. Yet, they typically work outside of any government agency and without public funding or preexisting coordinated efforts. Congregations may undertake these efforts on their own, through denominational associations, or through network ties that leaders have formed with other congregations and FBOs. Others operate with little formal connection to other congregations or community-based efforts and are not able to contribute to larger efforts beyond their own walls.

Over the past decade, there has been increasing interest among public officials to engage the faith-based sector. This increase in both desire and mandate to work with faith-communities has not been adequately supported with the requisite knowledge, cultural competencies, and religious literacy to deal with the complexities of the many different faith-communities and the resulting myriad of organizational expressions in the United States. In fact, many government efforts see congregations solely as locations from which to execute government initiatives, source individual volunteers, or perhaps provide shelter during an emergency. Congregations are not understood as a system with unique institutional attributes, substantial underutilized assets, and organizational partners that can be more fully harnessed in times of crisis.

Similarly, congregations across the religious and political spectrum are simultaneously interested in, and cautious about, engagement with public officials. While they work to meet the needs of their congregants and their surrounding communities, and in some cases may have a more global perspective, many remain wary of partnerships with public agencies because of legitimate concerns about government intrusion into the lives of their congregations, or historic experiences of partnerships gone awry.

However, if the sustainable involvement of congregations can be systematized, there is great potential to increase their engagement and effectiveness in disaster preparedness and response. Understanding the capacity and capabilities of congregations and envisioning what they might be able to do with more training and sustained support represents an important step. Addressing mutual concerns and closing the knowledge gap that exists between faith communities and government will also enhance partnerships. Addressing this critical link in the emergency management and public health emergency chain will enable congregations, FBOs, and government efforts to more effectively and efficiently work together during times of crisis.

As Peter Gudaitis, president of the National Disaster Interfaiths Network, said of congregational disaster response:

Most [congregations] thought it was a vocational imperative. There was a crisis, people were suffering, and they wanted to respond...typically, faith communities, their houses of worship and their social service agencies perceive their roles as primary. They're not necessarily first responders, but they certainly perceive themselves as tertiary responders. Also, they often see themselves as being able to advocate best for the unmet needs in the community, because they typically know the most disadvantaged, and they tend to have a high level of understanding of culture and language and theological competency, so they often are the appropriate liaison between government and community or between faith communities or between neighbors and faith communities...The challenge lies in the fact that most congregations do not take appropriate steps to get preparedness training or familiarize themselves with the structures that exist post-crisis.

Roles of Congregations

Polls show that during times of crisis, nearly 60 percent of Americans say they turn first to a religious leader for comfort and guidance.²¹ In the wake of crisis or disaster, it is often assumed that the government and first-responders have the largest and most important role to play. While structural mitigation often rests squarely on the shoulders of the public domain, the role of local primary social institutions cannot be underestimated in the response to a community crisis.²²

Hull (2006) points to three major assumptions regarding the work of FBOs in the aftermath of Katrina.

1. FBOs and NGOs augment government and American Red Cross response.
2. Their impact, though beneficial, is not significant, at least not compared to the impact of government and the American Red Cross.
3. Their contribution is limited to traditional areas of FBO and NGO service, such as mental health and spiritual services.

Each of these assumptions, however, is incorrect.²³ Rather, the roles that FBOs play during times of crisis are much broader in reach, have a greater impact in the communities they serve, and have a long-term presence and effect. Hull (2006) found that during Katrina, FBOs and NGOs frequently performed at least ten major services and 33 sub-functions. While many view the role of FBOs and religious leaders only through the lens of spiritual care and counseling, the services they provide often reach far beyond the emotional and spiritual wellbeing of their flock and the community.

Among the other, generally unexpected services congregations and FBOs provided in the aftermath of Katrina included:²⁴

1. Shelter services
2. Food services
3. Medical services
4. Personal hygiene services
5. Mental health and spiritual support
6. Physical reconstruction services
7. Logistics management and services
8. Transportation management and services
9. Children's services
10. Case management services

The prevailing assumption is that FBOs and NGOs *expand* upon existing services (such as spiritual care) while *extending* to add a few emergency services such as providing shelter, food and water.²⁵ However, it is more often the case that spontaneous networks will *emerge*, producing organizations with advanced technical capabilities, swarms of volunteers, facilities, and innovative ideas to respond to needs.²⁶ For example, in response to Katrina, one church provided dialysis treatments for those in need of this essential medical treatment.²⁷ Moreover, FBOs often provided services not only for evacuees, but also for relief workers and volunteers.²⁸ “By hosting those who came into a community to rebuild and restore,” Hull (2006) explains, “FBOs and NGOs enabled communities to heal and return to a more normal condition.” Indeed, Patrick Dougherty, a former Red Cross employee and (at that time) the relief ministry leader at Calvary Chapel church in Burbank, California, says that in his work, feeding volunteers and official responders is as crucial as feeding those who have been directly affected by a disaster.

Faith-based organizations are effective for three broad reasons: first, their specific mission and strong motivation to be responsive to needs; second, their proximity to and familiarity with the communities they serve; third, their access, either directly or through networks, to unique resources and capabilities directly applicable to the types of services needed following a disaster.²⁹ In addition to these three reasons, congregations also are effective because they explicitly address issues of personal meaning and the common existential questions that most survivors will grapple with.³⁰

On the other hand, while congregations in the immediate vicinity of a disaster will most likely respond to the perceived needs of a community, this does not mean that they will do so as effectively as possible. Peter Gudaitis of NDIN describes the following:

[C]ongregations with no history of doing community service work during a disaster typically don't always do very well. They perceive themselves as doing well because they don't understand their work in the context of what's going on community-wide, and this is one of the broader challenges for nonprofits and faith-based organizations in general. They tend to have a focused perception of what is right, and it's not necessarily a best practice and it's not necessarily coordinated with the broader community. And that, unfortunately, can cause congregations to do things that are not in the best interests of the public when it comes to sustainable disaster recovery.

In 2011, FEMA proposed to include the broadest range of community actors in disaster preparation, response and recovery, framing this as the "Whole Community" approach to emergency management. This shift in thinking is intended to increase individual and household preparedness by targeting communities as a whole, and utilizing congregations and faith-based organizations, among other community organizations, as an ideal means to reach entire communities and to strengthen their ability to prepare and respond to disaster.³¹

The Whole Community approach is presented as a way for emergency managers and government officials to understand and assess the needs of local residents as well as the best ways in which to organize and strengthen their assets, capacities and interests.³² In theory, the approach is meant to engage the full capacity of local citizens, the private sector, nonprofit community organizations—including faith based organizations—and governmental agencies at all levels.³³ Whole Community principles include:³⁴

- Understanding and meeting the actual needs of the whole community
- Engaging and empowering all parts of the community
- Strengthening what works well in communities on a daily basis
- Understanding community complexity
- Recognizing community capabilities and needs
- Fostering relationships with community leaders
- Building and maintaining partnerships
- Empowering local action
- Leveraging and strengthening social infrastructure, networks, and assets

The Whole Community theory is encouraging and inspiring, but the next step must be to match the rhetoric with specific actions and to involve the whole community in this process. Thus, while the report briefly mentions the importance of including faith-based organizations in this approach, it does not present a conceptual or operational method of reaching out to congregations and other faith groups. A future report should examine solutions for including religious minorities in these efforts to bring entire communities into the emergency management planning process.

Assets of Congregations

U.S. congregations number in excess of 345,000 making them the most ubiquitous institutions in all neighborhoods across the United States. In the five-county greater Los Angeles area, for example, there are more than 12,000 congregations.³⁵ In many urban neighborhoods, there can be more congregations per square mile than liquor stores, gas stations, and banks combined. For example, the MacArthur Park neighborhood of Los Angeles registers 67 congregations in one square mile. Congregations range in size from small storefronts to large megachurches the size of small college campuses, with the overall average size of congregations in the U.S. being about 200 individual members.

In order to adequately understand the potential role that faith communities can play in the disaster response system, it is necessary to understand first that each faith community has a unique form of organizational and cultural life, and particular demographic dynamics. These unique forms provide a reservoir of resources that can be leveraged in emergencies, assuming they can be pre-identified, integrated into a risk communication system, trained, sustained, and then activated in appropriate ways. Congregations represent access to different language and cultural competencies, including the ability to reach different immigrant groups and generational groupings, from young to old. Congregations also include communication networks, whether phone trees or e-mail lists, within the communities where they are located, across the broader geographic region, and even across the nation and internationally. Not only do congregations have these competencies, they provide these services on a regular basis by serving as destinations for information and various social and community services. Finally, congregations often have relationships with media representatives and outlets, and many have proven to be adept at working with the ethnic, religious, and mainstream media in their different efforts.³⁶

Furthermore, local congregations and FBOs are often integrated into the community. This identification imbues congregations with a dedication to serve their communities in times of need. Juliet Choi, former senior director of partner services for the American Red Cross says, “Churches can often get deeper into a community faster than secular rescue teams. There’s always a sense of comfort when you see someone who looks similar to you.”³⁷ For example, in the Deep South, volunteers from the National Baptist Convention—one of the largest African-American Christian denominations in the country, with over five million members—are an essential link between victims of disaster and government disaster services.³⁸

Governmental policies and procedures often exacerbate this need for community partners with local knowledge. During Katrina, both the Red Cross and FEMA used rotating teams consisting largely of outside volunteers, and the longer the emergency endured, a lack of knowledge about the local area became a problem.³⁹ Familiarity with local areas and perceived legitimacy were keys to overcoming the distrust of severely traumatized individuals.⁴⁰ Traditional responders, however, were typically unacquainted with local conditions, facilities, and services. Moreover, knowledge gained on the ground was lost as new teams rotated into the area.⁴¹ In addition, according to many responders, the rules seemed to change with each changing shift, creating confusion and frustration, and increasing a sense of insecurity when reassurance was critical. Even under the worst circumstances, when many human service agencies are damaged and inoperable, and therefore unavailable as referral sources, knowledge of the local topography and knowledge about how to navigate the local terrain is a critical advantage.⁴²

In addition to being centers of these broader cultural, demographic and network resources, congregations and their members also include an exhaustive variety of human, material, and spatial resources. For example, while it may seem fairly obvious, congregations include many different sorts of individuals. These individuals represent many different competencies, from medical professionals to tradespeople, such as carpenters and plumbers, to caregivers whose life work is to provide for the daily needs of the physically or mentally chal-

lenged. Congregations also have specialized ministries that target unique issues, needs, or populations, which can be utilized as points of response in times of disasters, if they are adequately prepared beforehand. Congregations also maintain detailed membership lists that include addresses and contact information. This information, and the congregation's ability to communicate with its members, can be leveraged to increase the response from congregation members. Finally, congregations have many transportation competencies, represented not only in the many buses, vans and car pools that they organize to get their members to services, but also the public transportation routes on which their members live. Thus, not only do they often have the means to transport people around their communities, they also have an intimate knowledge of the infrastructure in their communities.

The physical space that congregations occupy represents another form of congregational resources that can be utilized during emergencies. Congregations have buildings that can serve a variety of functions in disaster response, from local command centers to shelters for people who may need medical care and/or are displaced from their homes. Similarly, parking lots provide open space for organizing resources, staging operations, or even to erect temporary housing for people. And, of course, congregations have kitchens that can be utilized to feed the people who may be temporarily housed there, for people in the neighborhood, and for disaster relief workers. Congregations also represent a potential pool of financial resources, not only as a source of donations, but as a trusted and trustworthy place through which funds might be raised for and/or distributed to the community.

Finally, congregations represent a significant and respected form of moral capital in times of crisis. Religious leaders are generally recognized as having the sort of moral authority that can be used to calm communities and provide a vision of hope when otherwise panic or unrest may be lurking, or to advocate for overlooked or ignored populations in need in the wake of an emergency or disaster. This is evidenced by the role that Rev. Cecil Murray played in the civil unrest that followed the verdict in the Rodney King trial in 1992. Rev. Murray was a regular presence in the news

media during those several days, and his efforts, along with other faith community leaders he had organized, served to calm many in the city during the violence and looting. His efforts following the unrest went a long way towards healing the breach in the social contract in the days and months following the events of 1992.⁴³ Further, this type of engagement with the community by religious leaders can help address issues related to "meaning making" and can serve as a buffer against long-term psychological consequences.

In order to mitigate, prepare, respond and recover from a disaster, those being served must have a level of trust in those communicating with them, providing relief for them, and directing them. As Eisenman, et al. (2007) argue, effective communication depends on whether the message recipient perceives the message source as trustworthy and believable.⁴⁴ Thus, Philbin and Urban argue that faith-based community leaders can play an important role in preparing for, responding to, and recovering from disasters, because they are trusted leaders in the community. Trust plays a significant role in individual responses to crises and is critical to facilitating appropriate responses and insuring the safety of citizens during catastrophic situations.⁴⁵

Silver and Wicke (2009) show that the power of local institutions, including FBOs, to mobilize, to calm, and to direct their own communities, may provide "a model and cause for reevaluation of the role of outside rescue agencies and current procedures during public health emergencies, disasters and extreme events." Primary proximate social institutions pre-date the crisis, share a vested interest in the community, understand important cultural elements of the area, and will remain with the affected population long after the crisis has passed.⁴⁶ Outside entities, including voluntary and care-giving organizations, on the other hand, are transient, unknown, and may be unable to appreciate the cultural intricacies of the community.⁴⁷ This proves most true among the elderly population, minority populations, and rural, close-knit, and spatially isolated zones.

Faith communities and their leaders carry the ability to garner trust, and in crisis situations, people often look for figures they can rely on for information, communicate with,

and follow. Further, faith community leaders often function in a “gatekeeper” capacity, particularly among more conservative groups and/or in rural areas. Philbin and Urban’s work suggests that vulnerable groups, with higher levels of distrust of authority figures, will turn to multiple sources for information, suggesting a multipronged approach to risk communication, preparation and recovery involving a variety of means for dissemination (print, electronic, broadcast, personal interaction) will be needed to insure that the information is consistent across sources. Religious leaders, because they are trusted, can serve an integral role in delivering critical information during times of crisis. When combined with the decline in public confidence in institutions such as the government and industry, Philbin and Urban recommend that public information officers (PIOs) consider more formally integrating risk communication principles and faith-based leaders into their strategic communication plans.

One model that takes this idea into account emerged from the aftermath of 9/11 and comes from the New York State Department of Health (NYSDOH).⁴⁸ In its efforts to better prepare for emergency situations, NYSDOH invested in free risk communication workshops to establish and enhance relationships among faith communities throughout the state.⁴⁹ Through these workshops, NYSDOH hoped to take advantage of fundamental attributes that facilitate the delivery of emergency information to significant portions of communities.⁵⁰ NYSDOH, with the Consortium for Risk and Crisis Communication, offered workshops with the following purposes: (1) Train faith community and health department representatives in risk communication practices and principles; (2) Offer an opportunity for the two groups to discuss ways to collaborate on public health emergency preparedness and response; and (3) Provide an opportunity to network together. This is but one model of how governmental bodies can consider leveraging the trust inherent in faith communities and their capacity to communicate.

Another tool that could be replicated and used to harness available resources are congregational assessment management databases, including the HOWCALM® system (House of Worship Communitywide Asset and Logistics Management). (Please see Appendix VI for an

assessment survey based on HOWCALM.⁵¹) Developed in 2006 by New York Disaster Interfaith Services (NYDIS) in New York City, the HOWCALM system is a secure, user-friendly, web-based management tool that identifies and inventories the location, judicatory affiliation, physical assets and programmatic resources—as well as risk communication data for over 7,000 New York City houses of worship, religious schools, and faith-based service providers which can potentially activate and deploy in case of disaster. Since 2006, participating congregations have partnered with NYDIS to assist faith communities and disaster impacted families throughout the city to better respond and deploy their assets during disasters. The HOWCALM system includes three types of users:

- 1. CONGREGATIONS:** HOWCALM empowers congregations to enhance their level of preparedness and access to risk communication. Being a user and connecting to NYDIS allows congregation leaders to connect with emergency managers, public health initiatives, and other faith communities and build relationships to promote the levels of understanding and cooperation needed for resilience and effective responses to all-hazards.
- 2. FAITH COMMUNITIES:** HOWCALM equips faith communities to enhance the level of preparedness for their houses of worship, schools, and service providers and conduct emergency planning for their community. Participation in HOWCALM also helps faith community and judicatory leaders connect with NYDIS, its partners, and their peers from other religious traditions and build relationships to promote the whole community understanding and cooperation needed for effective responses to all types of disaster.
- 3. EMERGENCY MANAGEMENT AGENCIES:** HOWCALM via NYDIS, equips emergency management and public health agencies with the information to communicate, coordinate, and cooperate, with NYC faith communities and houses of worship to accomplish their mission. By building those relationships, government can ensure that their resources and expertise are mobilized in ways that leverage the moral authority and cultural competency and religious literacy of local religious leaders.

Other Assets

SPEED OF RESPONSE.⁵² During Katrina, government and national voluntary agencies organizations did not reach many areas for some time due to flood waters, damaged infrastructure, and overwhelming demand. In contrast, local organizations were already on the scene or close by. The combination of local presence, independence from bureaucratic constraints, and smaller size enabled these organizations to act quickly, saving lives and property. Beyond the speed of their initial response, they are often among the last left in the recovery process following a disaster.

INDEPENDENCE.⁵³ Many organizations, particularly smaller local ones, can successfully operate without government support or direction. The combination of independence from government direction and small size enables organizations to be agile and immediately responsive to human need.

STANDING CAPABILITY.⁵⁴ Many organizations provide day-to-day care for those in need before any disaster strikes. They are already involved in community services of some type and are able to adapt to crisis conditions and increase their capacity to meet the increased demand. Social service case managers can transition into disaster case managers. Food banks for the homeless and needy are able to supply pop-up shelters with food. Counselors can address the needs of disaster victims.

SMALL SCALE.⁵⁵ Smaller organizations, particularly shelters, are often responsive to evacuees, volunteers, and relief workers. Despite an emphasis on large facilities and service providers in government planning, small-scale efforts have been proven to be highly successful. During Katrina, smaller shelters located or quickly established in houses of worship (of all sizes and denominations), in Boys and Girls Clubs, in recreation halls, and in schools run by local community volunteers were able to address various issues, including personal hygiene, quality feeding, mental health and spiritual care, and family needs, more effectively than many larger shelters. These shelters enabled evacuees to get back on their feet, become more self-sufficient earlier, and leave the shelter better equipped. Shelter operators noted that smaller facilities and the commu-

nity atmosphere they promoted contributed to psychological well-being.

SPECIALIZATION.⁵⁶ Many FBOs specialize in one or a few relief or recovery services. Specialization optimizes the contributions of organizations during a disaster. The major faith traditions (i.e., Buddhist, Christian, Jewish and Muslim) have chosen to specialize in certain aspects of disaster response and recovery, and there are different ways of categorizing these specializations. Hull (2006) notes specialization as a best practice in four functional areas: food, medical services, mental health and spiritual care, and physical reconstruction. The National VOAD (Voluntary Organizations Active in Disaster) lists six specializations: case management, donations management, emotional and spiritual care, long-term recovery, mass care, and housing. To successfully engage congregations and other FBOs in the disaster preparation and response process, they should be typed by specialization. Identifying the groups that are willing and capable of contributing is an important component of emergency planning, particularly with the new FEMA emphasis on “whole community.”

Hunt (2006) describes how specialization works and looks in action on the ground. After Hurricane Katrina, many FBOs took on tasks that tapped into their long-standing expertise. The Salvation Army focused on getting water and ice to a devastated area within twelve hours.⁵⁷ The Islamic Society of Central Florida opened its school as a shelter and feeding site, but also became a key financial contributor with money raised solely for charitable purposes.⁵⁸ “We can’t do everything, but we are able to contribute,” said Bassem Chaaban, the society’s outreach director. “We looked at the things we could do and did them.”⁵⁹ The Seventh-day Adventists used a similar process when they took on warehousing duties based on their more than decade-long experience of organizing and sorting through the overwhelming amount of donated clothes.⁶⁰ Specialization requires a level of coordination amongst groups that is often difficult to meet without advance training, regular communication, and umbrella organizations. For example, the head of the Seventh-day Adventist program started a nonprofit agency (Apopka Agency) to focus on coordinating distribution points and direct needs to groups in the network.⁶¹

PARTNERING. Partnerships between organizations to meet complementary needs prove to be highly effective. For example, an FBO serves as a shelter, while a secular community-based organization (CBO) prepares meals and delivers them to the shelter. Partnering was a best practice noted in four functional areas: food, logistics management and services, children's services, and case management.⁶²

For agencies looking to partner with and enhance the ability for FBOs to prepare, respond and provide support in recovery, the above assets are a reliable indicator of effectiveness. Thus, agencies should identify and establish relationships with FBOs that have strong programs in the community, large worship spaces, kitchens or parking lots, and/or leaders with involvement in community activities. Agencies could also contact and interface with ministerial alliances, clergy councils, and interfaith boards/associations. This research also points to the fact that size is not a reliable indicator of success during times of crisis. Indicators that display community involvement are more important measures of disaster response capacity and capability, including such basic activities as officiating at funerals, participation in local government meetings, and attendance in religious study programs. These types of activities are all important factors for agencies looking to work with FBOs.

Yet, while congregations certainly provide a wealth of capabilities and assets, there are certain caveats to their ability to function effectively during a crisis. NDIN's Peter Gudaitis says that the most frequent roles that congregations assume early in a crisis are offering hospitality (shelter, food, and clothing) or social services. Citing what happened in aftermath of Hurricane Katrina, Gudaitis states the following:

[C]ongregations just started looking at what people's unmet needs were and they didn't consider how much money they were wasting because people could get those things for free, or that they were available through government disaster entitlement programs. So we heard stories of congregations buying people plane tickets or putting people in hotels or paying their rent, and all of those things the government provides for free after a disaster.

Thus, even though these types of contributions seemed like the right thing to do, congregations wasted their own limited resources by providing services that the clients would have otherwise received through the federal government. The challenge then is to engage and educate congregations and FBOs about their proper and most effective roles without jeopardizing their ability to continue on as organizations after the disaster has passed.

SPIRITUAL CARE. Another significant asset of congregations is their unique ability to provide social and moral support in the wake of a disaster. While congregations and FBOs are widely recognized for providing spiritual care, there are many lessons to learn about how to better equip them to play this role effectively and in collaboration with mental health providers.

Disasters may impact an individual's religious and spiritual beliefs.⁶³ Individuals and communities also have a well-documented tendency to turn to faith and religious leaders after a disaster.⁶⁴ Even in an urban environment, such as New York City in the aftermath of 9/11, where many religions and cultures converge, affected persons still exhibit the desire to be comforted by religion. According to a national survey conducted after the 9/11 attacks, 90 percent of Americans turned to religion as a coping response to the trauma experienced.⁶⁵ Similarly, 59 percent of New Yorkers surveyed following 9/11 said they preferred to receive support from a clergy or religious counselor, compared with 45 percent who sought out a physician, and 40 percent who sought a mental health professional for emotional support.⁶⁶

Not only do affected populations turn to faith and religious leaders in times of crisis, spiritual care has been shown to have positive recovery aspects. Emerging research suggests that religious and spiritual responses, as well as clergy-mental health provider collaboration, may be beneficial in helping to buffer negative psychological reactions. Ai and colleagues (2005) surveyed 453 graduate and undergraduate students three months after the September 11, 2001 terrorist attacks.⁶⁷ They found that participants, who believed in diverse spiritual entities used various types of prayer for coping. Researchers found that spiritual support and positive attitudes mediated the effect of post-September 11.

Similarly, Lawson (2007) found that “unceasing communication with a Higher Power” assisted the respondents in gaining control over threatening events allowing them to exhibit courage and determination to cope with the dislocation of Katrina. Research with almost 600 Mississippi residents following Hurricane Katrina—primarily from Jewish and Christian backgrounds—found that positive religious and spiritual beliefs such as having a coherent religious coping strategies, religious support, and a meaning-making community, reduced the effects of resource loss—both material and relationship losses—and hurricane exposure (e.g., did they evacuate or not, personal injuries sustained, reported stress of hurricane experience) on post-traumatic stress disorder symptoms, depression, and alcohol use.⁶⁸ Similar findings have also been verified across numerous other disasters among people from diverse faith backgrounds, including the Oklahoma City bombing, and Midwest flood.⁶⁹ Several additional studies suggest that what was important (e.g., what mediated negative mental and physical health outcomes following resource loss) was not how religious or spiritual a person was, rather, how one utilized their religion or spirituality.

Recipients of spiritual care include:⁷⁰

- First responders and recovery workers
- Law enforcement mortuary professionals, pathologists, body identification workers, etc.
- Families of victims
- Affected persons and communities

Spiritual care points of contact include:⁷¹

- **DISASTER SCENE:** Trained chaplains offer quality appropriate spiritual care to both workers and families. Trained spiritual care workers can help control spontaneous volunteers who wish to offer inappropriate religious coercion.
- **MORTUARY:** Chaplains can help work with the religious needs of medical and forensic personnel and provide appropriate rituals and local clergy when requested by families.
- **ANTE-MORTEM VICTIM INFORMATION COLLECTION:** Spiritual Caregivers can help both family members and information gatherers deal with the strain of working with grieving family members.
- **FAMILY ASSISTANCE CENTER**
- **BURIAL/FINAL DISPOSITION:** Chaplains and local clergy can assist with culturally appropriate burial arrangements to the extent possible allowed by the circumstances of the disaster
- **FAITH COMMUNITY LIAISON:** Chaplains offer one means of connecting FM officials and personnel with the broader religious institutions of the affected community.

The role of spiritual care providers often includes:⁷²

- Securing basic needs
- Providing counseling⁷³
- Conducting needs assessments
- Monitoring the rescue and recovery environment
- Providing outreach and information
- Delivering technical assistance, consultation, and training
- Fostering resilience and recovery
- Conducting triage and referral
- Providing treatment
- Providing a sense of safety and calm
- Providing a sense of self and community efficacy and connectedness
- Providing a sense of hope.

Many organizations and collaborations between clergy and mental health professionals have sought to develop best practices and programs that would strengthen response and recovery in disaster-prone areas, specifically regarding spiritual care. This area is important enough for the National Voluntary Organizations Active in Disaster (NVOAD) to develop their “Spiritual Care Points of Consensus,” a

document that established basic standards for addressing the spiritual needs of those who are directly impacted by a disaster, as well as for relief workers.⁷⁴ The statement resulted from work by NVOAD personnel and representatives from more than twenty faith-based organizations, including Scientologists, Buddhists, Catholics, and other traditions.⁷⁵ The document sets out ten points that outline the fundamentals of ethical emotional and spiritual care when dealing with survivors of catastrophes, including warning against inappropriate proselytizing or evangelizing in disaster zones, and against discrimination based on “culture, gender, age, sexual orientation, spiritual/religious practices and disability.”⁷⁶

Barriers to Public Agencies and Faith Communities Working Together

Congregations and FBOs often experience barriers to working with government. These barriers may be due to the characteristics of a particular faith group, or due to the lack of religious literacy or other limitations of public agencies. At times, FBOs and public agencies exhibit suspicion regarding any formalized relationship with each other because of issues related to the separation of church and state. This may be the result of a two-way lack of contact between the groups or a mutual lack of knowledge. Potential partners could also be wary due to previous experience, or because of theological or political ideas. In some cases, congregations and FBOs are wary of creating relationships with public agencies because this would mean exposing themselves to increased scrutiny on various local and statewide zoning and access laws. More specifically to disaster work, however, the work of congregations and FBOs is often limited by different governmental shortcomings. These issues fall within the generally accepted role of government and government agencies following a disaster.⁷⁷ For example, Hull (2006) found that his interview subjects believed that the impact of FBOs and NGOs during a disaster would be heightened that if the government could address the following limitations and challenges.

PROBLEMS WITH ACCESS AND CREDENTIALING.⁷⁸

Faith-based organizations, particularly local ones, often have difficulty with physical access to disaster areas and associated activities. Without government-issued credentials identifying them as serving in some official capacity, they find themselves blocked from delivering resources and services in mass care settings. This is an issue for smaller FBOs that are not recognized at law enforcement and military checkpoints. In addition, spiritual care providers are often not allowed access to some shelters because of credentialing issues. While this rightly restricts access to appropriately credentialed personnel, this presents a primary limitation and challenge in three

functional areas for FBOs: mental health and spiritual support, logistics management and services, and transportation management and services.

INADEQUATE TRAINING AND EXPERIENCE.⁷⁹ The great geographic scale of destruction and the intensity of Hurricane Katrina, combined with the perception that government and organizations like the Red Cross could not take care of all of the resulting problems, prompted action by many local organizations that had never served in a disaster relief capacity. Despite their lack of experience, these FBOs became, among other things, shelter operators, builders, case managers, caregivers, and providers of shelter, food, and medicine. Although their effectiveness improved quickly, their lack of initial training and experience proved to be a challenge. Those organizations with prior training initially fared much better than those who had none. Training and experience are limitations and challenges in three functional areas: shelter, medical services, and physical reconstruction services that need to be addressed if public agencies expect greater and more skilled participation from congregations and FBOs in disasters and other emergencies.

UNANTICIPATED NEEDS FOR LONG-TERM ROUTINE SERVICES.⁸⁰ Government agencies and other responders did not anticipate the needs of evacuees following the initial disaster response, particularly in an event as large and sustained as Hurricane Katrina. For example, although FEMA now mandates transportation services for evacuees, at the time of Hurricane Katrina, transportation was not provided. Long-term routine needs are overlooked or are inadequately addressed in six functional areas: shelter, mental health and spiritual support, physical reconstruction of infrastructure and housing, transportation, waste management and sanitation, children's services, and case management of those who have been affected by the disaster.

LACK OF TRUST. Because congregations tap particular populations and language groups, and they each have their own historic relationship with public agencies, they may tend to avoid outreach by government agencies. Issues such as those noted above, e.g., revealing too much information about themselves and their buildings and programs, may work against efforts to get congregations into relationships

with city, county or state agencies. If trust underlies most of these relationships, then it may be unrealistic for government agencies to assume that they are regarded as a trusted entity when working with different faith groups. Researchers from CRCC have found that there is a significant amount of distrust on the part of religious groups, especially when asked specific questions about their buildings, programs and capabilities.⁸¹

CONFUSED BY GOVERNMENT AGENCIES. Beyond the trust factor, there are often more practical issues that keep congregations from approaching government entities. For example, Jamie Aten, co-director of the Humanitarian Disaster Institute at Wheaton College in Wheaton, Illinois, describes responses to interviews he conducted with churches in Mississippi after Hurricane Katrina:

Within a number of different churches that we surveyed, the attendees reported seeking out help from clergy and their faith community overall before seeking government help. One of the reasons that we hypothesize is that some were coming from lower socioeconomic status or maybe areas that were marginalized, and therefore it made it harder to get to government help and vice versa.

Peter Gudaitis suggests that it is often confusing for congregations and FBOs to work with government agencies:

When we're talking about [government and disaster response], we're talking about emergency managers, first responders, law enforcement, public health, we're talking about this gamut of government leaders, not just emergency managers or public health emergency officials. There's this huge swath of government agencies that you end up working with in a disaster. For instance, the Small Business Administration is who manages housing loans after a disaster. Then you have FEMA, HUD, the CDC, Health and Human Services. You have all these unknown federal agencies, and it's not just your local emergency managers, which I think is one of the challenges on the faith community side.

LACK OF RELIGIOUS LITERACY. Government agencies often lack adequate and accurate knowledge of faith community groups, how they operate, and how best to approach them. Gudaitis describes the following situation:

A lot of the people in government are religious, but in general, government agencies don't tend to have a lot of competency in working with faith communities that are not mainstream, mainline, and represent the majority of the population.... You have government leaders that understand politics, but they don't understand the people, their religious structures, their theology, their culture.

In addition to the general lack of understanding faith communities, what they believe, and how that may impact their willingness and ability to act in a disaster, are other, more practical issues related to what congregations and FBOs can actually do in disaster situations. Gudaitis, for example, says that government organizations typically lack the basic operational knowledge of the faith community such as whether they, by virtue of their internal organizational authority structures, can act without specific permission from key religious authorities. The government, in general, regards the faith community as a self-sustaining resource that can be tapped at will in a disaster. Thus, government agencies must gather and institutionalize in their own organizational structures basic competencies such as understanding religious groups, including their lines of authority and the types of resources that might be mobilized in a disaster.

Working With Faith Communities

Barriers to public agencies working with groups within the faith community are, in many ways, similar to the barriers that faith groups experience with public agencies. For example, there may be a general suspicion of faith groups and their motives, and an uncertainty about what their abilities to act in disaster situations. Further, as noted above, a lack of contact and/or knowledge of faith groups makes it easier to avoid working with them. Finally, public agencies and officials may have inaccurate assumptions about the capacity of congregations and FBOs. For example, officials may assume that a congregation's pastoral leadership can be approached in a fairly easy manner so as to access their resources. However, it is important to note that large numbers of congregational leaders are bi-vocational; their role is only one job that they maintain, and it may not actually pay them much, if any, salary. This bi-vocational role is a particularly prominent characteristic of congregational leaders in communities that are typically most at risk in a disaster. On a practical level, bi-vocational religious leaders find it difficult to attend important informational meetings and trainings related to disaster preparedness and response that are more often than not, held on weekdays during work hours. Peter Gudaitis observes, "over and over, emergency management, the Red Cross, even VOADs offer most ... conferences and meetings during the middle of the week during the middle of the work day."

PROSELYTIZING AND PREFERENTIAL TREATMENT.

One fear that contributes to the hesitancy to financially support faith-based groups involves both perceived, or actual, hidden religious agendas. The fear of proselytizing, as well as preferential service for fellow believers, runs deep in secular communities and organizations. For example, one denominational disaster relief website listed "Professions of Faith" and four other evangelism categories prior to reporting other direct services on its annual activity report.

2012 Activity Reported to Date⁸²

Professions of Faith	34
Gospel Presentations	346
Chaplaincy Contacts	753
Ministry Contacts	2,261
Other Decisions	10
Volunteer Days	3,348
Meals Prepared	42,729
Chainsaw Jobs	485
Mudout Jobs	1
Fire Cleanup/Debris Removal	141
Repair/Roofing Jobs	33
Showers	803
Laundry Loads	291
Children Cared For	203

This agency is a signatory of the National VOAD “Points of Consensus on Emotional and Spiritual Care,” which prohibits member organizations from such activity:

People impacted by disaster and trauma are vulnerable. There is an imbalance of power between disaster responders and those receiving care. To avoid exploiting that imbalance, spiritual care providers refrain from using their position, influence, knowledge or professional affiliation for unfair advantage or for personal, organizational or agency gain.

Disaster response will not be used to further a particular political or religious perspective or cause—response will be carried out according to the need of individuals, families and communities. The promise, delivery, or distribution of assistance will not be tied to the embracing or acceptance of a particular political or religious creed.⁸³

Thus, despite the prohibition by the National VOAD agreements, the agency openly includes religious conversions as one of their measures of success, suggesting efforts at proselytizing can even be a problem with organizations that have signed agreements to refrain from such activities.

At times, houses of worship are accused of providing their own members with preferential treatment. De Vita and Kramer (2008) noted one church-based group that attempted to serve its members first by creating a tracking system to identify members and prioritize their service. With regard to the same issue, a public agency that became a conduit for donations routed significant private donations to a local faith-based organization because the director believed that pastors were best suited to identify where services were needed.⁸⁴

Another organization alleged that no one was given religious services unless requested, but a staff member in the same organization reported praying with everyone receiving assistance.⁸⁵ Some fear that certain populations, such as the LGBTQ community, may not be assisted or may receive biased treatment. Some have highlighted how after Hurricane Katrina, homophobia blew in.⁸⁶ LGBTQ evacuees and their families faced discrimination at the hands of more conservative faith-based relief organizations based on their sexual orientation, gender identity, and/or HIV status.⁸⁷ “Tragedy does not discriminate and neither should relief agencies,” stated Kevin Cathcart, executive director of Lambda Legal, in a news release in 2005.⁸⁸

Unfortunately, some faith-based groups do combine proselytizing with relief work, resulting in ethical dilemmas that are rarely discussed in the literature.⁸⁹ Jessica Powers, a Red Cross volunteer from New York who managed the feeding operation in conjunction with the Southern Baptist group in New Orleans, recalls that a volunteer riding along with the Red Cross on a disaster mission in Louisiana was proselytizing victims.⁹⁰ “I had to say to him that the Red Cross is a humanitarian organization, and one of our positions is neutrality,” she said. Severson (2011) profiled a couple that views spreading the word about Jesus Christ as an essential reason that they repeatedly volunteer in disaster zones.⁹¹ In a disaster setting, people are more open—perhaps vulnerable is a better word—to such a message. “You have an opportunity to tell people that the Lord loves you,” the husband said. “When you hand someone food when they’re hungry, the door’s open.”⁹²

These practices are problematic for several reasons. Deciding needs or allocating aid based on potential of proselytizing is discriminatory, unjust, and a misuse of funds. While some argue that proselytizing (such as prayer) combined with relief and assistance improves spiritual wellbeing and overall benefit, it often has the opposite effect of creating doubt and mistrust among vulnerable groups.⁹³ The process of proselytizing begins by creating doubt or dissonance in existing beliefs or faiths.⁹⁴ During this phase, the spiritual wellbeing (and therefore the health) of the recipient population may decline.⁹⁵ Therefore, as Jayasinghe (2007) has shown, proselytizing work in the aftermath of a disaster could worsen wellbeing in an individual or of a community already undergoing immense hardships. In response to these kinds of experiences, in 2009, National VOAD adopted the “Emotional and Spiritual Care Points of Consensus” to guide for all FBOs involved in disaster preparation and relief efforts.⁹⁶

MISPLACED FAITH. If the determination to spread faith is one limitation of religion during a crisis, another is the determination of faith to stay the course. Media reports have profiled families and communities that refuse to evacuate, despite orders, based on a belief that a higher power will save them. In Texas, during Hurricane Ike, roughly 90,000 persons in three counties ignored calls to leave, citing faith and fate.⁹⁷ The choice to stay—always questionable and sometimes fatal—was an especially curious one to make so close to Galveston, site of a 1900 storm that killed at least 6,000 people, more than any other natural disaster in U.S. history.⁹⁸ Clarence Romas, a 55-year-old handyman, said he would ride out the storm in his downstairs apartment with friends.⁹⁹ Ignoring a “certain death” warning “puts a little fear in my heart, but what’s gonna happen is gonna happen,” he said.¹⁰⁰

Jamie Aten of Wheaton College gave an example of the potentially negative side of strong faith commitments within a religious community. Aten described a visit to one Mississippi faith community: “The religious leader got up and one of the final things he said was, ‘If you leave or you evacuate, it’s because you do not have enough faith in God.’” At the same time, Aten says that this particular community was very connected to the broader community and they had programs that could contribute to the disaster response process. Thus, deficits in one area should not exclude groups from other outreach efforts. Aten says that not all faith communities can be approached in the same way and should not be expected to respond in the same way. Aten describes the most fruitful approach:

Identify what it is they do well and leverage the skill sets that they already have. If you can bring multiple groups to the table and one is very strong in working with children and others with elderly, they’re going to be able to contribute differently. And if you can leverage that, capture that, by engaging them, like you’re saying, on other civic issues, when a disaster comes, you can begin filtering it through the mechanisms that are already in place...this also helps with sustainability of the intervention being carried out.

Types and Tiers of Faith Communities

Similar to the assumptions noted previously, most discussions of the potential role of the faith community to act in various public capacities assume that there is a singular entity made up of religious congregations, judicatory bodies and other FBOs. This assumption also takes as the normative model those faith organizations—whether congregations, judicatories or FBOs—that are able to act successfully in different ways that benefit the public good, despite the fact that there are relatively few of these groups compared to the larger landscape of the faith community. For example, there are approximately 345,000 religious congregations¹⁰¹ in the United States, over 23,000¹⁰² in California alone, but the number of congregations that have responded to disasters such as Katrina is quite small in comparison to entire population of religious congregations.

Further, there is tremendous variation in how congregations are organized, with as much as half of U.S. congregations being independent entities, while others are organized under the authority of a judicatory (denomination, association, or some other governing body). These can be as varied as formal bodies at the national level that also has regional authorities, or local or national networks of congregations, and even ministerial alliances and interfaith groups, which are all voluntary organizations. Thus, the faith-based world can be quite complicated to understand and to navigate due to numerous denominational structures and qualities. Each faith community has its own organizational structures and nomenclature. Furthermore, some non-hierarchical organizations lack a single comprehensive authority to interact with government. Based on his interaction with DHS and FEMA officials, Hull (2006) argues that the faith-based world, with all of its varieties and dimensions, is difficult for government personnel to fully understand. Some within DHS and FEMA may have personal knowledge of one aspect of the faith-based world given their own affiliation and practices, but the range of organizations is immense. The differences are not well understood by a faith community's own members, let alone those on the outside attempting to get a good understanding of how these organizations work.¹⁰³

This can lead to confusion about how an agency might interact with these groups, and also to a general lack of understanding of what religious groups believe and how they are perceived by the broader public and government officials. Matthew Ball, director of public affairs, North America West, for the Church of Jesus Christ of Latter-day Saints (LDS), says that much of his work is spent helping people realize that there is more to the church than missionary activity. He says,

There is such confusion about who we are and what we really believe, the way in which we can dispel misunderstanding and eliminate fear is to help people know who we are. When I meet with foreign diplomats that are here stationed in California, one of the things I like to do is take with me a written report that shows how much humanitarian aid and assistance has been given to their country over the last five years. It's oftentimes in the hundreds of thousands of dollars, and it itemizes detail work, from the delivering of wheelchairs to the digging of wells in foreign villages to the delivery and air drop shipment of hygiene kits, so many different things...when I take that report, it helps the diplomats understand that I am not there to proselytize and I'm not interested in proselytizing, I'm only there to help them to see the Mormon church as more than just a missionary effort.

The large number of congregations and faith-based organizations creates the challenge of including them all in risk communication efforts and determining which group(s) might be able to contribute in a significant way to disaster preparedness, response and/or recovery, and community resilience. There could be any number of ways to organize thinking about what segments of the faith community might be most capable of participating in the disaster response process. Thus, the authors of this report have developed a four-part typology, comprised of *tiers* of groups, each tier indicating a different level of capacity and willingness to be a part of the disaster response process. This typology provides a way for public agencies to think about how best to focus their attention when seeking out participants from the faith community in disasters. The result is a template through which public entities can categorize congregations and FBOs in terms of their potential contributions, and manage their

relationships with different types of organizations and congregations. This template can also help public entities identify the most fruitful FBOs to work, how to work with them, and how to assist different types of organizations as they show interest and ability to participate in the disaster process. Finally, the template can establish the groundwork for networking groups so that they can complement each other's strengths and weaknesses.¹⁰⁴

Four Tiers

The first tier of congregations and FBOs are what we call “have it all” organizations that are **Fully Capable** of inclusion in the disaster response, mitigation, and recovery process. These organizations have physical assets (including a kitchen, parking lot, and indoor space) and they also have active congregations and a pool of volunteers, organizational capacity, sufficient staff, and niche leadership capable of managing various types of programming. They already have a range of social programming, community programs in place, an ethic of civic engagement, and a supportive board and general operations capability. These organizations, while valuable in many ways, will still view disaster related activities as secondary or tertiary activities until a disaster occurs. Thus, relief groups should work to have structures in place at these congregations, which can then be activated when needed.

The second tier consists of congregations that want to “do something” in emergencies and disasters. We classify these as **Interested with Potential**. These congregations and organizations have an interest and passion to be involved, but may have limitations in space, resources, capability, and programming.

Congregations in the third tier tend to be **Internally Focused**. Their primary interest is “doing our own thing for own people.” These congregations and FBOs may have capacity, space, and resources, but they lack an active ethic of civic engagement. They seldom move beyond caring for their own congregation or a specific small community.

The fourth tier includes congregations that are either **Unprepared** (limited capability and little initial interest but potentially helpful congregations) or **Uninterested** in any sort of disaster preparation or response. Unprepared congregations may be storefronts, temporary, or small groups, but they have some value to disaster relief. These small congregations may serve as a place to access harder to reach communities and serve as a place to distribute important material and information. Uninterested congregations would be difficult, if not impossible, to mobilize in effective ways, but they can still be utilized to effect some level of individual preparedness among their members.

Using Imperial County as an example, the authors divided congregations into tiers. The following chart provides an overview of the county.

Imperial County

Total Population	174,528
Population Density	2499
Number of Congregations	123
Number of Adherents	67,372
Religious Adherents as Percent of Total Population	38.6
Unemployment Rate	13.9
Percent Male	51.9
Percent Female	48.1
Median Household Income	\$40,976
Percent Population Below Poverty	21.5
Percent Employed	53.4
Percent of Homeowners	58.1
Percent White	70.7
Percent Black or African American	12.5
Percent American Indian and Alaska Native	3.7
Percent Asian	8.5
Percent Native Hawaiian and Other Pacific Islander	2.8
Percent Other Races	9.5
Percent Hispanic or Latino	12.5

The map on page 28 demonstrates what this tier system would look like, using the congregations in Imperial County as an example. *Fully Capable* Congregations are identified by red dots.

Interested With Potential Congregations are identified with yellow dots. We placed congregations in this category if we found information indicating disaster related interest or programming but they do not have a website or other public information about ministries and facilities.

Internally Focused Congregations are identified with green dots, and were placed in this category if they have a website or if we were able to find information about them publically, such as the name of the pastor or a listing of ministries and programs, but with no indication of interest or involvement in any emergency or disaster efforts.

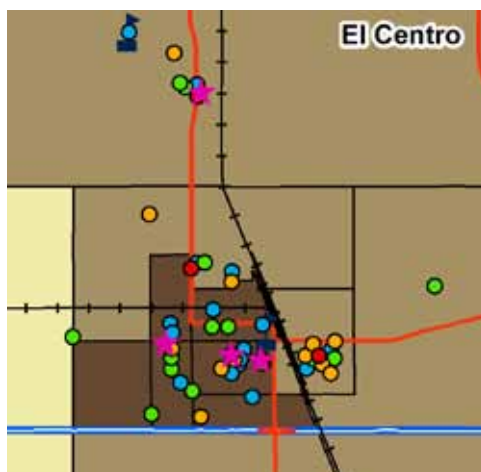
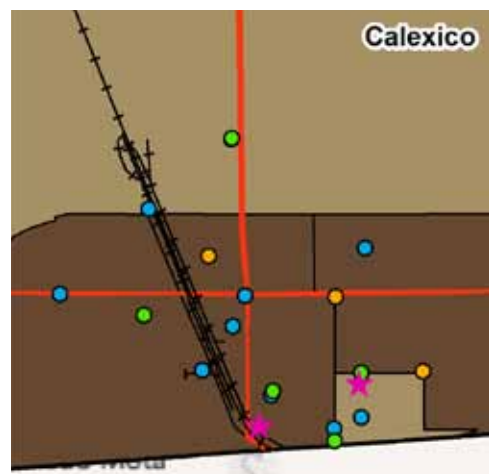
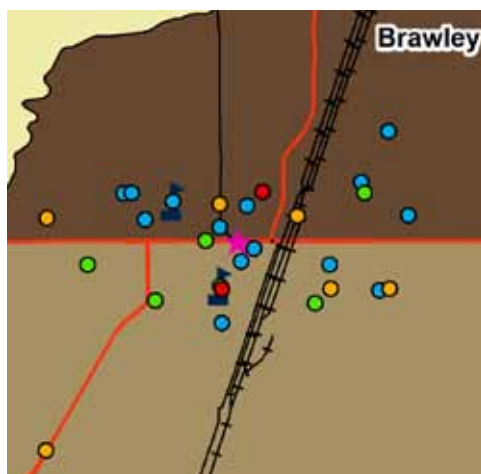
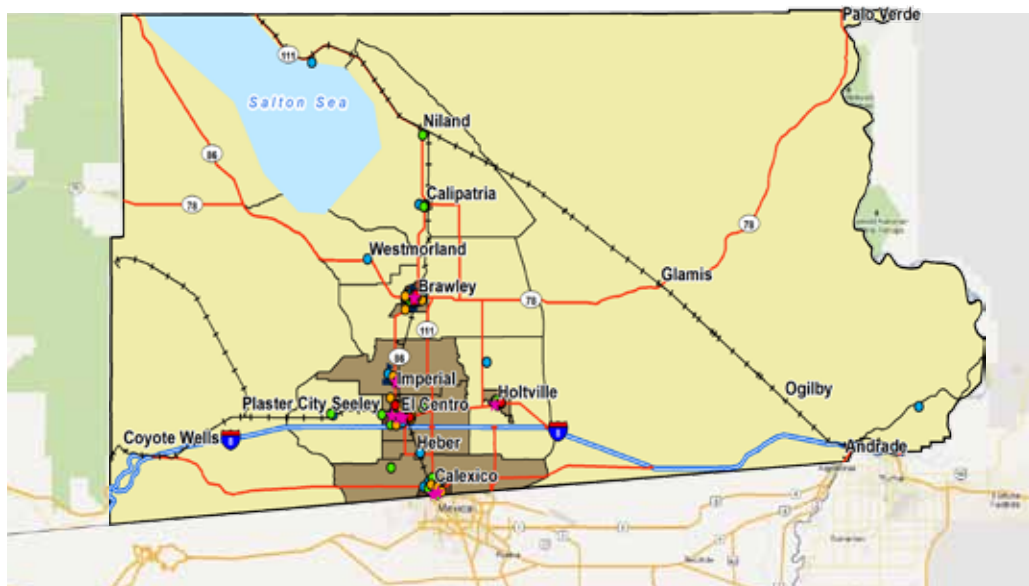
Unprepared Congregations and *Uninterested* Congregations are identified by blue dots. These two categories are difficult to disaggregate and include congregations that do not have a website or if we found no information about them publically, other than a listing on the internet or in the telephone book.

In each of these tiers, it is important to note that not only are there congregations of varying sizes and religious traditions, but also that they are representative of different social classes, racial/ethnic makeup, relative isolation of a group or community, and many other considerations. Given the range of theological, political, social and asset based differences between and among congregations, how should outreach to these congregations be organized? Should government agencies focus resources on the most equipped congregations or should they attempt to reach as many as possible? Focusing on each and every congregation, even focusing on only one or two of the tiers identified above, is the wrong approach. Rather, the best way to access and leverage the potential contribution of the faith community to the disaster response process is through representative or intermediary organizations that stand between congregations and public agencies, and serve to organize and manage the multitude of congregations and their pertinent information. In this regard, Peter Gudaitis argues that,

I don't think it's important to get everybody with deployable assets at the table, but I think it's important to get everybody at the table with a sense that they all have an equal voice within an effective partnership.... New York Disaster Interfaith Services is not a coalition of congregations. It's a coalition of judicatory bodies. So the congregations are represented by their judicatory bodies... ministerial associations and federations.

The point here is not to duplicate NYDIS for California, especially since denominational relationships to congregations are quite different in the Northeast compared to the Pacific region. Rather, it is to emphasize the value and importance of inclusive, competent and functional coordinative organizations whose sole purpose is to work with all faith traditions and their partners in developing their disaster mitigation, preparation, response and recovery roles. These types of agencies would sidestep issues of trust between public agencies and the faith community, and also reduce the number of entities that public agencies, such as Cal EMA, must interface with in a disaster or emergency.

Thus, agencies must value each tier and type of congregation differently and approach and partner with them in specific ways based on an understanding of their strengths and limitations. Yet the best organizational strategy for both the faith community and public agencies is not to have the 23,000 California congregations interfacing directly with government agencies. Rather, congregations should be classified first in terms of the four tiers described above, and then brought into existing intermediary faith-based or community organizations oriented toward sustainable disaster work in all phases of the disaster lifecycle—whether the Citizen Corps Council, local VOADs, national VOAD, or another group. These intermediaries can manage the information on resources, abilities and interest, and then serve as the points of contact for public agencies during a disaster. It is also important, when using a community-based or whole community approach, to assess the field in order to recognize the entities that are already working. Once players are identified, groups can be networked to avoid unnecessary duplication. Finally, given the wide range of congregations and FBOs, approaches to outreach should vary



LEGEND

Congregations

● Tier 1

● Tier 2

● Tier 3

● Tier 4

★ Non Profits

⚓ Religious Schools

—+—+— Railroad

— Highways

== Major Highways

Population Density
(per square mile)

1-120

121-3000

3001-8600

based on the tier in which particular groups can be categorized, and the geographic (and political) landscape of the territory, whether city, county, or state. Peter Gudaitis offers the following recommendation:

One of the things that we advocate through NDIN is that every community in the U.S., at least every state, and preferably every locality, either a county or a city, should have some sort of a “disaster interfaith” group. These coordinative groups could be an interfaith disaster council like San Diego, or a fully functional nonprofit disaster human service agency like New York Disaster Interfaith Services (NYDIS). Or it could be a group of volunteer long-term recovery committees like Florida has, called—Florida Interfaith Networking in a Disaster, which supports and trainings the efforts of every county-based Long-term Recovery Committee to have a faith-based caucus. But every community should have some FBO coalition that congregations connect with.

Brandy Welch, partner services manager for the American Red Cross in Los Angeles, says that the Red Cross recognizes the importance of understanding and working with faith groups, and has recently hired a faith-based coordinator for Los Angeles County, whose sole responsibility is to take over outreach activities to faith communities. NDIN’s Peter Gudaitis adds,

Most FBOs involved in National VOAD are trying, and I think in a lot of ways they offer some interesting tools. But at the end of the day, the disconnect is that National VOAD agencies are temporary partners establishing relief and recovery projects as long as their resources for any particular event last. They’re not long-term providers, and they don’t do long-term recovery—that get the process started. Local congregations and FBO/CBO do long-term recovery. So resiliency—that is, mitigation, education, and preparedness training—really needs to come from the ground up, not from the top down, because mitigation, education, and preparedness training at its root is about local resiliency, partnerships and building sustainable local recovery capacity.

Recommendations

Based on the foregoing, the authors recommend that Cal EMA consider the following points as it formulates a strategy to build competent sustainable relationships with and include faith communities of all “types” in the emergency management and public health emergency system(s).

1. Networks: Strengthen Existing and Enable Emergent

Congregations that have the potential to work within local disaster plans will be increasingly likely to do so if they are networked and equipped in advance of an event. To ensure that this happens, intermediary coordinating bodies sometimes called “disaster interfaiths” must be established in each county, or county cluster (in rural areas). The current faith-based emergency management landscape dictates the need for strong, well-organized, self-governed and sustainable intermediary organizations to act as a bridge between government offices, and judicatory bodies, FBOs, and congregations. Research strongly indicates that congregations that receive messages about individual and congregational preparedness will be more willing to participate in a formal emergency management or public health emergency structure. It is incumbent on Cal EMA to fund, and also to create funding opportunities, for intermediary organizations that can reach congregations. Currently, there are many people from different government agencies engaging faith-based organizations about many issues, including disaster preparedness. A more effective approach would be to establish an overarching body that can coordinate disaster preparation activities and include widest range of religious groups possible in its membership base. This body must maintain a level playing field for all faith communities, and not allow the large and economically advantaged faith communities to govern or dictate the process. Nor would any government body dictate the process but rather, help build and sustain the capacity of a structure that is inclusive of all faiths on equal basis.

In rural or low-population counties, existing ministerial and interfaith alliances might be tapped in order to fill this function. Minority faith groups, however, are less likely to participate in a process that is perceived to be managed by a dominant faith group or one that appears to support a particular political agenda or person. For example, perhaps the police chief is Mennonite, so the Mennonites will convene the disaster interfaith meetings. In large population centers, many freestanding non-sectarian organizations are already dedicated to these activities. Among these groups, however, what is their level of expertise in disaster response? How effective are they in convening a faith-based initiative that sets its own agenda and is not subject to the secular effort? A lack of sustainable funding in both instances hampers the ability of these organizations to be effective and sustainable partners. Therefore, multi-year state and local funding should be made available for each county’s disaster interfaith network.

Intermediary organizations should have several mandates:

1. Identify all congregations and FBOs in their jurisdiction
2. Build sustainable operational capacity and community resilience through regular communication, training, volunteer management, exercises/tabletops, etc.
3. Provide resources and information to congregations not in their membership to increase individual and organizational preparedness.
4. Increase their core membership of congregations in the network that are capable and willing to participate in preparedness or disaster human services
5. Provide organizational capacity building and networking opportunities for network members, the faith community, emergency managers and public health emergency leaders
6. Asset map the resources of those congregations and service providers
7. Have a risk communication plan that communicates directly with local religious leaders in times of crisis
8. Maintain a website and social media presence

9. Work with emergency managers to integrate the faith community's needs and capacities within local disaster plans and regional catastrophic planning
10. Activate their membership, in coordination with emergency managers during a disaster
11. Participate in long-term recovery efforts
12. Train government agencies in religious literacy and competency
13. Engage researchers and educational institutions in the endeavor as well as evaluation of the effectiveness of trainings, planning, and recovery initiatives.

One example of such an intermediary organization is the San Diego Interfaith Disaster Council (IDC). Incorporated in 2007, the IDC has approximately forty active representatives from the faith community, one part-time staff member, and several volunteers from member organizations.¹⁰⁵ The organization meets monthly and has several informational booklets available online. Their mission is to "increase the resiliency of the San Diego County community by establishing and maintaining a coordinated faith-based effort to prepare for and respond to disasters."¹⁰⁶ In the last few years, the IDC has completed 41 projects using 274 volunteers who contributed 2,220 volunteer hours.¹⁰⁷

The IDC was formalized during the Southern California wildfires of October 2007 when faith communities and disaster professionals realized that a coordinated faith-based effort could improve preparedness and mobilize faith community resources and provide practical assistance in times of disasters.¹⁰⁸ The regional leadership of the United Methodist Church and the Episcopal Diocese joined together to conduct recovery operations and to explore preparing congregations for future disasters.¹⁰⁹ The two denominations formed an ad hoc group: Recover San Diego.¹¹⁰ Initially, the two groups provided case management services, but the necessity to understand the pressing issues within communities inspired a gap analysis.¹¹¹ The results of the two month study showed a need for improved coordinating and communication with the County of San Diego and among faith groups.¹¹²

Over the next two years Recover San Diego expanded its membership and focus to include preparedness and disaster response in San Diego County.¹¹³ From the initial foundation of Recover San Diego, the San Diego Interfaith Disaster Council (IDC) was formed with Metro United Methodist Urban Ministry as the fiscal agent.¹¹⁴ The IDC has taken on the challenge of bringing together the diverse faith communities of San Diego with local government—an unprecedented move in that county. Recently, San Diego IDC has struggled with the loss of long-term recovery funding, as it is dependent on private foundation and corporate contributions to maintain its operations.¹¹⁵ Establishing a sustainable stream of funding could increase the IDC's capacity immeasurably.

The Emergency Network of Los Angeles (ENLA), the Los Angeles County VOAD (Voluntary Organizations Active in Disasters), represents another example of an existing intermediary body. ENLA is a coalition of nonprofit organizations, including secular and faith-based organizations, along with government and private-sector partners, with some disaster function.¹¹⁶ ENLA serves as the forum where organizations share knowledge and resources throughout the disaster cycle—preparedness, response, recovery and mitigation—to help survivors and their communities.¹¹⁷ Similar to San Diego IDC, ENLA has suffered from inadequate funding and has lacked stability overall. ENLA is an excellent example of an intermediary organization that would benefit from a reduction of barriers to funding from governmental sources. It may also be beneficial to consider using a sub-granting agency that can assist ENLA with capacity building. If ENLA were to be properly staffed and its capacity developed to handle public money, it could serve as a point of contact for emergency managers in Los Angeles County. ENLA could then increase its membership and tap congregations within its membership base to be deployed by emergency managers during a disaster. ENLA could also conduct congregation-based preparedness activities more broadly, extending beyond its members. ENLA would further be able to target congregations at the individual level.

In summary, the authors recommend the following actions:

- Increase the capacity in existing networks, and support the development of new networks in areas where they do not currently exist. This would include supporting and funding disaster interfaith organizations that can organize key FBOs and congregations in each county. Each county should have an operating disaster faith-based umbrella group that can work with congregations. Depending on the county, some will be operated completely by volunteers while others may need permanent staff and robust communications, program and training budgets.
- Use those regional networks to inventory and maintain databases on congregational capacity and assets, and develop skills-based training with their members.
- Enable an environment for emergent networks: create risk communication plans and strategies that help direct FBO and congregational involvement toward appropriate roles in disaster planning and programming.
- Create infrastructure to help extending networks: put out calls for potential support services needed during a disaster not currently being filled.
- Enhance long-term recovery engagement with congregations.
- Connect those networks to existing initiatives to build capacity, such as AmeriCorps, VISTA, Citizen Corps Councils, and Medical Reserve Corps.

2. Build Knowledge Within Public Agencies

It is often true that public agencies lack sufficient knowledge about faith communities and collaborating with them in an effective manner. Public agencies usually do not understand how faith communities are structured and what the broader faith community landscape looks like. In addition, they consider faith-based work as a set of activities, rather than as a distinct discipline. Often those activities are regarded with a checkbox mentality resulting in one-and-done events that lead to unrealistic outcomes and ineffective outreach.

If public agencies are expected to be responsible for faith-based engagement, whether disaster-focused or otherwise, they need a more formal training regimen focused on the faith-based landscape in their particular areas. Public agencies and their staff cannot be expected to operate effectively without formal training in religious literacy, on working with faith communities, and in understanding faith community demographics and cultural sensitivity issues. Without a baseline of “religious competency,” public agencies could waste resources and frustrate partners.

Initially, religious competency training programs and materials must be created and implemented. After this, a faith-based liaison—if one were to be identified—must go through a mandatory training, preferably in partnership with other groups, that would include a landscape analysis of the territory for which they are responsible. Curriculum development would be an important consideration when developing training courses. One suggestion is to create a manual on risk communication and faith-based engagement best practices, one that includes a primer on faith communities, their practices and engagement/mass care needs.

The creation of a manual for those working with faith communities in the context of disaster is important. Such a manual could serve as an overview of how to operate and how to work within such communities for those doing public-private engagement. A neutral, multi-faith third party that understands the issues and potential problems, and action-oriented resources should create the manual, rather than the groups themselves.

Faith communities could evaluate the manual, but academic and editorial control must come from an impartial institution in order for it to be trusted and reliable. After the creation of the manual, courses can be developed to deliver the information to staff.

Training materials should include a smart phone application based on the primer. This “app” would essentially serve as a religious competency field guide for emergency responders and public health emergency personnel that are engaging or attempting to serve the needs of faith communities. A smart phone app is a unique way of getting information quickly into the hands of someone who will be interfacing with faith communities. For example, if an ambulance were to drive up a mosque with a person in need of services inside, first responders may not know of the proper etiquette required when entering such a house of worship. Their lack of information may lead to confrontation that could hinder their ability to respond. If they were to have access to an app that could tell them the ten most important things to know when entering a mosque (for example, avoiding shoes on prayer surfaces, specifics of gender segregation, and physical contact), they would be able to assist the distressed person(s) more quickly.

Another important way to build knowledge about faith communities within public agencies is to harness the network of faith-based liaisons within each agency. One approach would be to develop a roundtable that includes faith-based liaisons from all government agencies. This roundtable could serve as a place where discussions can occur around faith-based geographies and outreach techniques. A professional interagency faith-based initiatives roundtable should be created by both geography and discipline. For example, emergency organizations working on disaster response should have a roundtable, those working specifically with faith-based actors should have a separate forum, and those involved in disaster work in Los Angeles should also have a forum. The frequency of these meetings would need to be determined, but interagency roundtables that are focused on knowledge-sharing, relationship building and identifying best practices would help in alleviating congregational stress caused by overwhelming information as well as fine tune outreach by public agencies.

Further, the report authors recommend that Cal EMA take the lead in establishing a statewide faith-based steering committee to provide strategic planning, communication, training and operational support for multi-jurisdictional emergency response. This steering committee would consist of the leadership of each county disaster interfaith and would function as an advisory panel that would assist in coordinating the county disaster interfaith organizations. Among other responsibilities, the steering committee would assist in communicating between Cal EMA and other state agencies and each county interfaith, reducing the costs related to communication and planning. The steering committee would also work on strategic planning for the disaster interfaiths, communicate about opportunities related to disaster training and response, such as disaster training drills. The state faith-based liaison officer would be advised by the steering committee, assisting them with planning and outreach to the county disaster interfaith organizations.

During an emergency, not every congregation or FBO will respond, thus a successful engagement strategy may not need to include every FBO or congregation in a particular area. Cal EMA, local emergency managers, and VOADS need to assess local emergency plans and set targets for potential faith-based engagement that will augment existing plans related to disaster human services capacities and gaps. Further, faith-based engagement must have specific goals. Public agencies need to identify and define and transparently share their goals for engagement. What specifically do public agencies hope to gain from working with the faith community: increased sheltering capacity, better preparation, other resources, or something else? What are the goals in each location in which they are involved? What is the target number of congregations or FBOs to be reached in each region and for each zip code? Are congregations viewed as a way to access and hard to reach populations? These types of questions are important to determine at the outset of any faith-community engagement plan, thus we recommend the development of a process to define goals for what the faith community could contribute, by county if possible. Such a process will aid public agencies in targeting their efforts so that faith liaisons can have measurable goals toward which they can tailor their work plans and efforts.

A related step in the process of identifying goals would be for public agencies to clearly articulate and define a specific set of activities for engagement with faith communities. It would also be beneficial to attach funding to these defined activities. If intermediary organizations could access funds that could then be passed on to congregations or FBOs who have met the defined requirements but do not have the capacity or capability to handle public money, then their ability to respond and prepare for a disaster would be improved.

In addition, Cal EMA should designate a faith-based liaison officer in each county, similar to the terrorism liaison that is required to be identified on each Cal EMA grant application. This individual would be responsible for engaging and coordinating with faith communities and the county-wide disaster faith-based intermediary organization. This person would also be the point of contact for the state level steering committee. The authors recommended that public agencies such as Cal EMA hire faith-based officers whose responsibilities are to coordinate with intermediary organizations. This officer would not be responsible for supporting and coordinating with individual congregations, rather their focus would be to convene the statewide steering committee and to support all county based intermediary organizations within a manageable territory. This position would be responsible to be a liaison to enhance communication and knowledge transfer between the statewide faith-based steering committee, intermediary organizations and Cal EMA. Such a position will enhance productivity, networking, and effectiveness, especially when these activities are combined with their participation in a faith-based liaison roundtable that includes all the local and county agencies that are pursuing faith-based outreach. If public agencies such as Cal EMA can coordinate with intermediary organizations as well as with all other governmental staff doing outreach to faith communities through monthly or bi-monthly roundtables, information sharing across departments and efficiency will be enhanced as a result.

In summary, the authors recommend that Cal EMA pursue the following actions.

- Develop an increased religious literacy.
- Develop a process to insure there are religious needs competency within its programs and mass care plans.
- Build faith based roundtables with both a statewide steering committee and one Cal EMA-based, fusion point of contact, that is within and across all state agencies that are conducting outreach to or have MOUs with faith-based organizations to share information and best practices, or provide direct services.
- Increase and institutionalize knowledge of and about the faith community (including congregations and the broader range of faith-based nonprofits).
- Develop a manual with religious literacy primer for how to work with FBOs.
- Create a smart phone app for first responders and others with quick tips on cultural competencies for different faith groups.
- Create an FBO engagement officer in each county tasked with bridging between local efforts, the county OEM and statewide agencies.
- Create an FBO steering committee to support the engagement officer and all local disaster interfaiths.
- Host regular meetings with the steering committee and the local disaster interfaiths to identify gaps and opportunities in current planning, response and recovery efforts by county where faith communities could play a role. Use those gaps/opportunities as road-maps for outreach and partnership.
- Bring together countywide FBO engagement officers within and across each of Cal EMA's three regions to share best practices and learning.
- Bring FBOs and senior judicatory and congregation leaders/volunteers together regionally and at the state level, on a regular basis to network, train and build sustainable capacity.
- Secure strategic and sustainable funding systems for these efforts (e.g. a percentage of annual HMGP, CNCS, CDC, and Citizen Corps grants) with limited or no impact on state revenue/budget.

3. Assisting and Partnering with Faith Groups

Often, congregations are under-resourced in terms of their leadership capacity and programmatic ability—especially pertaining to emergencies. While congregations generally have a wealth of social and cultural capital, they often lack the ability to steward and manage their resources in the most effective way. On a daily basis, congregations work to meet the unmet needs of their members and the local community, and manage to meet those needs with fewer resources than they need to fill them. Given this reality, congregations, much like most individuals, have a hard time engaging with the concept of a future disaster. Disaster is a far-off thought considering the individual human tragedies that exist before them on a regular basis. Thus, congregations need to be taught about their hazard vulnerabilities and the roles that exist for faith communities within the disaster life cycle. Religious leaders must recognize that this is a necessary part of their organizational mission and responsibility as religious and community leaders.

BUILDING STANDING CAPACITY AND RESILIENT CONGREGATIONS. The first and most important predictor for congregations and FBOs to do disaster life cycle work is to create a standing capacity and stronger and more resilient congregations and FBOs. Any programmatic endeavor that enables an organization to be stronger, and thus able to sustain stress and demands on its resources, will enhance its ability to prepare and respond to disaster. Moreover, engaging congregations and FBOs in their larger social world and helping them to develop programs and services, creates the necessary foundation that can be activated during a disaster. Congregations and FBOs that are socially engaged and participate in civic engagement activities, tend to view themselves as part of a larger geographic community, which helps to establish an organizational cultural and sense of vocation among members that can sustain the stresses that are caused by disasters and public health emergencies.

One initiative that could be the model for such inclusive involvement with congregations is the concept behind the Faithful Readiness conferences held by the Center for Faith-based and Neighborhood Partnerships at FEMA. Conferences should move beyond information sharing, to identifying, creating, and sustaining local faith based engagement using conferences as the beginning point for identifying potential participants and stakeholders. Creating stakeholder conferences or forums that engage congregations on their social based-programs, and then help them to pursue disaster readiness, can be an effective entre into congregational participation. Understanding the programs that congregations already have in place and then finding a space within such work to connect them to disaster preparedness and response may help congregations use the resources and current skill sets available to them in multiple ways. Rather than asking congregations, “How can you participate in a broader engagement in society during this disaster?” the question needs to be reframed in familiar language. For example, the questions could be rephrased to ask how they would continue to care for their members or keep their community programs going in the event of a disaster.

DISTRIBUTING INTER-RELIGIOUS DISASTER RELATED MATERIALS. Every congregation should receive materials with information about how to increase the individual preparedness of their members and how to create disaster plans for the organization. Unfortunately, a FEMA-approved faith-based curricula for congregations and FBOs does not exist. In addition, most existing material has been created by individual faith communities for their own congregations. Most non-religious curricula are designed for secular nonprofits, and are inadequate for congregations and FBOs.

FEMA curricula tend to be generically geared to nonprofits, lumping CBOs and FBOs together and expecting a one size fits all response. This approach is insufficient and demonstrates a disconnect when it comes to religious competence. While faith-based training materials and print resources specific to particular faith communities and disaster exist, they are primarily Christian and have not been adequately introduced into the public disaster sphere. In addition, appropriate translations of such material are difficult to find. Recently

FEMA has been exploring the co-branding of inter-religious resources in partnership with NDIN. For example, Episcopal Relief and Development partnered with New York Disaster Interfaiths Services to create the “Spiritual Care Curricula for Disaster Chaplains and Spiritual Care Workers.” The curricula trains and certifies faith-based volunteers in disaster spiritual care, clergy and religious leaders as disaster chaplains, and includes a module to train instructors. Another example of an interfaith curriculum is the “Community Arise” program created by Church World Service. This curriculum encompasses eight trainings for community-based and faith-based organizations. Unfortunately, the course struggles to attract the participation of non-Christian organizations.

It is clear that U.S. congregations, FBOs and religious leaders think of themselves as different, indeed separate, from the larger non-profit sector. While FBOs are nonprofits and community-based organizations, they tend to see themselves first as religious organizations and therefore function differently from other, non-religious organizations. Thus, they expect material that is tailored to their specific vocabulary and faith-based culture. Many congregations will not identify with material used for other community based organizations and nonprofits, and as such, it is important to craft material specifically for faith-based organizations, with a plural or inter-religious perspective.

REDUCING BUILDING CODE AND OTHER LEGAL BARRIERS. Barriers to congregational involvement also need to be addressed. Ordinances and zoning restrictions are examples of these barriers. Local congregations can find themselves in violation of local building and safety codes, and the costs of complying with local code ordinances are prohibitive. The ability of congregations to be active in a disaster is sometimes predicated on their ability to have thriving social ministries before the disaster, yet many of them cannot adequately develop such programs because of code restrictions related to costly facility upgrades. For example, researchers interacted with a church that hoped to remodel a kitchen and expand its feeding program capacity. The church planned to spend \$100,000, but code requirements for unrelated upgrades in other parts of the building would have resulted in a total cost

of \$2 million. As a result, the church decided against the upgrade, which in turn, has limited its capacity to the provision of canteening services in a disaster.

Following a 2007 tornado in New York City’s boroughs of Brooklyn and Queens, Mennonite Disaster Services was unable to provide free roof tarping and repairs to low-income families because the city building code required that only licensed NYC contractors who completed an engineering study of each structure could perform these tasks. Needless to say, many families did not have the insurance or funding to meet that standard and the good will and free labor of a long-standing nationally recognized expert in home repair was thwarted.

These are some of the reasons why faith communities are wary of sharing information about their assets, including their physical plants. Public agencies must be aware of such barriers to involvement so that they can change their target demographic, adjust their expectations of congregational involvement, or focus outreach to the largest and most well-funded congregations. Otherwise, public agencies will need to find some way to ease the burdens on congregations of creating and maintaining their social ministries at a capacity or skill level that can be mobilized in a disaster. In the end, the fact that a congregation has a good kitchen means that they can be much more easily incorporated into a local disaster response plan.

LINKING CONGREGATIONS TO OTHER COMMUNITY DISASTER INFRASTRUCTURE. Another innovative way to involve congregations in disaster planning is to create formal coordination and outreach mechanisms between congregations and critical infrastructure such as hospital and schools. Creating such connections within neighborhoods, congregations and local FBOs can work to fill holes needed during a disaster in their immediate vicinity, and also benefit from relationships that have been created with other organizations outside of the region. Hospitals and schools are, in general, trusted institutions, and religious leaders understand their role when it comes to illness and education. Caring for the sick and providing educational opportunities for their young are both traditional functions across faith traditions, and thus represent trusted public institutions.

In this model, hospitals and schools could partner with congregations and FBOs to share space and planning for the potential use of houses of worship and their facilities in times of disaster or for public health emergencies. For example, congregational buildings could be used for setting up an overflow clinic staffed by local hospital personnel, or, if a hospital is damaged and cannot be used, local congregations could be utilized as an alternate location for meeting medical needs or disaster mortuaries.

Creating these kinds of neighborhood-by-neighborhood connections would cover a large portion of the population in dense geographies like Los Angeles or San Francisco. That is, if there are existing neighborhood-based planning efforts that include existing institutions mandated to have a disaster plan, nearby congregations or FBOs could be an important asset in that plan. While it would take much time and effort to build trust, and then form and sustain those relationships, it is less so as compared to creating a stand-alone faith-based engagement program.

CONGREGATIONS AS LIAISONS TO SPECIAL NEEDS AND AT-RISK POPULATIONS. Another area where congregations and FBOs excel is in identifying and accessing vulnerable, special needs or other at-risk, low visibility populations. In California, like many states, there are language access issues and immigration issues. Some groups are suspicious of government engagement, especially minority religious communities and their institutions, as well as ethnic, racial and refugee enclaves. One way to reach these populations is to develop partnerships with religious and ethnic minorities, like Buddhists, Hindus, Jains, Native Americans, Sikhs or Hmong and Somali refugees. Congregational engagement could be established by outreach by language groups, to groups such as Salvadoran or Guatemalan churches, Gurdwaras, or Vietnamese Cao Dai. This engagement with underrepresented communities must be done with cultural and religious competency and sensitivity, which often requires significant training and capacity building as well as the involvement of intermediary organizations.

EDUCATING FAITH COMMUNITIES AND THEIR CONGREGATIONS ABOUT EXISTING PROGRAMS. Public agencies have many strong and successful programs that would benefit from more exposure to faith communities. Many of the programs that exist are unknown by the very populations and communities that could use them. Cal EMA, FEMA and other public agencies should expend the resources necessary to educate and inform the public of existing programs that could be of benefit to them, with the goal to build sustained engagement relationships. Educating congregations about existing programs in and after disasters, builds resiliency and benefits both the recipients of such programs (with congregations as the crucial channel of information). This would also keep congregations from unnecessarily duplicating existing programs and allow them to put their resources into other areas of need. Further, it is important to point out that online training and traditional English-only curricula are not adequate educational sourcing for reaching out to different faith communities. For example, many faith groups serve immigrant communities with their leaders being both foreign born and trained, suggesting that significant communication and literacy barriers exist at both the leadership and membership levels. Further, a significant number of religious leaders and congregations do not have Internet connections, may not use e-mail or computers, and may not be Internet savvy.

In addition to existing programs, groups that are expected to have a role during a disaster require funding mechanisms to assist in their building and expending additional capacity without overly taxing their existing resources. There could be creative ways to do this, for example making regular training, course delivery, and technology tools available at the state or county disaster interfaith level. Or, there could be a federal, state or local matching program for volunteer activity or donations centered in particular congregations. This funding could be a standing percentage of annual funding for existing programs, for example the FEMA HMGP (Hazard Mitigation Grant Program), so as not to require new budget lines or tap state coffers. Also, if a congregation raised a certain amount of money for disaster related program, there could be a federal or state or local match to the amount raised by the congregation for themselves or for their local disaster interfaith. In short, there must be creative ways that

disaster interfaith networks can support congregations by being a conduit for funding or other resources without being overly reliant on public funds or tapping their already strained resources in order for them to fill the needs that emerge in a disaster.

CAPITALIZE ON KEY OPPORTUNITIES TO EDUCATE.

Finally, capitalizing on pivotal moments is a key to successful engagement. Cal EMA should consider mailer campaigns that would be timed specifically to a recent or upcoming preparedness event that makes people more aware of disasters. For example, the population of an area affected by a blackout, has firsthand experience about how unprepared they are to live without electricity. This presents a window of opportunity for agencies to inform the population about disaster preparation. Informational mailers, targeted by languages spoken, could then be disseminated through the membership of each congregation and their community and religious networks. Such cognitive windows are important in creating connections and enhancing action. Other approaches for such engagement include creating shopping lists for disaster preparation kits, that could also be distributed through congregations and concomitantly creating programs with supermarkets so that they could create displays organized around the preparedness lists. The larger point is that congregations should be considered as informational depots that can assist in getting disaster preparedness information distributed across a wide swath of the population.

RISK COMMUNICATION. Researchers have found that disasters often devastate key community infrastructures leading to obstructions in communication.¹¹⁸ Communication is vital to successful disaster preparedness and response, yet communication prior to, during, and after times of disaster is extremely difficult.¹¹⁹ The inability to communicate readily creates major challenges to locating staff, congregants, volunteers, and partners.¹²⁰ Religious leaders frequently report that that one of biggest obstacles they have encountered before and after a storm is the break in social networks (e.g., not knowing how to get into contact with congregation members) that emerged from lack of communication capabilities.¹²¹

Disaster communication may be enhanced through novel uses of new and existing technology resources.¹²² Many FBOs have developed creative ways to use the Internet, including their own web sites, e-mail networks, and official government sites, to generate large responses from social and professional networks and the general public, and to match organizational needs with volunteer skills and interest.¹²³ Along these lines, Aten and Topping (2010) have introduced an online social networking disaster preparedness tool that psychologists can help faith communities use to assist in developing preparedness and response plans. They hope this tool can be used to strengthen social networks within and between faith communities in disaster circumstances through improved information sharing and gathering, communication, and support. This tool may be used to allow psychologists to facilitate and assist clergy feeling stretched by responsibilities, defusing responsibility and ensuring that greater input and more diverse perspectives will be shared and incorporated in response and recovery efforts directed at spiritual care.

In summary, the authors recommend that Cal EMA:

- Translate existing materials for both language and cultural/institutional/religious competency and mandate that all materials generated at the community level, with state or federal monies, be measured for religious competence
- Work with religious bodies (such as denominational, ministerial alliances, interfaith groups, and clergy councils) to distribute information to all congregations
- Engage congregations and FBOs in preparing their own continuity of “ministry” plans to activate their self-interest
- Distribute pre-packed materials for congregational newsletters/communications
- Reduce barriers to developing standing capacity- local ordinances, building codes
- Encourage faith based organization engagement in all community issues to develop trust, social capital and local knowledge needed for disaster work
- Target hazard specific outreach after disasters in particular areas for both long-term recovery and also for future preparedness

- Offer faith-based specific training and workshops to build capacity specifically for FBOs: offer them on nights and weekends to ensure that congregations with limited professional paid staff can participate and ensure that organizations can join a local disaster interfaith network after these events. Further, using an interfaith “holy day” calendar to select event dates will insure a larger cross section of attendees.
- Use congregations via judicatories as a partner in enhancing individual preparedness. It is vital to respect religious protocols and authority when approaching their congregations.
- Encourage faith-based participation in neighborhood planning efforts (among schools, hospitals and law enforcement/ first responders)
- Conduct outreach to religious minorities to reach hard to reach populations
- Develop disaster preparedness and training curricula across all faith groups
- Develop disaster interfaiths that are intentionally inclusive, self-governing and sustainable
- Develop formal faith-based risk communication capacity in every county
- Equip disaster interfaiths to asset map all congregations and FBOs and use that data to increase the capacity of disaster interfaith, and religious judicatories and teach them how to use the data to enhance the planning and response capacity of emergency managers without compromising confidential data.

Conclusion

Faith-based organizations represent an important ally for public agencies as they seek to strengthen and enhance disaster preparedness and response in California. Because of their diversity and ubiquity, faith-based organizations serve as bedrock institutions of many neighborhoods, especially in low-income and predominantly immigrant communities. Moreover, they are often trusted sources of information, counseling, and social services of all kinds. Many faith-based organizations have the capacity to respond to disasters and have physical resources that can be utilized to serve in times of need. Other faith-based organizations must be encouraged to expand their vision to include the world beyond their limited definition of community.

For public agencies, faith-based organizations represent a challenge. Not only are they numerous, but they often have cultural, linguistic, and religious barriers that must be overcome. Intermediary organizations could play a significant role in overcoming barriers by assisting both agencies and FBOs and providing the appropriate toolkits to enhance understanding. The authors of this report contend that strengthening networks through intermediaries, building knowledge in public agencies and FBOs, and facilitating the ability of FBOs to serve during and after disasters will benefit the people of California and enhance the ability of communities to prepare for and recover from disasters.

Footnotes

- 1 Lawson, Erma J. (2007) "Wading in the Waters: Spirituality and Older Black Katrina Survivors," *Journal of Health Care for the Poor and Underserved*, 18.2: 341-354. Select Bipartisan Committee to Investigate the Preparation for and Response to Hurricane Katrina. Testimony of Major General Harold A. Cross, the Adjutant General of Mississippi. In: Select Bipartisan Committee to Investigate the Preparation for and Response to Hurricane Katrina. Hearing-Hurricane Katrina: preparedness and response by the Department of Defense, the Coast Guard, and the National Guard of Louisiana, Mississippi, and Alabama. Washington, DC: 109th Congress, Select Bipartisan Committee, 2005 Oct 27. U.S. Senate Subcommittee on Bioterrorism and Public Health Preparedness (SBPHP). Hearing on Hurricane Katrina: public health and emergency preparedness. Washington, D.C.: 109th Congress, SBPHP, 2006 Feb 9. Horner K. "Evacuee survey gauges storm's mental toll." *Dallas Morning News*. 2006 March 10:A1, A5.
- 2 Ibid
- 3 Lawson (2007),
- 4-6 Ibid
- 7 Hull, 2006
- 8 Evans, Kromm, & Sturgis, 2008. Jervis, 2008
- 9 Szabo, 2007
- 10 Hull, Pete (2006) "Heralding Unheard Voices: The Role of Faith-Based Organization and Nongovernmental Organizations during Disaster (final report)," Homeland Security Institute, Prepared for the Department of Homeland Security Science and Technology Directorate.
- 11-15 Ibid
- 16 Worden, 2006
- 17 Ibid
- 18 Table found in Szabo, 2007
- 19 Data from: http://unitedsikh.org/Project_Accounts/US_Disaster_Response.pdf
- 20 ICNA Relief USA, After Action Summary Report
- 21 National Disaster Interfaith Network, Tip Sheet 1
- 22 Silver and Wicke, 2009
- 23 Hull, 2006
- 24-28 Ibid
- 29 Hull, 2006
- 30 From Jamie Aten, Humanitarian Disaster Institute, Wheaton College. Personal correspondence.
- 31 Aniskoff, Paulette. Kaufman, David. Lumpkins, Donald M. (2011) "A Whole Community Approach to Emergency Management: Principles, Concepts and Pathways for Action," Federal Emergency Management Agency
- 32-34 Ibid

35 See Appendix 1 for counts and categorizations of congregations in four areas of California: Los Angeles, Oakland, Irvine, and Imperial County.

36 For example Rev. Cecil Murray's role during the 1992 L.A. riots, see "Forging a New Moral and Political Agenda: The Civic Role of Religion in Los Angeles, 1992-2010." Center for Religion and Civic Culture, University of Southern California.

37 Severson, 2011

38 Ibid

39 De Vita and Kramer, 2008

40-42 Ibid

43 See "Politics of the Spirit: Religion and Multi-Ethnicity in Los Angeles," (1994); and "Forging a New Moral and Political Agenda" (2010), USC Center for Religion and Civic Culture, for descriptions of Murray's many and varied community organized activities.

44 Covello, 1992

45 Philbin and Urban. Leavitt, 2003. Blanchard et al., 2005. O'Toole, Mair, & Inglesby, 2002.

46-50 Ibid

51 In partnership with Peter Gudaitis and NY-DIS, the authors have adapted the instrument to include measures that fit congregations into a four-tier system. See page 59 for a description of this system.

52 Hull, 2006

53-56 Ibid

57 Hunt, 2006

58-62 Ibid

63 Aten, Moore et al., 2008

64 Massey and Sutton, 2007. Chandler, McMillion, Stuart.

65 Schuster et al., 2001

66 Supra Note 59

67 Ai, et al

68 Aten, Graham et al.

69 Ibid

70 From Lockwood and Miller

71 Ibid

72 Philbin and Urban

73 "Communities of faith often found themselves in a position of offering counseling—both formally and informally—to displaced residents. For example, Catholic Charities Archdiocese of New Orleans reported that they offered crisis intervention and counseling to 864,547 people in a 2 ½ year period following Katrina. Similarly, Cain and Barthelemy (2008) reported that 40 percent of the churches in their study provided counseling to victims of the storm." Chandler, McMillion, Stuart.

74 Ibid

75 Abbamonte, 2009

76 Ibid

77 Hull, 2006

78 From Hull, 2006

79-80 Ibid

81 See "Opening the Gates: Congregations Confronting Gang Violence," University of Southern California, Center for Religion and Civic Culture, 2012.

82 Found on: <http://www.namb.net/dr/> Date Accessed: May 4, 2012

83 Available at http://www.nvoad.org/index.php?option=com_wrapper&view=wrapper&Itemid=41; accessed 5/4/2012.

84 De Vita and Kramer, 2008

85 Ibid

86 Monroe, 2010

87 Monroe, 2010

88 Ibid

89 Jayasinghe, 2007

90 Severson, 2011

91-95 Ibid

96 This statement reads: "Respect is foundational to disaster spiritual care. Spiritual care providers demonstrate respect for diverse cultural and religious values by recognizing the right of each faith group and individual to hold to their existing values and traditions. Spiritual care providers: 1) refrain from manipulation, disrespect or exploitation of those impacted by disaster and trauma, 2) respect the freedom from unwanted gifts of religious literature or symbols, evangelistic and sermonizing speech, and/or forced acceptance of specific moral values and traditions. 3) respect diversity and differences, including but not limited to culture, gender, age, sexual orientation, spiritual/religious practices and disability.

97 Breed, 2008

98-100 Ibid

101 <http://www.thearda.com/rcms2010/>; accessed 5/4/2012.

102 <http://www.thearda.com/rcms2010/>; accessed 5/4/2012.

103 Hull, 2006

104 For an application of this model, see Appendix 1, Four Geographic Areas. We have applied it fully to the database of congregations and FBOs in Imperial County.

105 From: <http://bettergivingsd.guidestar.org/NonprofitProfile.aspx?OrgId=1052151>; see also <http://www.sdinterfaithdisastercouncil.com/> and <http://www.facebook.com/pages/Interfaith-Disaster-Council-San-Diego/117181605037576?sk=info>. The IDC also works with other organizations such as the San Diego Office of Emergency Services and the Red Cross.

106-114 Ibid

115 <http://bettergivingsd.guidestar.org/NonprofitProfile.aspx?OrgId=1052151>

116 From: <http://enla.org/>

117 Ibid

118 Aten, Leavell et al.

119 Ibid

120 De Vita and Kramer, 2008

121 Aten and Topping, 2010

122-123 Ibid

APPENDIX I:

Four Geographic Areas

The approach to reaching out to faith-based groups is dependent not only on the type and tier of the congregation, but also, where they are located. Geographic location— whether rural, urban, suburban, spatially isolated, population dense, economically disadvantaged, or otherwise—is an important factor when deciding how to construct outreach. In this pilot project we looked at four geographic areas, representing a major city, a secondary city, a suburb, and a rural area. These areas are Los Angeles, Oakland, Irvine, and Imperial County.

Congregational Data Sets: Methodology

The area data sets were created in order to:

1. Serve as a broad listing of congregations and faith-based organizations, networks, alliances and umbrella groups in each of the four geographic areas.
2. To provide information about each of these groups to understand their potential role in disaster mitigation and response.

The first step to creating these data sets was to conceptualize the kind of information that would be useful to public agencies seeking to partner, train or enable response from these organizations. Each type or “tier” of organizations, should be valued in different ways, approached and partnered with in asset-specific ways, and approached based on an understanding of their strengths and weaknesses. Rather than simply create a list of names and addresses of congregations and related faith-based organizations, these data sets also contain information such as the name of the pastor, programs run by the organization, space available, and further, the leader’s media profile and the organization’s affiliation and public media presence. The goal was to create a data set that would aid in the categorization of organizations and contribute to the creation of a database of FBOs and congregations available to public agencies seeking to partner and/or train such groups in disaster response and mitigation.

The second step was to gather information on congregations and FBOs in each area and capture as much information on each one located as possible. This search was primarily conducted through public sources. Prior lists created by the CRCC were also used to inform the data. CRCC also used several public sites, primarily as a starting point, including:

- <http://california.hometownlocator.com/>
- <http://www.city-data.com/>
- www.acsi.org
- www.cccu.org
- http://hrr.hartsem.edu/cgi-bin/mega/db.pl?db=default&uid=default&view_records=1&ID=*%sb=4&State=CA
- <http://nccsdataweb.urban.org/PubApps/geoShowOrgs.php?id=Co6025&code=Co6025&v=cong>
- <http://21tnt.com/roll/california.shtml>

Once these sites were exhausted, research assistants filled gaps using Google maps as well as various online searches. We created a comprehensive, but not exhaustive, listing of all FBOs and congregations in Imperial County, Los Angeles, Oakland and Irvine.

Imperial County¹

Imperial County is located in the Imperial Valley, in the far south-east of the U.S. state of California, bordering both Arizona and Mexico. It is part of the El Centro Metropolitan Area, which encompasses all of Imperial County. As of 2010, the population was 174,528. The county seat is the city of El Centro. Established in 1907, it was the last county to be established in California. Imperial County is also part of the Southern California border region, also referred to as San Diego-Imperial, the smallest but most economically diverse region in the state. Imperial County is a mixture of rural and suburban. The racial makeup of Imperial County was 102,553 (58.8%) White, 5,773 (3.3%) African American, 3,059 (1.8%) Native American, 2,843 (1.6%) Asian, 165 (0.1%) Pacific Islander, 52,413 (30.0%) from other races, and 7,722 (4.4%) from two or more races. Hispanic or Latino of any race is 140,271 persons (80.4%).²

Disaster History

In this region, the geology is dominated by the transition of the tectonic plate boundary from rift to fault. The southernmost strands of the San Andreas Fault connect the northernmost extensions of the East Pacific Rise. Consequently, the region is subject to earthquakes, and the crust is being stretched, resulting in a sinking of the terrain over time. Imperial County-area historical earthquake activity is above California state average. It is 2,508 percent greater than the overall U.S. average.³ The Valley has been plagued by quakes and damaged by aftershocks since before

reporting earthquakes became possible in 1933 and going back to the 1800s, according to the Southern California Earthquake Data-Center's historic maps. Though the area has experienced thousands of quakes, some had more of an impact, destroying buildings, causing millions in damage and even causing death.

■ 1852 VOLCANO LAKE EARTHQUAKE

On about noon of Nov. 29, 1852, a magnitude 6.5 earthquake hit about 30 miles southwest of Yuma. Cracks were formed in the clay desert near the Colorado River and the quake caused mud volcanoes and geysers to become active southwest of Fort Yuma. Shaking was felt as far away as Guaymas, in the state of Sonora, Mexico.

■ 1892 LAGUNA SALADA EARTHQUAKE

At 11:20 p.m. on Feb. 23, 1892, a 7.0-magnitude quake shook the area, starting about 13 miles southwest of Mexicali. The remote location in an essentially uninhabited area of Baja California probably kept damage low, but also made determining its epicenter difficult. The quake left cracks in large buildings in San Diego and caused a general alarm among the people. Adobe buildings were destroyed in San Diego County and in Paradise Valley, a church and school were destroyed.

■ 1915 IMPERIAL VALLEY EARTHQUAKE

At 7:59 p.m. on June 22, 1915, a 6.1-magnitude earthquake struck five miles east of El Centro. About an hour later a 6.3-magnitude quake followed. The earthquake was responsible for at least six deaths, numerous injuries and almost \$1 million worth of damage.

■ 1940 IMPERIAL VALLEY EARTHQUAKE

At 8:37 p.m. on May 18, 1940, a 6.9-magnitude quake struck the Imperial fault five miles north of Calexico. Until last April, it was the strongest recorded quake to strike the Imperial Valley. It caused at least \$6 million in direct damage, not taking into consideration crops lost due to damage of irrigation systems. This earthquake was directly responsible for the deaths of eight people, and indirectly for several others. At least 20 people were seriously injured.

■ 1942 FISH CREEK MOUNTAINS EARTHQUAKE

At 9:30 a.m. on Oct. 21, 1942, a 6.6-magnitude earthquake struck 28 miles west of Brawley. Little damage was caused relative to the size of the quake. However, it was felt over a large area of Southern California, as well as parts of Baja California and Arizona. It caused minor damage in Brawley, El Centro, Westmorland and even San Diego. The hardest hit area was Jacumba Hot Springs, fairly close to the epicenter, though even there the damage was moderate.

■ 1979 IMPERIAL VALLEY EARTHQUAKE

At 4:54 p.m. on Oct. 15, 1979, a 6.4-magnitude earthquake shook about 18 miles southeast of El Centro. The Imperial, Brawley and Rico faults ruptured.

1 We have relied on publicly accessible resources for the descriptions of each of the four regions.

2 Read more: http://www.city-data.com/county/Imperial_County-CA.html#ixzz1qlinUh4

3 www.city-data.com

■ **1987 SUPERSTITION HILLS
EARTHQUAKE**

At 6:15 a.m. on Nov. 24, 1987 a 6.6-magnitude earthquake struck southeast of Salton City. The initial faults affected Superstition Hills and Wienert, but it triggered shaking on the Imperial, San Andreas and Coyote Creek faults. That quake was triggered by the 6.2-magnitude Elmore Ranch Earthquake about 17 miles southeast of Salton City that occurred just more than 12 hours earlier.⁴

- In April 2010, a 7.2 magnitude quake struck in Baja California and impacted the Imperial Valley. Since then, several minor quakes have impacted the area. Given the area's history of strong earthquakes, it would be assumed that more congregations would have active disaster ministries.

- One group was formed following the 2010 earthquake that includes congregations. The Imperial Valley Disaster Recovery Team, made up of a coalition of community members, businesses, service groups and faith-based organizations, was put in place to address long-term unmet recovery needs for those impacted by the Baja California-Imperial Valley earthquake, according to the group's mission statements. Different groups, like the El Centro Kiwanis, Imperial Valley Community Foundation, Red Cross and more, have been working together since the idea was suggested by the

California and federal emergency management agencies. The team is modeled after others in California. The team was based on a pattern on similar disaster recovery efforts of agencies throughout Southern California. When a disaster strikes, agencies such as CalEMA, FEMA, Red Cross and Salvation Army arrive to assist, but the magnitude of this disaster made it difficult to facilitate the long-term needs of the affected individuals.

- Three separate churches created and hosted an Emergency Prepare Fair in March and April 2011.

Religion

Official (self-reported) membership counts from congregations in Imperial County show that there are 123 congregations with 67,372 adherents, totaling 38.6 percent of the population.⁵

Our research has been able to identify 160 congregations in Imperial Valley. We have also identified one interfaith council (the Interfaith Council of Imperial Valley) and one operational ministerial alliance (Imperial Valley/Yuma Area Ministerial Alliance). There is one faith-based disaster response group that started in response to the earthquake in Haiti called I.V. Hope for Haiti and several congregations that have responded to needs following earthquakes in the area, including two congregations that participate in the San Diego Interfaith Disaster Council.

The Imperial County congregational list has been used as a model for our categorization system. See map on page 28.

4 http://articles.ivpressonline.com/2011-04-02/magnitude_29376053

5 <http://www.thearda.com/rcms2010/>; accessed 5/4/2012

Oakland

Oakland is a major West Coast port city on San Francisco Bay in the U.S. state of California. It is the eighth-largest city in the state with a 2010 population of 390,724. Originally incorporated in 1852, Oakland is the county seat of Alameda County and is a central hub city for a region of the San Francisco Bay Area known as the East Bay. According to the United States Census Bureau, the city has a total area of 78.0 square miles (202 km²). 55.8 square miles (145 km²) of it is land and 22.2 square miles (57 km²) of it (28.48 percent) is water.

Residents of Oakland most broadly refer to their city’s terrain as “the flatlands” and “the hills,” which until recent waves of gentrification have also been a reference to Oakland’s deep economic divide, with “the hills” being more affluent communities. About two-thirds of Oakland lies in the flat plain of the East Bay, with one-third rising into the foothills and hills of the East Bay range.

The 2010 United States Census reported that Oakland had a population of 390,724. The population density was 5,009.2 people per square mile (1,934.0/km²). The racial makeup of Oakland is below:

Since the 1960s, Oakland has been known as a center of Northern California’s African-American community. However, between 2000 and 2010 Oakland lost nearly 25 percent of its black population. The city demographics have changed due to a combination of rapid gentrification along with many African-Americans relocating to Bay Area suburbs, or moving to the Southern United States. Though blacks never constituted a majority of Oakland’s population, they formed a strong plurality for many years, peaking in 1980 at about 47 percent of the population. Despite the decline, black residents maintain their status as Oakland’s single largest ethnic group as of 2010, at 27 percent of the population, followed by non-Hispanic whites at 26 percent and Latinos of any race at 25 percent.

Recent trends have resulted in cultural shifts, leading to a decline among some of the city’s longstanding African-American institutions, such as churches, businesses, and nightclubs, which has been a point of contention for some long-time black residents. Oakland is a hub of political activity. In recent years, immigrants and others have marched by the thousands down Oakland’s International Boulevard in support of legal reforms benefitting illegal

immigrants. In 2009, Oakland’s city council passed a resolution to create municipally-issued “Oakland identification cards” to help residents get easier access to city and business services, improve their civic participation and encourage them to report crimes to police. The following year, Oakland’s city council resolved to divert new municipal economic investment from firms headquartered in Arizona in the wake of that state’s attempt to control illegal immigration.

Disaster History

On October 20, 1991, a massive firestorm (see 1991 Oakland firestorm) swept down from the Berkeley Hills above the Caldecott Tunnel, killing 25 people, injuring 150 people, and destroying 4,000 homes. The economic loss has been estimated at \$1.5 billion, and it was the worst such firestorm in American history. Many of the original homes were rebuilt on a much larger scale.

Oakland-area historical earthquake activity is slightly below California state average. It is 1345 percent greater than the overall U.S. average. The Loma Prieta earthquake occurred on October 17, 1989, a rupture of the San Andreas Fault that affected the entire San Francisco Bay Area. The quake’s surface wave measured 7.1 on the

Demographic profile

	2010
White alone	101,380 (25.9%)
Asian alone	65,127 (16.7%)
Black or African American alone	106,637 (27.3%)
American Indian and Alaska Native alone	1,214 (0.3%)
Native Hawaiian and Other Pacific Islander alone	2,081 (0.5%)
Some other race alone	1,213 (0.3%)
Two or more races alone	14,076 (3.6%)
Hispanic or Latino (of any race)	99,068 (25.4%)
Not Hispanic or Latino (of any race)	291,656 (74.6%)

Richter magnitude scale, and many structures in Oakland were badly damaged. The double-decker portion of the freeway (Interstate 880) structure collapsed. The eastern span of the San Francisco-Oakland Bay Bridge also sustained damage and was closed to traffic for one month.

The number of natural disasters in Alameda County (14) is near the U.S. average (12).

Major Disasters (Presidential)

Declared: 12

Emergencies Declared: 2

Causes of natural disasters:

Floods: 9

Storms: 6

Landslides: 3

Winter Storms: 3

Mudslides: 2

Tornado: 1

Drought: 1

Earthquake: 1

Fire: 1

Freeze: 1

Hurricane: 1

(Note: Some incidents may be assigned to more than one category).⁶

Religion

The percentage of the population in Oakland affiliated with a religious congregation is 34.95 percent. Our research has identified 417 congregations and FBOs in Oakland. One interfaith coalition has been identified, Oakland Coalition of Congregations and one organiza-

tion dedicated to disaster response and preparation which includes the faith community (Collaborating Agencies Responding to Disaster). Oakland's religious landscape is diverse with a high number of Buddhist temples, synagogues, mosques and new religious movements.⁷

Oakland is an urbanized zone with a high population density. A majority of the population is economically disenfranchised and a number of marginalized groups and communities live within the city limits. Oakland is also known for its political activism. Oakland also tends to be a focal point for clashes between communities and law enforcement. A recent case of this is the Oscar Grant shooting, trial and community response. Given the landscape, it is recommended that law enforcement agencies and government entities use a community-based civic approach to outreach with congregations. It is important for such agencies to work to gain trust and entry to these communities and invest in building healthy congregations outside of disaster work. Communities and congregations will need to buy-in to outreach attempts and feel as though their problems and concerns are being heard and addresses. Training programs should address areas of interest to faith communities and be dual-purpose.

6 Read more: <http://www.city-data.com/city/Oakland-California.html#ixzz1wPzUMoo>

7 Read more: <http://www.city-data.com/city/Oakland-California.html#ixzz1wQLKDIIm>

Irvine

Irvine is a suburban incorporated city in Orange County, California. It is a master planned city, mainly developed by the Irvine Company since the 1960s. Irvine was formally incorporated on December 28, 1971, and comprises 66 square miles with a population of 212,375 as of the 2010 census.

Because of its good schools, jobs, and housing, the city was chosen in 2008 by CNNMoney.com as the fourth best place to live in the United States; in September 2011, *Businessweek* listed Irvine as the 5th best city in the U.S. In June 2010, the Federal Bureau of Investigation reported that Irvine had the lowest violent crime rate among cities in the United States with populations of more than 100,000, and in August 2008 the Census Bureau ranked Irvine as having the seventh highest median income among cities in the United States with populations of more than 65,000.

Irvine is home to the University of California, Irvine (UCI), Concordia University, Irvine Valley College, the Orange County Center of the University of Southern California (USC), Brandman University (affiliated with Chapman University), and the satellite campuses of Alliant International University, California State University Fullerton (CSUF), University of La Verne and Pepperdine University.

The 2010 United States Census reported that Irvine had a population of 212,375. The population density was 3,195.8 people per square mile (1,233.9/km²). The racial makeup of Irvine was 107,215 (50.5 percent) White, 3,718 (1.8 percent) African American, 355 (0.2 percent) Native American, 83,176 (39.2 percent) Asian, 334 (0.2 percent) Pacific Islander, 5,867 (2.8 percent) from other races, and 11,710 (5.5 percent) from two or more races. Hispanic or Latino persons of any race are 19,621 persons (9.2 percent).

Religion

On January 26, 2003 the *Los Angeles Times* reported that

Irvine... has emerged as one of the nation's most religiously diverse suburbs... Here, there's a Buddhist temple that can house 42 monks, a Korean church that boasts 4,000 members and a \$50-million K-12 Jewish day school. There's a \$4-million Islamic elementary school, the county's largest Greek Orthodox Church and a university run by the Lutheran Church-Missouri Synod... Ahead is a \$37-million Jewish community center and a Mormon temple, which sits just outside Irvine's border on land annexed by Newport Beach in 1998... The religious pluralism in Irvine reflects a national trend in which large institutions of faith are following immigrants to the suburbs, creating houses of worship that are also cultural centers for newcomers to America... The construction of mosques, temples and buildings more exotic than a standard church and steeple have caused some consternation in suburban neighborhoods not accustomed to the sights. But experts say acceptance is growing, especially in the post-Sept. 11 era.⁸

Our research has located 90 congregations in Irvine. We have also identified two interfaith groups, the Newport, Mesa, Irvine Interfaith Council and UCI's Interfaith center. Mark Whitlock, pastor at Christ Our Redeemer AME Church in Irvine and executive director of USC's Cecil Murray Center, reported that that one ministerial alliance exists, the Orange County Ministerial Alliance, which is a small group of African-American pastors.

8 <http://pluralism.org/news/view/4406>

Los Angeles

Los Angeles, with a population at the 2010 United States Census of 3,792,621, is the most populous city in the state of California, and the second most populous in the United States, after New York City. It has an area of 468.67 square miles (1,213.8 km²), and is located in Southern California. The city is the focal point of the larger Los Angeles-Long Beach-Santa Ana metropolitan statistical area, which contains 12,828,837 people as of 2010, and is one of the most populous metropolitan areas in the world and the second largest in the United States. Los Angeles is also the seat of Los Angeles County, the most populated and one of the most ethnically diverse counties in the United States, while the entire Los Angeles area itself has been recognized as the most diverse of the nation's largest cities.

Los Angeles was incorporated as a municipality on April 4, 1850, five months before California achieved statehood. Los Angeles is a world center of business, international trade, entertainment, culture, media, fashion, science, sports, technology, and education. It is home to renowned institutions covering a broad range of professional and cultural fields and is one of the most substantial economic engines within the United States. Los Angeles has been ranked the third richest city and fifth most powerful and influential city in the world. The Los Angeles combined statistical area (CSA) has a gross metropolitan product (GMP) of \$831 billion (as of 2008), making it the third largest economic center in the world, after the Greater Tokyo and New York metropolitan areas.

Population

The 2010 United States Census reported that Los Angeles had a population of 3,792,621. The population density was 7,544.6 people per square mile. The 2010 census showed that the racial makeup of Los Angeles included: 1,888,158 Whites (49.8 percent), 365,118 African Americans (9.6 percent), 28,215 Native Americans (0.7 percent), 426,959 Asians (11.3 percent), 5,577 Pacific Islanders (0.1 percent), 902,959 from other races (23.8 percent), and 175,635 (4.6 percent) from two or more races.[114] Hispanics or Latinos of any race were 1,838,822 persons (48.5 percent).

Non-Hispanic whites were 28.7 percent of the population in 2010, compared to 86.3 percent in 1940. Mexicans make up the largest ethnic group of Latinos at 31.9 percent of Los Angeles' population, followed by Salvadorans (6.0 percent), Guatemalans (3.6 percent), Hondurans (0.6 percent), Nicaraguans (0.4 percent), Puerto Ricans (0.4 percent), Peruvians (0.4 percent), Cubans (0.4 percent), Colombians (0.3 percent), Argentines (0.2 percent), and Ecuadorians (0.2 percent). The Latino population is spread throughout the city of Los Angeles and its metropolitan area but it is most heavily concentrated in the East Los Angeles region, which has a long established Mexican American and Central American community.

The largest Asian ethnic groups are Filipinos (3.2 percent) and Koreans (2.9 percent), which have their own established ethnic enclaves. Koreatown and Historic Filipinotown. The Chinese population of Los Angeles (1.8 percent) can be found mostly outside of Los Angeles city limits and in the San Gabriel Valley of Los Angeles County, but there is a sizable presence in the city, notably in Chinatown. Chinatown is also home to many Thais and Cam-

bodians, who make up 0.3 percent and 0.1 percent of Los Angeles' population, respectively. Japanese comprise 0.9 percent of L.A.'s population, and have an established Little Tokyo, and Vietnamese make up 0.5 percent of Los Angeles' population. L.A. has a rather small South Asian population. Indians comprise up 0.9 percent of the city's population.

Geography and Disaster History

Los Angeles is subject to earthquakes due to its location on the Pacific Ring of Fire. The geologic instability has produced numerous faults, which cause approximately 10,000 earthquakes annually. One of the major faults is the San Andreas Fault. Located at the boundary between the Pacific Plate and the North American Plate, it is predicted to be the source of Southern California's next big earthquake. Major earthquakes to have hit the Los Angeles area include the 1994 Northridge earthquake, the 1987 Whittier Narrows earthquake, the 1971 San Fernando earthquake near Sylmar, and the 1933 Long Beach earthquake. Nevertheless, all but a few quakes are of low intensity and are not felt. The Los Angeles basin and metropolitan area are also at risk from blind thrust earthquakes. Parts of the city are also vulnerable to tsunamis; harbor areas were damaged by waves from the Valdivia earthquake in 1960.

Religion

The Roman Catholic Archbishop of Los Angeles leads the largest archdiocese in the country. Cardinal Roger Mahony oversaw construction of the Cathedral of Our Lady of the Angels, which opened in September 2002 in downtown Los Angeles. Construction of the cathedral marked a coming of age of the city's Catholic, heavily Latino community. There are numerous Catholic churches and parishes throughout Los Angeles.

With 621,000 Jews in the metropolitan area (490,000 in city proper), the region has the second largest Jewish population in the United States, with the largest population concentrated on the Westside and in the San Fernando Valley, though Boyle Heights and Northwest Los Angeles once had large Jewish populations. Many varieties of Judaism are represented in the area, including Reform, Conservative, Orthodox, and Reconstructionist. The Breed Street Shul in East Los Angeles, built in 1923, was the largest synagogue west of Chicago in its early decades. (It is no longer a sacred space and has been converted to a museum and community center.)

Los Angeles has also had a rich and influential Protestant tradition. The first Protestant service in Los Angeles was a Methodist meeting held in a private home in 1850 and the oldest Protestant church still operating was founded in 1867. In the early 1900s the Bible Institute of Los Angeles published the founding documents of the Christian Fundamentalist movement and the Azusa Street Revival launched Pentecostalism. Aimee Semple McPherson broadcast over the radio in the 1920s from the Angelus Temple, home of the International Church of the Foursquare Gospel. The Potter's House Christian Fellowship and Metropolitan Community Church also had their origins in the city. Important churches in the city include First Presbyterian Church of Hollywood, Bel Air Presbyterian Church, First African Methodist Episcopal Church of Los Angeles, West Angeles Church of God in Christ, Second Baptist Church, Crenshaw Christian Center, McCarty Memorial Christian Church, and First Congregational Church.

The Los Angeles California Temple of The Church of Jesus Christ of Latter-day Saints is the second largest Mormon temple in the world. The Los Angeles California Temple, the second largest temple operated by the LDS is on Santa Monica Boulevard in the Westwood district of Los Angeles. Dedicated in 1956, it was the first Mormon temple built in California and it was the largest in the world when completed.

Because of Los Angeles' large multi-ethnic population, a wide variety of faiths are practiced, including Islam, Buddhism, Hinduism, Zoroastrianism, Sikhism, Bahá'í, various Eastern Orthodox Churches, Sufism and others. Immigrants from Asia for example, have formed a number of significant Buddhist congregations making the city home to the greatest variety of Buddhists in the world.

We have identified 2,941 congregations in the City of Los Angeles, and 8,893 congregations in Los Angeles County. These are in addition to several ministerial alliances and interfaith groups that are active in the city's religious scene. Because of the very large numbers of congregations and other religious groups in Los Angeles, we are currently working with the Los Angeles Region Red Cross to understand their assets and to assign congregations to appropriate tiers for analysis.

APPENDIX II

Glossary of Acronyms¹

AAR	after-action report
ACORN	Association of Community Organizations for Reform Now
ARC	American Red Cross
BISCO	Bayou Interfaith Shared Community Organization
CEN	Christian Emergency Network
CMSA	Case Management Society of America
CWE	Christian World Embassy
DCC	disaster child care
DHS	Department of Homeland Security
DMAT	Disaster Medical Assistance Team
EMT	emergency medical technician
EOP	emergency operations plan
ESF	Emergency Support Function
FBO	faith-based organization
FEMA	Federal Emergency Management Agency
GAO	Government Accountability Office
HHS	Department of Health and Human Services
HSI	Homeland Security Institute
HSRI	Human Services Response Institute
HUD	Department of Housing and Urban Development
IRD	international relief and development
IRS	Internal Revenue Service
LANO	Louisiana Association of Nonprofit Organizations
LDR	Lutheran Disaster Response
LSU	Louisiana State University
NAACP	National Association for the Advancement of Colored People
NDR	Nazarene Disaster Response
NGO	nongovernmental organization
NRCC	National Response Coordination Center
NRP	National Response Plan
OBI	Operation Blessing International
OIG	Office of the Inspector General
POD	point of distribution
SBC	Southern Baptist Convention
SDR	Churches of Scientology Disaster Response
SOP	standard operating procedure
TBM	Texas Baptist Men
TRACK	Transitional Recovery Action Center for Katrina/Rita
USERRA	Uniformed Services Employment and Reemployment Rights Act
UMC	United Methodist Church
UMCOR	United Methodist Committee on Relief
UPC	University Presbyterian Church
USCG	U.S. Coast Guard
VAL	volunteer agency liaisons
VOAD	Voluntary Organizations Active in Disaster

¹ From: Hull, Pete (2006) "Heralding Unheard Voices: The Role of Faith-Based Organization and Nongovernmental Organizations during Disaster (final report)," Homeland Security Institute, Prepared for the Department of Homeland Security Science and Technology Directorate.

Select Organizations

Note: This is a partial listing of centers and organizations that provide resources for disaster preparedness, recovery, and response.

Universities

Drexel University

Center for Health Equality
1505 Race Street, Bellet Building
Philadelphia, PA 19102-1192
E-MAIL: publichealthinfo@drexel.edu
PHONE: 215.762.4110
FAX: 215.762.4088

UCLA Center for Health Services and Society

10920 Wilshire Blvd. Suite 300
Los Angeles, CA 90024
PHONE: 310.794.3725
FAX: 310.794.3724
WEB: <http://hss.semel.ucla.edu/Center>

Director
Kenneth Wells, MD, MPH
PHONE: 310.794.3711

University of Colorado

Natural Hazards Center
Institute of Behavioral Science
483 UCB
Boulder, CO 80309-0483
E-MAIL: hazctr@colorado.edu
PHONE: 303.492.6818
WEB: <http://www.colorado.edu/hazards>

University of Oklahoma

Health Sciences Center
Terrorism and Disaster Center
E-MAIL: tdc@ouhsc.edu
WEB: <http://www.oumedicine.com/body.cfm?id=3737>

Wheaton College

Humanitarian Disaster Institute
Wheaton, Illinois
501 College Avenue
Wheaton, IL 60187
E-MAIL: hdi@wheaton.edu
PHONE: 630.752.5609
WEB: www.wheaton.edu/HDI

National Center for Risk and Economic Analysis of Terrorism Events (CREATE)

CREATE Homeland Security Center at the University of Southern California
University of Southern California
3710 McClintock Avenue, RTH 314
Los Angeles, California 90089-2902
E-MAIL: create@usc.edu
PHONE: 213.740.3863
FAX: 213.821.3926
WEB: <http://create.usc.edu/>

Organizations

American Red Cross, Los Angeles

11355 Ohio Avenue
Los Angeles, CA 90025
PHONE: 1.310.445.9900
WEB: <http://redcrossla.org/>

California Emergency Management Agency (Cal EMA)

3650 Schriever Ave.
Mather, CA 95655
E-MAIL: calema.ca.gov
PHONE: 916.845.8510
WEB: <http://www.calema.ca.gov>

California Volunteers

1110 K Street, Suite 210, Sacramento, California 95814
EMAIL: reception@CaliforniaVolunteers.ca.gov
PHONE: 916.323.7646
TOLL-FREE: 888.567.SERV
FAX: 916.323.3227
WEB: <http://www.californiavolunteers.org>

City of Los Angeles, Emergency Management Department

200 N. Spring Street, Room 1533
Los Angeles, CA 90012
EMAIL: emd.emdweb@lacity.org
PHONE: 213.484.4800
FAX: 213.978.0517
PUBLIC INFORMATION HELPLINE: 800.439.2909
recording updated during emergencies and significant events
WEB: <http://emergency.lacity.org>

DHS Center for Faith-based and Neighborhood Partnerships

Center for Faith-based & Neighborhood Partnerships
U.S. Department of Homeland Security
500 C St., S.W., Suite 716
Washington, DC 20472
EMAIL: infofbci@dhs.gov
PHONE: 202.646.3487
FAX: 202.646.2689
WEB: http://www.dhs.gov/xabout/structure/editorial_o829.shtm

Emergency Network Los Angeles

501 Shatto Place, Suite 100
Los Angeles, CA 90020
OFFICE: 213.629.1974
FAX: 213.739.6861
WEB: <http://enla.org/>

First Response Chaplains of California

Dr. Toby Nelson
14806 Echo Ridge Drive
Nevada City, CA 95959
E-MAIL: TobyNelson46@aol.com
PHONE: 530.264.6644

Fritz Institute

One Embarcadero Center
Suite 370
San Francisco, CA 94111 USA
E-MAIL: info@fritzinstitute.org
PHONE: 415.538.8300
FAX: 415.442.0154
WEB: <http://www.fritzinstitute.org/prgBAP1.htm>

**Los Angeles County, Office of
Emergency Management**

EMAIL: EDL-CAOESPInfo@laised.org
PHONE: 323.980.2260
WEB: <http://lacoa.org/>

**Los Angeles Emergency
Preparedness Foundation**

WEB: <http://www.laepf.org/>

**Lutheran Social Services
of California**

WEB: <http://www.lsssc.org/>
<http://www.lssnocal.org/>

Sacramento Office

3734 Broadway
Sacramento, CA 95817
PHONE: 916.453.2900
FAX: 916.453.2904

San Francisco Office

290 8th Street
San Francisco, CA 94103
PHONE: 415.581.0891
FAX: 415.581.0899

**LSS-Community Care Centers
Executive Offices**

2560 N. Santiago Blvd
Orange, CA 92867-1862
TOLL FREE: 877.577.7267
OFFICE: 714.685.1800
FAX: 714.279.8216

National Disaster Interfaith Network

4 West 43rd Street-Suite 407
New York, NY 10036
PHONE: 212.669.6100
FAX: 212.354.8251
WEB: <http://www.n-din.org/>

RAND

1776 Main Street
Santa Monica, CA 90401-3208
PHONE: 310.393.0411
FAX: 310.393.4818
WEB: <http://www.rand.org/>

Tzu Chi Foundation

1100 South Valley Center Avenue
San Dimas, CA 91773
PHONE: 909.447.7799
WEB: <http://www.us.tzuchi.org/us/en/>

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Appendix V

California Congregations Asset Mapping and Risk Communication Survey for Public Health Emergencies and Disaster Preparedness and Recovery

Note: This template was adapted by the National Disaster Interfaith Network (NDIN) from an asset mapping form for their propriety web-based asset mapping database, HOWCALM® (House of Worship Community-wide Asset & Logistics Management). HOWCALM® was originally developed by New York Disaster Interfaith Services (NY-DIS) and is currently licensed to NDIN.

USC Center for Religion & Civic Culture
California Congregations Asset Mapping & Risk Communication Survey
for Public Health Emergencies and Disaster Preparedness & Recovery

Name & Religious Affiliation

Please specify the name of your house of worship and its religious affiliation(s).

Fields with a ● must be completed.

A. Legal Name of House of Worship: _____

● _____

A. Common Name of House of Worship: _____

● _____

B. Religious Affiliation

First, specify whether your House of Worship has one or more alignments.

☐

Single Affiliation

☐

Multiple Affiliations

● **1. Religion:** _____

Single Affiliation 1:

● Faith Tradition: _____

● Denomination: _____

Judicatory Body: _____

Other Affiliation 2:

Faith Tradition: _____

Denomination: _____

Judicatory Body: _____

● Does your House of Worship have (501c3) non-profit status?

☐

Yes

☐

No

C. Name of Staff Person Completing Survey

● **First Name:** _____

Middle Name: _____

● **Last Name** _____

● **Agency:** _____

● **Phone 1:** _____

-

Ext: _____

Phone 2: _____

-

Ext: _____

● **Email 1:** _____

Email 2: _____

D. Profile and User ID

FOR OFFICE USE ONLY

Profile ID: _____

Login: _____

Password: _____

This information was collected from:
(Check one)

☐

By mail

☐

By phone

☐

By fax

☐

In person interview

Location and Leadership

Please specify the location, mailing address, and additional administration data for your house of worship. Fields with a ● must be completed.

A. House of Worship Street Address

- **Street Address:** _____
- **Cross Street:** _____
- **City/Town:** _____ **State:** _____ **Zip Code:** _____
- **County:** _____

B. House of Worship Mailing Address

☐ Same Address ☐ Different Address

- **Street Address:** _____
- **Cross Street:** _____
- **City/Town:** _____ **State:** _____ **Zip Code:** _____
- **County:** _____

C. Congregants and Staff

- **1. Number of Congregants:** (Check one)
- | | | |
|------------------------------------|--------------------------------------|--|
| <input type="checkbox"/> 0 - 99 | <input type="checkbox"/> 500 - 999 | <input type="checkbox"/> 2000 - 2999 |
| <input type="checkbox"/> 100 - 199 | <input type="checkbox"/> 1000 - 1499 | <input type="checkbox"/> 3000 - 3999 |
| <input type="checkbox"/> 200 - 499 | <input type="checkbox"/> 1500 - 1999 | <input type="checkbox"/> 4000 and Over |

2. Number of Staff:

Full-time Clergy:	<input type="text"/>	Part-time Clergy:	<input type="text"/>
Full-time Lay:	<input type="text"/>	Part-time Lay:	<input type="text"/>
Full-time Religious staff:	<input type="text"/>	Part-time Religious:	<input type="text"/>
Volunteers:	<input type="text"/>		

Religious Leader-Ordained/Spiritual

Please complete profiles for two most seniors religious leaders from your house of worship who can provide disaster counseling and support in the event of an emergency. Religious leadership is defined according to your faith tradition, and can include any individual with a leadership or spiritual care role of responsibility at your house of worship. Fields with a ● must be completed.

A. Title and Name

(Enter title from Appendix C or new title)

- Religious Title: _____ Appendix C
- Position Title: _____ Appendix C
- First Name: _____
- Middle Name: _____
- Last Name: _____

B. Mailing Address

☐

Same Address as House of Worship

☐

Different Address

- Street Address: _____
- Cross Street: _____
- City/Town: _____ State: _____ Zip Code: _____
- County: _____

C. Phone Number and Email Address

- Emergency Phone: _____ - _____ Ext: _____ ☐ Cell/Mobile ☐ Office ☐ Other
- Office Phone 01: _____ - _____ Ext: _____
- Office Fax 01: _____ - _____ Ext: _____
- Cell Phone 01: _____ - _____ Ext: _____
- Office Email: _____
- Personal Email: _____

- Do you speak a language other than English?: _____

D. Training and Skills Information

- ☐ Are you a Chaplain (Board Certified Chaplain)?
- ☐ Are you a Chaplain with any local First Response Agencies (EMS, Fire, Police)?
- ☐ Are you a Chaplain (Military Chaplain)?
- ☐ Are you a Chaplain (Disaster Chaplain for a National VOAD Agency)?
- ☐ Are you a Licensed Pastoral Counselor?
- ☐ Do you have a Seminary Degree?
- ☐ Do you have Clinical Pastoral Education Training?
- ☐ Have you completed Critical Incident Stress Management Training (CISM)?

Other: _____

- Do you speak a language other than English?: _____

Religious Leader- Senior Lay Leader (if it is applicable)

Please complete profiles for two most seniors religious leaders from your house of worship who can provide disaster counseling and support in the event of an emergency. Religious leadership is defined according to your faith tradition, and can include any individual with a leadership or spiritual care role of responsibility at your house of worship. Fields with a ☉ must be completed.

A. Title and Name

(Enter title from Appendix C or new title)

- ☉ Religious Title: _____ Appendix C
- ☉ Position Title: _____ Appendix C
- ☉ First Name: _____
- ☉ Middle Name: _____
- ☉ Last Name: _____

B. Mailing Address

☐ Same Address as House of Worship

☐ Different Address

- ☉ Street Address: _____
- ☉ Cross Street: _____
- ☉ City/Town: _____ State: _____ Zip Code: _____
- ☉ County: _____

C. Phone Number and Email Address

- ☉ Emergency Phone: _____ - _____ Ext: _____ ☐ Cell/Mobile ☐ Office ☐ Other
- Office Phone 01: _____ - _____ Ext: _____
- Office Fax 01: _____ - _____ Ext: _____
- Cell Phone 01: _____ - _____ Ext: _____
- Office Email: _____
- Personal Email: _____

- ☉ Do you speak a language other than English?: _____

D. Training and Skills Information

- ☐ Are you a Chaplain (Board Certified Chaplain)?
- ☐ Are you a Chaplain with any local First Response Agencies (EMS, Fire, Police)?
- ☐ Are you a Chaplain (Military Chaplain)?
- ☐ Are you a Chaplain (Disaster Chaplain for a National VOAD Agency)?
- ☐ Are you a Licensed Pastoral Counselor?
- ☐ Do you have a Seminary Degree?
- ☐ Do you have Clinical Pastoral Education Training?
- ☐ Have you completed Critical Incident Stress Management Training (CISM)?

Other: _____

- ☉ Do you speak a language other than English?: _____

Emergency Contact and Communication

Please enter emergency contact information for your house of worship. The emergency contact can be clergy or lay staff but should be someone who can communicate information to all members of the congregation. Fields with a ● must be completed.

A. Title and Name

(Enter title from Appendix C or new title)

- Religious Title: _____ Appendix C
- Position Title: _____ Appendix C
- First Name: _____
- Middle Name: _____
- Last Name: _____

B. Mailing Address

☐ Same Address as House of Worship

☐ Different Address

- Street Address: _____
- Cross Street: _____
- City/Town: _____ State: _____ Zip Code: _____
- County: _____

C. Phone Number and Email Address

- Emergency Phone: _____ - _____ Ext: _____ ☐ Cell/Mobile ☐ Office ☐ Other
- Office Phone 01: _____ - _____ Ext: _____
- Office Fax 01: _____ - _____ Ext: _____
- Cell Phone 01: _____ - _____ Ext: _____
- Office Email: _____
- Personal Email: _____ ☐ Yes ☐ No
- Website: http:// _____

- Do you speak a language other than English?: _____

D. Internal Communication (Routine & Emergencies)

Please enter information regarding how your house of worship communicates internally with staff and congregations members. As well as how you send or share information with your congregation for routine information or during emergencies.(Existing Capabilities Only)

Fields with a ● must be completed. (Check All that Apply)

- Mail - USPS (United States Postal Service) ☐ Yes ☐ No
- Phone - Phone Tree Volunteers ☐ Yes ☐ No
- Phone - Phone Tree Automated ☐ Yes ☐ No
- Email Distribution or Subscription ☐ Yes ☐ No
- Text Messaging ☐ Yes ☐ No
- TTX ☐ Yes ☐ No
- English Only ☐ Yes ☐ No

- Do you communicate in a language other than English?: _____ What Language?

Operational Capacity

Please enter information regarding the operational capacity of your house of worship, which includes the language(s) spoken by the staff and the congregation.

Fields with a ● must be completed.

A. Building Status

- Building status: ☐ Rent ☐ Own
- Number of congregations sharing your building: _____
- May we call your house of worship in case of an emergency: ☐ Yes ☐ No
- Is your house of worship an American Red Cross Shelter: ☐ Yes ☐ No
- Would you like information on becoming a Shelter? ☐ Yes ☐ No

A

Ethnic Make-up

1. During Worship:

- Arab/Persian ☐ Yes ☐ No
- Asian ☐ Yes ☐ No
- Black - African American ☐ Yes ☐ No
- Black - African/Caribbean ☐ Yes ☐ No
- Caucasian ☐ Yes ☐ No
- Latino/Chicano ☐ Yes ☐ No
- Native American ☐ Yes ☐ No

Languages Spoken:

1. During Worship:

- Primary: _____ Secondary: _____

2. By Clergy:

- Primary: _____ Secondary: _____

3. By Congregation Members:

- Primary: _____ Secondary: _____

C. Equipment

☐ Yes ☐ No

- | | | | |
|--|------------------------------------|---|------------------------------------|
| <input type="checkbox"/> Aircraft | Total Number: <input type="text"/> | <input type="checkbox"/> Generator | Total Number: <input type="text"/> |
| <input type="checkbox"/> Bed/Cots | Total Number: <input type="text"/> | <input type="checkbox"/> Tents (event size) | Total Number: <input type="text"/> |
| <input type="checkbox"/> Boat with Trailer | Total Number: <input type="text"/> | <input type="checkbox"/> Equipment Trailer | Total Number: <input type="text"/> |
| <input type="checkbox"/> Bus | Total Number: <input type="text"/> | <input type="checkbox"/> Truck/Van (cargo) | Total Number: <input type="text"/> |
| <input type="checkbox"/> Camper (RV) | Total Number: <input type="text"/> | <input type="checkbox"/> Van (passenger) | Total Number: <input type="text"/> |
| <input type="checkbox"/> Car/Station Wagon | Total Number: <input type="text"/> | <input type="checkbox"/> Wheel Chair | Total Number: <input type="text"/> |

Additional Information: _____

C. Other Resources at Your House of Worship

<input type="checkbox"/> ARC Disaster Feeding	Total: <input type="text"/>	<input type="checkbox"/> Doctors	Total: <input type="text"/>
<input type="checkbox"/> ARC Mass Care	Total: <input type="text"/>	<input type="checkbox"/> EMTs	Total: <input type="text"/>
<input type="checkbox"/> ARC Shelter Care	Total: <input type="text"/>	<input type="checkbox"/> Ham Radio Operators	Total: <input type="text"/>
<input type="checkbox"/> C.E.R.T	Total: <input type="text"/>	<input type="checkbox"/> Interpreters (ASL)	Total: <input type="text"/>
<input type="checkbox"/> Case Managers	Total: <input type="text"/>	<input type="checkbox"/> Interpreters (languages)	Total: <input type="text"/>
<input type="checkbox"/> Chaplaincy	Total: <input type="text"/>	<input type="checkbox"/> Interpreters (TTY)	Total: <input type="text"/>
<input type="checkbox"/> Child Care	Total: <input type="text"/>	<input type="checkbox"/> Mental Health Professionals	Total: <input type="text"/>
<input type="checkbox"/> Crisis Counselors	Total: <input type="text"/>	<input type="checkbox"/> Nurses	Total: <input type="text"/>
<input type="checkbox"/> Volunteers to assist with Disaster Services (check types below):			
<input type="checkbox"/> Animal Shelter	<input type="checkbox"/> Child care	<input type="checkbox"/> Evacuation	
<input type="checkbox"/> Case Management	<input type="checkbox"/> Crisis Center Staffing	<input type="checkbox"/> Feeding	

Buildings and Spaces at Your House of Worship

Please complete a separate profile for each of the 3 most usable spaces at your house of worship. Each profile includes accessibility, capacity, facilities and programmatic information for the building or space. Fields with a Ⓢ must be completed.

A. Type of Building or Space:

- Ⓢ ☐ Classrooms ☐ Office Building ☐ Social Hall
☐ Gymnasium ☐ Shelter/ Housing ☐ Worship space/sanctuary **Other:** _____
- Ⓢ **Is the space is located in the same worship building:** ☐ a separate building ☐ the same building
- Ⓢ **What floor:** ☐ Basement ☐ Ground level ☐ Other
- Ⓢ **Access:** ☐ Elevator ☐ Handicap Accessible ☐ Stairs **Ⓢ Capacity:**

B. Facilities at Building or Space:

- ☐ Air Conditioned
☐ Back-up Generators Number: Urinal Number:
☐ Bathroom Number: Toilet Number:
☐ Commercial Kitchen Floor: No. of People per Meal:
☐ Commercial Kitchen (Halal) Floor: No. of People per Meal:
☐ Commercial Kitchen (Kosher) Floor: No. of People per Meal:
☐ Fields
☐ Parking Lot Number of spaces:
☐ Playground
☐ Shower Facilities Floor: Number:

Additional Facilities: _____

C. Programs at Building or Space:

- | | |
|---|---|
| <input type="checkbox"/> Adoption/Fostercare Service Enrollment: <input type="text"/> | <input type="checkbox"/> Homeless Services Enrollment: <input type="text"/> |
| <input type="checkbox"/> After-School Program Enrollment: <input type="text"/> | <input type="checkbox"/> Homeless Shelter Enrollment: <input type="text"/> |
| <input type="checkbox"/> Case Management Enrollment: <input type="text"/> | <input type="checkbox"/> Housing Services Enrollment: <input type="text"/> |
| <input type="checkbox"/> Clothing Closet Enrollment: <input type="text"/> | <input type="checkbox"/> Immigration Services Enrollment: <input type="text"/> |
| <input type="checkbox"/> Day Care- Children/Infant Enrollment: <input type="text"/> | <input type="checkbox"/> Legal AID/Advocacy Enrollment: <input type="text"/> |
| <input type="checkbox"/> Day Care-Senior Enrollment: <input type="text"/> | <input type="checkbox"/> Literacy/GED Enrollment: <input type="text"/> |
| <input type="checkbox"/> Day School Enrollment: <input type="text"/> | <input type="checkbox"/> Mental Health Services Enrollment: <input type="text"/> |
| <input type="checkbox"/> Disaster Services Enrollment: <input type="text"/> | <input type="checkbox"/> Pre-School Program Enrollment: <input type="text"/> |
| <input type="checkbox"/> Domestic Violence Services Enrollment: <input type="text"/> | <input type="checkbox"/> Prison Re-entry Enrollment: <input type="text"/> |
| <input type="checkbox"/> Employment or Job Training Enrollment: <input type="text"/> | <input type="checkbox"/> Senior Services Enrollment: <input type="text"/> |
| <input type="checkbox"/> Feeding/Meals Programs Enrollment: <input type="text"/> | <input type="checkbox"/> Social Service Enrollment: <input type="text"/> |
| <input type="checkbox"/> GLBTQ Services Enrollment: <input type="text"/> | <input type="checkbox"/> Substance Abuse Enrollment: <input type="text"/> |
| <input type="checkbox"/> Health Care Clinic Enrollment: <input type="text"/> | <input type="checkbox"/> Summer Day Camp Enrollment: <input type="text"/> |
| <input type="checkbox"/> HIV/AIDS Ministries Enrollment: <input type="text"/> | <input type="checkbox"/> Youth/Children's Services Enrollment: <input type="text"/> |

Additional programs at this building or space: _____

APPENDIX VI:

Selected Bibliography

Abbamonte, Angela. 2009. "Diverse Faith Groups Team Up to Help Disaster Victims," *Houston Chronicle*, October 9, p. 10.

Abu-Ras, Wahiba, Ali Gheith, and Francine Cournos. 2008. "The Imam's Role in Mental Health Promotion: A Study at 22 Mosques in New York City's Muslim Community." *Journal of Muslim Mental Health* 3(2):155-176.

This study is intended to examine the role of imams in Muslim mental health promotion and the worshippers' attitudes toward mental health services and resources prior to 9/11 and post-9/11. A cross-sectional survey of 22 imams and 102 worshippers from 22 mosques in New York City was conducted. Results show that, even though the majority of the 22 imams had no formal training in Western psychotherapy intervention, they nonetheless played a major role in the promotion of mental health in the wake of this national disaster. Imams use a multifaceted model of unstructured psychotherapy intervention based on Islamic directives and teachings. The study finds that guidance for mental health issues among New York City's Muslim community was sought most often from imams before and after 9/11. Results of the study may help to bridge the gap between Islamic intervention and modern, Westernized psychotherapy paradigms.

Acosta, Joie. D., and Rand Gulf States Policy Institute. 2011. *The Nongovernmental Sector in Disaster Resilience : Conference Recommendations for a Policy Agenda*. Santa Monica, CA: Rand Corporation.

On the fifth anniversary of Hurricane Katrina, the RAND Gulf States Policy Institute, invited Louisiana's leaders to discuss the role that nonprofits and other NGOs play in disaster recovery, including ongoing community-redevelopment efforts, and in strengthening communities prior to disasters. The goal of the conference sessions was to formulate an action plan of policy and program recommendations that support the active involvement of

NGOs. This report describes conference concepts for federal, state, and local policymakers involved in developing emergency response and recovery policy, as well as national and local leaders of NGOs interested in the lessons learned summarized in this report. The report summarizes the recommendations provided by panelists and conference attendees, with the goal of developing a national policy agenda for NGO engagement.

Aderibigbe, Yekeen A., Richard M. Bloch, and Anand Pandurangi. 2003. "Emotional and Somatic Distress in Eastern North Carolina: Help-seeking Behaviors." *The International Journal of Social Psychiatry* 49(2):126-141.

Socio-demographic and cultural factors have been reported to shape help-seeking behavior. However, not much effort has been made to determine the effects of these factors on help-seeking among rural populations. A telephone survey using random-digit dialing was used to explore socio-demographic characteristics and ethnic differences in the types of professionals sought for unexplained somatic and emotional problems in rural eastern North Carolina. Ethnic differences in comfort with participating in support groups were also examined. The effect of a large natural disaster, Hurricane Floyd and subsequent flooding, on help-seeking choices and comfort with support groups was also assessed. Results showed that the rural population makes a sharp distinction between somatic symptoms and stress-related symptoms. This distinction seemed more pronounced for European-Americans than for African-Americans. In general African-Americans selected help-seeking from clergy more often than European-Americans, although for unexplained somatic symptoms this difference was fostered by Hurricane Floyd with its flooding. African-Americans showed markedly increased comfort with support groups after the hurricane, while European-Americans showed no changes in comfort with support groups as a function of the hurricane. The effects of Hurricane Floyd on African-Americans are interpreted as reflecting an increased salience of community support for African-Americans, significantly through the Baptist Church. Training of clergy should include recognition of stress-related somatic and emotional symptoms and the potential for an important referral role, especially following disasters.

Ai, Amy L., Terrence N. Tice, Christopher Peterson, and Bu Huang. 2005. "Prayers, Spiritual Support, and Positive Attitudes in Coping with the September 11 National Crisis." *Journal of Personality* 73(3):763-791.

This study was designed to help fill gaps in faith-related and positive psychology research. Psychologists have called for precise assessment of effective faith factors inherent within spiritual experiences that may explain their beneficial effects. Positive psychologists suggest the need to examine social and faith-related origins of optimism. Based on previous research, the authors redefined spiritual support and developed a new assessment. The study is a survey of 453 graduate and undergraduate students 3 months after the September 11, 2001, terrorist attacks. The results showed that participants, who believed in diverse spiritual entities, used various types of prayer for coping. A structural equation model showed that a linkage of spiritual support and positive attitudes mediated the effect of faith-based and secular factors post-September 11.

Airriess, Christopher A., Wei Li, Karen J. Leong, Angela C-C. Chen, and Verna M. Keith. 2008. "Church-Based Social Capital, Networks and Geographical Scale: Katrina Evacuation, Relocation, and Recovery in a New Orleans Vietnamese American Community." *Geoforum* 39(3):1333-1346.

This research examines the role of social capital and networks to explain the evacuation, relocation, and recovery experiences of a Vietnamese American community in New Orleans, Louisiana in the aftermath of Hurricane Katrina. As the single largest community institution, the parish church's complex bonding and bridging social capital and networks proved particularly critical in part because of its historically based ontological security. The process of evacuation, but especially relocation and recovery, was dependent on deploying co-ethnic social capital and networks at a variety of geographical scales. Beyond the local or community scale, extra-local, regional, and national scales of social capital and networks reproduced a spatially redefined Vietnamese American community. Part of the recovery process included constructing discursive place-based collective-action frames to successfully contest a nearby landfill that in turn engendered social capital and networks crossing ethnic

boundaries to include the extra-local African American community. Engaging social capital and networks beyond the local geographical scale cultivated a Vietnamese American community with an emergent post-Katrina cultural and political identity.

Aldrich, Howard. 1979. *Organizations and Environments*. Englewood Cliffs, NJ: Prentice-Hall.

When *Organizations and Environments* was originally issued in 1979, it increased interest in evolutionary explanations of organizational change. Since then, scholars and practitioners have widely cited the book for its innovative answer to this question: Under what conditions do organizations change? Aldrich achieves theoretical integration across 13 chapters by using an evolutionary model that captures the essential features of relations between organizations and their environments. This model explains organizational change by focusing on the processes of variation, selection, retention, and struggle. The “environment,” as conceived by Aldrich, does not refer simply to elements “out there”—beyond a set of focal organizations—but rather to concentrations of resources, power, political domination, and most concretely, other organizations. Scholars using Aldrich’s model have examined the societal context within which founders create organizations and whether those organizations survive or fail, rise to prominence, or sink into obscurity.

Alexander, David. 1993. *Natural Disasters*. New York: Chapman and Hall.

As a well-balanced and fully illustrated introductory text, this book provides a comprehensive overview of the physical, technological and social components of natural disaster. The main disaster-producing agents are reviewed systematically in terms of geophysical processes and effects, monitoring, mitigation and warning. The relationship between disasters and society is examined with respect to a wide variety of themes, including damage assessment and prevention, hazard

mapping, emergency preparedness, the provision of shelter and the nature of reconstruction. Medical emergencies and the epidemiology of disasters are described, and refugee management and aid to the Third World are discussed. The author’s insights and perspectives are also informed by his practical experience of being a disaster victim and survivor, and hence the unique perspective of a participant observer. Only by surmounting the boundaries between disciplines can natural catastrophe be understood and mitigation efforts made effective. Thus, this book is perhaps the first completely interdisciplinary, fully comprehensive survey of natural hazards and disasters.

Allenby, B. 2005. “Toward Inherently Secure and Resilient Societies.” *Science* 309(5737):1034–1036.

Challenges to social stability, including terrorist attacks, natural disasters, and epidemics (AIDS, SARS, etc.) have generated policy responses that include heightened security at airports and a global tsunami detection network. The wide range of challenges requires a more comprehensive systems perspective that enhances social and economic resiliency in addition to responding to emergencies.

Andrulis, Dennis. P., Nadia Siddiqui, Jonathan Purtle, California Endowment., and United States Department of Health and Human Services. 2009. *California’s Emergency Preparedness Efforts for Culturally Diverse Communities: Status, Challenges and Directions for the Future*. Philadelphia, PA: Center for Health Equality, Drexel University School of Public Health.

The purpose of this report is to provide a status report on related programs and policies, to map the current preparedness gaps with activities to address them and to identify efforts to integrate culturally diverse communities into emergency preparedness activities in California. While this report explicitly focuses on California, the methodological framework is intended to be relevant to other states and regions interested in conducting similar analyses for their diverse communities.

Aniskoff, Paulette, David Kaufman, and Donald M. Lumpkins. 2011. *A Whole Community Approach to Emergency Management: Principles, Themes, and Pathways for Action*. Washington, D. C: U.S. Department of Homeland Security, Federal Emergency Management Agency.

This document presents the foundation of the Whole Community philosophy as an approach to the practice of emergency management. It provides an overview of core concepts, key principles, and pathways for action that have been synthesized from a year-long national dialogue around cutting-edge practices in the field.

Aten, Jamie D., Kari Leavell, Rose Gonzalez, Theresa Luke, Justin Defee, and Kelly Harrison. 2011. “Everyday Technologies for Extraordinary Circumstances: Possibilities for Enhancing Disaster Communication.” *Psychological Trauma: Theory, Research, Practice, and Policy* 3(1):16–20.

Researchers have found that disasters often devastate key community infrastructures leading to obstructions in communication (e.g. Bostian, et al., 2002). Although Rebmann, Carrico, and English, (2008) found that communication is vital to successful disaster preparedness and response, they noted that maintaining communication prior to, during, and after times of disaster is extremely difficult. However, it would appear that disaster communication may be enhanced through novel uses of new and existing technology resources. The purpose of this article is to highlight how commonly used personal technology tools have been or might be utilized in novel ways to enhance disaster communication. Further, it is hoped that the novel applications discussed may be used to help buffer against the short-term and long-term traumatic effects of disasters related to obstructions in communication.

Aten, Jamie D., Michael Moore, Ryan M. Denney, Tania Bayne, Amy Stagg, Stacy Owens, Samantha Daniels, Stefanie Boswell, Jane Schenck, Jason Adams, and Charissa Jones 2008. "God Images Following Hurricane Katrina in South Mississippi: An Exploratory Study." *Journal of Psychology and Theology* 36(4):249-257.

God image appears to affect an individual's ability to cope, either positively or negatively, following stressful life events. This qualitative investigation explored God images of Hurricane Katrina survivors two months after the storm along the Mississippi Gulf Coast. A multifaceted, and sometimes paradoxical view of God emerged from participants' narratives following Hurricane Katrina. The following conceptualizations of God were reported by participants: (a) Omnipresent God, (b) Omnipotent God, (c) Distant God, (d) Personal God, (e) God in Others, (f) God as Judge, (g) God of Lessons, and (h) God as Loving Father Figure. God images reported by participants appeared to serve as a coping mechanism that allowed participants to make meaning and adjust to their Hurricane Katrina experiences.

Aten, Jamie D., and Sharon Topping. 2010. "An Online Social Networking Disaster Preparedness Tool for Faith Communities." *Psychological Trauma: Theory, Research, Practice, and Policy* 2(2):130-134.

The purpose of this article is to introduce a brief online social networking disaster preparedness tool that psychologists can help faith communities implement to assist in developing preparedness and response plans. This tool may potentially be used to strengthen social networks within and between faith communities in disaster circumstances through improved information sharing and gathering, communication, and support. An in-depth description of how psychologists can work with faith communities to develop and implement this tool is provided. The article includes a case example highlighting how the tool was developed and used in the preparedness activities of a southern Mississippi faith community in response to the threat of Hurricane Gustav.

Aten, Jamie D., Sharon Topping, Ryan M. Denney, and Tania G. Bayne. 2010. "Collaborating with African American Churches to Overcome Minority Disaster Mental Health Disparities: What Mental Health Professionals can Learn from Hurricane Katrina." *Professional Psychology: Research and Practice* 41(2):167-173.

The purpose of this qualitative study was to explore how mental health professionals and African American pastors and their churches could collaborate to overcome minority disaster mental health disparities. Forty-one African American pastors of churches located in south Mississippi, in counties directly affected by Hurricane Katrina, participated in semi-structured interviews approximately one year after the storm. The majority of participants reported being interested in collaborating with mental health professionals to: (a) develop educational and outreach opportunities, (b) lead assessment procedures, (c) offer consultation activities, (d) provide clinically focused services, and (e) utilize spiritual resources and support. Participants provided further insight into how these collaborative activities could be modified to meet post-disaster needs and offered novel applications. Following from these discussions, the article provides a number of recommendations that can be used to aid in the development of disaster collaborative activities between African American pastors and churches and mental health professionals to serve minority communities while also decreasing disparities.

Aten, Jamie D., Sharon Topping, Ryan M. Denney, and John M. Hosey. 2011. "Helping African American Clergy and Churches Address Minority Disaster Mental Health Disparities: Training Needs, Model, and Example." *Psychology of Religion and Spirituality* 3(1):15-23.

Using an action participatory research approach, qualitative interviews were conducted with 41 African-American clergy one year after Hurricane Katrina in severely affected areas of south Mississippi. These interviews revealed how mental health professionals can work with African-American clergy and their churches by providing training that targets minority disaster mental health disparities. A three tier-training model for equipping African-American clergy and churches to respond to disasters in hopes of reducing minority disaster mental health disparities is

offered. Identified training needs and suggested training delivery formats are discussed. A sample outreach and educational training project designed to equip African-American clergy and churches in their response to minority disaster mental health disparities is also highlighted.

Aten, Jamie D., Sharon Topping, John M. Hosey, Roberta Avila, and Julia Weaver. 2009. "Organizing Faith-Based Responses to Hurricane Katrina: An Interfaith Task Force Model." *IAEM Bulletin* (26): 9-10.

The purpose of this article is to provide an interfaith task force model for organizing faith-based responses to disasters based on the work of the Mississippi Coast Interfaith Disaster Task Force (IDTF). IDTF's current mission is to: 1) Build the capacity of faith based and nonprofit organizations to provide effective disaster relief service and preparedness for disaster events; 2) Address the disaster emotional and spiritual care needs of communities and; 3) Advocate for vulnerable populations (e.g., minorities, poor, elderly) affected by disasters to ensure their needs are met through communication, coordination and collaboration among organizations across sectors. IDTF's vision is to demonstrate how people of different faith traditions can come together in a cooperative and compassionate spirit to nurture the creation of a community that will help those least able to help themselves. Overall, IDTF serves as a coordinator and facilitator between Mississippi Gulf Coast faith communities and dozens of community partners.

Aten, Jamie D. Graham, Alice. et al. (n.d.). Building Capacity for Responding to Disaster Emotional and Spiritual Needs: A Clergy, Academic, and Mental Health Partnership Model (CAMP). Retrieved March 30, 2012, from <http://www.wheaton.edu/HDI/Capabilities/Research/Current>

This article outlines the creation of the Clergy, Academic and Mental Health Partnership Model (CAMP) and is intended as a resource for replicating this model.

Backus, Candace. J., W. Backus, and D. I. Page. 1995. "Spirituality of EMTs: A Study of the Spiritual Nature of EMS Workers and Its Effects on Perceived Happiness and Prayers for Patients." *Prehospital and Disaster Medicine* 10(3):168-173.

Often among the first to the scene of a disaster, emergency medical technicians (EMTs) with more active spiritual lives were happier, and the majority prayed (on their own) for patients. Investigators surveyed 125 EMTs and paramedics working in a major metropolitan area. Religious attitudes of EMTs were examined and compared with the general population. Over 90% of EMS workers said they believed in God; 84% said they believed that God still works miracles; and 80% said they believed in life after death (these figures are similar to response from the general U.S. population). Religious activities, particularly prayer, were also common; 87% said they prayed, 62% prayed for their patients, and 54% prayed for their coworkers.

Bahr, Howard. M. and Carol D. Harvey. 1979. "Correlates of loneliness among widows bereaved in a mining disaster." *Psychological Reports* 44(2):367-385.

Among widows of minors killed in an accident interviewed 6 months after the event, 94% felt lonely if they did not belong to a church or attended church infrequently, compared with 67% of those who belonged to a church. The opposite was true for survivors' wives. Thus, only in bereaved wives was church activity associated with decreased loneliness.

Banerjee, Neela. 2007. "In New Orleans, Rebuilding With Faith," *New York Times*, October 26, p. A-16.

Barton, Allen H. 1963. *Social Organization Under Stress*. Washington, DC: National Research Council, National Academy of Sciences.

Barton, Allen H. 1969. *Communities in Disaster: A Sociological Analysis of Collective Stress Situations*. Garden City, N.Y: Doubleday.

Barton, Allen H. 2005. "Disaster and Collective Stress." Pp. 125-152 in *What is a Disaster: New Answers to Old Questions*, edited by R.W. Perry and E.L. Quarantelli. Philadelphia: Xlibris.

This paper re-examines that model of what determines differences in response to collective stress, in the light of developments of the last half century, the changes in social organization to cope with large-scale stresses, and developments in the theory of response to collective stress. Developments in social organization include greatly expanded national and international organization for disaster response, social movements aimed at advancing "social rights" of deprived people, extension and withdrawal of "welfare state" programs, and expansion or denial of various "human rights." It does not however try to systematically review the vast body of research on physical disasters or other collective stresses since the original model was created.

Bates, Frederick L., Walter Gillis Peacock, and Carlos Aramburus. 2008. *Living Conditions, Disasters and Development: An Approach to Cross-cultural Comparisons*. Athens: University of Georgia Press.

In this book, the authors introduce and describe a measure—the Domestic Assets Scale—that they have developed to deal with these research problems. They first present theoretical arguments that relate living conditions to the concepts of disaster and development; they then show how the measure was constructed with the use of data collected in sample communities in Italy, Mexico, Peru, Turkey, the United States, and Yugoslavia. Throughout their discussions, they emphasize the practical application of their theoretical arguments and address the research problems and constraints faced by investigators using this procedure. Finally, they assess the validity and reliability of the Domestic Assets Scale and show how it can be used to measure long-term change, especially in the wake of catastrophic events.

Berger, Rose. M. 2007. "Twin Towers vs. the Ninth Ward." *Sojourners* 36(4):21

This article briefly describes some failures of governmental response and the role faith-based actors may play.

Blanchard, Janice. C., Yolanda Haywood, Bradley D. Stein, Terri L. Tanielian, Michael Stoto, and Nicole Lurie. 2005. "In Their Own Words: Lessons Learned from Those Exposed to Anthrax." *American Journal of Public Health*, 95(3):489-495.

This study evaluated perceptions of workers at the U.S. Postal Service Brentwood Processing and Distribution Center and U.S. Senate employees regarding public health responses to the anthrax mailings of October 2001. Based on the data collected, recommendations were generated for improving responses to bioterrorism on the basis of the perceptions we recorded. Brentwood focus groups consisted of 36 participants (97% African American and 19% hearing impaired). U.S. Senate focus groups consisted of 7 participants (71% White and 0% hearing impaired). The focus groups revealed that participants' trust in public health agencies had eroded and that this erosion could threaten the effectiveness of communication during future public health emergencies. Among Brentwood participants, lack of trust involved the perception that unfair treatment on the basis of race/ethnicity and socioeconomic status had occurred; among Senate participants, it derived from perceptions of inconsistent and disorganized messages. This study concluded that effective communication during a public health emergency depends on the provision of clear messages and close involvement of the affected community. Diverse populations may require individualized approaches to ensure that messages are delivered appropriately. Special attention should be given to those who face barriers to traditional modes of communication.

Blumenthal, Ralph. 2005. "A Grass-Roots Group Is Helping Hurricane Survivors Help Themselves," *New York Times*, October 31

The article discusses how the Metropolitan Organization, a group affiliated with the Industrial Areas Foundation, is mobilizing survivors of Katrina and Rita to champion their own interests in resettlement and rebuilding decisions.

Bolin, Robert C. and Lois Stanford. 1998. *The Northridge Earthquake : Vulnerability and Disaster*. London; New York: Routledge.

This book provides a global view of the social effects of disaster in developed and developing countries. It focuses on the 1994 Northridge Earthquake in the US and other recent disasters to examine vulnerability and post-disaster recovery strategies. The authors also explore the ways state policy can reduce vulnerability in the future.

Bolin, Robert C. and Lois Stanford. 1999. "Constructing Vulnerability in the First World: The Northridge Earthquake in Southern California, 1994." Pp. 89-112 in *The Angry Earth: Disasters in Anthropological Perspective*, edited by Anthony Oliver-Smith and Susannah M. Hoffman. New York: Routledge.

The 1994 Northridge, California earthquake has proven to be one of the most costly disasters in United States history. Federal and state assistance programs received some 681,000 applications from victims for various forms of relief. In spite of the flow of \$11 billion in federal assistance into Los Angeles and Ventura counties, many victims have failed to obtain adequate relief. These unmet needs relate to the vulnerability of particular class and ethnic groups. In response to unmet needs, a number of non-governmental organizations (NGOs) have become involved in the recovery process. This paper, based on evidence collected from hundreds of in-depth interviews with the people involved, examines the activities of several community-based organizations (CBOs) and other NGOs as they have attempted to assist vulnerable people with unmet post-disaster needs. The authors discuss two small ethnically diverse communities in Ventura County. The earthquake and resultant disaster declaration provided an opportunity for local government and NGOs to acquire federal resources not normally available for economic development. At the same time the earthquake created political openings in which longer-term issues of community development could be addressed by various local stakeholders. A key issue in recovery has been the availability of affordable housing for those on

low incomes, particularly Latinos, the elderly and farm workers. The article examines the successes and limitations of CBOs and NGOs as mechanisms for dealing with vulnerable populations, unmet needs and recovery issues in the two communities.

Bolin, Robert C. 2007. "Race, Class, Ethnicity, and Disaster Vulnerability." Pp. 113-129 in *Handbook of Disaster Research*, edited by Havidan Rodriguez, Enrico L. Quarantelli, and Russell R. Dynes. New York: Springer.

Hurricane Katrina and the disaster that unfolded in its wake provided a stark example of the pervasiveness and perniciousness of race and class inequalities in the United States. The media images constructed an unambiguous story: tens of thousands of mostly low-income African Americans were left to fend for themselves as the city of New Orleans flooded from breached levees on Lake Pontchartrain. Their only refuge was a large sports arena unequipped to serve as an "evacuee center" and devoid of any resources to support the thousands of people who gathered, many arriving only after wading through the toxic flood waters gathering in the city. In a city with a poverty rate of more than 30%, where one in three persons does not own a car, no significant effort was made by government at any level to assist the most vulnerable people to escape the disaster (Alterman, 2005). While Hurricane Katrina called attention to issues of race and class vulnerabilities, hazards and disaster research has clearly shown that social inequalities are core conditions that shape both disasters and environmental inequalities on a global scale. The in this chapter is to discuss what five decades of hazards and disaster research have revealed about race, class, and ethnic inequalities.

Bolton, P., E. Liebow, and J. Olson. 1993. "Community Conflict and Uncertainty Following a Damaging Earthquake: Low-Income Latinos in Los Angeles, California." *Environmental Professional* 15:240-247.

Breed, Allen G. 2008. "Citing Faith and Fate, Some Plan to Ride Out Ike," *Los Angeles Times*, September 14, pp. A-32.

Brinkley, Douglas. 2006. *The Great Deluge : Hurricane Katrina, New Orleans, and the Mississippi Gulf Coast*. New York: HarperCollins.

In *The Great Deluge*, bestselling author Douglas Brinkley finds the true heroes of this unparalleled catastrophe, and lets the survivors tell their own stories, masterly allowing them to record the nightmare that was Katrina.

Brumley, Jeff. 2010. "Faith groups say they're ready to respond to oil disaster," *Florida Times-Union*, May 28, pp. N/A

Bruneau, Michel, Stephanie E. Chang, Ronald T. Eguchi, George C. Lee, Thomas D. O'Rourke, Andrei M. Reinhorn, Masanobu Shinozuka, Kathleen Tierney, William A. Wallace, Detlof von Winterfeldt. 2003. "A Framework to Quantitatively Assess and Enhance the Seismic Resilience of Communities." *Earthquake Spectra* 19(4):733.

This paper presents a conceptual framework to define seismic resilience of communities and quantitative measures of resilience that can be useful for a coordinated research effort focusing on enhancing this resilience. This framework relies on the complementary measures of resilience: "Reduced failure probabilities," "Reduced consequences from failures," and "Reduced time to recovery." The framework also includes quantitative measures of the "ends" of robustness and rapidity, and the "means" of resourcefulness and redundancy, and integrates those measures into the four dimensions of community resilience—technical, organizational, social, and economic—all of which can be used to quantify measures of resilience for various types of physical and organizational systems. Systems diagrams then establish the tasks required to achieve these objectives. This framework can be useful in future research to determine the resiliency of different units of analysis and systems, and to develop resiliency targets and detailed analytical procedures to generate these values.

Buckle, Philip, Graham Marsh, and Syd Smale. 2003. *The Development of Community Capacity as Applying to Disaster Management Capability*. Mt. Macedon, Australia: Emergency Management Australia.

The aims of this work are to assess the principal drivers and components of local and municipality capacity, develop Meta Standards for capacity and commitment, develop methods, techniques and tools to assess capacity, develop protocols and processes for assessing plans and Operational protocols, and to work in conjunction with agency and municipal staff, volunteers, community representatives and identified specialists to assess the tools and standards developed as part of this project.

Buckle, Philip. 2006. "Assessing Social Resilience." Pp. 88-104 in *Disaster Resilience: An Integrated Approach*, edited by Douglas Paton and David Johnston. Springfield, IL: Charles C. Thomas.

Buckle offers several lists setting out the qualities of resilience and vulnerability as a step towards a matrix for identifying resilience.

Burton, I. and R. Kates. 1964. "The Perception of Natural Hazards in Resource Management." *Natural Resources Journal* 3(3):412-441.

This article seeks to understand the variations in the perception of natural hazards and to suggest some way in which it affects the management of resource use. This article works to extend the notion that resources are best regarded for management purposes as culturally defined variables, by consideration of the cultural appraisal of the natural hazard.

Burton I., R. Kates, and G. White. 1978. *The Environment as Hazard*. New York: Oxford University Press.

The Environment as Hazard offers an understanding of how people around the world deal with dramatic fluctuations in the local natural systems of air, water, and terrain. Reviewing recent theoretical and methodological changes in the investigation of natural hazards, the authors describe how research findings are being incorpo-

rated into public policy, particularly research on slow cumulative events, technological hazards, the role played by social systems, and the relation of hazards theory to risk analysis. Through vivid examples from a broad sample of countries, this volume illuminates the range of experiences associated with natural hazards. The authors show how modes of coping change with levels of economic development by contrasting hazards in developing countries with those in high income countries — comparing the results of hurricanes in Bangladesh and the United States, and earthquakes in Nicaragua and California.

Cabrera, Fernando, Bobby Richards, and Robert G. Stevenson. 2006. "Katrina's Aftermath: The Role of the Rapid Mobilization Action Plan." *Illness, Crisis, & Loss* 14(4):373-386.

This article describes a plan, the Rapid Mobilization Action Plan, that was developed and used by the clergy and parishioners of 40 churches, with the assistance of clergy from as far away as New York and with financial support from across the country. The plan described here was developed and expanded as the situation developed after Hurricane Katrina. Now two of the clergy, who were in the middle of this effort, share their experiences so that others may benefit from them.

Cain, Daphne S. and Juan Barthelemy. 2008. "Tangible and Spiritual Relief After the Storm." *Journal of Social Service Research* 34(3):29-42.

This study assessed the types of social services and spiritual messages that were provided by Baton Rouge area churches following Hurricane Katrina. Church representatives (n=157) completed a 26-item survey which consisted of open and closed ended questions. The most common resources provided by churches included food, clothing, and financial assistance. Nearly 75% of churches attempted to connect evacuees with outside state and federal resources. The greatest unmet needs reported by churches included evacuee shelter and housing, and on-site computer and internet access. Churches recommend preparedness, triage care, and leadership for other churches that find themselves the first responders following a disaster. Because of their responsiveness to the needs of communities, clergy need to be trained in disaster management.

Moreover, government monies could be well-spent in supporting faith-based disaster initiatives.

Chaddock, T. P. and M. R. McMinn. 1999. "Values Affecting Collaboration Among Mental Health Professionals and Evangelical Clergy." *Journal of Psychology and Theology* 27: 319-328.

Chandler, Riley S., Gail M. McMillion, and Tory D. Stuart. "Faith Communities, FCS, and Natural Disasters: Expanding the Helping Network." *Journal of Family and Consumer Science* 102(3):41-43.

Communities of faith are often at the forefront in responding to victims of natural disasters. During and after Hurricane Katrina, communities of faith made enormous personal contributions to help displaced members of the Gulf Coast region. Family and consumer sciences professionals are encouraged to collaborate with communities of faith for the wellbeing of communities affected by natural disasters.

Chinnici, Rosemary. 1985. "Pastoral Care Following a Natural Disaster." *Pastoral Psychology* 33(4):245-254.

Chinnici studied the interrelationship of data on personal information, pastoral problems, and information regarding church structure obtained in personal interviews with 18 ministers of various denominations following a tornado in Kentucky. The aim was to gain insights into pastoral care responses following a natural disaster. Although previous studies suggested the presence of a variety of problems (e.g., bereavement, increased substance abuse, guilt), the present data indicate that the ministers dealt with more immediate and routine duties and did not feel comfortable approaching people as counselors.

Chen, A.C.-C., V.M. Keith, K.J. Leong, C. Airriess, W. Li, K.-Y. Chung, C.C. Lee. 2007. "Hurricane Katrina: Prior Trauma, Poverty and Health Among Vietnamese-American Survivors." *International Nursing Review* 54(4):324-331.

The aim of this study was to examine factors contributing to differential health outcomes among the New Orleans Vietnamese community in response to Katrina. A sample of 113 adult Vietnamese Katrina survivors from New

Orleans was recruited. Multivariate and content analysis were used to investigate effects of prior trauma, financial strain, social support and acculturation level in predicting survivors' health outcomes. Findings suggested financial strain was the strongest risk factor for Vietnamese survivors' post-traumatic stress disorder (PTSD) symptoms, and physical and mental health post-disaster; while social support was a strong protective factor for health. Less-acculturated individuals also reported higher levels of PTSD symptoms and poorer physical health.

Chester, David K. 2005. "Theology and Disaster Studies: The Need for Dialogue." *Journal of Volcanology and Geothermal Research* 146(4):319-328.

Using examples of volcanic eruptions and Christian theology, the authors argue that many actual and potential victims of hazards continue to explain losses in theistic terms, even in societies where individuals are aware of alternative scientific and social explanations. In Christianity attempts to reconcile God's love, justice and omnipotence on the one hand and human suffering on the other, is termed theodicy, and it is proposed that recent developments allow more fruitful dialogue to take place between hazard analysts and theologians than has been the case hitherto. During the International Decade for Natural Disaster Reduction (1990-2000) a consensus emerged that, if responses to disaster are to be successfully managed, then an awareness of local culture is vitally important. This consensus has continued, as research agendas are currently being formulated for the International Strategy for Disaster Reduction. In many disaster prone regions, religion is an essential element of culture and must be carefully considered in the planning process, and not simply dismissed as a symptom of ignorance, superstition and backwardness.

Chong, Jia-Rui. 2004. "Out of Fire, Ties That Bind; Amid the Ashes of Homes and Church, Residents of a Hamlet Who Prized Privacy and Self-Reliance Learn What Community Means," *Los Angeles Times*, June 11, pp. A-1.

Clausen, L. 1992. *Das Konkrete und das Abstrakte*. Frankfurt: Suhrkamp.

Cooper, Christopher and Robert Block. 2006. *Disaster: Hurricane Katrina and the Failure of Homeland Security*. New York: Holt.

Cooper and Block reconstruct the crucial days before and after the storm hit, laying bare the government's inability to respond to the most elemental needs. They also demonstrate how the Bush administration's obsessive focus on terrorist threats fatally undermined the government's ability to respond to natural disasters. The incompetent response to Hurricane Katrina is a wake-up call to all Americans, wherever they live, about how distressingly vulnerable we remain.

Covello, V. T. 1992. "Trust and Credibility in Risk Communication." *Health and Environmental Digest* 6:1-3.

A good communication program should not start with communication at all, but with a critical review of the organizational structure and the potentials within this structure to meet the demand for openness and public involvement. Next, a thorough analysis of the issues is needed to identify public concerns and characterize the risk debate. As late as then comes the design of the communication program with the formulation of the message, its proper packaging, channeling, sending, and testing in terms of communicative feedback. Even if all these recommendations are followed, success is never guaranteed. In an open society, messages compete with each other for public support. The better the quality of the message and its appeal, the better is its chance to reach the desired audience. To give every group in society a fair chance to express an opinion and to provide the platform for a rational discourse on the different views expressed is the ultimate goal of communication in a democratic society. Risk communication can certainly contribute to that goal.

Cutter, Susan. 2005. "Are We Asking the Right Question?" Pp. 39-48 in *What is a Disaster: New Answers to Old Questions*, edited by R.W. Perry

and E.L. Quarantelli. Philadelphia: Xlibris.

Cutter, Susan. 2005. "Pragmatism and Relevance." Pp. 104-106 in *What is a Disaster: New Answers to Old Questions*, edited by R.W. Perry and E.L. Quarantelli. Philadelphia: Xlibris.

Dalal Ajit K. and Namita Pande. 1988. "Psychological Recovery of Accident Victims with Temporary and Permanent Disability." *International Journal of Psychology* 23(1):25-40.

Patients who attributed disabling accidents to God's will or Karma were those most likely to experience psychological recovery in this sample of largely Hindu patients. This was a prospective cohort study involving a convenience sample of 41 patients experiencing major injuries within the previous week and hospitalized in government hospitals or private nursing homes in India. The ages of the sample ranged from 16 to 42 years, most were male, about half involved auto accidents, and half of subjects were permanently disabled. When patients were asked which of seven factors were most essential to recovery, more than half of both the permanently and temporarily disabled at both baseline and follow-up indicated believing it was God's will that was most essential.

Davis, Mike. 1998. *Ecology of Fear: Los Angeles and the Imagination of Disaster*. New York: Metropolitan Books.

By juxtaposing L.A.'s fragile natural ecology with its disastrous environmental and social history, the author shows a city deliberately put in harm's way by land developers, builders, and politicians, even as the incalculable toll of inevitable future catastrophe continues to accumulate. *Ecology of Fear* meticulously the nation's violent malaise and desperate social unease at the millennial end of "the American century."

De Silva, Padmal. 2006. "The Tsunami and Its Aftermath in Sri Lanka: Explorations of a Buddhist Perspective." *International Review of Psychiatry* 18(3):281-287.

This paper emphasizes that understanding the Buddhist perspective on coping with tragedy is important for crisis counselors and physicians who treat Asian patients following disasters. The author describes how Buddhists view natural disasters such as the tsunami that followed a 9.0 magnitude earthquake off the coast of Sumatra on December 26, 2004, killing over 30,000 people. The main religion in Sri Lanka, Buddhism, has specific views on the human condition, and uses specific psychological strategies for dealing with suffering and loss. This paper discusses Buddhist concepts and practices that were relied upon by victims of this disaster and provides clinical strategies that can improve the caring for Buddhist patients following trauma. This is one of the few published articles discussing how Eastern religious belief systems are utilized when coping with disaster and how these can be incorporated clinically in ways that are culturally appropriate with Buddhist survivors.

De Vita, Carol J., Fredrica D. Kramer, et al. 2008. *The Role of Faith-Based and Community Organizations in Post-Katrina Human Service Relief Efforts*. Washington, DC: The Urban Institute.

This study is based on a two-year study for the Office of the Assistant Secretary for Planning and Evaluation, U.S. Department of Health and Human Services. The study included a telephone survey of 202 FBCOs that provided hurricane-related human services in the Gulf Coast region and in-depth, field-based case studies of eight organizations in Louisiana and Mississippi that provided such services. De Vita and Kramer outline characteristics of FBCOs, the types of services they provided, the populations that were served, catalysts for response, mechanisms for response as well as perceptions and connections to traditional relief and response systems.

De Vita, Carol J. and Fredrica D. Kramer. 2008. *The Role of Faith-Based and Community Organizations in Providing Relief and Recovery Services after Hurricanes Katrina and Rita*. Washington, D.C.: U.S. Department of Health and Human Services.

The Urban Institute conducted a two-year study for the Office of the Assistant Secretary for Planning and Evaluation, U.S. Department of Health and Human Services, to obtain detailed information on the relief efforts provided by FBCOs in the 2005 hurricanes, and suggest how these groups might help in future disasters. The study included a telephone survey of 202 FBCOs that provided hurricane-related human services in the Gulf Coast region and in-depth, field-based case studies of eight organizations in Louisiana and Mississippi that provided such services. The study found that community-based social service providers and local congregations played important roles in the aftermath of hurricanes Katrina and Rita and recommends that emergency responders work to better understand the capabilities of FBCOs.

Dobner, Jennifer. 2008. "A Stockpiling Mormon Has Food in His Thoughts; Making Sure His Family Has Enough on Hand in Case of an Emergency Is an Article of Faith for Kenneth Moravec," *Los Angeles Times*, December 28, pp. B-5.

Dombrowsky, W.R. 1998. "Again and Again: Is a Disaster What We Call a Disaster?" Pp. 19-30 in *What is a Disaster: Perspectives on the Question*, edited by E. L. Quarantelli. London: Routledge.

Drabek, Thomas E. 1986. *Human System Responses to Disaster: An Inventory of Sociological Findings*. New York: Springer-Verlag.

Drescher, Kent D. 2006. "Spirituality in the Face of Terrorist Disasters. Pp. 335-381 in *Psychological Effects of Catastrophic Disasters: Group Approaches to Treatment*, edited by Leon A. Schein and Steven R. Lawyer. New York: Haworth Press.

This chapter explores the role that addressing spiritual issues in group therapy can play in facilitating adaptation of disaster survivors. The author

describes a group therapy model for addressing spiritual needs of disaster victims that can affect their mental health. The goal of spiritually-oriented group therapy is to help survivors more fully utilize spiritual resources to assist in healing. Group therapy may be an ideal way of addressing questions such as "Why does God allow evil in the world?", "Is God in control?", "Does God have a divine plan?", "What is the role of human free will?" and so on. Resolving such questions is often critical for disaster survivors trying to reconstruct a world view that is safe, orderly, and predictable. The author also discusses how to include spiritual themes and exercises into traditional group therapy formats and provides examples to illustrate how this can be done.

Dynes, Russell R. 1970. *Organized Behavior in Disaster*. Lexington, MA: Lexington Books.

The study focuses on organized activities within communities experiencing disaster. It is initiated by a description of the nature of disaster involvement on the part of various community organizations. A discussion follows of the different meanings of the term "disaster" and of the social implications created by differential characteristics of disaster agents. It is suggested that the primary disruption of the social structure is revealed in unplanned changes in inter-organizational relationships. Four types of organized behavior are isolated, derived from a cross-classification of the nature of the disaster tasks and the post-impact structure. Using these four types, problems of mobilization and recruitment are discussed as well as the specific operational problems these groups experience functioning under disaster conditions. A final chapter deals with the implications of disaster research in dealing with the organizational consequences of a nuclear catastrophe.

Dynes, Russell R. 1998. "Coming to Terms with Community Disaster." Pp. 109-126 in *What is a Disaster: Perspectives on the Question*, edited by E.L. Quarantelli. London: Routledge.

Dynes, Russell R., E.L. Quarantelli. 1971. "The Absence of Community Conflict in the Early Phases of Natural Disaster." Pp. 200-204 in *Conflict Resolution: Contributions of Behavioral Sciences*, edited by CG Smith. South Bend, IN: University of Notre Dame Press.

Echterling Lennis G., C. Bradfield, and M.L. Wylie. 1988 "Responses of Urban and Rural Ministers to a Natural Disaster." *Journal of Rural Community Psychology* 9(1):36-46.

Clergy play many roles in meeting the needs of communities affected by disaster. The specific roles that clergy play during disasters may depend on whether their congregation is located in a rural or urban area. In 1985, major floods hit several sections of West Virginia and Virginia, killing 54 people, requiring the evacuation of 4,300 families and resulting in property damage of nearly \$1 billion. Seven to 16 months after the disaster, investigators surveyed 24 ministers from affected areas (half from rural and half from urban areas). Ministers from rural and urban areas were involved in many aspects of both immediate and long-term relief work. Differences were noted, however, between the roles of urban and rural ministers. Urban ministers tended to specialize in a particular area, such as heading interfaith relief committees, working with families, and ensuring that victims were not neglected by the formal emergency medical system. Rural ministers, on the other hand, were more involved in turning their churches and homes into disaster shelters and meeting of other basic needs. Many of the rural ministers were still quite involved in relief work 7 to 16 months after the floods.

Egan, Matthew J. and Gabor H. Tischler. 2010. "The National Voluntary Organizations Active in Disaster Relief and Disaster Assistance Missions: An Approach to Better Collaboration with the Public Sector in Post-Disaster Operations." *Risks, Hazards, and Crisis in Public Policy* 1(2):63-96.

The paper describes National VOAD member operations, the "relief and disaster assistance" missions, as a current of activities that run through the preparedness, mitigation, response, and recovery stages of the disaster cycle. This paper argues that by developing a better understanding of

the types of services National VOAD members provide and the motivations for providing them, FEMA and state and local governments will be better able to utilize the nonprofit sector in post-disaster operations.

Eisenman, David P., Anna Long, Lisa S. Meredith, Hilary Rhodes, and Gery Ryan. 2007. "Trust Influences Response to Public Health Messages." *Journal of Health Communication* 12(3):217-232.

This study builds on recent work describing African Americans' low trust in public health regarding terrorism preparedness by identifying the specific components of trust (fiduciary responsibility, honesty, competency, consistency, faith) that may influence community response to a bioterrorist attack. The study used qualitative analysis of data from 75 African American adults living in Los Angeles County who participated in focus group discussions. Groups were stratified by socioeconomic status (SES; up to vs. above 200% of federal poverty guidelines) and age (18-39 years old vs. 40-65 years old). Discussions elicited reactions to information presented in escalating stages of a bioterrorism scenario. The scenario mimicked the events and public health decisions that might occur under such a scenario.

Elliot, James R., Jeremy Pais. 2006. "Race, Class, and Hurricane Katrina: Social Differences in Human Responses to Disaster." *Social Science Research* 35(2):295-321.

This study uses survey data collected from over 1,200 Hurricane Katrina survivors to examine these influences on a wide array of responses, ranging from evacuation timing and emotional support to housing and employment situations and plans to return to pre-storm communities. Results reveal strong racial and class differences, indicating that neither of these dimensions can be reduced to the other when seeking to understand responses by survivors themselves. This intersection renders low-income black home owners from New Orleans those most in need of targeted assistance as residents work to put themselves and the region back together.

Emergency Response/Service Ministries-Disaster Child Care Home Page. Available at: <<http://www.brethren.org/genbd/ersm/dcc.htm>>. Accessed on July 9, 2007.

Enarson, Elaine. 2005. "Women and Girls Last? Averting the Second Post-Katrina Disaster." *Understanding Katrina: Perspectives from the Social Sciences*, June 11. Available at <http://understandingkatrina.ssrc.org/Enarson>.

Enarson, Elaine and Maureen Fordham. 2001. "From Women's Needs to Women's Rights in Disasters." *Environmental Hazards* 3:133-136.

The author argues that a wide variety of factors are indicative of social processes which increase women's disaster vulnerability. The author discusses how women are impacted by disaster in gender specific ways and argues that more attention must be paid to how women are affected by crisis and disaster.

Enarson, Elaine, Alice Fothergill, and Lori Peek. "Gender and Disaster: Foundations and Directions." Pp. 130-146 in *Handbook of Disaster Research*, edited by Havidan Rodriguez, Enrico L. Quarantelli and Russell R. Dynes. New York: Springer.

Gendered disaster social science rests on the social fact of gender as a primary organizing principle of societies and the conviction that gender must be addressed if we are to claim knowledge about all people living in risky environments. Theoretically, researchers in the area are moving toward a more nuanced, international, and comparative approach that examines gender relations in the context of other categories of social difference and power such as race, ethnicity, nationality, and social class. At a practical level, researchers seek to bring to the art and science of disaster risk reduction a richer appreciation of inequalities and differences based on sex and gender. As the world learns from each fresh tragedy, gender relations are part of the human experience of disasters and may under some conditions lead to the denial of the fundamental human rights of women and girls in crisis.

Epp, Aaron. 2009. "Website Helps Churches Prepare for Pandemics." *Canadian Mennonite* 13(1):20.

Erikson, Kai T. 1976. *Everything in Its Path: Destruction of Community in the Buffalo Creek Flood*. New York: Simon and Schuster.

Recounts the devastating personal and communal effects of the 1972 Buffalo Creek, West Virginia, disaster on a tightly knit Appalachian community suddenly uprooted and dispersed.

Evans, D., C. Kromm, and S. Sturgis. 2008. *Faith in the Gulf: Lessons from the Religious Response to Hurricane Katrina*. Durham, NC: Institute for Southern Studies, Southern Exposure. Available at <http://www.southernstudies.org/gulfwatch/FaithGulf.pdf>

The study, the largest to date on the religious response to Katrina, finds that faith-based efforts can not replace the central role of government in Gulf rebuilding, but they can be a valuable catalyst and model for federal, state and local policy.

Everly, George S. and Jeffrey M. Lating. 2003. *A Clinical Guide to the Treatment of the Human Stress Response*, 2nd ed. New York: Kluwer Academic/Plenum Publisher.

This updated edition of the *Clinical Guide* addresses many topics key to the delivery of psychological and spiritual care to disaster survivors. Drawing on considerable experience, the authors discuss the stresses caused by natural disasters and terrorism, crisis intervention techniques, treatments for PTSD, religious and spiritual resources that disaster victims and family members can turn to for strength during these times. Treatment protocols are discussed that can be applied in the field immediately after a catastrophe or long afterwards when stress disorders have fully developed. The physiology of the stress response is also described and pharmacological treatments discussed. The real strength of this book is the comprehensive treatment approach that pays attention to physiologic, psychological, social, and spiritual responses to natural disasters and acts of terrorism, with a particular emphasis on addressing spiritual needs.

Fausset, Richard. 2006. "Building on Faith in a Tornado-Hit Town; Volunteers Converge on China Grove, Tenn., to Help Fellow Mennonites Who Choose to Rely on the Goodwill of Believers Instead of Insurance," *Los Angeles Times*, pp. A-5.

Fausset, Richard. 2008. "Seeing God in Storms' Wake; As a Southern Baptist School Cleans Up, Staff and Students Ponder What the Event Means, Theologically Speaking," *Los Angeles Times*, pp. A-12.

Feldbush, Martin W. 2007. "The Role of Clergy in Responding to Disaster Events." *Southern Medical Association*, 100(9):942-943.

This article provides an overview of disaster experience and how trained clergy contribute to efforts to care for the traumatized. The author recommends training for clergy in disaster response and integration into the formal disaster response network before disasters occur.

Ferris, Elizabeth. 2005. "Faith-based and Secular Humanitarian Organizations." *International Review of the Red Cross*. 87(858):311-325.

This article examines the role of faith-based organizations, particularly Christian organizations, in humanitarian assistance within the broader context of the NGO world. Following an overview of the historical development of these organizations, the article examines the current context in which faith-based and secular humanitarian organizations operate. The different roles played by these organizations are explored, as are some of the difficulties they encounter. The article suggests that much more work is needed in the area of capacity-building of local humanitarian organizations and in the coordination of NGO programmatic work.

Fetter, Donnie. 2009. "Faith Leads Man to Aid Disaster Victims," *Augusta Chronicle*, March 2.

Flannelly, Kevin, Stephen B. Roberts, and Andrew J. Weaver. 2005. "Correlates of Compassion Fatigue and Burnout in Chaplains and Other Clergy Who Responded to the September 11th Attack in New York City." *The Journal of Pastoral Care and Counseling* 59(3):213-224.

Participants at a June 2002 conference about the September 11th attacks were tested for compassion fatigue, compassion satisfaction, and burnout. The sample consisted of 343 clergy, including 97 chaplains. A total of 149 (43.4%) of the participants had responded as disaster-relief workers following the September 11th attacks. The number of hours clergy worked with trauma victims each week was directly related to compassion fatigue among responders and non-responders. Compassion fatigue also was positively related to the number of days that responders worked at Ground Zero, while disaster-relief work with the American Red Cross reduced compassion fatigue and burnout. Clinical Pastoral Education tended to decrease compassion fatigue and burnout and increase compassion satisfaction in both responders and non-responders. Burnout was inversely related to age in both groups.

Foster, John B. 1994. *A Vulnerable Planet: A short Economic History of the Environment*. New York: Mon. Rev. Press.

A Vulnerable Planet explores the reasons why a global economic system geared toward private profit has spelled vulnerability for the earth's fragile natural environment. Rejecting both individualistic solutions and policies that tinker at the margins, Foster calls for a fundamental reorganization of production on a social basis so as to make possible a sustainable and ecological economy.

Foster, John B. 1999. "Marx's Theory of the Metabolic Rift: Classical Foundations for Environmental Sociology." *The American Journal of Sociology* 105(2):366-405.

This article addresses a paradox: on the one hand, environmental sociology, as currently developed, is closely associated with the thesis that the classical sociological tradition is devoid of systematic insights into environmental problems; on the other hand, evidence

of the crucial classical contributions in this area, particularly in Marx, but also in Weber, Durkheim, and others, it too abundant to be convincingly denied.

Foster, John B. 2005. "The Treadmill of Accumulation: Schnaiberg's Environment and Marxian Political Economy." *Organization Environment* 18(1):7-18.

Allan Schnaiberg's "treadmill of production" model has formed the single most influential framework of analysis within environmental sociology in the United States. Schnaiberg's work is often characterized as "neo-Marxist," but its actual relation to Marxian political economy has been left obscure. The following article examines Marx's treatment of the treadmill as the crudest historical expression of the capitalist mode of production; the roots of Schnaiberg's analysis in Baran and Sweezy's conception of monopoly capital and Gabriel Kolko's conception of political capitalism; the later divergence of the treadmill theory and Marxian political economy; the disappearance of the explicit critique of capitalism in the joint work of Schnaiberg and Kenneth Alan Gould; and the reconvergence of these traditions in the current phase of environmental sociology characterized by the debate with ecological modernization. The treadmill model demonstrates that the choice between barbarism and civilization is not simply a question of the organization of the human relations within society but also a question of the organization of the human relation to the environment.

Fothergill, Alice. 2003. "The Stigma of Charity: Gender, Class, and Disaster Assistance." *The Sociological Quarterly* 44(4):659-680.

This article examines the stigma associated with needing and receiving assistance after a natural disaster. I conducted a qualitative, longitudinal study of women who survived the 1997 Grand Forks, North Dakota, flood. Based on sixty in-depth interviews and observation, the data show the ways in which the stigma affected these women when they had to accept charity, many of them for the first time in their lives. Factors that played a role include the self-sufficient culture of North Dakota, the caregiving role of giving and self-sacrifice, the experience of downward mobility and loss of middle-class status, the utilization of

impression management techniques, and the ways in which the women shifted their former views of poor people and welfare recipients. The article concludes with a discussion of how the examination of the stigma of charity illuminates the construction of class, gender, and race in white, middle-class consciousness.

Friedman, Dayle A. 2005. *Jewish Pastoral Care: A Practical Handbook from Traditional and Contemporary Sources*. Woodstock, VT.: Jewish Lights Pub.

Fritz, C. E. 1961. "Disasters." Pp. 651-694 in *Contemporary Social Problem: An Introduction to the Sociology of Deviant Behavior and Social Disorganization*, edited by Robert K. Merton and Robert A. Nisbet. New York: Harcourt, Brace & World.

Gallup, George H. and D. Michael Lindsay. 1999. *Surveying the Religious Landscape: Trends in U.S. Beliefs*. Harrisburg, PA: Morehouse Publishing.

These surveys will appeal to those who track religion professionally, but they will also be of interest to clergy, church members, and others interested in the spiritual landscape of today. A wide variety of beliefs and practices are surveyed including: belief in God, attendance at church or synagogue, religious beliefs of today's teenagers, views about the interaction between politics and religion, life after death, questions of ethics, and others. Surveys address the differences in beliefs among those of various faith perspectives, races, age groups, genders, and those in varying geographic locations.

Gately, Gary. 2006. "Hundreds Express Grief and Faith as 6 Miners are Buried," *New York Times*, January 6, pp. A-12.

Gerrard, Nikki, Judith Kulig, Nadine Nowatzki. 2004. "What Doesn't Kill you Makes you Stronger: Determinants of Stress Resiliency in Rural People of Saskatchewan, Canada." *The Journal of Rural Health* 20(1):59-66.

This article discusses a study that addressed how rural people in Saskatchewan, Canada, respond to stressful

events, without outside intervention. It examines the links between stress and resiliency while recognizing the impact of social contexts on perceptions and experiences.

Gillard, Matt, Douglas Paton. 1999. "Disaster Stress Following a Hurricane: The Role of Religious Difference in the Fijian Islands." *The Australasian Journal of Disaster and Trauma Studies* 3(2).

This paper explores the influence of religion on disaster stress in Fijian Islanders. Interview data revealed that religious groups could be segregated in regard to the assistance afforded them and the demands made upon them by religious organizations. A questionnaire examining these dimensions, together with a stress and traumatic stress measure, was used to compare the impact of Hurricane Nigel (1997) on Christian Fijians, Indians who follow Islam, and Indians who practice Hinduism. The results revealed that religious denomination exercised a differential impact on vulnerability, although differences were partially dependent on the measure of vulnerability used. Explanations for these differences, and their implications for intervention, are discussed.

Gilbert, Claude. 1998. "Studying Disaster: Changes in the Main Conceptual Tools." Pp. 11-18 in *What is a Disaster: Perspectives on the Question*, edited by Enrico L. Quarantelli. London: Routledge.

This paper looks at briefly at the conceptual scope of the field as a whole and it follows the chronological development of the principle explanatory approaches on which disaster analysis has been based. The discussion presents the case for reordering the theoretical foundations in the study of disaster, thus enhancing a real conceptual debate.

Gillespie, David F. 1991. "Coordinating Community Resources." Pp. 55-78 in *Emergency Management: Principles and Practice for Local Government*, edited by Thomas E. Drabek and Gerard J. Hoetmer. Washington, DC: International City Management Association.

Gillespie, David F., Richard A. Colignon, Mahasweta M. Banerjee. 1993. *Partnerships for Community Preparedness*. Boulder, CO: Institute of Behavioral Science, University of Colorado.

Goldsmith, Stephen and William D. Eggers. 2004. *Government by Network: The New Shape of the Public Sector*. Washington, D.C.: The Brookings Institution.

The authors discuss a new model, governing by network, and maintain that the new approach is a dramatically different type of endeavor than simply managing divisions of employees. Faced by a web of relationships and partnerships that increasingly make up modern governance, public managers must grapple with skill-set issues (managing a contract to capture value); technology issues (incompatible information systems); communications issues (one partner in the network, for example, might possess more information than another); and cultural issues (how interplay among varied public, private, and nonprofit sector cultures can create unproductive dissonance). *Governing by Network* examines for the first time how managers on both sides of the aisle, public and private, are coping with the changes. Drawing from dozens of case studies, as well as established best practices, the authors tell us what works and what doesn't.

Goold, Susan. D. 2002. "Trust, Distrust and Trustworthiness: Lessons from the Field." *Journal of General Internal Medicine* 17(1):79-81.

The study of trust in healthcare is growing, paralleling its rise in other applied arenas and in more theoretical disciplines like sociology and philosophy. Studying trust and trustworthiness in the healthcare context is imperative for several reasons and is illustrated by the four papers in this journal. First, the ill are vulnerable emotionally, physically, spiritually, and, often, financially. The trusting patient is placed, sometimes unwillingly, in a position of vulnerability and grants, sometimes reluctantly, discretionary power to doctors, other clinicians, and numerous organizations in order to achieve something the patient desires, usually better health or even the preservation of his/her life. An imbalance of knowledge and power characterizes health care relationships to a unique extent, while the importance of health

to achieve one's life goals makes vulnerability greater and the choice to trust rhetorical. To pursue the patient's good, the patient must trust the physician (or clinician, or organization) with private information and with his/her body. Trust in the healer is essential to healing itself. Trust, at least to some minimal extent, is undoubtedly a prerequisite to seeking care at all.

Gunn, Francis X. 2007. "Spiritual Issues in the Aftermath of Disaster." *Southern Medical Journal* 100(9):936-937.

Gunn explores the role of religious belief and prayer in disaster recovery.

Hayasaki, Erika and Garrett Therolf. 2007. "Minnesota Mourners in Prayer, Together; People of All Faiths Remember the Victims of the Fallen Bridge and the Eight Still Missing," *Los Angeles Times*, August 6, p. A-17.

Heinselman, Karen. 2008. "Tornado 2008: Looking to Faith through a Disaster," *Waterloo Courier*, June 3.

Hewitt, Kenneth. 1998. "Excluded Perspectives in the Social Construction of Disaster." Pp. 75-91 in *What is a Disaster? Perspectives on the Question*, edited by Enrico L. Quarantelli. London: Routledge.

Hoetmer, Gerard J. 1991. "Introduction." Pp. xvii-xxxiv in *Emergency Management: Principles and Practice for Local Government*, edited by Thomas E. Drabek and Gerard J. Hoetmer. Washington, DC: International City Management Association.

Horlick-Jones, Tom. 1995. "Modern Disasters as Outrage and Betrayal." *International Journal of Mass Emergencies and Disasters* 13(3):305-315.

This paper addresses the role played by the concept of disaster in modern, technologically advanced states.

Horner Kim. 2006. "Evacuee Survey Gauges Storm's Mental Toll," *Dallas Morning News*, March 10, pp. A1, A5.

Houston Chronicle. 2009. "Underwriting Charity; Federal Reimbursement of Some Faith-based Disaster Relief is Justified but Needs to be Closely Managed" September 29, pp. 10.

Huffstutter, P.J., John-Thor Dahlburg, and Steve Chawkins. 2005. "Katrina's Aftermath; Faithful Try to Find Meaning in the Wake of Disaster; Throughout the Region Shattered by Katrina, Survivors Give Thanks and Seek Answers," *Los Angeles Times*, September 5, p. A-14.

Hull, Alastair M., David A. Alexander, and Susan Klein. 2002. "Survivors of the Piper Alpha Oil Platform Disaster: Long-term Follow-up Study." *British Journal of Psychiatry* 181:433-438.

The support received from members of one's faith community following a disaster may be even more important than more traditional secular treatments for traumatic stress. Investigators surveyed 36 of the original 59 survivors 10 years after an oil platform fire in 1988 that killed 166 of 225 workers. A decade after the event, over 20% of survivors still met the most stringent diagnostic criteria for PTSD. Survivors were asked to list those sources of help which they found to be particularly important sources and which enabled them to cope with this tragedy. Help from friends, family, and their faith communities was perceived as being more beneficial than help received from medication or group therapy.

Hunt, April. 2006. "Charities' Network Ready for Disaster: Faith Groups and Agencies Work Behind the Scenes in a 'Nicely Oiled Machine' to Handle Emergencies," *Orlando Sentinel*, September 3.

Inayat Qulsoom. 2002. "The Meaning of Being a Muslim: An Aftermath of the Twin Towers Episode." *Counseling Psychology Quarterly* 15(4):351-358.

This small qualitative study examines what September 11th meant for American Muslims and how this event challenged their Islamic beliefs and created confusion in their lives. Described are the experiences of five Muslims who sought counseling to deal with the stress caused by the terrorist attacks on the twin towers in New York City.

The common themes that emerged from this research were indirect feelings of responsibility for loss of life, general feelings of confusion, a need to distinguish themselves from the terrorists who committed these acts, and a need to reconstruct their Islamic beliefs in light of these atrocities committed in the name of Islam. The author interprets these reactions using psychosocial transition and bereavement theory.

Jayasinghe, Saroj. 2007. "Faith-based NGOs and Healthcare in Poor Countries: A Preliminary Exploration of Ethical Issues." *Journal of Medical Ethics* 33(11):623-626.

An increasing number of non-governmental organizations (NGOs) provide humanitarian assistance, including healthcare. Some faith-based NGOs combine proselytizing work with humanitarian aid. This can result in ethical dilemmas that are rarely discussed in the literature. The article explores several ethical issues, using four generic activities of faith-based NGOs: (1) It is discriminatory to deny aid to a needy community because it provides less opportunity for proselytizing work. Allocating aid to a community with fewer health needs but potential for proselytizing work is unjust, since it neither maximizes welfare (utilitarianism) nor assists the most needy (egalitarianism). (2) Faith-based-NGOs may state that proselytizing work combined with humanitarian assistance improves spiritual wellbeing and overall benefit. However, proselytizing work creates religious doubts, which could transiently decrease wellbeing. (3) Proselytizing work is unlikely to be a perceived need of the population and, if carried out without consent, breaches the principle of autonomy. Such work also exploits the vulnerability of disaster victims. (4) Governments that decline the assistance of a faith-based NGO involved in proselytizing work may deprive the needy of aid. Three strategies are proposed: (a) Increase knowledge to empower communities, individuals and governments; information on NGOs could be provided through an accessible register that discloses objectives, funding sources and intended spiritual activities. (b) Clearly demarcate between humanitarian aid from proselytizing work, by setting explicit guidelines for humanitarian assistance. (c) Strengthen self-regulation by

modifying the Code of Conduct of the Red Cross to state criteria for selecting communities for assistance and procedures for proselytizing work.

Jervis, Rick. 2008. "Faith-based Groups Man the Front Lines," *USA Today*, October 7, pp. 13E.

Joshi, Pamela. 2010. "Faith-Based and Community Organizations' Participation in Emergency Preparedness and Response Activities." *Institute for Homeland Security Solutions*, February.

To provide a descriptive synthesis of the state of the research on the efforts of faith-based and community organizations (FBCOs) in emergency preparedness and response (EPR) efforts, RTI International was commissioned by the U.S. Department of Homeland Security (DHS) Center for Faith-Based and Community Initiatives, partnering with the DHS Science and Technology Directorate's Human Factors/Behavioral Sciences Division, to conduct a targeted literature review. This review identified studies that provide a preliminary assessment of FBCO capacity and collaborative networks related to emergency management. Included are examples of a broad range of approaches to increase FBCO engagement and coordination identified in the research and policy literatures that may help guide future program development.

***Journal of Rural Community Psychology* 9(1).**

This issue of the *Journal of Rural Community Psychology* is focused on a series of articles assessing and treating implications for rural communities facing chronic stress or disaster.

Kaplan, Zeev, Michael A. Matar, Ram Kamin, Tamar, Sadan, and Hagit Cohen. 2005. "Stress-Related Response after 3 Years of Exposure to Terror in Israel: Are Ideological-Religious Factors Associated with Resilience?" *Journal of Clinical Psychiatry* 66(9):1146-1154.

Kaplan et al. discuss how deeply held belief systems affecting life-views may impart significant resilience to developing stress-related problems, even under extreme conditions.

Koppenjan, Joop and Erik-Hans Klijn. 2006. *Managing Uncertainties in Networks: A Network Approach to Problem Solving and Decision Making*. London: Routledge.

Managing Uncertainties in Networks is a new text that examines developments in the area of network strategy. Differentiating itself from other policy network approaches which have a mainly research focus, this text has a managerial orientation presenting strategies and management recommendations for public and private sector organizations as well as the analytical tools required by practitioners seeking to support their own internal decision making and strategy formulation.

Koenig, Harold G. 2001. *The Healing Power of Faith: How Belief and Prayer Can Help You Triumph Over Disease*. New York, Simon & Schuster.

This book presents scientific evidence that provides answers to puzzling medical mysteries including the pioneering study that found nonreligious patients with heart disease to be three times more likely to die following surgery than their religious counterparts. The author argues that saying prayers regularly can be as effective as taking medicine.

Koenig, Harold G. 2006. *In the Wake of Disaster: Religious Responses to Terrorism and Catastrophe*. Philadelphia: Templeton Foundation Press.

This book addresses federal state and local government policy leaders urging them to more fully integrate religious organizations into the formal disaster response system and he then provides recommendations on how this can effectively be done. Koenig also advocates faith communities and organizations to learn more about the role they can play in responding to disasters and terrorism. This book provides information on the psychological social and spiritual responses to trauma. It addresses how the emergency response system works and the role that religious communities can play in disaster response and recovery in terms of providing emotional and spiritual care for victims. It advocates integrating mental health into emergency response systems directed at those affected by hurricanes floods earthquakes and terrorism. The aim

is to help victims of disaster to better cope with the stresses they face as well as help direct care workers, firefighters, police, health care providers, et al. to deal better emotionally with the trauma to which they are exposed so they can remain effective and functional on the job explains Dr. Koenig whose research on the healing power of faith has been published worldwide.

Koenig, Harold G. 2007. "Introduction: Spirituality and Catastrophe." *Southern Medical Journal* 100(9):921-923.

This article provides a brief introduction to the role of spirituality and mass catastrophe for physicians.

Koenig, Harold G. 2007. "Case Discussion: Religion and Coping with Natural Disaster." *Southern Medical Journal* 100(9):954.

Krebs, Valdis. June Holley. 2002. "Building Smart Communities through Network Weaving." Available at <http://www.acenetworks.org>.

This paper investigates building sustainable communities through improving their connectivity—internally and externally—using network ties to create economic opportunities. Improved connectivity is created through an iterative process of knowing the network and knitting the network.

Kreps, Gary A. 1989. "Description, Taxonomy, and Explanation in Disaster Research." *International Journal of Mass Emergencies and Disasters* 7(3):277-280.

Kreps clarifies and explains his position on taxonomy and classification in disaster research in this article.

Kreps, Gary A. 1989. *Social Structure and Disaster*. Newark: University of Delaware.

In a format of presentation, critique, and commentary, disaster researchers and sociological theorists address basic theoretical issues underlying studies of social structure and disaster. The editor's program of archival research on natural disasters, social movement organizations, and other types of social structure provides a basis for discussion.

Kreps, Gary A. 1991. "Answering Organizational Questions: A Brief for Structural Codes." Pp. 143-177 in *Studies in Organizational Sociology: Essays in Honor of Charles K. Warren*, edited by Gale Miller. Greenwich, CT: JAI Press.

Kreps, Gary A. 1998. "Disaster as Systemic Event and Social Catalyst: A Clarification of Subject Matter." Pp. 31-55 in *What is a Disaster: Perspectives on the Question*, edited by Enrico L. Quarantelli. London: Routledge.

Kreps, Gary A. and S.L. Bosworth. 2006. "Organizational Adaptation to Disaster." Pp. 297-315 in *Handbook of Disaster Research*, edited by Havidan Rodriguez, Enrico L. Quarantelli and Russell R. Dynes. New York: Springer.

The major focus of this chapter is two-fold. First, the authors consider what has been learned about organizational adaptation to disasters from original field studies by the Disaster Research Center (DRC) during the initial 20 years of its existence (1963-1983). A series of secondary data analyses (1982-2001) are then examined and completed using data archives produced primarily from these studies and maintained by the DRC. The groundwork established by what amounts to several decades of original field studies and follow-up archival analyses has continued to inform DRC field research on preparedness for and response to natural, technological, and willful disasters by organizations in both the public (e.g., Tierney, 1985, 1993) and private sectors (e.g., Webb, Tierney, & Dahlhammer, 2000). Arguably the most compelling example of continuity from the earliest to the most recent work within the DRC tradition is the Centers major study of organizational adaptation following the September 11, 2001 terrorist attack on the World Trade Center (Kendra & Wachtendorf, 2003; Kendra et al., 2003; Wachtendorf, 2004).

Kroll-Smith, J. Stephen and Stephen R. Couch. 1987. "A Chronic Technical Disaster and the Irrelevance of Religious Meaning: The Case of Centralia, Pennsylvania." *Journal for the Scientific Study of Religion* 26(1):25-37.

In Centralia, Pennsylvania, a twenty-four-year-old underground coal mine fire has slowly destroyed the physical community, leaving in its wake much

community conflict and suffering. And yet, unlike in most cases of natural disasters, local religious institutions and community residents failed to assign religious meaning to the problems associated with the fire. The paper argues that the failure of local religion to respond effectively is related to the chronic technical nature of the disaster agent. Unlike a tornado or hurricane, the mine fire struck slowly, lasted a long time, was caused by human beings, and required sophisticated technical apparatus to detect and abate. In addition, the patterns of victimization associated with the chronic technical disaster are different from those resulting from immediate impact natural disasters. These differences resulted in the acceptance of a technical, not moral or religious, definition of the problem. Implications of this for religion's response to other chronic technical disaster situations are discussed.

Landsberg, Mitchell. 2011. "Faith's Response to Disaster, Suffering; Attempt to Find a Meaning in Calamity Leads to Diverse Interpretations," *Los Angeles Times*, pp. AA-6.

Lawson, Erma J. and Cecelia Thomas 2007. "Wading in the Waters: Spirituality and Older Black Katrina Survivors." *Journal of Health Care for the Poor and Underserved* 18(2): 341-354

Hurricane Katrina has drawn increased interest in coping strategies, spirituality, and mental health among low-income Blacks. Given the paucity of information available regarding the role of spirituality in surviving Hurricane Katrina, this qualitative study explores active coping strategies of older Blacks. Older respondents who were evacuated to a Texas retirement apartment complex participated in a series of three in-depth interviews (starting approximately three weeks after their arrival in the host state and continuing weekly). Without exception, the findings indicate that this population coped with Katrina and its aftermath through reliance on a Higher Power. The relationship to a Higher Power did not necessarily translate into church membership. The conclusions of the respondents' spiritual coping mechanisms revealed the following themes: 1) regular communication with a supernatural power; 2) miracles of faith through this source of guidance and protection; 3) daily reading of the

Bible and various spiritual and devotional materials; and 4) helping others as a consequence of faith and devotion to a supreme being. This study indicates that spirituality promotes emotional resilience in the aftermath of traumatic events such as Hurricane Katrina. These findings also point to the need for researchers to reconsider expressions of spirituality based solely on church membership/attendance and prayer, and to consider redefining spiritual coping as a form of cultural capital.

Leavitt, Judith W. 2003. "Public Resistance or Cooperation? A Tale of Smallpox in Two Cities." *Biosecurity and Bioterrorism* 1(3):185-192.

Lockwood, Susan C. Miller, Craig. "Spirituality Care Issues in Fatality Management." In Massey K. (2006) "Light Our Way: A Guide for Spiritual Care in Times of Disaster," Washington, DC, National Voluntary Organizations Active in Disaster.

This article provides a concise overview of spiritual care and disaster chaplaincy.

Manley, William G., Paul M. Furbee, Jeffery H. Coben, Sharon K. Smyth, Daniel E. Summers, Ronald C. Alt-house, Rodney L. Kimble, and Aaron T. Kocsis. 2006. "Realities of Disaster Preparedness in Rural Hospitals." *Disaster Management and Response* 4(3):80-87.

This study examines the experiences of rural hospital emergency departments with threat preparedness. Data were gathered through a nationwide survey to describe emergency department experience with specific incidents, as well as the frequency of occurrence of these events. Expanding surge capacity of hospitals and developing a community-wide response to natural or human-made incidents is crucial in mitigating long-term effects on the health care system. Analysis of preparedness activities will help identify common themes to better prioritize preparedness activities and maximize a hospital's response capabilities.

Marks, Loren, Olena Nesteruk, Mandy Swanson, Betsy Garrison, and Tanya Davis. 2005. "Religion and Health among African Americans: A Qualitative Examination." *Research on Aging* 27(4):447-474.

The authors found a 13.7-year advantage in longevity for African-Americans who attend worship services more than once a week compared with those who never attend. This article subsequently responds to the question, Why do highly religious African Americans live significantly longer? A purposive sample of highly religious, African American adults were interviewed using an in-depth, qualitative approach to examine the religion-health-longevity interface. Six themes relating to the research question are reported: active faith involvement and the aged, avoiding negative coping, evading violence, the absence of hope, social support, and the power of prayer. The six themes are discussed in detail and directions for future research are recommended.

Massey, Kevin and Jeannette Sutton. 2007. "Faith Community's Role in Responding to Disasters." *Southern Medical Journal* 100(9):944-945.

Massey and Sutton provide a quick overview of faith-based groups' motivations and roles as well as an outline of some FBOs involved in disaster response.

McEntire, David A. "Local Emergency Management Organizations." Pp. 168-182 in *Handbook of Disaster Research*, edited by Havidan Rodriguez, Enrico L. Quarantelli and Russell R. Dynes. New York: Springer.

Two days after Hurricane Andrew struck the southeastern coast of Florida, the emergency manager of Dade County asked in desperation, "Where the hell is the cavalry on this one?" Pleas for help are common in most widespread disasters as municipal and county governments may not have sufficient material and human resources to deal with the devastation and disruption they leave behind. Mass emergencies and major calamities are therefore characterized by the need for outside assistance, and state and federal assets are sent to the affected area to assess damages, explain national relief programs, and provide financial assistance, among other things. For instance, when the World Trade Center towers collapsed after being struck by hijacked aircraft, hundreds of

government agencies and departments converged in New York. Among these individuals and organizations from the public sector were search and rescue teams, law enforcement personnel, environmental enforcement officials, intelligence agents, congressional representatives, the National Guard, interstate mutual aid partners, and the Federal Emergency Management Agency (FEMA). Emergent groups, religious organizations, businesses, and nonprofit agencies also arrived at the scene from distant locations to provide various kinds of disaster assistance. Nonetheless, the bulk of responsibility in disasters typically falls on local jurisdictions. The burden of dealing with a disaster is never felt more intensely than at the community level. For this reason, it is imperative to understand local emergency management organizations.

Mechanic, David. 1996. "Changing Medical Organization and the Erosion of Trust." *Milbank Quarterly* 74(2):171-189.

Trust in medicine contributes to effective communication, cooperation in treatment, and the ability to cope with uncertainties. Social trust in medicine reflects public attitudes and is shaped by media and current events. Interpersonal trust depends on the degree to which patients see their doctors as competent, responsible, and caring. The commercialization of medical care, conflicts of interest, media attention to medical uncertainty and error, and the growth of managed care all challenge trust. Trust is encouraged by patient choice, continuity of care, and encounter time that allows, opportunities for feedback, patient instruction, and patient participation in decisions. An informal inquiry of medical leaders indicates that most believe trust is eroding. Institutions are taking measures to help restore trust: eliciting patient feedback; providing more information for patients and the public; improving staff education and sensitivity training; paying attention to clinicians' interpersonal skills; sponsoring support groups; instituting patient empowerment projects; and focusing on ethics issues.

Mileti, Dennis. S. 1999. *Disasters By Design: A Reassessment of Natural Hazards in the United States*. Washington, D.C: Joseph Henry Press.

Disasters By Design provides an alternative and sustainable way to view, study, and manage hazards in the United States that would result in disaster-resilient communities, higher environmental quality, inter- and intra-generational equity, economic sustainability, and improved quality of life. This volume provides an overview of what is known about natural hazards, disasters, recovery, and mitigation; how research findings have been translated into policies and programs; and a sustainable hazard mitigation research agenda. Also provided is an examination of disaster losses and hazards management over the past 20 years, including factors—demographic, climate, social—that influence loss.

Monroe, Irene. 2010. "Will Faith-Based Agencies Help Haiti's Gay Community?" *Windy City Times*, 25(18):10.

Morrow, Betty and Brenda Phillips. 1999. "Special Issue: Women and Disasters". *International Journal of Mass Emergencies and Disasters*, 17(1).

Moynihn, Donald. P. and Robert M. La Follette. 2005. *Leveraging Collaborative Networks in Infrequent Emergency Situations*. Washington, DC: IBM Center for the Business of Government.

This article describes best practices and lessons learned for employing collaborative networks in disaster response.

National Disaster Interfaiths Network, "Building Disaster Resilient Communities," New York, www.n-din.org

National Ministries-Disaster Response. Available at: http://www.nationalministries.org/disaster_response/index.cfm.

Nelson, L. D. and Russell R. Dynes. 1976. "The Impact of Devotionalism and Attendance on Ordinary and Emergency Helping Behavior." *Journal for the Scientific Study of Religion* 15(1):47-59.

This quantitative study, now over 30 years old and conducted before most religious organizations had formal disaster relief arms, documents the degree to which religious involvement predicts helping behaviors and volunteerism following a natural disaster. Researchers surveyed 663 persons in a southwestern U.S. region eight months after it was decimated by a tornado. Religious characteristics of respondents were determined to assess their impact on helping behaviors during the aftermath of the tornado. Results indicated that frequency of prayer, importance of prayer, frequency of religious attendance, and self-perceived religiosity were all positively and significantly correlated with providing emergency funds to relief organizations, goods to tornado victims, and disaster-relief services. Religious service attendance, in particular, was related to emergency helping, an effect that was independent of age, income, and congregational friendships.

O'Connor, James. 1997. *Natural Causes: Essays in Ecological Marxism*. London: Guildford Press.

Economic growth since the Industrial Revolution has been achieved at great cost both to the natural environment and to the autonomy of communities. What can a Marxist perspective contribute to understanding this disturbing legacy, and mitigating its impact on future generations? Social theorist James O'Connor shows how the policies and imperatives of business and government influence—and are influenced by—environmental and social change. Probing the relationship between economy, nature, and society, O'Connor argues that environmental and social crises pose a growing threat to capitalism itself. These illuminating essays and case studies demonstrate the power of ecological Marxist analysis for understanding our diverse environmental and social history, for grounding economic behavior in the real world, and for formulating and evaluating new political strategies.

O'Toole, Tara, Michael Mair, and Thomas V. Inglesby. 2002. "Shining Light on 'Dark Winter.'" *Clinical Infectious Diseases* 34(7):972-983.

On June 22–23, 2001, the Johns Hopkins Center for Civilian Biodefense Strategies, in collaboration with the Center for Strategic and International Studies, the Analytic Services Institute for Homeland Security, and the Oklahoma National Memorial Institute for the Prevention of Terrorism, held a senior-level exercise entitled "Dark Winter" that simulated a covert smallpox attack on the United States. The first such exercise of its kind, Dark Winter was constructed to examine the challenges that senior-level policy makers would face if confronted with a bioterrorist attack that initiated outbreaks of highly contagious disease. The exercise was intended to increase awareness of the scope and character of the threat posed by biological weapons among senior national security experts and to bring about actions that would improve prevention and response strategies.

Office of Rural Health Policy. 2002. *Rural Communities and Emergency Preparedness*. Washington D.C.: U.S. Department of Health and Human Services.

This paper addresses rural emergency preparedness by describing, rural public health infrastructure and an overview of rural emergency preparedness and perspectives and experiences of state Offices of Rural Health in responding to emergencies and in enhancing responsiveness in their state's rural communities.

Oliver, John and James Cook University of North Queensland. Centre for Disaster Studies. 1980. *Response to Disaster*. Townsville, Queensland: Centre for Disaster Studies, James Cook University of North Queensland.

Oliver-Smith, A. 1994. "Peru's Five Hundred Year Earthquake: Vulnerability in Historical Context." Pp. 31-48 in *Disasters, Development and Environment*, edited by A. Varley. London: Wiley.

Oliver-Smith, A. 1998. "Global Challenges and the Definition of Disaster." Pp. 18-34 in *What is a Disaster: Perspectives on the Question*, edited by Enrico L. Quarantelli. New York: Routledge.

Painter, Kim. 2008. "Be Prepared for Disasters," *USA Today*, July 25, Retrieved from http://www.usatoday.com/news/health/painter/2008-07-20-your-health_N.htm

This article discusses the difficulties of getting populations to prepare for disaster

Pant, Anjali T., Thomas D. Kirsch, Italo R. Subbarao, Yu-Hsiang Hsieh, and Alexander Vu. 2008. "Faith-Based Organizations and Sustainable Sheltering Operations in Mississippi after Hurricane Katrina: Implications for Informal Network Utilization." *Prehospital and Disaster Medicine* 23(1):48-54

The objective of this study was to examine the sheltering operations of FBOs, understand the decision-making process of FBO shelters, and identify the advantages and disadvantages of FBO shelters. The study found that the majority of shelters operating in Mississippi up to three weeks post-Katrina were FBO-managed. All of the operating FBO shelters in Mississippi that met the inclusion criteria were contacted with a response rate of 94%. Decisions were made by individuals or small groups in most shelters regarding opening, operating procedures, and closing. Most FBOs provided at least one enabling service to evacuees, and all utilized informal networks for sheltering operations. Only 25% of FBOs had disaster plans in place prior to Hurricane Katrina.

Pargament, Kenneth I., Karen Ishler, Eric F. Dubow, Patti Stanik, Rebecca Rouiller, Patty Crowe, Ellen P. Cullman, Michael Albert, and Betty J. Royster. 1994. "Methods of Religious Coping with the Gulf War: Cross-Sectional and Longitudinal Analyses." *Journal for the Scientific Study of Religion* 33(4):347-361.

Introductory psychology students at Bowling Green State University were surveyed two days before the 1991 Kuwait assault (Time 1) and one week after the First Gulf War ended (Time 2). Students completed a spiritually-based coping scale and measures of

mental health (positive affect, negative affect, and mental distress) at both time points. A "pleading to God" subscale was associated with greater negative affect and worse mental health at Time 1 before the Kuwait assault began, but predicted greater positive affect at Time 2 after the war ended. Students who coped with stress by "depending on religious support" experienced greater positive affect at Time 1 and less global distress at Time 2. Although these students were not directly exposed to the war, effects from indirect exposure were evident. Ways of using religion to cope affected mental health in different ways, depending on when these were measured in relationship to the war crisis.

Pargament, Kenneth I., Bruce W. Smith, Harold G. Koenig, and Lisa Perez. 1998. "Patterns of Positive and Negative Religious Coping with Major Life Stressors." *Journal for the Scientific Study of Religion* 37(4):710-724.

This study attempted to identify positive and negative patterns of religious coping methods, develop a brief measure of these religious coping patterns, and examine their implications for health and adjustment. Through exploratory and confirmatory factor analyses, positive and negative religious coping patterns were identified in samples of people coping with the Oklahoma City bombing, college students coping with major life stressors, and elderly hospitalized patients coping with serious medical illnesses. A 14-item measure of positive and negative patterns of religious coping methods (Brief RCOPE) was constructed. The positive pattern consisted of religious forgiveness, seeking spiritual support, collaborative religious coping, spiritual connection, religious purification, and benevolent religious reappraisal. The negative pattern was defined by spiritual discontent, punishing God reappraisals, interpersonal religious discontent, demonic reappraisal, and reappraisal of God's powers. As predicted, people made more use of the positive than the negative religious coping methods. Furthermore, the two patterns had different implications for health and adjustment. The Brief RCOPE offers an efficient, theoretically meaningful way to integrate religious dimensions into models and studies of stress, coping, and health.

Paton, Douglas. 2006. "Disaster Resilience: Building Capacity to Co-Exist with Natural Hazards and Their Consequences." Pp. 3-10 in *Disaster Resilience: An Integrated Approach*, edited by Douglas Paton and David Johnston. Springfield, Ill.: Charles C Thomas.

This chapter is focused on identifying the values, beliefs, competencies, resources and procedures that societies and their members can call upon to facilitate their capacity to adapt to natural hazards and sustain societal functions in the face of crisis.

Paton, Douglas and David Johnston. 2006. "Identifying the Characteristics of a Disaster Resilient Society." Pp. 11-19 in *Disaster Resilience: An Integrated Approach*, edited by Douglas Paton and David Johnston. Springfield, Ill.: Charles C Thomas.

This chapter introduces the resources and processes that people, communities, and social systems can utilize to facilitate their capacity to adapt to the challenges posed by disaster, recover quickly, and use the disaster experience as a catalyst for future growth and development.

Paul, Lisa A., Matt J. Gray, Jon D. Elhai, Phillip M. Massad, and Beth Hudnall Stamm. 2006. "Promotion of Evidence-Based Practices for Child Traumatic Stress in Rural Populations: Identification of Barriers and Promising Solutions." *Trauma, Violence & Abuse*, 7(4):260-273.

This article briefly reviews the prevalence of childhood trauma and depicts the numerous barriers to effective treatment faced by rural populations. The authors then briefly review promising evidence-based interventions for child traumatic stress and conclude by enumerating mechanisms for increasing rural populations' access to these services.

Peek, Lori Ann. 2005. "The Identity Crisis: Muslim Americans after September 11." Thesis, Department of Sociology, University of Colorado.

This study examines in-depth the experiences of a sample of young, mostly second-generation, Muslim Americans both prior to and following the events of September 11, 2001. The research draws on data gathered through participant observation, focus groups, and

individual interviews with 127 Muslim university students in New York and Colorado. This research explores the social psychological effects on a minority population of blame and hostility following a human-initiated disaster. It also contributes to our understanding of the social vulnerability and reactions of minority communities to catastrophic events

Pelling, Mark, Institute of British Geographers, and Royal Geographical Society. 2003. *Natural Disasters and Development in a Globalizing World*. London: Routledge.

Natural Disaster and Development in a Globalizing World acknowledges the full implications of globalization for disaster and development. The contributors to this book examine:

- global processes and how they might affect disaster risk at the global scale.
- links between international issues—such as diplomatic relations, the growth of non-governmental organizations and the health of the international insurance industry—and disaster risk
- the interaction of these large scale forces with local conditions through case study analysis of individual disaster events.

In this work, author Pelling makes clear the links between global scale processes and local experiences of disaster, and underlies the difficulty of attributing blame for individual disasters on specific global pressures. He argues that action to reduce disaster must be coordinated at the local, national and global scales and that there is a need for greater integration across the physical and social sciences. In this context, the human rights agenda is seen as a way of moving disaster reduction efforts forward.

Perry, Ronald W. 2007. "What is a disaster?" Pp. 1-15 in *Handbook of Disaster Research*, edited by Havidan Rodriguez, Enrico L. Quarantelli and Russell R. Dynes. New York: Springer.

Fieldwork is stimulating, challenging, and provides immediate rewards for the researcher. Although contemplating theoretical and paradigmatic issues in one's office may be less exciting by comparison, it is important to deal with such tasks. Devising a definition of disasters or assessing consensus on a definition is not only a part of sound

theory and methodology (Bunge, 1998) but also contributes to a clearer vision of the field of study, and on a very practical level, helps to sort out apparent anomalies in research findings and sets the stage for a progression from simple description toward the social scientific tasks of explanation, prediction, and control (Homans, 1967).

Peterson, Christopher and Martin E. P. Seligman. 2003. "Character Strengths before and after September 11." *Psychological science* 14(4):381-384.

This study found that between two months and 12 months after September 11th, Americans experienced an increase in theological character traits (gratitude, hope, kindness, leadership, over, spirituality and teamwork), while secular character traits (appreciation of beauty, bravery, creativity, curiosity, equity, industry, etc.) did not change. Investigators conducted an online survey of 4,812 Americans two months after September 11th and then again 10 months later. The Values in Action Classification of Strengths questionnaire was used to assess 24 positive character traits. Seven of these character traits significantly increased during the eight-month period: gratitude, hope, kindness, leadership, love, spirituality, and teamwork (considered theological traits). Other more secular character traits did not change.

Philbin, John. P. and Nichole M. Urban. *Leveraging the Power of the Faith-based Community and its Crucial Communication Role During Public Health Emergencies*. Available at http://n-din.org/ndin_upload/upload_327.pdf

Considering the decline in public confidence in government and industrial institutions, public affairs officers should integrate risk communication principles and faith-based leaders into their strategic communication plans. The New York State Department of Health (NYSDOH), conducted several risk communication workshops to establish and enhance relationships among faith communities. These workshops had the following purposes: (1) Train faith community and health department representatives in risk communication practices and principles; (2) Offer an opportunity for the two

groups to discuss ways to collaborate on public health emergency preparedness and response; and (3) Provide an opportunity to network.

Porfiriev, B. 1998. "Issues in the Definition and Delineation of Disasters and Disaster Areas." Pp. 56-72 in *What is a Disaster: Perspectives on the Question*, edited by Enrico L. Quarantelli. London: Routledge.

Poulin, Thomas E. 2005. "National Threat-Local Response: Building Local Disaster Capacity with Mutual Aid Agreements." *PA Times* 28(3):3.

Powell, L., M. Hickson, W.R. Self, and J. Bodon. 2001. "The Role of Religion and Responses to the Y2K Macro-crisis." *North American Journal of Psychology* 3:295-302.

This study found that religious activity was associated with more interpersonal discussion and with a greater degree of preparation for the crisis. Investigators conducted a telephone survey of 497 residents in the state of Alabama just before the year 2000. They assessed knowledge about the term "Y2K," attitudes toward the seriousness of the problem, amount of information noticed in the media, and interpersonal discussions about and preparations made for Y2K. Researchers found that religious activity was positively related to amount of perceived coverage in the media, frequency of discussions with others, and level of preparations for Y2K. In particular, those attending religious services more frequently made greater preparations for the problem, discussed it more with others, and noticed more media coverage on the issue.

Powers, Ashley. 2009. "DURING CRISIS Victims of Flood Look to Heavens for Strength after a Week of Battling Raging Red River, Many Trek to Churches," *The Houston Chronicle*, March 30, pp. 4.

Priya, KR. 2002. "Suffering and Healing Among the Survivors of Bhuj Earthquake." *Psychological Studies* 47(1-3):106-112.

Belief in karma may help disaster survivors cope with losses and suffering following massive catastrophic events. Hindu and Buddhist belief systems may

help survivors cope better by providing them with a way to achieve meaning through helping activities, motivated by the belief that this will improve their karma and reincarnation.

Quarantelli, E. L. 1987. "Disaster Studies: An Analysis of the Social Historical Factors Affecting the Development of Research in the Area." *International Journal of Mass Emergencies and Disasters* 5(3):285-310.

Almost nothing has been written about the social historical emergence and development of social and behavioral research on disasters. This paper provides a description and sociology of scientific knowledge analysis of the factors affecting the initiation of studies in the area in the United States. First, the authors note how disaster research on group and behavioral aspects of disasters had their roots, almost exclusively, in rather narrowly focused applied questions or practical concerns. Second, they point out how this led to certain kinds of selective emphases in terms of what and how the research was undertaken in the pioneering days, but with substantive consequences which we still see operative today.

Quarantelli, E. L. 2000. *Emergencies, Disasters and Catastrophes Are Different Phenomena*. Newark, DE: Disaster Research Center, University of Delaware

This paper discusses the differences between emergencies, disasters and catastrophes as these tend to be conceptually differentiated by disaster researchers. This study argues that these differences should make a difference in the planning and management activities of any crisis relevant groups

Quarantelli, E. L. 2002. "The Disaster Research Center Field Studies of Organized Behavior in the Crisis Time Period of Disasters." Pp. 94-126 in *Methods of Disaster Research*, edited by R.A. Stallings. Philadelphia: Xlibris.

Quarantelli, E. L. 2005. "A Social Science Research Agenda for the Disasters of the 21st Century." Pp. 325-396 in *What is a Disaster? New Answers to Old Questions*, edited by R.W. Perry and E.L. Quarantelli. Philadelphia: Xlibris.

Quarantelli, E. L. and R. R. Dynes. 1977. "Response to Social Crisis and Disaster." *Annual Review of Sociology* 3(1):23-49.

The focus of this paper is almost exclusively on the research and theory extant about mass and group response to disasters.

Ritchie, Liesel and Kathleen Tierney. 2008. *Disaster Preparedness among Community-Based Organizations in the City and County of San Francisco*. Colorado: University of Colorado.

To address this critical knowledge gap, the Fritz Institute and the University of Colorado (CU) Natural Hazards Center agreed in April 2006 to partner on a two year study. The study was designed to obtain information on the preparedness activities of non-governmental organizations in the San Francisco Bay Area—a region vulnerable to earthquakes, fires, floods, landslides, and other hazards. In addition to research on organizational preparedness, project activities center on enhancing organizational readiness by developing and facilitating a "community of preparedness" made up of CBOs, government agencies, and corporate entities, with additional participation by the philanthropic and academic sectors.

Roberts, S. 2002. The Lifecycle of a Disaster: Ritual and Practice (introductory speech). Presented at the American Red Cross Conference Proceedings, New York, NY.

Roberts, S. 2005. "Jewish Spiritual Care in the Wake of Disaster." Pp. 433-452 in *Jewish Pastoral Care: A Practical Handbook from Traditional and Contemporary Sources*, edited by D.A. Friedman. Woodstock: Jewish Lights Publishing.

This chapter examines the Jewish perspective on pastoral care during disasters. The author discusses spiritual and psychological needs of disaster survivors at different times following the traumatic event. He describes how Jewish trauma victims are likely to respond and provides spiritual advice on how to counsel such persons. He also emphasizes the need for self-care by Jewish pastoral counselors, given the stress levels involved in such work. This chapter is one of the few sources

of information that is distinct from a Jewish pastoral care perspective and written by a disaster care expert.

Rose, Adam. 2006. "Economic Resilience to Disasters: Toward a Consistent and Comprehensive Formulation." Pp. 226-248 in *Disaster Resilience: An Integrated Approach*, edited by Douglas Paton and David Johnston. Springfield, IL: Charles C. Thomas.

The purpose of this chapter is to provide conceptual and empirical advances toward a consistent and comprehensive formulation of economic reliance. This is accomplished by first examining various definitions of resilience in general and identifying unique aspects to the economic realm. Second, the author attempts to reconcile several competing definitions of economic resilience. Third, the author puts forth an operational definition. Fourth, the author discusses some estimates of the strength of this important feature of disaster response. Finally, the author identifies tangible actions that lead to economic resilience and how they are affected by internal and external conditions.

Rozario, K. 2001. "What Comes Down Must Go Up: Why Disasters Have Been Good for American Capitalism." Pp. 103-126 in *American Disasters*, edited by S. Biel. New York: NYU Press.

Sanchez, Stephanie. 2008. "Faith Leaders Get a Disaster Refresher Course," *Yuma Sun*, September 11.

Sandkuhl, Helen. 2010. "Faith and Earthquakes." *Journal of Emergency Nursing* 36(6):362-366.

A nurse describes her firsthand experience responding to the aftermath of the Haitian earthquake.

Schnaiberg, Allan. 1980. *The Environment, from Surplus to Scarcity*. New York: Oxford University Press.

Schnaiberg, Allan and Kenneth Alan Gould. 1994. *Environment and Society: The Enduring Conflict*. Caldwell, NJ: Blackburn Press.

First published in 1994 and now reprinted with a new foreword updating the situation from the original edition *Environment and Society: The Enduring Conflict* explores environmental problems—coherently and theoretically—from both a political and economic point of view. By illustrating the root causes of environmental disruption—global warming, soil depletion, desertification, water and air pollution—the authors show how to recognize and understand the complex contemporary problems involved in caring for the environment. The book offers both a coherent perspective for solving ecological problems of all kinds and a systematic approach that shows how organizations, institutions and individuals can push for environmental protection reforms. In three sections Schnaiberg and Gould ask the questions: Why should we be concerned? How does environmental disorganization get created? What has been done? And, finally, what can be done?

Schneider, R. O. 2006. "Hazard Mitigation: A Priority for Sustainable Communities." Pp. 66-86 in *Disaster Resilience: An Integrated Approach*, edited by Douglas Paton and David Johnston. Springfield, IL: Charles C Thomas.

This chapter explores the development of a linkage between sustainable hazard mitigation and U.S. emergency management policy and practice over the past two decades. In doing so, it provides a more complete definition of the contemporary emergency management function and attempts to suggest a broader, more proactive, and increasingly vital role for it in the communities it serves.

Schuster, Mark A., Bradley D. Stein, Lisa H. Jaycox, Rebecca L. Collins, Grant N. Marshall, Marc N. Elliott, Annie J. Zhou, David E. Kanouse, Janina L. Morrison, and Sandra H. Berry. 2001. "A National Survey of Stress Reactions after the September 11, 2001, Terrorist Attacks." *New England Journal of Medicine* 345(20):1507-1512.

This survey of the U.S. population in the week following the September 11th terrorist attacks found that 90%

of Americans coped by "turning to religion" (second only to "talking with others"). Random-digit dialing was used to survey a national random sample of persons in the United States three to five days after September 11 to determine symptoms and coping responses. Of 768 persons contacted, 560 (73%) completed the interview that lasted an average of 28 minutes. Results indicated that 44% reported one or more substantial symptoms of feeling stressed (feeling very upset when something reminds you of what happened; repeated, disturbing memories, thoughts or dreams about the event; difficulty concentrating, trouble sleeping, feeling irritable or having angry outbursts), and almost everyone had stress symptoms of some degree. The most common ways of coping were talking with someone about your thoughts and feelings (98%), turning to prayer, religion, or spiritual feelings (90%), and participating in public or group activities in recognition of what happened (60%).

Sederer, L. I. (2010, September 23). *The Psychology of Resilience*. Ask Dr. Lloyd. Retrieved from www.askdr-lloyd.com

Sederer argues that public health principles can apply to mental health populations and impact populations' resilience in the face of crisis.

Severson, Kim. 2011. "For Some, Helping with Disaster Relief is not Just Aid, It's a Calling." *New York Times*, May 9, pp. A14.

Silver, Roxane Cohen and Thomas Wicke. 2009. "A Community Responds to Collective Trauma: An Ecological Analysis of the James Byrd Murder in Jasper, Texas." *American Journal of Community Psychology* 44(3-4):233-248.

Using natural disaster literature/theory and employing an ecological approach, Jasper, Texas was investigated via an interrupted time series analysis to identify how the community changed as compared to a control community (Center, Texas) on crime, economic, health, educational, and social capital measures collected at multiple pre- and post-crime time points between 1995 and 2003. Differences-in-differences (DD) analysis revealed significant post-event changes in Jasper, as well as a surprising degree of resilience

and lack of negative consequences. Interviews with residents conducted between March 2005 and 2007 identified how the community responded to the crisis and augmented quantitative findings with qualitative, field-informed interpretation. Interviews suggest the intervention of external organizations exacerbated the severity of the events. However, using strengths of specific local social institutions—including faith based, law enforcement, media, business sector and civic government organizations—the community effectively responded to the initial threat and to the potential negative ramifications of external entities.

Simmons, Ann. M. 2005. "Neighbors Make Good-Faith Effort; Cultures that Don't Usually Mix Come Together as Catholic Churches Are Restored, One by One, by New Orleans Volunteers." *Los Angeles Times*, November 6, pp. A22.

Smith, B. W., K. I. Pargament, C. Brant, and J. M. Oliver. 2000. "Noah Revisited: Religious Coping by Church Members and the Impact of the 1993 Midwest Flood." *Journal of Community Psychology* 28(2):169-186.

This study documents the important role that churches play in responding to disasters, particularly in small rural communities. Small churches in rural areas played key roles in relief efforts involving survivors of floods affecting the Midwest in 1993.

Smith, Martin H. 1978. "American Religious Organizations in Disaster: A Study of Congregational Response to Disaster." *Mass Emergencies* 3(2 and 3):133-142.

This study develops and tests sociological hypotheses explaining the participation in disaster response activities by 86 congregations in Xenia, Ohio following a tornado. The analytical framework conceptualizes all organizations as having a demand-capability balance. That is, there are demands for services which are met by organizational resources. During normal times, the demand-capability balance is the result of both its historical context and the immediate conditions. The interaction of these elements results in the characteristics of the focal organization and its resulting activities. A disaster alters this balance by providing

a new set of immediate conditions and changing previous contextual elements. This changed balance influences both organizational characteristics and organizational activities. This framework is used to predict congregation disaster response using elements of the pre-disaster demand-capability balance and disaster conditions.

Sontag, Deborah. 2010. "Amid the Rubble, Seeking a Refugee in Faith." *New York Times*, January 18, p. A-1.

Stallings, Robert A. 1998. "Disaster and the theory of social order." Pp. 127-145 in *What is a Disaster: Perspectives on the Question*, edited by E.L. Quarantelli. London; New York: Routledge.

Stallings, Robert A. 2002. "Methods of Disaster Research: Unique or Not?" Pp. 21-24 in *Methods of Disaster Research*, edited by Robert A. Stallings. Philadelphia: Xlibris.

Stallings, Robert A. 2002. "Weberian Political Sociology and Sociological Disaster Studies." *Sociological Forum* 17(2):281-305.

The specialized field of disaster studies seems to be moving farther away from mainstream sociology, to the detriment of both. For sociologists working in this field, application of Max Weber's political sociology is proposed as one way to reconnect their research with longstanding concerns of the discipline. Weber's political sociology contains a conflict model focusing on structured inequalities of class, status, and power. Its relevance to both contemporary sociology and sociological disaster studies is illustrated through a reexamination of one of the early classic studies of disaster. The paper concludes with an overview of Weber's thoughts about the role of values in research and a brief comparison of Weber's political sociology with alternative theories.

Stallings, Robert A. 2006. "Methodological Issues." Pp. 55-82 in *Handbook of Disaster Research*, edited by Havidan Rodriguez, Enrico L. Quarantelli. New York: Springer.

"It's the same, only it's different." This sounds like one of former American baseball player Yogi Berra's malapropisms. Nevertheless, it is appropriate

when discussing methods of disaster research. Fifty years ago, Lewis Killian (2002 [1956]) stated it this way: "Basically, the methodological problems of field studies in disasters are those common to any effort to conduct scientifically valid field studies in the behavioral sciences. The disaster situation itself, however, creates special or aggravated problems..." (p. 49). The basic tools of disaster researchers—a theory, a working hypothesis, an appropriate research design, a plan for selecting cases for study, a strategy for gathering data or recording observations, and a way to extract meaning from the materials collected—are easily recognizable as those used in all of the social sciences. Yet, issues specific to disaster research need to be addressed.

Starbuck, W. H. 1983. "Organizations as Action Generators." *American Sociological Review* 48(1):91-103.

Most of the time, organizations generate actions unreflectively and non-adaptively. To justify their actions, organizations create problems, successes, threats and opportunities. These are ideological molecules that mix values, goals, expectations, perceptions, theories, plans, and symbols. The molecules form while people are result watching, guided by the beliefs that they should judge results good or bad, look for the causes of results, and propose needs for action. Because organizations modify their behavior programs mainly in small increments that make sense to top managers, they change too little and inappropriately, and nearly all organizations disappear within a few years.

Susman, P., P. O'Keefe, and B. Wisner. 1983. "Global Disasters, a Radical Interpretation." Pp. 263-283 in *Interpretations of Calamity from the Viewpoint of Human Ecology*, edited by K. Hewitt. Boston: Allen & Unwin.

Sutton, J. 2003. "A Complex Organizational Adaptation to the World Trade Center: An Analysis of Faith-based Organizations." Pp. 405-428 in *Beyond September 11th: An Account of Post-disaster Research*. University of Colorado: Institute of Behavioral Science, Natural Hazards Research and Application Center.

The purpose of this qualitative study was (1) to discover what impact, if

any, latent functions affected the way faith-based organizations adapted to meet needs in the week after the World Trade Center attacks, and (2) to determine if the established typology depicting organizational adaptation applies to faith-based organizations in this situation, and if not, to suggest changes to that typology. The adaptive strategies of faith-based organizations described within this paper were analyzed along the DRC typology with the additional factor of latent organizational tasks leading to activation of suspended structures or the expansion of structures to meet disaster response needs. By making note of those available resources that come into practice during a disaster, it has been seen that these organizations are able to draw upon structures and tasks not normally manifest in day-to-day operations. The author suggests several changes to the DRC typology.

Szabo, Liz. 2007. "Faith Rebuilds House and Soul," *USA Today*, July 19, pp. 01D.

Taylor, A. J. W. 1998. "Observations from a Cyclone Stress/Trauma Assignment in the Cook Islands." *Traumatology* 4(1):30-40.

This qualitative study examined the responses of religious organizations to the destruction caused by cyclone Martin when it hit Cook Island in 1997, a community of 23,000. The clergy of this deeply religious community, made up primarily of Christian Church, Mormon, Catholic, and Seventh-Day Adventists, explained that the cyclone had hit the island because people had departed from the paths of righteousness. They attributed the disaster to the community's failure to attend church regularly, to working on Sundays, and to paying too much attention to the island's pearl industry. Even local politicians supported clergy in this explanation. Trauma therapists argued that this approach was impairing the self-esteem of survivors and was not helpful to those trying to cope with their losses. The result was conflict between therapists, local clergy, and civic leaders over the best way to help.

Taylor, A. J. W. 2001. "Spirituality and Personal Values: Neglected Components of Trauma Treatment." *Traumatology* 7(3):111-119.

Occasional experience with disaster casualties raised questions about the neglect of spiritual factors in the appraisal of their condition. The experience is briefly outlined, reflections presented, and proposals generated for elaborating the WHO definition of health and well-being to take patterns of belief/value systems into account. The outcome, it is argued, should more closely approximate the reality of human reactions seen after catastrophe, indicate more of the support systems available sometimes to assist in the recovery of casualties, and encourage academic psychologists to reconsider the place of values in human behavior.

The Isaiah Fund. 2008. "Faith Groups Pool Funds to Aid Gulf Coast," *The Christian Century*, July 1.

Tierney, Kathleen. 2006. "Metaphors Matter: Disaster Myths, Media Frames, and Their Consequences in Hurricane Katrina." *The Annals of the American Academy of Political and Social Science* 604(1):57-81.

It has long been understood by disaster researchers that both the general public and organizational actors tend to believe in various disaster myths. Notions that disasters are accompanied by looting, social disorganization, and deviant behavior are examples of such myths. Research shows that the mass media play a significant role in promulgating erroneous beliefs about disaster behavior. Following Hurricane Katrina, the response of disaster victims was framed by the media in ways that greatly exaggerated the incidence and severity of looting and lawlessness. Media reports initially employed a "civil unrest" frame and later characterized victim behavior as equivalent to urban warfare. The media emphasis on lawlessness and the need for strict social control both reflects and reinforces political discourse calling for a greater role for the military in disaster management. Such policy positions are indicators of the strength of militarism as an ideology in the United States.

Tierney, Kathleen. 2007. "From the Margins to the Mainstream? Disaster Research at the Crossroads." *Annual Review of Sociology* 33(1):503-525.

The sociology of disasters has developed in ways that have weakened its ties with mainstream sociology. It has remained remarkably resistant to changes in the broader sociological landscape, and its strong applied focus has been a barrier to theoretical innovation. This situation is changing, as indicated by critiques of traditional ways of conceptualizing and explaining disasters, greater acceptance of constructivist formulations, willingness to acknowledge that disasters are accompanied by both social solidarity and social conflict, and recognition of the significance of the interaction of disasters and risk with gender, class, and other axes of inequality. However, the field is unlikely to overcome its marginal status without significant efforts to link the sociology of disasters with the related fields of risk and environmental sociology and, more broadly, to focus on core sociological concerns, such as social inequality, diversity, and social change.

Townsend, Tim. 2011. "A Ministry Team Responds to Disasters." *The Christian Century*, February 22, 124(4).

This article describes a faith-based response to a human-caused disaster.

Trader-Leigh, Karyn. 2008. *Understanding the Role of African American Churches and Clergy in Community Crisis Response*. Washington, DC: Joint Center for Political and Economic Studies, Health Policy Institute.

This paper outlines a comprehensive set of remedies, to ensure African American ministers and churches are key participants in any and all disaster preparedness planning, recovery and reconstruction efforts in the future. Having stood at the forefront of the fight for racial and social justice for many generations, Black churches and clergy are pivotal to ensuring that if and when disaster strikes again, neither the poor nor people of color will be left behind.

U.S. Senate Subcommittee on Biodefense and Public Health Preparedness (SBPHP). *Hearing on Hurricane Katrina: Public Health and Emergency Preparedness*. 109th Congress. 2006 February 9.

United Nations. (n.d.). *United Nations International Strategy for Disaster Reduction*. United Nations. Retrieved January 9, 2005, from <http://www.unisdr.org/eng/library/lib-terminology-eng%20home.htm>

The International Strategy for Disaster Reduction (ISDR) is a strategic framework adopted by United Nations Member States in 2000. The ISDR guides and coordinates the efforts of a wide range of partners to achieve a substantive reduction in disaster losses. It aims to build resilient nations and communities as an essential condition for sustainable development. UNISDR administers the UN Trust Fund for Disaster Reduction and is partner to the World Bank in the Global Facility for Disaster Reduction and Recovery. UNISDR headquarters is based in Geneva, Switzerland, with a liaison office in New York. It works through regional and sub-regional offices in Africa, Asia and the Pacific, the Americas and Europe and supports the thematic platforms on recovery (in Kobe) and early warning (in Bonn).

United States Department of Homeland Security and Homeland Security Institute. 2009. *Heralding Unheard Voices: The Role of Faith-Based Organizations and Nongovernmental Organizations During Disasters: Final Report*, December 18, 2006. Arlington, VA: Homeland Security Institute.

This Homeland Security Institute (HSI) project analyzed the role of FBOs and NGOs during disasters. The study is not a comparison between government efforts and those of other organizations. Nor does the study compare small organizations to large organizations. The goal, approached through historical and quantitative analysis, was to learn from the experience of NGOs and FBOs, to recognize the roles played by these organizations, and to provide the Department of Homeland Security (DHS) with an understanding that will enable government to work more effectively with these organizations in future disasters.

Wantanabe, Teresa. 2003. "Disaster Relief a Symbol of Faith in God; Retirement in 1990 gave Southern Baptist Chuck Erikson, now 75, the chance to fulfill a religious commitment to provide for others," *Los Angeles Times*, May 24, pp. B-32.

Weinrich, S., S.B. Hardin, and M. Johnson. 1990. "Nurses Respond to Hurricane Hugo Victims' Disaster Stress." *Archives of Psychiatric Nursing* 4(3):195-205.

This was a qualitative study involving 61 nursing students involved in disaster-relief efforts in South Carolina three weeks after hurricane Hugo. Nurses were asked about their perception of the hurricane survivors' stress reactions and coping strategies. The most frequently observed coping strategies were talking about their experiences (95%), humor (82%), religion (74%), and involvement in altruistic activities (47%).

Weiss, Mitchell G., Benedetto Saraceno, Shekhar Saxena, and Mark van Ommeren. 2003. "Mental Health in the Aftermath of Disasters: Consensus and Controversy." *The Journal of Nervous and Mental Disease* 191(9):611-615.

This qualitative study shows the importance of establishing a mental health policy before disasters that includes addressing religious/cultural factors in mental healthcare. Crisis counselors need to work with local community groups (such as faith communities) to more fully address mental health issues among survivors, which may include addressing spiritual needs. Interviews were conducted with 46 acknowledged international experts on mental health and disaster management. Discussions focused on factors important to take into account when doing crisis counseling with disaster victims. Experts emphasized the following: (a) assessing the local socio-cultural setting, (b) relating this context to the local formulation of problems, and (c) identifying features of the culture and community that suggest local ways of coping.

Worde, Amy. 2006. "Faith in Action," *Philadelphia Inquirer*, August 23.

Wuthnow, Robert. 2004. *Saving America? Faith-based Services and the Future of Civil Society*. Princeton; Oxford: Princeton University Press.

In *Saving America?* Robert Wuthnow provides a wealth of up-to-date information whose absence, until now, has hindered the pursuit of answers. Assembling and analyzing new evidence from research he and others have conducted, he reveals what social support faith-based agencies are capable of providing. Among the many questions he addresses: Are congregations effective vehicles for providing broad-based social programs, or are they best at supporting their own members? How many local congregations have formal programs to assist needy families? How much money do such programs represent? How many specialized faith-based service agencies are there, and which are most effective? Are religious organizations promoting trust, love, and compassion?

Young, John L., Ezra E. H. Griffith, and David R. Williams. 2003. "The Integral Role of Pastoral Counseling by African-American Clergy in Community Mental Health." *Psychiatric Services* 54(5):688-692.

Little is currently known about the pastoral counseling work of pastors of African-American churches. The authors interviewed the pastors of nearly all African-American churches in a metropolitan area about their pastoral counseling work and related aspects of their ministry. Of 121 African-American pastors identified, 99 completed a semi-structured interview describing their backgrounds, attitudes, concerns, and work. The interview included detailed queries about how they understood and carried out any pastoral counseling work. The respondents averaged more than six hours of counseling work weekly and often addressed serious problems similar to those seen by secular mental health professionals, with whom they reported readily exchanging referrals. Many of the respondents reported having and maintaining specialized education for their counseling work, which they described as including both spiritual and psychological dimensions. Most of the pastors reported that they observe and address severe mental illness and substance abuse in their congregations and that they also counsel individuals outside their own denominations. African-American urban ministers functioning as pastoral counselors

constitute an engaging and useful group with experiences and skills that can be tapped by interested secular professionals. Their work represents a significant mental health resource for persons who lack sufficient access to needed care.

Zimmerman, G. and W. Weber. 2000. "Care for the Caregivers: A Program for Canadian Military Chaplains after Serving in NATO and United Nations Peacekeeping Missions in the 1990s." *Military Medicine* 165(9):687-690.

The article describes a program to help chaplains cope better in their highly stressful work of caring for soldiers during wartime and may be applicable to clergy caring for survivors following disasters. This study describes a program attended by thirty-one chaplains involved in NATO and United Nations military missions carried out in the 1990s. Authors describe the program content and benefits reported by participants. Chaplains participated in a series of workshops that covered topics such as PTSD, vicarious trauma, coping techniques, spirituality, self-care, and family issues. As a result of the success of this program, it has now become a normal part of U.S. troop deployments around the world. Such programs can serve to prepare clergy on how to deal with the psychological reactions of victims they are likely to encounter during such events.

Zotti, Marianne E., Juanita Graham, Anna Lyn Whitt, Susan Anand, and William H. Replogle. 2006. "Evaluation of a Multistate Faith-based Program for Children Affected by Natural Disaster." *Public Health Nursing* 23(5):400-409.

This study aims to systematically evaluate Camp Noah, a faith-based intervention for children affected by natural disaster: to assess the extent to which the camps were carried out according to the program design, to describe how the Camp Noah program was implemented, and to explore Camp Noah program effects on children.

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**Tehama County Office of
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RESEARCH: "The Imam's Role in Mental Health Promotion: A Study at 22 Mosques in New York City's Muslim Community-Journal of Muslim Mental Health"

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HAROLD KOENIG

RESEARCH: "In the Wake of Disaster:
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the World Trade Center Disaster" (dis-
sertation)

APPENDIX VIII

Best Practices: Organizations

<i>Best Practice</i>	<i>Agency</i>	<i>Contact</i>
Emergency Family Plan	Bayou Interfaith Shared Community Organizing Thibodeaux, LA www.bisco-la.org	Sharon Gauthe Executive Director 985-227-9042 mybisco@yahoo.com
Faith Community Emergency Preparedness Toolkit	Bloomington Public Health Division Bloomington, MN www.ci.bloomington.mn.us	Lisa Brodsky Emergency Preparedness Coordinator 952-563-4962 lbrodsky@ci.bloomington.mn.us
Online Training Courses	Church World Service New York, NY www.communityarise.com	Bonnie Vollmering Associate Director Domestic Emergency Response 361-389-0391 bvollmering@churchworldservice.org
Disaster Preparedness Plan Template for Congregations	Episcopal Relief and Development New York, NY www.er-d.org	Mears Katie Program Manager U.S. Domestic Disaster Program 212-716-6095 kmears@er-d.org
Disaster Interfaith-Statewide	Florida Interfaith Networking in Disaster Orlando, FL www.findflorida.org	Jody Hill Executive Director 352-754-6735 jodyhill@findflorida.org
Long-Term Recovery Organization– CBO & FBO Regional	Greater New Orleans Disaster Recovery Interfaith Partnership New Orleans, LA www.gnodrp.org	Paul Timmons Executive Director 504-708-2880 paul@gnodrp.org
Online Disaster Mental Health (& Spiritual Care Recovery) Resource Directory	Mississippi Coast Interfaith Disaster Task Force Biloxi, MS www.msdtf.org	Roberta Avila Executive Director 228-432-9310 ravila@msdtf.org
National Clearing House for Faith-based Disaster Information, Resources & Training	National Disaster Interfaiths Network New York, NY www.n-din.org	Peter Gudaitis President 212-669-6100 pgudaitis@n-din.org

Natioanl Faith-based Asset Mapping Database System	HOWCALM (House of Worship Community-wide Asset & Logistics Management New York, NY www.nydis.org/nydis/nydis_planning/planning_howcalm.php	Peter Gudaitis President 212-669-6100 pgudaitis@n-din.org
Disaster Interfaith-Urban	New York Disaster Interfaith Services New York, NY www.nydis.org	Ruth Wenger Executive Vice-President 212-669-6100 info@nydis.org
Disaster Preparedness & Response Guidebook for Congregations	San Diego Interfaith Disaster Council San Diego, CA www.sdinterfaithdisastercouncil.org	Jahzi McCree Program Manager 619-252-7502 jmccree.idc@gmail.com
Low Literate–Congregation Disaster Plan & Resource Sharing Template	San Francisco Community Agencies Responding to Disaster San Francisco, CA sfcard.org/wp	Alessa Adamo Executive Director 415-955-8946 x 230 alessa@sfcad.org
Disaster Spiritual Care of Congregations & Families	United Methodist Committee On Relief New York, NY new.gb-gm-umc.org/umcor/getconnected/resources/spiritualcare	Mary Gaudreau Consultant Emergency Services Office 212-870-3951 umcor@gb-gm-umc.org
Long-Term Recovery Committee (Urban)	Houston Interfaith Disaster Response Alliance Houston, TX www.imgh.org/disaster-odpr/hidra-disaster-response	Jennifer Posten Manager 713-533-4909 jposten@imgh.org
Chaplaincy–Training & Deployment (Non-Profit)	Coastal Crisis Chaplaincy Charleston, SC www.coastalcrisischaplain.org	Kimberly Strang Office Manager 843-724-1212 administrator@coastalcrisischaplain.org
Chaplaincy–Training & Deployment (American Red Cross Affiliate)	Disaster Chaplaincy Service New York, NY www.disasterchaplaincy.org	Julie Taylor Executive Direction 212-239-1393 jtaylor@dcs-ny.org
Disaster Recovery Mental Health Resources for Churches	ChurchDisasterHelp.org Hattiesburg, MS www.churchdisasterhelp.org/resources.html	Jamie Aten Project Director 601-266-6246 Jamie.Aten@usm.edu

Urban African American Disaster Ministry	Grace Community Services Houston, TX www.gracecommunityservices.org	Ruama Camp Executive Director 713-839-9300 gcs@gracecommunityservices.org
Long-Term Recovery Committee– Mitigation Education/Preparedness Training	Terrebonne Readiness and Assistance Coalition Houma, LA www.trac4la.com/TRAC1.1/page_whoare.php	Peg Case Executive Director 985-851-2952 information@trac4LA.com
Government Convened Disaster Interfaith	Faith Communities in Action-Fairfax County Interfaith Clergy and Leadership Council Fairfax, VA www.fairfaxcounty.gov/dsm/cil/clergyleadership.htm	Sandy Chisholm Chair, Steering Committee 703-324-5185 schish@fairfaxcounty.gov
Government Convened Chaplaincy– Training & Deployment	Faith Communities in Action-Fairfax County Community Chaplain Program Fairfax, VA www.fairfaxcounty.gov/dsm/cil/emergency.htm	Sandy Chisholm Chair, Steering Committee 703-324-5185 schish@fairfaxcounty.gov
Denominational Partnership for Disaster Ministry	Lutheran Episcopal Services In Mississippi Jackson, MS www.lesm.org	Sandra Braasch Director of Disaster Preparedness & Response 601-622-7125 sbraasch@lesm.org
State Government/Citizen Corps Initiative to Prepared Faith Communities	Illinois Faith-Based Emergency Preparedness Initiative Chicago, IL www.ready.illinois.gov/citizencorps/documents/Conf_FaithBasedInitiative.pdf	Michelle Hanneken Citizen Corps Program Manager 217-558-1334 citizen.corps@illinois.gov
Manages Disaster Supplies Warehouse for 12 Partner NGOs & Faith Communities	Church of the Brethren– Brethren Service Center Elgin, IL www.brethren.org/site/PageServer?pagename=serve_material_resources	Mark Hartwig Director of Information Services 800-323-8039 mhartwig@brethren.org
National Recovery Ministry with Broad Support & Congregation Volunteer Engagement	Mennonite Disaster Service Lititz, PA mds.mennonite.net/programs	Kevin King Executive Coordinator 717-859-2210 kking@mds.mennonite.net
National Recovery Ministry which Trains & Manages Volunteer Workcamps	General Assembly Mission Council (Presbyterian Church) Louisville, KY gamc.pcusa.org/ministries/pda/faq-teams/#12	Linda Valentine Executive Director 800-728-7228 x5040 linda.valentine@pcusa.org

Best Practices: Resources

Arizona Interfaith Service

Phoenix, AZ

WEB: www.aecunity.net

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Emergency Preparedness Checklist

LIFECYCLE: Preparedness

<http://tinyurl.com/6mcy68v>

Bayou Interfaith Shared Community Organizing

Thibodeaux, LA

WEB: www.bisco-la.org/home

SHARON GAUTHE, *Executive Director*

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Family Disaster Plan

LIFECYCLE: Preparedness

<http://tinyurl.com/7p903vj>

Bloomington Public Health Office, MN

Bloomington, MN

WEB: www.ci.bloomington.mn.us

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Faith Community Emergency

Preparedness Toolkit

LIFECYCLE: Mitigation, Preparedness, Relief, Recovery

<http://tinyurl.com/785gw3f>

Christian Contractors Association

Brooksville, FL

WEB: <http://www.ccaministry.org/home.html>

SCOTT JAGER, *President*

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CCA can visit your home before
hurricane to perform inspection

LIFECYCLE: Mitigation

WEB: <http://tinyurl.com/6sbazqj>

ChurchDisasterHelp.Org

Hattiesburg, MS

WEB: <http://churchdisasterhelp.org/index.html>

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Essentials of Church Disaster Preparedness and Response
(PowerPoint)

LIFECYCLE: Preparedness

<http://tinyurl.com/7zk5wlf>

Pastors, mental health professionals, professors, healthcare
professionals shared materials

<http://tinyurl.com/6urutsu>

Training Materials concerning
Mental Health

<http://tinyurl.com/6o2mdor>

Guides and Manuals concerning
Mental Health

<http://tinyurl.com/8xff9ep>

Fact Sheets concerning Mental Health

<http://tinyurl.com/7fjnmzm>

Disaster Relief Organizations
(FBO or not), Research Centers list
of websites etc.

<http://tinyurl.com/6rk5l52>

Congregation Disaster Plan : A Guide to help congregations
prepare for disaster

LIFECYCLE: Preparedness

<http://tinyurl.com/789wmmz>

How faith communities can respond
in Crisis and Disasters

LIFECYCLE: Relief, Recovery

<http://tinyurl.com/6q438at>

Church of Scientology-Volunteer Ministers

Washington, DC

WEB: <http://www.volunteerministers.org/home.html>

SUSAN TAYLOR, *National Director*

PHONE: 800.435.7498

EMAIL: suetaylor1@juno.com

Interactive Training Courses

<http://tinyurl.com/7u45a6o>

Church of the Brethren

Elgin, IL

<http://www.brethren.org>

MARK HARTWIG, *Director of Information Services*

PHONE: 800.323.8039

EMAIL: mhartwig@brethren.org

Presentation of the Critical Response Childcare Team—
Children's Disaster Service Volunteers

LIFECYCLE: Relief, Recovery

<http://tinyurl.com/7p87t37>

Devotional Handbook for Disaster Relief Volunteers

LIFECYCLE: Preparedness

<http://tinyurl.com/7gydhze>

Children's Disaster Services Workshop, Volunteer and Response Forms

<http://tinyurl.com/7h9vtt5>

Church World Service

New York, NY

www.communityarise.com/index.htm

BONNIE VOLLMERING, *Associate Director—Domestic
Emergency Response*

PHONE: 361-389-0391

bvollmering@churchworldservice.org

Online Courses for Basic Disaster
Ministry and Disaster Case Management

LIFECYCLE: Mitigation, Preparedness, Relief, Recovery

<http://tinyurl.com/7uksyze>

Online Course for Basic Disaster
Ministry (90 min.)

LIFECYCLE: Mitigation, Preparedness, Relief, Recovery

<http://tinyurl.com/7q2hpx9>

Online Course for Disaster Case
Management (1 hour)

LIFECYCLE: Mitigation, Preparedness, Relief, Recovery

<http://tinyurl.com/77uv4ep>

Classroom Materials: Basic Disaster Ministry Course (8 Hours)

LIFECYCLE: Mitigation, Preparedness, Response

<http://tinyurl.com/82hllhw>

Classroom Materials: Long-Term
Recovery Effort Course (10.5 Hours)

LIFECYCLE: Recovery

<http://tinyurl.com/8gvbngk>

Classroom Materials: Managing
Volunteers in Disaster Course

LIFECYCLE: Recovery

<http://tinyurl.com/7n9buqc>

Classroom Materials: Disaster Case Management Course

LIFECYCLE: Response

<http://tinyurl.com/75a2chy>

Classroom Materials: Technology-Caused Disasters Course

LIFECYCLE: Preparedness, Response

web: <http://tinyurl.com/8y5psd6>

CLASSROOM MATERIALS: Emotional and
Spiritual Care in Disasters Course

LIFECYCLE: Relief, Recovery

<http://tinyurl.com/7woy7tz>

CLASSROOM MATERIALS: Children, Youth, and Disaster
Children and Youth Emotional Care Course

LIFECYCLE: Preparedness, Relief, Recovery

<http://tinyurl.com/74deuyh>

CLASSROOM MATERIALS: Vulnerability to Disaster Course

LIFECYCLE: Preparedness

<http://tinyurl.com/78ompze>

Emergency Action and Recovery Plan for Religious
Organizations

LIFECYCLE: Recovery

<http://tinyurl.com/7kla89b>

Companion Manual of the Community Arise Disaster
Ministry Curriculum

LIFECYCLE: Mitigation, Preparedness, Response

<http://tinyurl.com/6wmsubl>

Guide to Disaster Ministry in your Congregation

LIFECYCLE: Preparedness, Mitigation, Relief, Recovery

<http://tinyurl.com/6s5eqmh>

Coastal Crisis Chaplaincy

Charleston, SC

<http://www.coastalcrisischaplain.org/>

KIMBERLY STRANG, *Office Manager*

PHONE: 843-724-1212

administrator@coastalcrisischaplain.org

Combination of faith-based resources and traditional crisis
intervention techniques.

Pastoral Crisis Intervention Training Course

LIFECYCLE: Relief, Recovery

<http://tinyurl.com/868r2md>

Emergency Network of Los Angeles

Los Angeles, CA

<http://www.enla.org/>

BRANDIE WELCH, *Chair, Board of Directors*

PHONE: 213-739-6888

info@enla.org

Disaster Preparedness Manual for Worship Centers

LIFECYCLE: Preparedness

<http://tinyurl.com/78bxytu>

Episcopal Relief and Development

New York, NY
<http://www.er-d.org/>

MEARS KATIE, *Program Manager,
U.S. Domestic Disaster Program*
PHONE: 212-716-6095
kmears@er-d.org

Disaster Preparedness Plan
LIFECYCLE: Preparedness
<http://tinyurl.com/7ghjd86>

Parish Disaster Preparation and Response Guidelines
LIFECYCLE: Preparedness, Response
<http://tinyurl.com/88c7z09>

Parish Emergency Planning
LIFECYCLE: Preparedness
<http://tinyurl.com/7l2md2j>

Disaster Relief Manual
LIFECYCLE: Preparedness
<http://tinyurl.com/7vvl07t>

EDEN: Extension Disaster Education Network

Purdue, IN
<http://www.purdue.edu/>

BORRON ABIGAIL, *AgComm Academic Advisor*
PHONE: 765-494-8406
aborron@purdue.edu

Online Training Course: Pandemic Influenza Preparedness for
Faith-Based Organizations
LIFECYCLE: Preparedness
<http://tinyurl.com/7oe6myc>

Faith Communities in Action-Community Interfaith Emergency Preparedness, Response and Recovery

Fairfax, VA
<http://www.fairfaxcounty.gov/dsm/cil/emergency.htm>

SANDY CHISHOM, *Chair, Faith Communities in Action*
PHONE: 703-324-5185.
schish@fairfaxcounty.org

Spiritual Care for Community Chaplains Course
LIFECYCLE: Relief, Recovery
<http://tinyurl.com/7544q7y>

Florida Interfaith Networking in Disaster

Orlando, FL
www.findflorida.org

JODY HILL, *Executive Director*
PHONE: 352.754.6735
jodyhill@findflorida.org

Mitigation Best Practices
vMitigation
<http://tinyurl.com/843shj7>

How to create a Faith-Based Organization (154 pages)
Capacity Building-Manual
LIFECYCLE: Preparedness
<http://tinyurl.com/87kmsr6>

Florida Long Term Recovery Organizations Directory
LIFECYCLE: Recovery
<http://tinyurl.com/823z5jv>

Florida Long Term Recovery Organizations Map
LIFECYCLE: Recovery
<http://tinyurl.com/6ogeyh8>

Greater New Orleans Disaster Recovery Interfaith Partnership

New Orleans, LA
www.gnodrp.org/

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Disaster Recovery-FAQs
LIFECYCLE: Relief, Recovery
<http://tinyurl.com/7qjneuv>

International Orthodox Christian Charities

Baltimore, MD
<http://www.iocc.org/index.aspx>

MICHAEL HOMSEY, *Chairman, Board of Directors*
PHONE: 410-243-9820
relief@iocc.org

Program to connect IOCC Program to all Congregations
<http://tinyurl.com/775m94w>

Program to get parishes doing projects to support
field operations
<http://tinyurl.com/7b9rnkl>

School kit for children who need it where IOCC work
<http://tinyurl.com/7f2ve3e>

Health kit that can make a huge difference in an ongoing
development program or when disaster strikes.
LIFECYCLE: Preparedness
<http://tinyurl.com/yc4xe9e>

Baby Kit makes the early days of a new life healthier and more
comfortable
<http://tinyurl.com/8ywxkru>

Kit enabling people to begin the job of cleaning up after a flood, hurricane, tornados, or other disaster in the United States
Emergency Clean-up Bucket
LIFECYCLE: Preparedness, Mitigation
<http://tinyurl.com/7l5lsqa>

Lutheran Disaster Response

Chicago, IL
<http://www.ldr.org/index.html>

KEVIN MASSEY, *Director, ELCA Domestic Disaster Response, Lutheran Disaster Response*
PHONE: 773-380-2748
LutheranDisasterResponse@elca.org

Disaster Listserv to receive regular disaster updates from Lutheran Disaster Response
<http://tinyurl.com/865b6b7>

Preparing for Disaster : A guide for Lutheran Congregations
LIFECYCLE: Preparedness
<http://tinyurl.com/7qkhqly>

Pastors prepared to care following a Human Disaster
LIFECYCLE: Preparedness
<http://tinyurl.com/829zv7b>

Lutheran Disaster Response of Ohio

<http://www.ldrohio.org/>

LOU ANN LIMBIRD, *District Coordinantor*
PHONE: 800-901-2297
llimbird14@yahoo.com

Disaster Preparedness Checklist
LIFECYCLE: Preparedness
<http://tinyurl.com/83ejkyl>

Lutheran Episcopal Services In Mississippi

Jackson, MS
<http://www.lesm.org/>

SANDRA BRAASCH, *Director of Disaster Preparedness & Response*
PHONE: 601-622-7125
sbraasch@lesm.org

Comprehensive Emergency Management Plan
LIFECYCLE: Mitigation, Preparedness, Relief, Recovery
<http://tinyurl.com/73n3tyk>

Manual explaining how to be prepared and how to respond to a disaster (108 pages)
LIFECYCLE: Preparedness, Mitigation
<http://tinyurl.com/7qsnn92>

Mennonite Disaster Service

Lititz, PA
<http://mds.mennonite.net/home/>
KEVIN KING, *Executive Coordinantor*
PHONE: 717-859-2210
kking@mds.mennonite.net

Preparing for Disaster : A Guide for Mennonite Congregations (Available in English and Spanish)
LIFECYCLE: Mitigation, Preparedness, Relief, Recovery
<http://tinyurl.com/838625m>

11 files concerning Volunteer Information such as Application form and Hitchiker Guide(English, French, Spanish)
<http://tinyurl.com/7bzrvvp>

12 files concerning ERT, such as a Manual (English and Spanish), application forms, logs, and other pieces of information
Early Response Team and Clean Up Information
<http://tinyurl.com/7bzrvvp>

Mississippi Coast Interfaith Disaster Task Force

Biloxi, MS
www.msdtf.org

ROBERTA AVILA, *Executive Director*
PHONE: 228.432.9310
ravila@msdtf.org

Mental Health Directory
LIFECYCLE: Relief, Recovery
<http://tinyurl.com/6pynm36>

Hurricane Pre-Evacuation Report
LIFECYCLE: Preparedness
<http://tinyurl.com/7w3jy8g>

Hurricane Pre-Evacuation Checklist 48h prior Evacuation Readiness–Hurricane Preparedness Checklist
LIFECYCLE: Preparedness
<http://tinyurl.com/7eovhgg>

Disaster Box Checklist
LIFECYCLE: Preparedness
<http://tinyurl.com/6tqz4t6>

National Disaster Interfaiths Network

New York, NY
www.n-din.org

PETER GUDAITIS, President
PHONE: 212.669.6100
pgudaitis@n-din.org

16 Hour Certification Course with FEMA IS 100 Prerequisite
Chaplaincy–Training Curriculum
LIFECYCLE: Relief, Recovery
<http://tinyurl.com/73lxj6u>

Disaster Spiritual Care Training Courses
Lifecyle: Relief, Recovery
<http://tinyurl.com/6nufhqy>

Emergency Rest Center Training Course
LIFECYCLE: Relief, Recovery
<http://tinyurl.com/76qq6fx>

Strategies for Trauma Awareness and Resilience Program(s)
LIFECYCLE: Relief, Recovery
<http://tinyurl.com/7nrgmvj>

National Voluntary Organizations Active in Disaster

Arlington, VA
<http://www.nvoad.org/>

BOB LEIPOLD, *Executive Director*
PHONE: 703-778-5088
bob@nvoad.org

Emotional and Spiritual Care Committee
LIFECYCLE: Relief, Recovery
<http://tinyurl.com/7xd8agx>

A guide for Spiritual care in times of Disaster
(Available in English and Spanish)
LIFECYCLE: Relief, Recovery
<http://tinyurl.com/6vr2qj7>

Disaster Spiritual Care Points of Consensus
(Available in English and Spanish)
LIFECYCLE: Relief, Recovery
<http://tinyurl.com/7edmgzs>

Different Committees related to Disaster Management,
Recovery etc.
NVOAD Committees
<http://tinyurl.com/7xd8agx>

Emotional and Spiritual Care :
An introduction on basic concepts
<http://tinyurl.com/87s9ab5>

Long-Term Recovery Manual
LIFECYCLE: Relief, Recovery
<http://tinyurl.com/7m9388l>

New York Disaster Interfaith Services

New York, NY
www.nydis.org/index2.html

RUTH WENGER, *Executive Vice-President*
PHONE: 212.669.6100
info@nydis.org

Disaster Basics–Tipsheet
<http://tinyurl.com/6ndqd9k>

Role of Faith Communities with disaster- Tipsheet
LIFECYCLE: Preparedness
<http://tinyurl.com/78yuj76>

Disaster Readiness–Tipsheet
LIFECYCLE: Preparedness
<http://tinyurl.com/87626wh>

Evacuation Plan
Disaster Readiness–Tipsheet
LIFECYCLE: Preparedness, Response
<http://tinyurl.com/7ev5c9w>

Faith Communities and Disaster Sheltering
Disaster Readiness–Tipsheet
LIFECYCLE: Relief, Response
<http://tinyurl.com/6mc6qkz>

How to use your house of worship in a disaster
Disaster Readiness–Tipsheet
LIFECYCLE: Mitigation, Preparedness, Relief, Recovery
<http://tinyurl.com/7gu4vvn>

Faith Communities and Disaster Volunteerism
Disaster Readiness–Tipsheet
LIFECYCLE: Relief, Recovery
<http://tinyurl.com/76zs6dx>

Faith Communities and donation management
Disaster Readiness–Tipsheet
LIFECYCLE: Recovery
<http://tinyurl.com/8644m7r>

Continuity of Operation Planning:
Ministry and Services Post-Disaster

Disaster Readiness–Tipsheet
LIFECYCLE: Relief, Recovery
<http://tinyurl.com/7g8ygvv>

Disaster Spiritual Care
Disaster Readiness–Tipsheet
LIFECYCLE: Relief
<http://tinyurl.com/chv9s6>

Self-Care for Religious Leaders
Disaster Readiness–Tipsheet
LIFECYCLE: Preparedness
<http://tinyurl.com/82qq9ea>

Faith Communities and Disaster Mental Health
Disaster Readiness–Tipsheet
LIFECYCLE: Preparedness, Relief
<http://tinyurl.com/798utha>

Trauma Resilience and Harm Reduction in the Community
Disaster Readiness–Tipsheet
LIFECYCLE: Mitigation, Preparedness, Relief, Recovery
<http://tinyurl.com/75pz4ns>

Disaster Backlash : Bias Crimes and Mitigation
Disaster Readiness–Tipsheet
LIFECYCLE: Mitigation, Preparedness
<http://tinyurl.com/7y9x6up>

National Faith-Based Disaster Service Organizations (Directory)
Disaster Readiness–Tipsheet
LIFECYCLE: Preparedness
<http://tinyurl.com/852txld>

Spiritual Care and Mental Health for Disaster Response and Recovery (157 pages)
LIFECYCLE: Relief, Recovery
<http://tinyurl.com/7l467q7>

HOWCALM (House of Worship Communitywide Asset and Logistics Management) Overview
Web-based Inventory
LIFECYCLE: Preparedness
<http://tinyurl.com/8yhgalc>

HOWCALM for Emergency Managers
Web-based Inventory
LIFECYCLE: Preparedness
<http://tinyurl.com/7nhp8vv>

HOWCALM for Faith Community Leaders
Web-based Inventory
LIFECYCLE: Preparedness
<http://tinyurl.com/74ps7of>

HOWCALM for House of Worship Leaders
Web-based Inventory
LIFECYCLE: Preparedness
<http://tinyurl.com/7fcwq3f>

Unmet Needs Roundtable Program Overview
LIFECYCLE: Recovery
<http://tinyurl.com/6ntrvyp>

Unmet Needs Roundtable Program Profile
LIFECYCLE: Recovery
<http://tinyurl.com/6q7pejd>

Planning Overview
LIFECYCLE: Mitigation, Preparedness
<http://tinyurl.com/7nzm4dn>

Planning Program Profile
LIFECYCLE: Mitigation, Preparedness
<http://tinyurl.com/7bgpvz2>

Community Outreach and Training Overview
LIFECYCLE: Mitigation, Preparedness, Relief, Recovery
<http://tinyurl.com/7nkeg5p>

Community Outreach and Training Program Profile
LIFECYCLE: Mitigation, Preparedness, Relief, Recovery
<http://tinyurl.com/769qqem>

Recovery Overview
LIFECYCLE: Recovery
<http://tinyurl.com/85gjsv3>

Disaster Recovery Program Profile
LIFECYCLE: Recovery
<http://tinyurl.com/6n862gh>

Advocacy Overview
LIFECYCLE: Mitigation, Preparedness, Relief, Recovery
<http://tinyurl.com/7bq2apt>

Disaster Advocacy Program Profile
LIFECYCLE: Mitigation, Preparedness, Relief, Recovery
<http://tinyurl.com/77xmk6g>

e-communications with an ALERT function for crisis risk communication
<http://tinyurl.com/7lyww5c>

**North American Mission Board–
Southern Baptist Disaster Relief**
Alpharetta, GA
<http://www.namb.net/>

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Family Preparedness for Disaster Relief Manual
LIFECYCLE: Preparedness, Mitigation
<http://tinyurl.com/82ejbrt>

Church Preparedness for Disaster Relief Manual
LIFECYCLE: Preparedness, Mitigation
<http://tinyurl.com/7w3v8p4>

Associational Preparedness for Disaster Relief Manual
LIFECYCLE: Preparedness, Mitigation
<http://tinyurl.com/7vk4tyz>

Pandemic Flu Preparedness Webpage
LIFECYCLE: Preparedness, Mitigation
<http://tinyurl.com/7jnzpf3>

Disaster Relief Updates and News provided by the Southern Baptist Convention Disaster Relief
LIFECYCLE: Relief
<http://tinyurl.com/798s7nw>

Disaster Relief Chaplain Training Manual
LIFECYCLE: Relief, Recovery
<http://tinyurl.com/75eodxf>

North Carolina Interfaith Disaster Response
Ayden, NC
www.ncidr.org
PHONE: 919-510-9193
<http://www.ncidr.org/contact.htm>

Interfaith Disaster Training & Preparedness Manual (53 pages)
LIFECYCLE: Mitigation, Preparedness
<http://tinyurl.com/734n2bs>

**Presbyterian Church (USA) –
National Health Ministries**

Louisville, KY
<http://www.pcusa.org/>

Congregational Emergency Health Contact Form

LIFECYCLE: Preparedness, Relief,
<http://tinyurl.com/6lvvqwr>

**Presbyterian Church (USA)–
Presbyterian Disaster Assistance**

Louisville, KY
<http://www.pcusa.org/>

JOHN ROBINSON, *Associate for National Response*

PHONE: 540-539-3233
jrobinson@ctr.pcusa.org

Swineflu Guidance for Congregations

LIFECYCLE: Preparedness, Relief, Recovery
<http://tinyurl.com/7lqw8gw>

Presbyterian Disaster Assistance–Application Form

<http://tinyurl.com/6mpr3fc>

Presbyterian Disaster Assistance Principles of

Partnerships for Work Teams
<http://tinyurl.com/7urd25q>

Resource Library including Situation Reports on

Disaster Matters
<http://tinyurl.com/7njlvk>

San Diego Interfaith Disaster Council

San Diego, CA
<http://sdinterfaithdisastercouncil.org>

JAHZI McCREE, *Program Manager*

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Disaster Preparedness and Emergency Response Guidebook

LIFECYCLE: Preparedness, Response
<http://tinyurl.com/7qy45nc>

Statement of Partnership for Faith-Based Organizations

<http://tinyurl.com/7z8ngjj>

Geo-coded Directory of Faith-Based Organizations

<http://tinyurl.com/6nskr33>

**San Francisco Community Agencies
Responding to Disaster**

San Francisco, CA
<http://sfcard.org/wp/>

ALESSA ADAMO, *Executive Director*

PHONE: 415-955-8946 x 230
alessa@sfcard.org

Congregation Emergency Plan Guide

LIFECYCLE: Preparedness
<http://tinyurl.com/7w496rp>

Church of Scientology Volunteer Ministers

Washington, DC
<http://www.volunteerministers.org/home.html>

SUSAN TAYLOR, *National Director*

PHONE: 800-435-7498
suetaylor1@juno.com

Interactive Training Courses

<http://tinyurl.com/7u45a6o>

Secure Community Network

New York, NY
<http://www.scnus.org/>

PHONE: 212-284-6940

scandesk@scnus.org

H1N1 Flu : A Guide for Community and Faith Based
Organizations

LIFECYCLE: Mitigation, Preparedness, Relief, Recovery
<http://tinyurl.com/7s6axha>

Pandemic Flu -Take the lead working together to prepare now–
Community leaders Toolkit

LIFECYCLE: Preparedness
<http://tinyurl.com/7bj3z3h>

Faith-Based and Community Organizations Pandemic Influenza
Preparedness Checklist

LIFECYCLE: Preparedness
<http://tinyurl.com/7ws5xjj>

Secure Community Network's Best Practice Archive

<http://tinyurl.com/6w793rq>

Shasta County Public Health

Redding, CA
www.co.shasta.ca.us

PHONE: 530-229-8400

hhsa@co.shasta.ca.us

Disaster Planning Faith-Based Organizations

LIFECYCLE: Preparedness

<http://tinyurl.com/87u2blv>

Southwestern Texas Synod

Seguin, TX
<http://www.swtsynod.org/>

RAY TIEMANN, *Bishop*

PHONE: 830-379-9900
rtiemann@swtsynod.org

Congregation Disaster Plan form

LIFECYCLE: Preparedness
<http://tinyurl.com/87e54rd>

Terrebonne Readiness and Assistance Coalition

Houma, LA
<http://www.trac4la.com/TRAC1.1/index.php>

PEG CASE, *Director*
PHONE: 985-851-2952
information@trac4LA.com

Children's Hurricane Preparedness Manual

LIFECYCLE: Preparedness
<http://tinyurl.com/6njz0jy>

The Lutheran Church Missouri Synod

St Louis, MO
www.lcms.org

Staff
PHONE: 314-996-1380

Congregation Preparedness and Volunteer Training Manual

LIFECYCLE: Preparedness, Relief, Recovery
<http://tinyurl.com/7t8erwp>

The Rabbinical Assembly

New York, NY
<http://www.rabbinicalassembly.org/indexfl.html>

JULIE SCHONFELD, *Executive Vice-President*
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jschonfeld@rabbinicalassembly.org

Disaster Pastoral Care Resources

LIFECYCLE: Mitigation, Preparedness, Relief, Recovery
<http://tinyurl.com/88c3ckf>

The Salvation Army

West Nyack, NY
<http://www.salvationarmy.org>

MICHAEL ORFITELLI, *Disaster Services Coordinator, Eastern Territorial HQ*
PHONE: 845-620-7315
michael_orfitelli@usa.salvationarmy.org

National Emergency Disaster Training Program

LIFECYCLE: Preparedness, Relief, Recovery
<http://tinyurl.com/6sb299d>

The Southern Center for Communication, Health & Poverty

Athens, GA
<http://southerncenter.uga.edu/>

TERRY KALEY, *Project Manager*
PHONE: 706-542-9360
tkaley@uga.edu

Videos: PanFlu Risk Communication with

African American FBOs
LIFECYCLE: Preparedness
<http://tinyurl.com/7gwyllc>

Additional African-American Pandemic Resources

LIFECYCLE: Preparedness, Relief, Recovery
<http://tinyurl.com/6mnrewz>

The United Church of Christ

Cleveland, OH
<http://www.ucc.org/>

DANIVA WILKES, *Secretary / Administrative Team*

PHONE: 216-736-2198
wilkesd@ucc.org

Local Church and Preparedness and Response Planning Guidelines

LIFECYCLE: Preparedness, Recovery
<http://tinyurl.com/7khlbld>

Trust for America's Health

Washington, DC
<http://www.healthymamericans.org>
PHONE: 202-223-9870
info@tfah.org

It's Not Flu As Usual: What FBO/CBO Need to Know About Pandemic Flu

LIFECYCLE: Preparedness, Migration
<http://tinyurl.com/7tl8uon>

United Methodist Committee On Relief

New York, NY
<http://new.gbgbm-umc.org/umcor/>

MARY GAUDREAU, *Emergency Services Office, Consultant*
PHONE: 212-870-3951
umcor@gbgbm-umc.org

Basic Trauma Information for Congregations

Spiritual Care in Disaster Response

LIFECYCLE: Recovery
<http://tinyurl.com/7xjw8mm>

Where are you along the road to Recovery ? Basic Information concerning Recovery and its different phases

Spiritual Care in Disaster Response

LIFECYCLE: Recovery
<http://tinyurl.com/6skh42y>

How can I expect my child to react in Disaster ?

Spiritual Care in Disaster Response

LIFECYCLE: Preparedness, Mitigation
<http://tinyurl.com/78jfbn>

Should I seek professional counseling for my child or teenager?

Spiritual Care in Disaster Response

LIFECYCLE: Preparedness, Mitigation
<http://tinyurl.com/6qetmqj>

**U.S. Department of Health & Human Services–
Centers for Disease Control (CDC)**

Washington, DC
<http://flu.gov>

H1N1 Flu: A Guide for Community & Faith-Based Organizations
Lifecycle: Preparedness, Mitigation, Response
<http://tinyurl.com/yafsuwc>

FBO & CBO Pandemic Influenza Preparedness Checklist
LIFECYCLE: Preparedness, Mitigation, Response
<http://tinyurl.com/mzxked>

United Sikhs

New York, NY
<http://www.unitedsikhs.org/>

HANSDEEP SINGH, *Legal Director*
PHONE: 646-688-3525
unitedsikhs-usa@unitedsikhs.org

Hurricane Preparation Checklist
LIFECYCLE: Preparedness
<http://tinyurl.com/6pkuow5>

ADDITIONAL RESOURCES:

Brenner, Grant H. (Editor), Daniel H. Bush (Editor), Joshua Moses (Editor), *Creating Spiritual and Psychological Resilience: Integrating Care in Disaster Relief Work*, New York: Routledge, 2010)
<http://tinyurl.com/7zffwbk>

Roberts, Stephen. *Disaster Spiritual Care: Practical Clergy Responses to Community, Regional, and National Tragedy*. Woodstock, VT: SkyLight Paths Pub., 2008. Print.
<http://tinyurl.com/7zffwbk>

Koenig, Harold G. *In the Wake of Disaster: Religious Responses to Terrorism & Catastrophe*. Philadelphia: Templeton Foundation, 2006. Print
Lifecycle: Relief, Recovery

About the Authors

Hebah Farrag serves as the assistant director of research of the Center for Religion and Civic Culture at the University of Southern California. She is a graduate from the American University in Cairo (AUC) receiving a masters degree in Middle East studies. She also holds a bachelor of arts in political science and International Relations from the University of Southern California and a Graduate Diploma in Forced Migration and Refugee Studies from the AUC. Hebah is interested in issues concerning religion, the politics of identity, nationalism, and migration and has worked for and with organizations such as the Levantine Cultural Center, the Youth Policy Institute, Human Rights Watch, the Council on American-Islamic Relations (CAIR), Global Exchange, and Casa Del Pueblo, traveling on delegations to conduct research in places such as Cuba, Egypt, Lebanon, Jordan and Chiapas, Mexico.

Brie Loskota is the managing director of the Center for Religion and Civic Culture at the University of Southern California. In this capacity, she oversees the strategic planning and daily operations of an interdisciplinary research center that conducts 25 research and community-based projects each year. Ms. Loskota is a frequent speaker and writer on topics such as interfaith dialogue, faith-based human services, and religious identity among Millennials. She is a regular contributor to *Trans/missions*, the USC Knight Chair blog on media and religion. She has also written for the Huffington Post, The Brookings Institute and the Chicago Council on Global Affairs. She is co-founder and special advisor to CRCC's American Muslim Civic Leadership Institute. Ms. Loskota serves on a dozen boards and advisory committees focusing on understanding and enhancing the role of religion and religious communities in the public square. She is a member of the Association for the Sociology of Religion, the Society for the Scientific Study of Religion, and the Pacific Council on International Policy. She is also an affiliate of the USC U.S.-China Institute. She received her M.A. degree from Hebrew Union College-Jewish Institute of Religion in Los Angeles, studied Hebrew at Hebrew University in Jerusalem, and completed her B.A. in history and religion from the University of Southern California.

Richard Flory (Ph.D., University of Chicago) is associate research professor of sociology and director of research in the Center for Religion and Civic Culture and at the University of Southern California. He is the author and/or editor of *Spirit and Power: The Growth and Global Impact of Pentecostalism* (Oxford University Press, forthcoming), *Growing up in America: The Power of Race in the Lives of Teens* (Stanford University Press, 2010), *Finding Faith: The Spiritual Quest of the Post-Boomer Generation* (Rutgers University Press, 2008) and *GenX Religion* (Routledge, 2000). His current research is focused on several projects that investigate the role of religion and religious institutions in Los Angeles, including an investigation of the civic role of faith-based organizations in Los Angeles since the 1992 civil unrest; an ethnographic study of the Los Angeles Dream Center, a large-scale Pentecostal social outreach ministry; and a project investigating the current landscape of Pentecostalism in Los Angeles. Flory's research has been supported by grants from the Louisville Institute, the Pew Charitable Trusts, the Lilly Endowment, the Haynes Foundation, and the John Templeton Foundation.

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About the Center for Religion and Civic Culture

The Center for Religion and Civic Culture at USC was founded in 1996 to create, translate, and disseminate scholarship on the civic role of religion in a globalizing world. CRCC engages scholars and builds communities in Los Angeles and around the globe. Its innovative partnerships link academics and the faith community to empower emerging leaders through programs like the the American Muslim Civic Leadership Institute. The Center also launched the USC Cecil Murray Center for Community Engagement, which strengthens the capacity of faith-based organizations and develops community leadership skills. Since its inception, the Center has managed over \$25 million in grant-funded research from corporations, foundations, and government agencies. In 2002, CRCC was recognized as a Pew Center of Excellence, one of ten university-based research centers. Currently, the Center's work is organized around eight areas of expertise, including international scholarship; non-governmental organizations and civil society; religion and generations; religion in Southern California; religion, diversity, and pluralism; scholarly resource development; and visual documentation of religion. CRCC houses more than 20 research initiatives on topics such as Pentecostal and charismatic Christianity, the transmission of religious values across generations, faith-based non-governmental organizations, and the connection between spirituality and social transformation. The Center for Religion and Civic Culture is a research unit of the USC Dornsife College of Letters, Arts & Sciences.



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