

# IS-0505 Flexible Delivery: Religious and Cultural Literacy and Competency in Disaster

Student Manual

Date Released: 9/2018



FEMA

## Contents

Unit 1: Whole Community – Religious and Cultural Landscape .....	2
Unit 2: Understand the Situation and Leveraging Partnerships .....	36
Unit 3: Learn Your Religious and Cultural Landscape.....	68
Unit 4: Assess Your Knowledge.....	95
Unit 5: Develop an Engagement Plan.....	105
Unit 6: Maintain and Sustain Leader and Community Engagement.....	144
Unit 7: Continuously Review and Improve Your Engagement Plan .....	154

# Unit 1: Whole Community – Religious and Cultural Landscape

## References

- IS-505: Religious and Cultural Literacy and Competency in Disaster
- FEMA Publication: Preparedness in America
- Pew Forum Religious Land Scape Study
- [A Whole Community Approach to Emergency Management: Principles, Themes, and Pathways for Action](https://www.fema.gov/media-library-data/20130726-1813-25045-0649/whole_community_dec2011__2_.pdf)  
([https://www.fema.gov/media-library-data/20130726-1813-25045-0649/whole\\_community\\_dec2011\\_\\_2\\_.pdf](https://www.fema.gov/media-library-data/20130726-1813-25045-0649/whole_community_dec2011__2_.pdf))

# Visual 1: Religious and Cultural Communities as a Cornerstone of the Whole Community

---

## Welcome!

Faith- and community-based organizations are essential emergency management partners. These groups provide immediate and long term support to disaster survivors. They are often among the first to respond, working alongside federal, state, and local disaster officials. As pillars of their communities, they participate in all stages of disaster preparedness, response, and recovery.

Religious and cultural communities are part of the Whole Community. As such, the **DHS Center for Faith-based & Neighborhood Partnerships** works to form partnerships between the Federal Government and faith-based and neighborhood organizations to more effectively serve Americans in need.

As part of this effort, in partnership with the University of Southern California Center for Risk and Economic Analysis of Terrorist Events (CREATE), this course and its companion tip sheet resources have been developed with input from the University of Southern California Center for Religion and Civic Culture (CRCC) and the National Disaster Interfaith Network. For more information about the University of Southern California Center for Religion and Civic Culture (CRCC) please visit: <https://crcc.usc.edu/>.

The following information and links to third party sites are provided for your reference. FEMA does not endorse any non-government website, company, or application. The information provided here comes from the entities sponsoring each program.

Please note the information in this course is not intended to be an exhaustive review of all religious and cultural issues. With this in mind, we are exploring ways to provide periodic updates as appropriate.

## Visual 2: Who is this Course For?

---

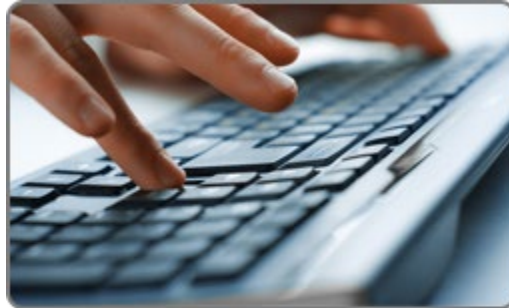
This course has been developed to provide emergency management professionals and faith and community leaders with the literacy and competency tools needed to effectively engage each other both pre- and post-disaster.

## Visual 3: Course Goals

---

The goals of this course are to provide students with:

- An understanding of the unique needs and strengths of diverse religious and cultural groups in disaster
- An understanding of how to best empower groups to support their communities in disaster
- Training on how to effectively integrate such groups during a disaster life cycle



## Visual 4: Course Objectives

---

Upon completion of this course, participants will be able to:

- Explain why we engage religious and cultural communities in disaster.
- Define the meaning of religious and cultural literacy and competency in disaster management.
- Effectively communicate with stakeholder religious and cultural leaders and groups in the field.
- Develop an engagement plan.





## Visual 5: Course Overview

---

Throughout this course, we will be discussing the following broad topic areas:

- Whole Community – Religious and Cultural Landscape
- Understand the Situation and Leveraging Partnerships
- Learn Your Religious and Cultural Landscape
- Assess Your Knowledge
- Develop an Engagement Plan
- Maintain and Sustain Leader and Community Engagement
- Continuously Review and Improve Your Engagement Plan

## Visual 6: Participant Introductions

---



Discussion  
Question

### Introductions

Please take a moment to introduce yourselves to the group. In your introduction, please include:

- Name
- Job Title
- Your goal for attending this course

## Visual 7: Lesson Overview

---

Upon completion of this lesson, you should be able to:

- Describe how religious and cultural communities are a vital part of “whole communities” and why community engagement is essential in disaster response.
- Identify and explain the assets faith and cultural communities bring to the whole community.
- Recognize the diversity of the U.S. religious and cultural landscape.
- Successfully engage religious and cultural communities by using appropriate vocabulary.

## Visual 8: FEMA Mission

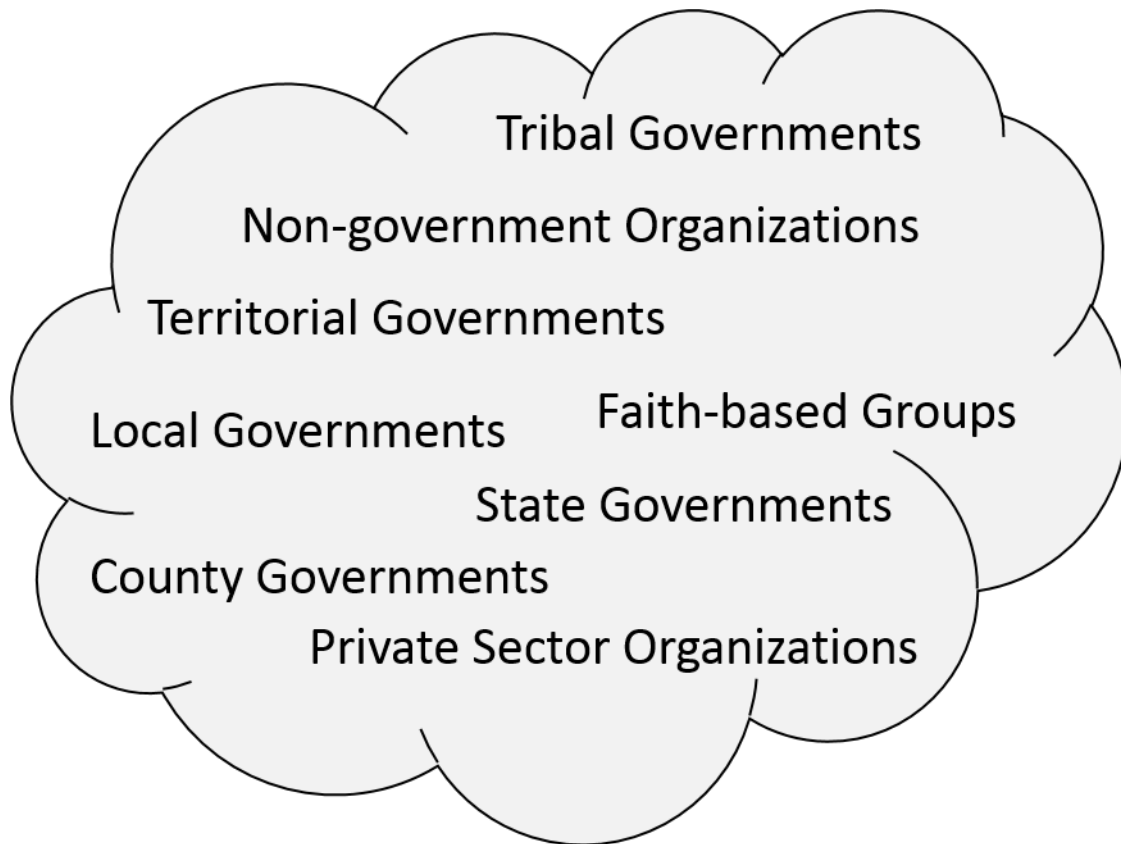
---

FEMA's mission is to support our citizens and first responders to ensure that as a nation we work together to build, sustain and improve our capability to prepare for, protect against, respond to, recover from and mitigate all hazards.

## Visual 9: Whole Community

---

- Federal Government is only one part of the overall society
- Every part must be prepared to deal with disasters
- Whole community approach ensures every part of the society is included



### Whole Community

Every facet of society must be involved in preparing for, protecting against, responding to, recovering from, and mitigating any and all disasters. The Federal Government is only one part of this overall society.

This **whole community** approach to emergency management ensures that solutions serving the entire community are implemented, while also making sure that all the resources the different members of the community bring to the table are used. This includes those in State and local governments, Tribal governments, faith-based groups, and other non-governmental and private-sector organizations.

## Visual 10: Faith Communities as Part of the Whole Community

---

- Whole community includes religious and cultural groups
  - Definition of "groups"
- Emergency management personnel must be aware of the different groups they may encounter
- This awareness will help increase resilience

### Faith Communities as Part of the Whole Community

The whole community includes not only secular and civic organizations, but also the different religious and cultural groups present throughout the United States. To be effective, emergency management personnel must be aware of the different religious and cultural groups they may encounter during a given engagement.

By "groups," we mean a set of individuals whose identity as such is distinctive in terms of common religious creed, beliefs, doctrines, practices, or rituals.

Ignoring these religious and cultural institutions excludes valuable individuals, as well as the vast networks and resources these groups have created – networks and resources that go beyond geographical boundaries. Including these networks greatly increases the resilience created by the whole community approach.

## Visual 11: Faith Communities as Part of the Whole Community (cont'd)

---

- This course does not:
  - Endorse any particular religious belief or practice
  - Suggest that faith communities be prioritized over secular communities
- This course is intended to increase the field of skills of emergency management personnel when engaging with religious and cultural communities
- Religious and culture are tightly interconnected



## Faith Communities as Part of the Whole Community (cont'd)

It should be noted that as we discuss the different religious and cultural communities that are included in the whole community, we are neither endorsing a particular set of religious beliefs or practices, nor suggesting that government prioritize faith communities over secular communities and organizations.

This course is intended to increase the field of skills of emergency management personnel when engaging with a segment of the American public that identifies with a particular religion or culture.

As you learn more about these communities, you'll find that religious identity and culture are often tightly interconnected. It is sometimes difficult to distinguish something that is purely cultural from something that is purely religious. As such, understanding these faith and cultural communities, their institutions, and their cultural norms is essential for working competently and effectively with them in a disaster.

## Visual 12: Class Discussion - Whole Community

---



Discussion  
Question

### Class Discussion - Whole Community

Have you found yourself in a situation where you had wanted to have more information or knowledge about a particular religious/cultural group? How do you think it may have helped?



## Visual 13: Preparing for Disaster

---

- **Collaboration:** Government must collaborate with community leaders from all sectors.
- **Integration:** Nongovernmental assets and resources must be fully integrated into government plans, preparations, and disaster response.



## Visual 14: Class Discussion - Assets of Faith Communities in Disaster

---



Easel Chart

### Discussion - Assets of Faith Communities

When you think about faith communities, what assets do you think they are able to contribute during a disaster?

---

## Visual 15: Assets of Faith Communities in Disaster

---

- Mission to Serve
- Trusted Messenger
- Resources
- Knowledge
- Networks
- Programs
- Presence and Staying Power



### Assets of Faith Communities in Disaster

#### **Mission to Serve**

Faith communities bring the compassion to help people cope and recover.

#### **Trusted Messenger**

Faith communities bring a level of trust to those within the community. This includes the moral authority and legitimacy brought by its leaders, as well as the mission to serve that may be included in its doctrine. It is important to note that moral authority may work both positively and negatively. For example, during Hurricane Katrina, a religious leader in Mississippi told congregants that if they followed evacuation orders, then they did not have faith in God.

#### **Resources**

Faith communities bring significant resources that may be used during disasters. This includes space, people, money, capacities, and national affiliates.

#### **Knowledge**

Faith communities may best understand the needs and desires of those affiliated with the community. Moreover, they are likely the best to communicate with these individuals as they share the same language and culture.

#### **Networks**

Communication through faith communities may extend nationally as they can often reach beyond their congregations into larger geographical areas.

#### **Programs**

Faith communities often already have programs in place to help those in the community, including humanitarian services and disaster volunteers.

### **Staying Power**

Faith communities typically have longevity in a particular area and will want to see any disaster recovery efforts through until the end.

## Visual 16: Role of Religion

- 77% of Americans are affiliated with a religious tradition ([Pew Forum on Religion & Public Life U.S. Religious Landscape Survey \(2014\)](http://religions.pewforum.org/reports), <http://religions.pewforum.org/reports>).

38% of Americans would expect to rely on the faith-based community for assistance in the first 72 hours after a disaster, while only 34% would expect to rely on state and federal government agencies, including FEMA (“[Preparedness in America](https://www.fema.gov/media-library-data/1409000888026-1e8abc820153a6c8cde24ce42c16e857/20140825_Preparedness%20in%20America_August%202014%20Update_508.pdf),”) [https://www.fema.gov/media-library-data/1409000888026-1e8abc820153a6c8cde24ce42c16e857/20140825\\_Preparedness%20in%20America\\_August%202014%20Update\\_508.pdf](https://www.fema.gov/media-library-data/1409000888026-1e8abc820153a6c8cde24ce42c16e857/20140825_Preparedness%20in%20America_August%202014%20Update_508.pdf)) FEMA, August 2014).



### Role of Religion

Why focus on religion?

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

- 77% of Americans are affiliated with a religious tradition ([Pew Forum on Religion & Public Life U.S. Religious Landscape Survey \(2014\)](http://religions.pewforum.org/reports), <http://religions.pewforum.org/reports>).
- 38% of Americans would expect to rely on the faith-based community for assistance in the first 72 hours after a disaster, while only 34% would expect to rely on state and federal government agencies, including FEMA (“[Preparedness in America](https://www.fema.gov/media-library-data/1409000888026-1e8abc820153a6c8cde24ce42c16e857/20140825_Preparedness%20in%20America_August%202014%20Update_508.pdf),”) ([https://www.fema.gov/media-library-data/1409000888026-1e8abc820153a6c8cde24ce42c16e857/20140825\\_Preparedness%20in%20America\\_August%202014%20Update\\_508.pdf](https://www.fema.gov/media-library-data/1409000888026-1e8abc820153a6c8cde24ce42c16e857/20140825_Preparedness%20in%20America_August%202014%20Update_508.pdf)) FEMA, August 2014).

The reality is that in a disaster, first responders and emergency workers may not be able to reach everyone right away. In addition, providers may not be able to restore critical services, such as power, immediately.

In terms of numbers, there are approximately 345,000 religious congregations in the U.S., compared to 105,000 schools/universities. In fact, religious congregations are second only in number to retail stores and shops in the United States.

## Visual 17: Religious Diversity in the US

- 71% of Americans identify as Christian
- But there are nearly 200 denominations and religious traditions in the US
- Social, cultural, ethnic, and linguistic diversity to both urban and rural settings



### Second Largest Religion in Each State

(Source: Pew Forum on Religion & Public Life U.S. Religious Landscape Survey (2014), <http://religions.pewforum.org/reports>).

State	Second Largest Religion
Alabama	Islam
Alaska	Buddhism
Arizona	Hinduism

State	Second Largest Religion
Arkansas	Islam
California	Buddhism
Colorado	Buddhism
Connecticut	Judaism
Delaware	Hinduism
District of Columbia	Judaism
Florida	Islam
Georgia	Islam
Hawaii	Buddhism
Idaho	Buddhism
Illinois	Islam
Indiana	Islam
Iowa	Islam
Kansas	Buddhism
Kentucky	Islam
Louisiana	Islam
Maine	Judaism
Maryland	Judaism
Massachusetts	Judaism
Michigan	Islam

State	Second Largest Religion
Minnesota	Judaism
Mississippi	Islam
Missouri	Judaism
Montana	Buddhism
Nebraska	Islam
Nevada	Buddhism
New Hampshire	Judaism
New Jersey	Judaism
New Mexico	Buddhism
New York	Judaism
North Carolina	Islam
North Dakota	Islam
Ohio	Judaism
Oklahoma	Buddhism
Oregon	Buddhism
Pennsylvania	Judaism
Rhode Island	Judaism
South Carolina	Baha'i
South Dakota	Islam
Tennessee	Judaism

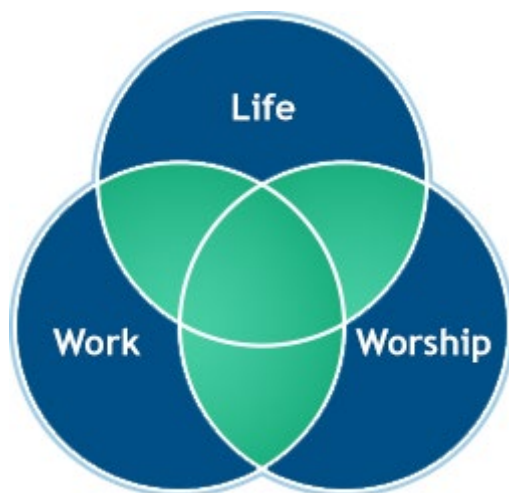


State	Second Largest Religion
Texas	Islam
Utah	Buddhism
Vermont	Judaism
Virginia	Islam
Washington	Buddhism
West Virginia	Islam
Wisconsin	Islam
Wyoming	Islam

## Visual 18: Faith Communities

---

1. Religious Congregations
2. Denominations and Judicatories
3. Federations, Networks, Conferences, and Associations
4. Schools, Colleges, and Theological Institutions
5. Social Service Organizations
6. Hospitals and Clinics
7. Burial Societies and Cemeteries
8. Disaster Human Services Organizations
9. Clubs and Youth Groups



## Faith Communities

### **Religious Congregations**

Congregations are what you would think of when you think of churches, mosques, and synagogues. However, congregations refer to the people, and not the buildings.

### **Denominations and Judicatories**

A denomination is a group within a religion. For example, Eastern Orthodox is a denomination of Christianity. A judicatory is a regional office of a denominational structure. Denominations may have different names for a judicatory, such as Diocese, District, Presbytery, or Synod.

### **Federations, Networks, Conferences, and Associations**

Federations, networks, conferences, and associations are groups that include members of different religions working toward a common goal.

### **Schools, Colleges, and Theological Institutions**

Schools, colleges, and theological institutions are secondary or post-secondary educational facilities that enable students to develop and explore their religious beliefs.

### **Social Service Organizations**

Social service organizations offer benefits and facilities such as education, food subsidies, health care, job training, and subsidized housing.

**Hospitals and Clinics**

Several hospitals and clinics offer health care services that may have a basis in religious ideology.

**Burial Societies and Cemeteries**

Burial societies and cemeteries are organizations of people who join together for the purposes of providing for the expenses of burials, often based on a shared religion.

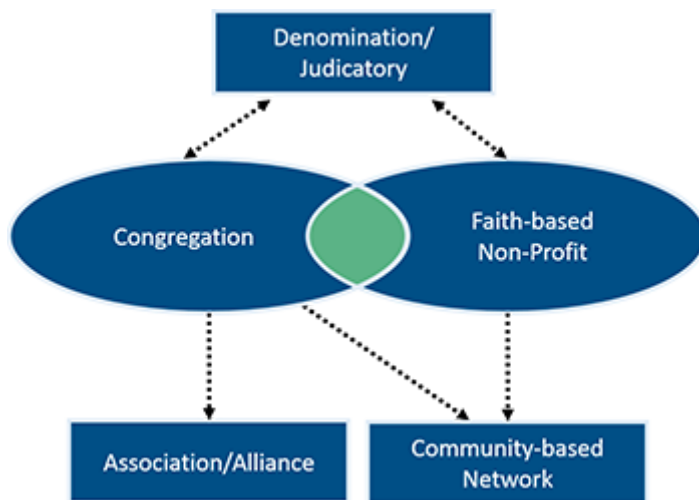
**Disaster Human Services Organizations**

Disaster human services organizations help ensure continued service delivery when emergency events disrupt services and address unmet human services needs created or exacerbated by the disaster. Many of these organizations operate under religious mission to serve. One example is the United Methodist Committee on Relief (UMCOR).

**Clubs and Youth Groups**

Clubs and youth groups are organizations of people, sometimes under the sponsorship of a religious group, which will work for the common good of the community.

## Visual 19: Faith Communities (continued)



### Faith Communities (continued)

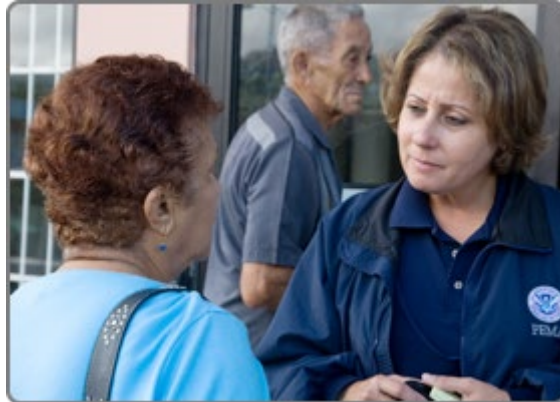
The interrelationship among denominations, congregations, and other organizations is shown here. Sometimes congregations have affiliations with national faith-based organizations, though these links are not always strong.

## Visual 20: Faith Communities (continued)

---

When interacting with those in various faith communities, it is important to ensure clear communication. This includes:

- Understanding the terminology used
- Using inclusive terms
- Not offending



### Terminology

The first step in improving our religious and cultural competency is to start speaking the same language as those you are trying to help. By using the same words and the same terms that the affected individuals use, you will be better able to communicate and make a difference.

## Visual 21: Inclusive Terms

Inclusive Term	Non-inclusive Term
Religious Leaders	Clergy
House of Worship	Church
Congregation	House of Worship
Faith Communities	Faith Community



### Inclusive Terms

#### Clergy or Religious Leaders

**Clergy\*** refers only to ordained, often Christian leaders (Ordained leaders are those who have been officially made priests or ministers). However, not all religions have clergy. An example of a religion that does not have clergy is Sikh.

On the other hand, all religious traditions have **Religious Leaders**, whether they are ordained or not.

#### Church or House of Worship

A **Church** is the building where most Christian denominations worship.

On the other hand, a **House of Worship** is the building where adherents of a given religion worship. Houses of worship include not only churches, but also gurdwaras, mosques, synagogues, temples, and so on.

#### House of Worship or Congregation

A **House of Worship** refers to the building, while a **Congregation** refers to the people.

#### Faith Community or Faith Communities

A **faith community** is a group of people who share a particular set of religious beliefs. The term **faith communities** acknowledges the existence of many groups with varying beliefs.

\*Definition for Clergy adapted from <https://www.google.com/search?q=Dictionary#dobs=clergy>.

---

## Visual 22: Additional Terms

---

- FBO, NGO, and CBO
- Faith-based Social Services
- Ecumenical
- Inter-religious
- Interfaith
- Multi-faith



### Additional Terms

#### **FBO, NGO, and CBO**

Acronyms like FBO (Faith-based Organization), NGO (Non-government Organization), and CBO (Community-based Organization) are rarely used by faith communities when referring to themselves. If used, it is recommended you use the entire term, not the acronym.

#### **Faith-based Social Services**

**Faith-based Social Services** is a term that includes programs run by faith-based organizations, such as soup kitchens, shelters, and job programs.

#### **Ecumenical**

**Ecumenical** refers to multiple Christian organizations, and does not include non-Christian faiths.

#### **Inter-religious**

**Inter-religious** describes multiple faith communities meeting or gathering together, but not combining religious doctrine, liturgy, or beliefs.

#### **Interfaith**

**Interfaith** describes multiple faith communities doing something religious together, such as prayer or a worship service.

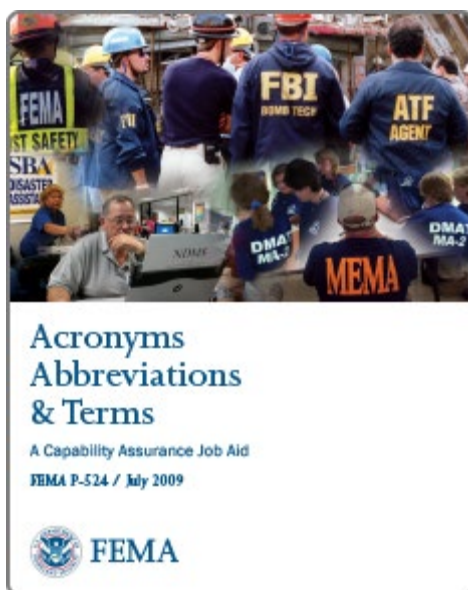
#### **Multi-faith**

**Multi-faith** refers to feeling an affinity with aspects of more than one religion, philosophy, or world view.

## Visual 23: Use of Acronyms

- Language used by FEMA and other EM organizations may be significantly different than the language used in the affected faith communities
- FEMA Acronyms, Abbreviations, and Terms (FAAT) list has 6200 acronyms and is 70 pages long ([https://www.fema.gov/pdf/plan/prepare/faatlist07\\_09.pdf](https://www.fema.gov/pdf/plan/prepare/faatlist07_09.pdf))
- Using acronyms when engaging faith communities will likely create a barrier to understanding

Use plain language to ensure clear communications (<http://www.plainlanguage.gov/>)



### Use of Acronyms

The language used by FEMA and other emergency management organizations may be significantly different than the language used in the affected faith communities. The FEMA Acronyms, Abbreviations, and Terms (FAAT) list has 6200 acronyms and is 70 pages long. Using these acronyms when engaging faith communities will likely create a barrier to understanding and hamper engagement efforts.

For example, the FEMA term for a congregation is an FBO (Faith-based Organization). However, those in the congregation do not talk about themselves being part of an FBO. They talk about themselves being a congregation. As a result, any flyers used for outreach that contain the acronym FBO will likely be ignored.



## Visual 24: Use of Acronyms (cont'd)

Acronym	Religious Community	FAAT
CWS	Church World Service	Compressed Work Schedule
PDA	Presbyterian Disaster Assistance	Preliminary Damage Assessment
TSA	The Salvation Army	Transportation Security Administration

### Use of Acronyms (cont'd)

In many cases, there are acronyms used by the government that may mean something entirely different when used in religious communities. This slide provides a few examples where the use of the acronym alone may lead to confusion.

## Visual 25: Discussion - Terminology

---



Discussion  
Question

### Discussion - Literacy and Competency

Have you encountered a situation when the use of certain terms or acronyms caused confusion (either in a personal or professional capacity)? What happened? How did you resolve the misunderstanding?

## Visual 26: Lesson Summary

---

You should now be able to:

- Describe how religious and cultural communities are a vital part of “whole communities” and why community engagement is essential in disaster response.
- Identify and explain the assets faith and cultural communities bring to the whole community.
- Recognize the diversity of the U.S. religious and cultural landscape.
- Successfully engage religious and cultural communities by using appropriate vocabulary.

## Lesson Summary

You should now be able to:

- Describe how religious and cultural communities are a vital part of “whole communities” and why community engagement is essential in disaster response.
- Identify and explain the assets faith and cultural communities bring to the whole community.
- Recognize the diversity of the U.S. religious and cultural landscape.
- Successfully engage religious and cultural communities by using appropriate vocabulary.

## References

- IS-505: Religious and Cultural Literacy and Competency in Disaster
- FEMA Publication: Preparedness in America
- Pew Forum Religious Land Scape Study
- [A Whole Community Approach to Emergency Management: Principles, Themes, and Pathways for Action](https://www.fema.gov/media-library-data/20130726-1813-25045-0649/whole_community_dec2011__2_.pdf)  
([https://www.fema.gov/media-library-data/20130726-1813-25045-0649/whole\\_community\\_dec2011\\_\\_2\\_.pdf](https://www.fema.gov/media-library-data/20130726-1813-25045-0649/whole_community_dec2011__2_.pdf))

## Unit 2: Understand the Situation and Leveraging Partnerships

## References

- IS-360: Preparing for Mass Casualty Incidents: A Guide for Schools, Higher Education, and Houses of Worship
- IS-288: The Role of Voluntary Organizations in Emergency Management
- [Plan & Prepare](https://www.fema.gov/plan-prepare) (https://www.fema.gov/plan-prepare)
- IS-909: Community Preparedness: Implementing Simple Activities for Everyone
- E0426: Building a Roadmap to Resilience: A Whole Community Training

# Visual 1: Unit 2: Understand the Situation and Leveraging Partnerships

---

## Introduction

This lesson provides an introduction to the engagement process. We will discuss how to assess the impact of the disaster and which organizations or groups may be engaged during this initial stage.

## Visual 2: Objectives

---

Upon completion of this lesson, you should be able to:

- Explain the six step Engagement process for successfully engaging faith communities.
- Identify tools and resources for assessing disaster damage and religious and cultural communities in a geographical area.
- Describe the key partners that may be engaged during disaster operations.
- Identify religious symbols as a field skill for successful engagement



## Visual 3: The Engagement Process

---

- Understand the Situation and Leveraging Partnerships
- Learn Your Religious and Cultural Landscape
- Assess Your Knowledge
- Develop an Engagement Plan
- Maintain and Sustain Leader and Community Engagement
- Continuously Review and Improve Your Engagement Plan

## Visual 4: Class Discussion - Understand the Situation

---



Easel Chart

### Discussion - Understand the Situation

The first step in the engagement process is to obtain an understanding of the current situation. What sources can be used to get this information?

---

## Visual 5: Understand the Situation

---

- Determine the areas that were impacted
  - [Google Crisis Map](http://google.org/crisismap/weather_and_events) ([http://google.org/crisismap/weather\\_and\\_events](http://google.org/crisismap/weather_and_events))
  - [GeoPlatform](http://www.geoplatform.gov/) (<http://www.geoplatform.gov/>) for Federally declared disasters
  - State or local resources
  - Preliminary Damage Assessments (PDAs)
  - Geographic Information System (GIS) maps
  - Emergency Operations Center (EOC)
  - Briefings from locals
  - Additional applications

### Understand the Situation

Let's begin by looking at the first step: Learn the disaster's impact.

First, you will want to determine the areas that were impacted. There are several resources available for this. One of the most widely available tools is [Google Crisis Map](http://google.org/crisismap/weather_and_events) ([http://google.org/crisismap/weather\\_and\\_events](http://google.org/crisismap/weather_and_events)). These online maps show the latest satellite imagery as well as storm paths, flood zones, shelter locations, and other disaster-related information.

For Federally declared disasters, another useful tool is [GeoPlatform](http://www.geoplatform.gov/) (<http://www.geoplatform.gov/>), which gathers data from a partner network of providers, including Federal agencies and their partners in Tribal, State, local, and regional governments, non-profit organizations, academic institutions, industry, and citizens.

Other resources that you may want to access include those made available by the states or localities. If possible, you can also access Preliminary Damage Assessments (PDAs) and Geographic Information System (GIS) maps from FEMA, state and local emergency management, or the American Red Cross.

When you are in the field, it is possible to obtain information from the EOC and by talking with the locals.

## Visual 6: Understand the Situation (cont'd)

---

- Determine how the people in those areas were impacted
- Determine their current needs
- Review the local government and/or voluntary agency Situation Reports



### Understand the Situation (cont'd)

Next, you'll want to determine how the people in those areas were impacted and what their current needs are.

You can obtain some of this information by reviewing the local government and/or voluntary agency Situation Reports that are available.

## Visual 7: Situational Awareness (SA)

---

“The ability to identify, process, and comprehend the critical information about an incident—knowing what is going on around you [requiring] continuous monitoring of relevant sources of information regarding actual incidents and developing hazards” (National Response Framework)

## Visual 8: Obtaining SA

---

- Know where to look in the Emergency Operations Plan (EOP)
- Ask the right questions based on your objectives
- Have a clear understanding of what information is important to gauge response and resourcing.

## Visual 9: Obtaining SA

---

- Know who to contact
  - Voluntary Agency Liaisons (VALs)
  - FBOs, CBOs, Tribal, National VOAD
  - First responders
- Develop standard protocols and procedures for receiving SA on a routine basis.
- Don't be afraid to speak up when you are not sure about the next step, your responsibilities, formal procedures, or objectives.

## Visual 10: Secondary Hazards

---

- Occur due to the occurrence of another hazard
- Examples
  - Landslides or tsunamis after an earthquake
  - Toxic smoke from a fire

Situational awareness also includes being aware of the possibility of secondary hazards, which occur as a result of the primary hazard. For example, an earthquake can pose several secondary hazards, including landslides, tsunamis, downed power lines, hazardous spills, and fires.



## Visual 11: Some Key Partners in Emergency Management

---

- National Voluntary Organizations Active in Disaster (National VOAD)
  - Nonprofit, nonpartisan, membership-based organization
  - Serves as the forum where organizations share knowledge and resources throughout a disaster
  - Majority of the national members have a religious affiliation (approximately 37 of 59 as of May 2017).

[www.nvoad.org](http://www.nvoad.org)

- Long Term Recovery Organizations (LTROs)
- Other Memorandum of Agreement (MOA) organizations



### Some Key Partners in Emergency Management

**National Voluntary Organizations Active in Disaster (National VOAD)** is a nonprofit, nonpartisan, membership-based organization that builds resiliency in communities nationwide. It serves as the forum where organizations share knowledge and resources throughout the disaster to help disaster survivors and their communities.

A majority of the national members of National VOAD have a religious affiliation (approximately 37 of 59 as of May 2017). As a result, many disaster lifecycle operations are led, funded, and staffed by those who are active in the faith communities, including National VOAD members.

#### **Long Term Recovery Organization (LTRO)**

Oftentimes, when a disaster occurs, a local organization known as a Long Term Recovery Organization (LTRO) will form. An LTRO typically includes faith communities, including congregations. It is important to include minority faith traditions and cultural and ethnic minority communities in the LTRO role who are not members of National VOAD. By including these diverse groups, it increases the level of outreach to the community.

## Visual 12: Some Key Partners in Emergency Management (continued)

---

- Houses of Worship and Emerging Cultural Communities
  - Groups of people come together to perform acts of devotion veneration, or religious or cultural study.
- DHS Center for Faith-based & Neighborhood Partnerships (DHS Center)
  - Created in 2006 by executive order
  - Help emergency managers effectively engage with houses of worship and emerging cultural communities
  - Delivers training and technical assistance to faith and community-based organizations
  - Provides subject-matter expertise to help communities successfully partner with other emergency management components
  - <https://www.dhs.gov/dhs-center-faith-based-neighborhood-partnerships>



## Some Key Partners in Emergency Management (continued)

*The Federal Response to Hurricane Katrina: Lessons Learned* (p. 49) made it clear that the emergency management community needed to engage Houses of Worship and Emerging Cultural Communities in disaster preparedness, response, recovery, and mitigation. **Houses of Worship and Emerging Cultural Communities** are those organizations where groups of people come together to perform acts of devotion veneration, or religious or cultural study.

The DHS Center for Faith-based & Neighborhood Partnerships (DHS Center) was created in 2006 by executive order to help emergency managers effectively engage with these groups. The DHS Center delivers training and technical assistance to faith and community-based organizations, providing subject-matter expertise to help communities successfully partner with other emergency management components.

## Visual 13: Discussion - Key Partners

---



### Discussion - Key Partners

Have you worked with any of the key partners we discussed? Please share your experience.

Discussion  
Question

## Visual 14: Beginning the Engagement Process

---

- As you begin engagement, you will want to be able to identify who is or was living in the home
- This provides you with a starting point for determining appropriate interactions and engagement

## Visual 15: Identifying Religious Symbols

---



### Identifying Religious Symbols

Being able to recognize religious symbols on homes and houses of worship will help you identify who is or was living in the home. Furthermore, identifying these symbols will provide you with a starting point for determining appropriate feeding, interaction, mass care, mass fatality management, and appropriate days of the week for engagement.

## Visual 16: Activity 2.1: Identifying Religious Symbols



Activity

### Activity 2.1: Identifying Religious Symbols

**Purpose:** Identify religious symbols on homes and houses of worship




**Estimated Time:** 5 minutes





**Instructions:**

1. Locate Worksheet 2.1 in your Student Manual.
2. Identify the religion represented by each symbol.







## Worksheet 2.1: Identifying Religious Symbols

Identify the religion associated with each symbol below.


Symbol	Religion
 <p style="text-align: center;"><b>Allah</b></p>	<p>_____</p>
 <p style="text-align: center;"><b>Chi-Rho</b></p>	<p>_____</p>
 <p style="text-align: center;"><b>Dharma Wheel</b></p>	<p>_____</p>

Symbol	Religion
 <p data-bbox="245 506 380 537"><b>Faravahar</b></p>	<p data-bbox="824 401 1052 411">_____</p>
 <p data-bbox="258 793 367 825"><b>Khanda</b></p>	<p data-bbox="824 688 1052 699">_____</p>
 <p data-bbox="253 1081 371 1113"><b>Mezuzah</b></p>	<p data-bbox="824 976 1052 987">_____</p>
 <p data-bbox="250 1369 375 1400"><b>Torii Gate</b></p>	<p data-bbox="824 1264 1052 1274">_____</p>






## Visual 17: Common Religious Symbols

		
Christianity	Buddhism	Judaism
		
Hinduism	Islam	Roman Catholicism and Christian Orthodox










### Common Religious Symbols

Symbol	Name	Description
	Christianity	<p>The most familiar Christian symbol is the Cross. It is a mark, object, or figure formed by two short intersecting lines or pieces.</p> <p>Adapted from  <a href="https://www.google.com/search?q=Dictionary#dbs=cross">https://www.google.com/search?q=Dictionary#dbs=cross</a></p>





Symbol	Name	Description
	Buddhism	<p>The most familiar Buddhist symbol is the representation of Gautama Buddha, seated in the lotus position with the legs crossed such that the feet are placed on the opposing thighs.</p> <p>Adapted from <a href="https://www.buddhanet.net/e-learning/dharmadata/fdd35.htm">https://www.buddhanet.net/e-learning/dharmadata/fdd35.htm</a> and <a href="https://en.wikipedia.org/wiki/Lotus_position">https://en.wikipedia.org/wiki/Lotus_position</a></p>
	Judaism	<p>The most familiar Jewish symbol is the Star of David. This symbol is the compound of two equilateral triangles.</p> <p>Adapted from <a href="https://en.wikipedia.org/wiki/Star_of_David">https://en.wikipedia.org/wiki/Star_of_David</a></p>
	Hinduism	<p>The most familiar Hindu symbol is the representation of Ganesha, which is a God with the head of an elephant.</p> <p>Adapted from <a href="https://en.wikipedia.org/wiki/Ganesha">https://en.wikipedia.org/wiki/Ganesha</a></p>
	Islam	<p>The most familiar symbol of Islam is the crescent moon with a five-pointed star.</p> <p>Adapted from <a href="https://en.wikipedia.org/wiki/Star_and_crescent">https://en.wikipedia.org/wiki/Star_and_crescent</a></p>
	Roman Catholicism and Christian Orthodox	<p>The most familiar symbol or Roman Catholicism and Christian Orthodox churches is the crucifix. The crucifix is a cross with an image of Jesus attached to it.</p> <p>Adapted from <a href="https://en.wikipedia.org/wiki/Crucifix">https://en.wikipedia.org/wiki/Crucifix</a></p>






## Visual 18: Religious Symbols




 <b>Allah</b>	 <b>Chai</b>	 <b>Chi-Rho</b>	 <b>Dharma Wheel</b>	 <b>Faravahar</b>
 <b>Khanda</b>	 <b>Mezuzah</b>	 <b>Om</b>	 <b>Gammadion Cross</b>	 <b>Torii Gate</b>

### Religious Symbols

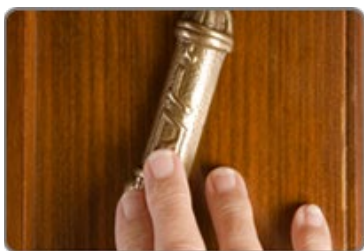
Below are some of the less familiar symbols.

Symbol	Description
 <b>Allah</b>	<p>This Islamic symbol is the Arabic script of the word “Allah.”</p> <p>Adapted from <a href="https://en.wikipedia.org/wiki/Allah">https://en.wikipedia.org/wiki/Allah</a></p>
 <b>Chai</b>	<p>This Jewish symbol is a Hebrew word that means “life.” This symbol is made of the Hebrew letters Chet and Yod.</p> <p>Adapted from <a href="https://en.wikipedia.org/wiki/Chai_(symbol)">https://en.wikipedia.org/wiki/Chai_(symbol)</a></p>

Symbol	Description
 <p><b>Chi-Rho</b></p>	<p>This Christian symbol is the superimposition of the Greek Letters Chi and Rho, which are the first two letters in the Greek spelling of Christ.</p> <p>Adapted from <a href="https://en.wikipedia.org/wiki/Chi_Rho">https://en.wikipedia.org/wiki/Chi_Rho</a></p>
 <p><b>Dharma Wheel</b></p>	<p>This Buddhist symbol is a wheel made up of a hub, a varying number of spokes, and a rim.</p> <p>Adapted from <a href="http://www.religionfacts.com/dharma-wheel">http://www.religionfacts.com/dharma-wheel</a></p>
 <p><b>Faravahar</b></p>	<p>This symbol of Zoroastrianism depicts a winged disc with a human bust on top.</p> <p>Adapted from <a href="https://www.thoughtco.com/faravahar-winged-symbol-of-zoroastrianism-95994">https://www.thoughtco.com/faravahar-winged-symbol-of-zoroastrianism-95994</a></p>
 <p><b>Khanda</b></p>	<p>This Sikh symbol is made up of three different items: a double-edged sword in the center; a chakkar, which is circular throwing weapon; and two single-edged swords, or kirpans, which are crossed at the bottom and sit on either side of the chakkar.</p> <p>Adapted from <a href="https://en.wikipedia.org/wiki/Khanda_(Sikh_symbol)">https://en.wikipedia.org/wiki/Khanda_(Sikh_symbol)</a></p>
 <p><b>Mezuzah</b></p>	<p>This Jewish symbol is a piece of parchment in a decorative case inscribed with specific Hebrew verses from the Torah.</p> <p>Adapted from <a href="https://en.wikipedia.org/wiki/Mezuzah">https://en.wikipedia.org/wiki/Mezuzah</a></p>

Symbol	Description
 <p data-bbox="289 508 337 541"><b>Om</b></p>	<p data-bbox="824 298 1416 424">This symbol is used in Hinduism, Buddhism, and Jainism. The symbol itself is a syllable written in Devanagari, which is used to write Hindi, among other languages.</p> <p data-bbox="824 474 1334 508">Adapted from <a href="https://en.wikipedia.org/wiki/Om">https://en.wikipedia.org/wiki/Om</a></p>
 <p data-bbox="233 798 393 856"><b>Gammadion Cross</b></p>	<p data-bbox="824 588 1425 739">This symbol, used in Hinduism, Buddhism, and Jainism, is an equilateral cross with its four legs bent at 90 degrees. It is also known as a Manji or Swastika. The symbol was in use for many years as a religious symbol before it was used by the Nazis.</p> <p data-bbox="824 789 1393 823">Adapted from <a href="https://en.wikipedia.org/wiki/Swastika">https://en.wikipedia.org/wiki/Swastika</a></p>
 <p data-bbox="250 1113 370 1146"><b>Torii Gate</b></p>	<p data-bbox="824 903 1425 1054">This Shinto symbol represents a gate with two vertical pillars with a horizontal post, usually curved upward, that stretches wider than the pillars. A second horizontal post typically appears below the first, which may or may not extend past the pillars.</p> <p data-bbox="824 1104 1351 1138">Adapted from <a href="https://en.wikipedia.org/wiki/Torii">https://en.wikipedia.org/wiki/Torii</a></p>

## Visual 19: Identifying Religious Symbols (continued)



**The Mezuzah affixed to the doorpost of the home indicates a Jewish household.**



**These flags, known as Jhandi flags, indicate a Hindu household.**



**The Shrine to St. Mary the Virgin indicates a Roman Catholic household.**

### Identifying Religious Symbols (continued)

Besides the basic symbols, people often use artifacts or other presentations to display their faiths. Let's take a look at a few examples.

- The Mezuzah affixed to the doorpost of the home indicates a Jewish household.
- These flags, known as Jhandi flags, indicate a Hindu household.
- The Shrine to St. Mary the Virgin indicates a Roman Catholic household.

## Visual 20: Identifying Religious Symbols (cont'd)

---

- Congregations may have changed denominations or faith traditions after being built
- Do not make assumptions based solely on the appearance of the building



### Identifying Religious Symbols (cont'd)

It should be noted, however, that congregations may have changed denominations or faith traditions after being built. Because of this, it is important that you not make assumptions based solely on the appearance of the building.

An example of this is shown here. This building, which prominently features the Star of David, is actually a church in Denver, Colorado. This house of worship, like many others, serves congregations of different faiths. In cases like this, each congregation may need to be approached separately.

## Visual 21: Discussion: Engagement Plan (Part 1)

### Discussion: Engagement Plan (Part 1)

Locate the sample Engagement Plan in the Student Manual. Review the following sections:

- Disaster Type
- Situational Awareness
- Community Awareness
- Goal Statement



Discussion  
Question

Questions:

- What tools or resources would you use to answer the questions in the Situational Awareness and Community Awareness sections?
- Is there any other information you might include?
- How might this information differ from FEMA's point of view vs. a religious leader's point of view?
- What is the importance of the Goal Statement?

# Engagement Plan

Use this form to complete the Engagement Plan activities throughout this course.

Section	Information
<b>Disaster Type</b>	
<b>Disaster Location</b>	
<b>Situational Awareness</b>	<p><i>What tools/resources will you use to determine the impact of the disaster?</i></p> <p><i>How have people been impacted?</i></p> <p><i>What are their current needs?</i></p> <p><i>Are there any secondary hazards of concern?</i></p>
<b>Community Awareness</b>	<p><i>What are the main religious groups in the affected area?</i></p> <p><i>Who are some of the key partners?</i></p>
<b>Goal Statement</b>	<p><i>A sentence or two that describes what your team intends to accomplish.</i></p>
<b>Gaining Literacy</b>	<p><i>How do you intend to obtain information about the main religious groups in the affected area?</i></p>



Section	Information
<p><b>Religious Groups</b></p>	<p><i>Who are the key religious leaders of the affected groups?</i></p> <p><i>What are their titles?</i></p> <p><i>Are they commissioned or lay?</i></p> <p><i>What are their connections to national affiliates?</i></p>
<p><b>Assess Your Knowledge</b></p>	<p><i>What experience do you have with the religious groups in the affected area?</i></p> <p><i>What competencies can individual team members contribute?</i></p> <p><i>Do you feel that team members could use additional training?</i></p>
<p><b>Strategies for Engagement</b></p>	<p><i>Who are the force multipliers for the religious groups in the affected area?</i></p> <p><i>What assets or services might the religious groups be able to offer?</i></p>

Section	Information
	<p><i>How often do you expect to meet?</i></p> <p><i>What are the meeting considerations regarding scheduling, customs and etiquette, clothing, physical interactions, and dietary restrictions?</i></p>
<b>Assessing Your Plan</b>	<p><i>How will you track your progress?</i></p> <p><i>What information will you needed to track your progress?</i></p> <p><i>How will you obtain this information?</i></p>

## Visual 22: Lesson Summary

---

You should now be able to:

- Explain the six step Engagement process for successfully engaging faith communities.
- Identify tools and resources for assessing disaster damage and religious and cultural communities in a geographical area.
- Describe the key partners that may be engaged during disaster operations.
- Identify religious symbols as a field skill for successful engagement

### Lesson Summary

In this lesson, we introduced the engagement process. We discussed how to assess the impact of the disaster and which organizations or groups may be engaged during this initial stage. We also reviewed some religious symbols you may encounter during engagements.

## References

- IS-360: Preparing for Mass Casualty Incidents: A Guide for Schools, Higher Education, and Houses of Worship
- IS-288: The Role of Voluntary Organizations in Emergency Management
- [Plan & Prepare](https://www.fema.gov/plan-prepare) (https://www.fema.gov/plan-prepare)
- IS-909: Community Preparedness: Implementing Simple Activities for Everyone
- E0426: Building a Roadmap to Resilience: A Whole Community Training

# Unit 3: Learn Your Religious and Cultural Landscape

## References

- IS-240.b: Leadership and Influence
- IS-241.b: Decision Making and Problem Solving

# Visual 1: Unit 3: Learn Your Religious and Cultural Landscape

---

## Lesson Overview

In this lesson, we will differentiate between literacy and competency. We will also introduce the Faith Community Engagement Tip Sheets that are provided with your materials.

## Visual 2: Objectives

---

Upon completion of this lesson, you should be able to:

- Differentiate between literacy and competency
- Use the tip sheets in preparing for engagement with diverse groups



## Visual 3: Literacy and Competency

---

- Religious literacy
  - Basic understanding of multiple faith traditions
  - Ability to understand the intersection of religious people and the larger communities they inhabit
- Religious competency
  - Ability to navigate and engage each faith community as a trusted, knowledgeable, and effective partner in a disaster setting



### Literacy and Competency

In the previous lesson, we discussed in general why it's so important for emergency management professionals to develop religious and cultural literacy and competency. But what exactly do we mean when we use the terms “literacy” and “competency”?

**Religious Literacy** is a basic understanding of the history, sacred texts, beliefs, rituals, and current expressions of multiple faith traditions. Here, literacy refers to the ability to understand the intersection of religious people and the social, political, and cultural life of the larger communities they inhabit.

**Religious Competency** is the ability to navigate and engage each faith community as a trusted, knowledgeable, and effective partner in a disaster setting.

In short, to possess religious competency, you need to possess a level of religious literacy. A basic understanding of the different religions and cultures will enable you to effectively engage with these groups.

## Visual 4: Literacy and Competency (cont'd)

---

Religious literacy is:

- Knowing and understanding the community where you work
- Understanding the needs, concerns and missions of your partners both locally and nationally



## Visual 5: Literacy and Competency (cont'd)

---

Religious competency is:

- Providing culturally and religiously appropriate disaster services
- Building relationships that are trustworthy and sustainable

You will be using your literacy to help those in need and listen to what the needs are.



## Visual 6: Literacy and Competency (cont'd)

---

- Knowledge will come from partnerships
- Religious competency isn't simply a static skill – you can't learn it all and be done
- You will need to keep learning about different religions and cultures throughout your career
  - In the community, make an effort to go out and learn what you need to know
  - Consider different ways to communicate

### Literacy and Competency (cont'd)

Most of your religious and cultural knowledge will come from partnerships - you will learn as you work with others.

Note that religious competency isn't simply a static skill – you can't learn it all and be done. This is because expression of culture and religion are always changing and often differ among communities.

Because of this, you will need to keep learning about different religions and cultures throughout your career. You'll need to challenge yourself to build upon the skills and knowledge you already possess in order to improve upon what you and your colleagues are doing in the field. While in the field, you will need to make an effort to go out and learn what you need to know. This may include using different methods of communication.

## Visual 7: Discussion - Literacy and Competency

---



Discussion  
Question

### Discussion - Literacy and Competency

Can you think of any times where you have increased your religious and cultural literacy and/or competency? What did you do to increase your literacy and competency? Why did you do it? How did it help?

## Visual 8: Educate Yourself on Local Faith Communities

---

- Contact your local emergency management department regarding existing faith community relationships
- Contact the State or Local faith community liaison in the offices of your Governor or Mayor
- Consider the types of data gathered by the congregations themselves and how this data can assist with ongoing reporting

### Educate Yourself on Local Faith Communities

Now let's look at some other ways you can continue to increase your religious and cultural literacy before and during an engagement.

To obtain information regarding the local congregations and community and how they may be able to assist, contact your local emergency management department regarding existing faith community relationships. You may also contact the State or Local faith community liaison in the offices of your Governor or Mayor.

As you receive this information, you may want to consider the types of data gathered by the congregations themselves and how this data can assist with ongoing reporting.

## Visual 9: Educate Yourself on Local Faith Communities (continued)

---

There are additional resources from which you can obtain data regarding local faith communities. These include:

- Local or county Emergency Management Divisions (EMDs)
- Emergency management office partnerships coordinator
- Faith-based social service providers
- Designated state and local faith-based liaison offices



## Visual 10: Educate Yourself on Local Faith Communities (continued)

---

There are additional resources from which you can obtain data regarding local faith communities. These include:

- Designated county and city departments' faith-based liaisons
- Interfaith centers and disaster interfaiths
- Networks, associations, conferences, religious denominations, and governing bodies
- Faith leaders



## Visual 11: Educate Yourself on Local Faith Communities (continued)

---

- State/Regional Voluntary Agency Liaison (VAL)
  - Assistance in identifying key groups
  - Assistance in identifying existing partnerships
    - VOADs
    - Long-Term Recovery Organizations (LTROs)

### Educate Yourself on Local Faith Communities (continued)

At the state and Federal level, there are additional resources that can provide information regarding faith communities.

#### **VAL**

One resource is the State/Regional Voluntary Agency Liaison (VAL). They can provide assistance in identifying key groups and existing partnerships, such as VOADs and Long-Term Recovery Organizations (LTROs). The [Voluntary Agency Liaison Brochure](https://www.fema.gov/media-library/assets/documents/26074) can be found here: <https://www.fema.gov/media-library/assets/documents/26074>.

## Visual 12: Educate Yourself on Local Faith Communities (continued)

---

- DHS Center for Faith-based and Neighborhood Partnerships (DHS Center)
  - Assistance compiling data on local faith communities
- Association of Statisticians of American Religious Bodies (ASARB)
  - Provide county-level data regarding faith communities
  - Religious Congregations and Membership Study
    - Congregations for different religious traditions
    - Adherents for religious traditions

### Educate Yourself on Local Faith Communities (continued)

At the state and Federal level, there are additional resources that can provide information regarding faith communities.

#### **DHS Center**

For field support from headquarters, you can contact the DHS Center for Faith-based and Neighborhood Partnerships (DHS Center). The DHS Center will assist you by compiling data on local faith communities. More information regarding the [DHS Center](http://www.dhs.gov/dhs-center-faith-based-neighborhood-partnerships) can be found here: <http://www.dhs.gov/dhs-center-faith-based-neighborhood-partnerships>.

#### **ASARB**

A third resource is the Association of Statisticians of American Religious Bodies (ASARB). They can provide county-level data regarding faith communities. Every ten years, they issue a Religious Congregations and Membership Study, which includes the number of:

- Congregations for different religious traditions
- Adherents for religious traditions

It should be noted, however, that the data they provide is self-reported and may underestimate minority or non-English speaking congregations. More information about [ASARB](http://www.asarb.org/) can be found here: <http://www.asarb.org/>.

## Visual 13: Educate Yourself on Local Faith Communities (continued)

- Review the information received
  - Leave any assumptions behind
    - Language and cultural skills required might surprise you
    - Most common country of origin other than Mexico
- Logistical considerations
  - Language support
  - Special dietary requirements

### Educate Yourself on Local Faith Communities (continued)

Once you've obtained your data, you will need to review the information received. As you do so, be sure to leave any assumptions behind. The language and cultural skills required might surprise you. The table shows the most common country of origin other than Mexico. For example, in Oklahoma, the most common country of origin other than Mexico is Myanmar.

As you continue to review your data, you should note some of the logistical considerations that may be necessary, such as language support or special dietary requirements.

### Most Common Country of Origin of Legal Immigrants Other Than Mexico (2012)

Source: <https://www.dhs.gov/profiles-legal-permanent-residents-2012-state>

State	Country
Alabama	India
Alaska	Philippines
Arizona	India
Arkansas	India
California	Philippines
Colorado	Ethiopia
Connecticut	India
Delaware	India

State	Country
District of Columbia	India
Florida	Cuba
Georgia	India
Hawaii	Philippines
Idaho	Iraq
Illinois	India
Indiana	Myanmar
Iowa	Myanmar
Kansas	Myanmar
Kentucky	Cuba
Louisiana	Vietnam
Maine	Somalia
Maryland	India
Massachusetts	Dominican Republic
Michigan	Iraq
Minnesota	Somalia
Mississippi	India
Missouri	India
Montana	Canada
Nebraska	Myanmar

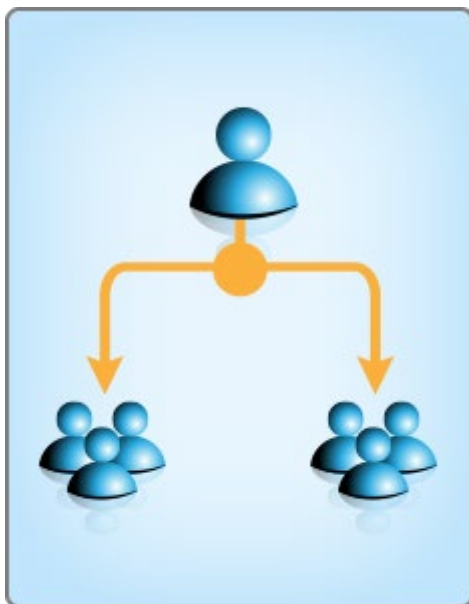
State	Country
Nevada	Philippines
New Hampshire	Bhutan
New Jersey	India
New Mexico	Philippines
New York	China
North Carolina	India
North Dakota	Bhutan
Ohio	India
Oklahoma	Myanmar
Oregon	China
Pennsylvania	India
Rhode Island	Dominican Republic
South Carolina	India
South Dakota	Ethiopia
Tennessee	Iraq
Texas	India
Utah	China
Vermont	Bhutan
Virginia	India
Washington	India

State	Country
West Virginia	Philippines
Wisconsin	India
Wyoming	Philippines

## Visual 14: Educate Yourself on Local Faith Communities (continued)

---

- What faith communities are located in or serve the affected area?
  - Determine the structure of these organizations
    - Do they possess a top-down structure?
    - Are their congregations autonomous?



### Educate Yourself on Local Faith Communities (continued)

Once you've reviewed the data you have collected, the first question will want to ask is:

What faith communities are located in or serve the affected area?

As you do this initial assessment, you will want to determine the structure of these organizations.

- Do they possess a top-down structure?
- Are their congregations autonomous?

It's important to understand that some congregations and community organizations may be structured from the top down with the lead organization providing leadership, while the local congregation or community organization is autonomous when it comes to specific programs and community outreach.

## Visual 15: Educate Yourself on Local Faith Communities (continued)

---

- Who are key religious leaders and communicators?
  - What are their titles?
  - Are they commissioned or lay?
- What networks and associations exist?
  - What is the role and expertise of each organization?
- What other government agencies work with these communities?
- What connections to national affiliates exist?
- Which groups are not being included or likely to be missed?



## Educate Yourself on Local Faith Communities (continued)

You will also want to answer several additional questions as you review the data.



## Visual 16: Faith Community Engagement Tip Sheets

- Engagement Best Practices:
  - Creating an Engagement Plan
  - Cultural Competency Tips
  - Resources and Tools
- Religious Leader Engagement Tip Sheets:
  - Buddhist
  - Christian Black Church Protestant
  - Church of Jesus Christ of Latter-day Saints (Mormon)
  - Evangelical Megachurch
  - Latino Protestant
  - Orthodox Christian
  - Protestant
  - Roman Catholic
  - Hindu
  - Jewish
  - Muslim
  - Sikh



### Faith Community Engagement Tip Sheets

To help facilitate successful engagement with faith communities, FEMA has developed several tip sheets that provide key information about the different communities such as terminology, leadership, and etiquette.

Links to the tip sheets are provided here:

#### Engagement Best Practices:

[Creating an Engagement Plan](http://crcc.usc.edu/files/2015/03/FEMA-Tip-Sheet-Creating-an-Engagement-Plan-v1.4.pdf) (<http://crcc.usc.edu/files/2015/03/FEMA-Tip-Sheet-Creating-an-Engagement-Plan-v1.4.pdf>)

[Cultural Competency Tips](http://crcc.usc.edu/files/2015/03/FEMA-Tip-Sheet-Cultural-Competency-v1.2.pdf) (<http://crcc.usc.edu/files/2015/03/FEMA-Tip-Sheet-Cultural-Competency-v1.2.pdf>)

[Resources and Tools](http://crcc.usc.edu/files/2015/03/FEMA-Tip-Sheet-Resources-and-Tools-v1.pdf) (<http://crcc.usc.edu/files/2015/03/FEMA-Tip-Sheet-Resources-and-Tools-v1.pdf>)

### **Religious Leader Engagement Tip Sheets:**

[Buddhist](http://crcc.usc.edu/files/2015/03/FEMA-Tip-Sheet-Engaging-Buddhist-Leaders-v1.3.pdf) (<http://crcc.usc.edu/files/2015/03/FEMA-Tip-Sheet-Engaging-Buddhist-Leaders-v1.3.pdf>)

- Christian

[Black Church Protestant](http://crcc.usc.edu/files/2015/03/FEMA-Tip-Sheet-Engaging-Christian-Black-Church-Protestant-Leaders-v1.2.pdf) (<http://crcc.usc.edu/files/2015/03/FEMA-Tip-Sheet-Engaging-Christian-Black-Church-Protestant-Leaders-v1.2.pdf>)

[Church of Jesus Christ of Latter-day Saints \(Mormon\)](http://crcc.usc.edu/files/2015/03/FEMA-Tip-Sheet-Engaging-Christian-LDS-Mormon-Leaders-v1.2.pdf) (<http://crcc.usc.edu/files/2015/03/FEMA-Tip-Sheet-Engaging-Christian-LDS-Mormon-Leaders-v1.2.pdf>)

[Evangelical Megachurch](http://crcc.usc.edu/files/2015/03/FEMA-Tip-Sheet-Engaging-Christian-Evangelical-Megachurch-Leaders-v1.2.pdf) (<http://crcc.usc.edu/files/2015/03/FEMA-Tip-Sheet-Engaging-Christian-Evangelical-Megachurch-Leaders-v1.2.pdf>)

[Latino Protestant](http://crcc.usc.edu/files/2015/03/FEMA-Tip-Sheet-Engaging-Christian-Latino-Protestant-Leaders-v1.2.pdf) (<http://crcc.usc.edu/files/2015/03/FEMA-Tip-Sheet-Engaging-Christian-Latino-Protestant-Leaders-v1.2.pdf>)

[Orthodox Christian](http://crcc.usc.edu/files/2015/03/FEMA-Tip-Sheet-Engaging-Christian-Orthodox-Christian-Leaders-v1.pdf) (<http://crcc.usc.edu/files/2015/03/FEMA-Tip-Sheet-Engaging-Christian-Orthodox-Christian-Leaders-v1.pdf>)

[Protestant](http://crcc.usc.edu/files/2015/03/FEMA-Tip-Sheet-Engaging-Christian-Protestant-Leaders-v1.2.pdf) (<http://crcc.usc.edu/files/2015/03/FEMA-Tip-Sheet-Engaging-Christian-Protestant-Leaders-v1.2.pdf>)

[Roman Catholic](http://crcc.usc.edu/report/disaster-tips-sheets-on-engaging-faith-communities/engaging-roman-catholic-christian-leaders/) (<http://crcc.usc.edu/report/disaster-tips-sheets-on-engaging-faith-communities/engaging-roman-catholic-christian-leaders/>)

[Hindu](http://crcc.usc.edu/files/2015/03/FEMA-Tip-Sheet-Engaging-Hindu-Leaders-v1.2.pdf) (<http://crcc.usc.edu/files/2015/03/FEMA-Tip-Sheet-Engaging-Hindu-Leaders-v1.2.pdf>)

[Jewish](http://crcc.usc.edu/files/2015/03/FEMA-Tip-Sheet-Engaging-Jewish-Leaders-v1.4.pdf) (<http://crcc.usc.edu/files/2015/03/FEMA-Tip-Sheet-Engaging-Jewish-Leaders-v1.4.pdf>)

[Muslim](http://crcc.usc.edu/files/2015/03/FEMA-Tip-Sheet-Engaging-Muslim-Leaders-v1.2.pdf) (<http://crcc.usc.edu/files/2015/03/FEMA-Tip-Sheet-Engaging-Muslim-Leaders-v1.2.pdf>)

[Sikh](http://crcc.usc.edu/files/2015/03/FEMA-Tip-Sheet-Engaging-Sikh-Leaders-v1.2.pdf) (<http://crcc.usc.edu/files/2015/03/FEMA-Tip-Sheet-Engaging-Sikh-Leaders-v1.2.pdf>)

These tip sheets may also be used to increase your religious and cultural literacy and competency.

## Visual 17: An Important Principle to Remember

---

As you begin to improve your religious and cultural literacy, it is important to understand the primary principle:

**If unsure, ASK.**

If you do not know or are unsure of something, remember to practice active listening and ask questions. It is better to ask than to make a mistake and offend those you are trying to help.



## Visual 18: Humility and Compassion

---

- Come in humble, and you will always be invited back
- Have compassion - Those you engage with may have lost their homes and/or their loved ones

## Visual 19: Discussion: Engagement Plan (Part 2)



Discussion  
Question

### Discussion: Engagement Plan (Part 2)

For this discussion, review the following sections:

- Gaining Literacy
- Religious Groups

Questions:

- What tools or resources would you use to answer the questions in the Gaining Literacy and Religious Groups sections?
- Is there any other information you might include?

## Visual 20: Lesson Summary

---

You should now be able to:

- Differentiate between literacy and competency
- Use the tip sheets in preparing for engagement with diverse groups

### Lesson Summary

In this lesson, we differentiate between literacy and competency. We will also introduced the Faith Community Engagement Tip Sheets that are provided with your materials.

## References

- IS-240.b: Leadership and Influence
- IS-241.b: Decision Making and Problem Solving

# Unit 4: Assess Your Knowledge



## References

- [U.S. Department of Health and Human Services: Think Cultural Health: Cultural Competency Program for Disaster Preparedness and Crisis Response](https://www.thinkculturalhealth.hhs.gov/education/disaster-personnel) (<https://www.thinkculturalhealth.hhs.gov/education/disaster-personnel>)
- IS 242.b: Effective Communication
- IS-650.a: Building Partnerships with Tribal Governments
- IS-368: Including People With Disabilities & Others With Access & Functional Needs in Disaster Operations

# Visual 1: Unit 4: Assess Your Knowledge

---

## Introduction

In this lesson, we will discuss assessing your own religious and cultural knowledge.

## Visual 2: Objectives

---

Upon completion of this lesson, you should be able to:

- Assess Your Religious Literacy and Competency

## Visual 3: Assess Your Religious Literacy and Competency

---

Ask the following questions of yourself and your team:

- Which faith communities do you feel most competent working with?
- Which do you feel you need additional training or knowledge to work with effectively?
- What competencies and literacy knowledge can your team members contribute?
- Where else can you find information that will help you increase your team's religious/cultural literacy and competency?

### Assess Your Religious Literacy and Competency

Once you have determined the religious and cultural groups that exist in the impacted area, you should ask the questions on this slide of yourself and your team.

Remember, you can always refer back to the Tip Sheets to help familiarize yourself with impacted groups. Take a look at the Cultural Competency Tip Sheet specifically for more cultural information.

## Visual 4: Assess Your Religious Literacy and Competency (continued)

---

**What personal biases or misconceptions might shape my perception of faith communities which differ from my own?**



### Assess Your Religious Literacy and Competency (continued)

One additional question that you will need to ask yourself is:

**What personal biases or misconceptions might shape my perception of faith communities which differ from my own?**

It is perfectly natural for each of us to have biases based on human nature and early learning experiences in our lives. However, it is important to become aware of these biases in order to ensure they don't affect your work in the field.

## Visual 5: Discussion - Assess Your Religious Literacy and Competency

---



Discussion  
Question

### Discussion - Assess Your Religious Literacy and Competency

Have you encountered a situation where your view changed regarding a personal bias or misconception? What was your learning experience?

## Visual 6: Discussion: Engagement Plan (Part 3)



Discussion  
Question

### Discussion: Engagement Plan (Part 3)

For this activity, you will review the following section:

- Assess Your Knowledge

Questions:

- What tools or resources would you use to answer the questions in the Assess Your Knowledge section?
- Is there any other information you might include?

## Visual 7: Lesson Summary

---

You should be able to:

- Assess Your Religious Literacy and Competency

### Lesson Summary

In this lesson, we discussed assessing your own religious and cultural knowledge.



## References

- [U.S. Department of Health and Human Services: Think Cultural Health: Cultural Competency Program for Disaster Preparedness and Crisis Response](https://www.thinkculturalhealth.hhs.gov/education/disaster-personnel) (<https://www.thinkculturalhealth.hhs.gov/education/disaster-personnel>)
- IS 242.b: Effective Communication
- IS-650.a: Building Partnerships with Tribal Governments
- IS-368: Including People With Disabilities & Others With Access & Functional Needs in Disaster Operations

# Unit 5: Develop an Engagement Plan

## Methodology

Course lectures will provide information regarding the identified scope. Classroom discussions and activities will be conducted throughout the lesson to reinforce lecture content and enhance learning retention. An Engagement Plan will be used for students to begin thinking about and building information.

## References

- IS-650.a: Building Partnerships with Tribal Governments
- [Limited English Proficiency \(LEP\)](https://www.lep.gov/): <https://www.lep.gov/>
- MGT 405: Mobilizing Faith-based Community Organizations in Preparing for Disaster
- [FEMA Community Recovery Management Toolkit](https://www.fema.gov/national-disaster-recovery-framework/community-recovery-management-toolkit): <https://www.fema.gov/national-disaster-recovery-framework/community-recovery-management-toolkit>
- [U.S. Department of Health and Human Services: Think Cultural Health: Cultural Competency Program for Disaster Preparedness and Crisis Response](https://www.thinkculturalhealth.hhs.gov/education/disaster-personnel) (<https://www.thinkculturalhealth.hhs.gov/education/disaster-personnel>)

# Visual 1: Unit 5: Develop an Engagement Plan

---

## Lesson Overview

In this lesson, we will discuss the development and execution of the engagement plan, which includes scheduling meetings, customs and etiquette, what clothing to wear, greeting leaders, physical interactions, door-to-door outreach, outreach in the context of worship services, and the provision of food in a disaster setting.

## Visual 2: Objectives

---

Upon completion of this lesson, you should be able to:

- Determine ways religious and cultural communities can serve as partners
- Describe how using religious and cultural hierarchies and networks can serve as force multipliers
- Use the Tip Sheets in preparing for engagement with diverse groups

## Visual 3: Determine Engagement Plan

---

- Who will be contacted/who is assigned?
- What you will do?
- When it will take place?
- Where it will happen?
- Why? Clearly state the purpose.
- How will you conduct meetings?
- How will you follow up?

### Determine Engagement Plan

Before you go out into the field, you will want to create a formal process for engaging faith communities. Specifically, you want to answer the following questions:

- Who will be contacted/who is assigned?
- What you will do?
- When it will take place?
- Where it will happen?
- Why? Clearly state the purpose.
- How will you conduct meetings?
- How will you follow up?

We'll take a closer look at each of these questions on the following slides.

## Visual 4: Determine Engagement Plan (continued)

- Force multipliers
  - Factors that dramatically increase, or multiply, the effectiveness of your efforts
  - More efficient than trying to reach out to each individual that has been affected
  - Religious leaders act as force multipliers who can reach multiple congregates more quickly



### Determine Engagement Plan (continued)

To answer the questions of who will be contacted, you need to first understand the effect of force multipliers.

**Force multipliers** are those factors that dramatically increase, or multiply, the effectiveness of your efforts.

When you are trying to reach those in the community to provide assistance, it may make more sense and may be far more efficient to employ the use of force multipliers rather than trying to reach out to each individual that has been affected.

As previously discussed, one of the assets that faith communities possess is their networks. By working with, and getting your message to, religious leaders, you engage with a force multiplier who can reach multiple congregates and others more quickly than you would be able to on your own. For example, many congregations now have their own Facebook pages and Twitter accounts that can be used to very quickly reach their congregants.

## Visual 5: Determine Engagement Plan (continued)

---

- **Who** will you contact and in what sequence?
  - Local or county Emergency Management Divisions (EMDs)
  - Emergency management office partnerships coordinator
  - Faith-based social service providers
  - Designated state and local faith-based liaison offices
  - Designated county and city departments' faith-based liaisons

### Determine Engagement Plan (continued)

Keeping the effects of force multipliers in mind, you should first ask:

**Who** will you contact and in what sequence?

Start with your larger force multipliers before going to the individual congregations.



## Visual 6: Determine Engagement Plan (continued)

---

- **Who** will you contact and in what sequence?
  - Interfaith centers and disaster interfaiths
  - Networks, associations, conferences, religious denominations, and governing bodies
  - Faith leaders
  - FEMA VAL and/or State VAL as VOAD liaison(s)
  - DHS Center for Faith-Based and Neighborhood Partnerships via the National Response Coordination Center (NRCC)

## Visual 7: Determine Engagement Plan (continued)

---

- **What** will you do?
  - Work with existing faith communities to coordinate activities in the area
  - Share any information you've gathered about faith communities with your team members
  - Discuss other people or entities that will attend to provide assistance as part of a town hall format



### Determine Engagement Plan (continued)

#### **What** will you do?

You will need to work with existing faith communities that convene and coordinate activities in the area. You will also need to share any information you've gathered about faith communities with your team members to eliminate duplication of effort and identify any existing gaps.

You will also want to discuss other people or entities that will attend to provide assistance as part of a town hall format. This may include local politicians, translators, FEMA Individual Assistance, and the Small Business Administration.

## Visual 8: Determine Engagement Plan (continued)

---

- Coordination of faith-based organizations
  - What are their core capabilities?
  - How have they helped in past?
  - What are they doing now?



### Determine Engagement Plan (continued)

You will also need to determine how to best coordinate with faith-based organizations. To do so, you will need to ask:

- What are their core capabilities?
- How have they helped in past?
- What are they doing now?

By understanding this information and conducting a continuing dialog with the organization, you can better tailor an approach that will align with their priorities and needs, as well as make the best use of their skills and resources.

---

## Visual 9: Determine Engagement Plan (continued)

---

As you approach these organizations, you need keep the following in mind:

**Government asks, not tasks.**



### Determine Engagement Plan (continued)

Additionally, by understanding their priorities and their specialties, you can develop a customized outreach strategy for each organization. Depending on their strengths and preferences, you may ask them to help through in-person meetings, newsletters, emails, phone calls, or some combination of all these things.

As you approach these organizations, you need to keep the following in mind:

**Government asks, not tasks.**

You cannot force these organizations to do things they may not want to do. Understand that you are asking them to help.

As you ask for assistance, you will want to ensure that you provide any resources that they may need. For example, if you are asking a group to distribute information, then you will need to provide the flyers they are to distribute.

## Visual 10: Determine Engagement Plan (continued)

---

- **When** will it take place?
  - Request days other than holy days, days of congregational worship, and other major religious or cultural holidays
  - Many religious leaders have a second job or take a weekday as their day off



### Determine Engagement Plan (continued)

#### **When** will it take place?

When deciding when your engagement plan will be rolled out, you should request days other than holy days, days of congregational worship, and other major religious or cultural holidays. Keep in mind that many religious leaders have a second job or take a weekday as their day off.

---

## Visual 11: Determine Engagement Plan (continued)

---

- **Where** will it take place?
  - Request a space that is neutral



### Determine Engagement Plan (continued)

**Where** will it take place?

When deciding where to hold community meetings, request a space that is neutral. If you choose one religious location, it may mean that groups from other faith traditions may not attend.

## Visual 12: Determine Engagement Plan (continued)

---

- **Why?**
  - Clearly state the purpose of the meeting
  - Clearly state your objectives
  - Be clear about what you can and cannot offer
    - Only offer what you can deliver
    - Follow up promptly and deliver what was offered



### Determine Engagement Plan (continued)

#### **Why?**

When you hold a meeting, it is important that you clearly state the purpose of the meeting what your objectives are. As part of this, you will need to be clear about what you can and cannot offer, and that you only offer what you can deliver.

As you make commitments, it is important that you follow up promptly and deliver what was offered.

## Visual 13: Determine Engagement Plan (continued)

---

- **How** will meetings be conducted?
  - Conduct meetings with religious and cultural competency
    - Ensure that the process does not favor one community over another
    - Provide speakers who reflect the diversity of faith communities
  - Outreach may be conducted in the context of a worship service



### Determine Engagement Plan (continued)

How will meetings be conducted?

The most critical aspect of this is that you conduct meetings with religious and cultural competency. This means ensuring that the process does not favor one community over another. This also means that any speakers and presenters reflect the diversity of faith communities.

Outreach may be conducted in the context of a worship service. This will be discussed in detail later in this lesson.

Remember, you can always refer back to the Tip Sheets to help familiarize yourself with the faith communities.



## Visual 14: Determine Engagement Plan (continued)

---

- **How** will you follow up?
  - Determine the need for subsequent meetings
  - Develop a preliminary schedule
  - Share any information learned with the leadership
  - Continue to communicate with community religious leaders



### Determine Engagement Plan (continued)

Finally, **how** will you follow up?

As you wrap up the meeting, determine the need for subsequent meetings and develop a preliminary schedule. Once the meeting is concluded, share any information learned with the leadership. Additionally, you will need to continue to communicate with community religious leaders to share any information learned after the meeting.

## Visual 15: Activity 5.1: Determine Engagement Plan

### Activity 5.1: Determine Engagement Plan



Activity

**Purpose:**

- Determine ways religious and cultural communities can serve as partners
- Determine how to approach religious and cultural communities
- Describe how using religious and cultural hierarchies and networks can serve as force multipliers

**Estimated Time:** 15 minutes**Instructions:**

1. Locate Worksheet 5.1 in your Student Manual.
2. Use the Tip Sheets to answer the questions presented.

## Worksheet 5.1: Determine Engagement Plan

Read each scenario below. Using the Tip Sheets, find the best answer to each question posed.

**Scenario**

As hurricane season approaches, you believe it is necessary to engage a local population of members of the Church of Jesus Christ of Latter-day Saints (LDS).

**Question 1**

Who should you contact in the local congregation first? Why?

**Question 2**

What services might LDS offer?

**Question 3**

In scheduling a meeting, what days should you avoid?

## Visual 16: Scheduling Meetings

---

- Scheduling or pre-planning appointments whenever possible
  - Learn and follow approved government protocols
- Ask for meetings on days and times that are not usually designated for worship
  - Be prepared for multiple offerings
  - Periods of celebration and/or fasting will also require some flexibility

<http://www.interfaith-calendar.org/>

- Choose a neutral meeting space
- Avoid using sacred spaces within houses of worship
- Not all groups will want to engage



### Scheduling Meetings

Scheduling or pre-planning appointments whenever possible is a good practice. You can schedule time with the appropriate person, confirm the day, location, and time, and ask questions pertaining to attire, length of meeting, and any other helpful information needed for a successful engagement.

When scheduling meetings, note that there may be specific protocols to follow based on the different government levels. Be sure you know the approval process.

When scheduling meeting times, you should ask for meetings on days and times that are not usually designated for worship. Similarly, meetings with multiple faith communities should be scheduled on days that are free from scheduled prayer or other required gatherings. For example, Tuesdays, Wednesdays, and Thursdays are good days for all faith leaders. This is because Fridays through Sundays are set aside for prayers or other gatherings, and leaders typically take off on Mondays. There is sometimes no perfect time for a meeting; be prepared for multiple offerings.

Periods of celebration and/or fasting, such as Pentecost (Christian) and Ramadan (Muslim), will also require some flexibility when scheduling meetings. The Tip Sheets provide important guidance regarding the best times to schedule meetings. Additional information regarding dates of celebration and/or fasting can be found on <http://www.interfaith-calendar.org/>. In choosing a meeting space, you should select a neutral area, such as a social hall, and avoid using sacred spaces within houses of worship.

Note that not all groups will want to engage; however, they may engage in emergency management with their own congregants.

## Visual 17: Customs and Etiquette

---

- Many cultures engage in rituals or relationship-building before discussing business
- Not engaging in these customs may be considered rude, which will hurt your outreach efforts
- Follow the lead of the religious leader you are meeting with
- Make every effort to remain for the full duration of the meeting



### Customs and Etiquette

Many cultures engage in rituals or relationship-building before discussing business, such as traditional hand washing, receiving a blessing, leading a prayer, or even engaging in informal conversation. Not engaging in these customs may be considered rude, which will hurt your outreach efforts.

In these situations, you should follow the lead of the religious leader you are meeting with. Additionally, you should make every effort to remain for the full duration of the meeting. If you believe that you may not be able to stay the whole time, be upfront and clear about your time constraints early on in the meeting.

## Visual 18: What Clothing to Wear

---

- Dressing appropriately can yield more successful outcomes
- Wear modest or traditionally appropriate clothing when entering houses of worship
  - Clothing that covers your shoulders, chest, knees, or elbows
  - Both men and women should fully cover their legs
- When in doubt, dress more formally
- Observe what others are wearing and model your attire accordingly



### What Clothing to Wear

By dressing appropriately, you can yield more successful outcomes during an engagement.

While not mandated by policy, it is good practice to wear modest or traditionally appropriate clothing when entering houses of worship. This means clothing that covers your shoulders, chest, knees, or elbows. Additionally, many traditions expect both men and women to fully cover their legs. In other words, short-sleeve shirts and shorts would likely be considered inappropriate.

When in doubt, dress more formally. Business attire or business casual attire would be considered appropriate in most situations. It may also be possible to observe what others are wearing and model your attire accordingly. When scheduling an appointment, it is best to ask.

## Visual 19: Footwear and Head Covering Etiquette

---

### Footwear

- In gurdwaras, mosques, and temples, it is expected that you remove your shoes to respect the way community members treat their space

### Head Covering

- In Jewish and Sikh houses of worship, men should offer to cover their heads
- In the prayer space of a mosque, women must cover their hair (they can leave their hair uncovered in other areas of the mosque)
- When entering a church, and many other houses of worship, you would be expected to remove your hat



## Visual 20: Activity 5.2: Tip Sheets (Part 1)



Activity

### Activity 5.2: Tip Sheets (Part 1)

**Purpose:** Use the tip sheets in preparing for engagement with diverse groups

**Estimated Time:** 15 minutes

**Instructions:**

1. Locate Worksheet 5.2 in your Student Manual.
2. Use the Tip Sheets to answer the questions presented.

### Activity 5.2: Tip Sheets (Part 1)

Read each scenario below. Using the Tip Sheets, find the best answer to each question posed.

#### Scenario 1

As part of an outreach effort, you are hoping to engage the local Buddhist temple in order to determine their capacity to assist in the event of a disaster. When scheduling the meeting, what days should you avoid?

#### Scenario 2

When arriving at a disaster scene, you encounter congregants of an Evangelical Megachurch, who are providing assistance. You are asked to meet the religious leader inside the house of worship. What clothing items will you keep on? Which must you take off?

#### Scenario 3

As part of an outreach effort, you schedule a meeting with the President of the board of directors for the local Sikh gurdwara. Before entering the facility, how you should prepare your footwear? What about your headwear?

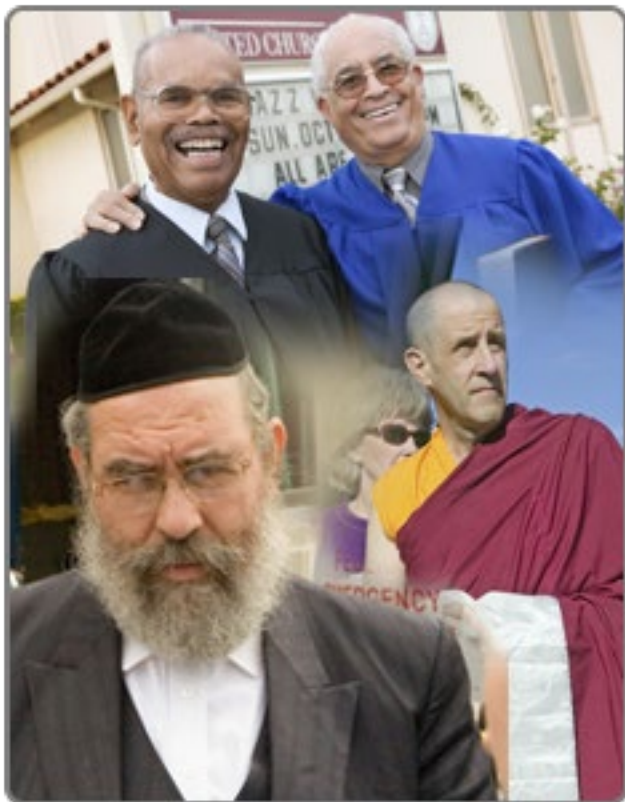
#### Scenario 4

You are meeting with the President of the board of directors for the local Sikh gurdwara. What should you expect as the meeting begins?



## Visual 21: 6. Greeting Religious or Cultural Leaders

- When greeting religious and/or cultural leaders, use their proper title
  - Shows respect for their chosen leaders and traditions
  - Showing respect in this manner does not equal endorsement or conformity to another belief system
- If you are unsure of the title, ask:
  - "What should I call you?"
  - "How would you like to be addressed?"



### Greeting Religious or Cultural Leaders

The sixth field skill is greeting religious or cultural leaders appropriately. Properly addressing leaders is a signal to the communities that you respect their chosen leaders and traditions. In general, if you act in a respectful manner, you will be better received.

When greeting religious and/or cultural leaders, use their proper title, such as Father, Imam, Rabbi, President, etc. even if this tradition differs from your own. Showing respect in this manner does not equal endorsement or conformity to another belief system.

If you are unsure what the proper title is, simply ask, "What should I call you?" Or, "How would you like to be addressed?"

## Visual 22: Greeting Religious Leaders (continued)

---

- Know the appropriate protocols when greeting religious leaders
  - Words
  - Physical gestures
- Especially important when interacting with senior leaders or elderly community members
- Special greetings used by adherents are not required for non-adherents

### Greeting Religious Leaders (continued)

In addition to showing respect, it is also important to know the appropriate protocols when greeting religious leaders. These include both words and physical gestures. This is especially important when interacting with senior leaders or elderly community members.

It should be noted that many religious traditions have special greetings used by adherents. While your use of these greetings may be appreciated, they are not required for non-adherents.

## Visual 23: 7. Physical Interaction

---

- In general, you should not initiate physical interaction
- It is best to wait for the leader or adherent to initiate physical contact
  - Some religious leaders should not be touched
  - Some leaders can only be touched by members of their religious tradition
  - Some religious leaders cannot be touched at all by members of the opposite gender
- Prepared to offer an alternate greeting to a handshake



### Physical Interaction

The seventh field skill is appropriate physical interaction. In general, you should not initiate physical interaction. Instead, it is best to wait for the leader or adherent to initiate physical contact. This is because some religious leaders should not be touched, while other leaders can only be touched by members of their religious tradition. Also, some religious leaders cannot be touched at all by members of the opposite gender.

For those who cannot or should not be touched, offering a handshake would be inappropriate. Instead, you should be prepared to offer an alternate greeting, such as placing your right hand over your heart when being introduced.

## Visual 24: Physical Interaction (continued)

---

- Understand how different faith communities perceive physical contact
- Touch can be seen as a friendly gesture, invasive, or even taboo
- Some interactions may be commonplace in other cultures
  - Handholding by individuals of the same gender
  - Standing in close proximity
  - Use of the left hand



### Physical Interaction (continued)

When interacting with different faith and cultural communities, it is important to understand how they perceive physical contact. Depending on doctrine, theology, or culture, touch can be seen as a friendly gesture, invasive, or even taboo.

What may seem odd in Western culture may be commonplace in other cultures, including handholding by individuals of the same gender, and standing in close proximity. Another example is the use of the left hand in Hinduism and Islam. These religions see the left hand as “unclean;” only the right hand is to be used when eating, offering or receiving something, or shaking hands.

## Visual 25: Door-to-Door Outreach

---

- Person who answers the door may be religious leader, a staff member, or a lay community member
- Do not make any assumptions based on the dress or the appearance
- Ask to speak to the appropriate leader who can speak on behalf of the congregation or community organization
- The leader you are seeking may or may not be a member of clergy



### Door-to-Door Outreach

The fifth field skill is properly conducting door-to-door outreach. When making contact at a house of worship or community organization, the person who actually answers the door may be religious leader, a staff member, or a lay community member. Do not make any assumptions based on the dress or the appearance of this initial contact. In fact, the style of dress may simply be cultural preference. Individuals who share distinct religious or cultural traditions from the same country of origin may dress similarly.

When conducting door-to-door outreach, ask to speak to the appropriate leader who can speak on behalf of the congregation or community organization. Ideally, you will want to engage the leader who can commit the congregation or its community to partnerships.

It should be noted that the leader you are seeking may or may not be a member of clergy. For example, in some communities, your best contact may be the head of the local food bank.

## Visual 26: 9. Outreach in the Context of Worship Services

---

- While conducting outreach, you may be asked to attend worship services
- You may politely decline participation and follow up after the service



### Outreach in the Context of Worship Services

The ninth field skill involves the etiquette involved with outreach in the context of worship services. While conducting outreach, you may be asked to attend worship services. You may politely decline participation and follow up after the service. Keep in mind that you are there as a guest to observe, not participate.

## Visual 27: 9. Outreach in the Context of Worship Services

---

- If you do decide to attend, you should keep the following in mind:
  - Context matters
  - Prepare your team
  - Ask the amount of time the services typically take
    - If you are not going to stay for the entire service, let them know beforehand that you are going to leave early
  - Ask before participating in worship or prayer services, such as candle lighting or incense burning
  - Avoid touching religious items or books unless you are asked to do so
  - Keep any sacred books off the ground

### Outreach in the Context of Worship Services

If you do decide to attend, you should keep the following in mind:

- Context matters
  - Prayer circles are probably fine, as long as you are not endorsing a particular religion
- Prepare your team
  - Make your team comfortable prior to entering the venue
  - Identify the team members who will not create controversy
- If you are not going to stay for the entire service, let them know beforehand that you are going to leave early
- Ask before participating in worship or prayer services, such as candle lighting or incense burning
- Avoid touching religious items or books unless you are asked to do so
- Keep any sacred books off the ground

In some cases, ushers may be available to provide guidance for seating worship participation, and other customs and protocols. If you will be providing a presentation that uses A/V capabilities, you will want to ask whether those capabilities are available.

## Visual 28: Provision of Food in a Disaster Setting

---

- Religious leaders and people of faith often follow dietary laws or choose to follow specific diets
  - Halal
  - Kosher
  - Vegetarian or Vegan
- Every effort should be made to provide appropriate food sources during a disaster



### Provision of Food in a Disaster Setting

The final field skill involves the provision of food in a disaster setting. Religious leaders and people of faith often follow dietary laws or choose to follow specific diets that they will want to continue to follow in the midst of a disaster.

These include:

- Halal
- Kosher
- Vegetarian or Vegan

In extremely dire circumstances, there may be a decision made by their religious leaders to allow for the ingestion of foods that does not meet the strict dietary law. However, every effort should be made to provide appropriate food sources.

One way to get ahead of the curve on these issues is to have partners in your disaster community who are experts in the provision of food to certain populations.



## Provision of Food in a Disaster Setting (continued)

- Dietary laws written in the Quran
  - Halal (Permitted)
    - Meats that have been ritually slaughtered
    - Typically contain one of the halal symbols
  - Haram (Sinful)
    - Certain meats, such as pork
    - Alcoholic drinks and other intoxicants



## Provision of Food in a Disaster Setting (continued)

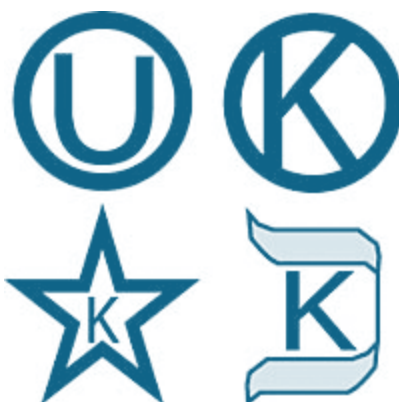
There are dietary laws written in the Quran that are followed by many Muslims. These laws categorize foods as halal meaning “permitted,” and haram, meaning “sinful.”

Halal food sources include those meats that have been ritually slaughtered. However, certain meats, such as pork, are considered to be haram. Similarly, alcoholic drinks and other intoxicants are considered to be haram.

When providing food to Muslims, it is important to understand that they will prefer to eat food from halal sources, including caterers, purveyors, and Meals Ready to Eat (MREs). These foods will typically contain one of the halal symbols shown here.

## Provision of Food in a Disaster Setting (continued)

- Kosher dietary laws in accordance with Jewish Law, known as Halakha
  - Type of food
  - How the animal is slaughtered
  - How the food is prepared
  - How the food is served
- Kosher animals
  - Cows, sheep, goats, chickens, turkeys, ducks, and most fish
- Milk and meat
  - Served at different times
  - Served on separate dishes
  - Served using separate utensils
- Kosher Certification Organization
  - Typically contain a kosher symbol
  - Not all kosher certifications are universally accepted



## Provision of Food in a Disaster Setting (continued)

Most Orthodox Jews, Conservative Jews, and some Reform Jews follow Kosher dietary laws in accordance with Jewish Law, known as Halakha. Kosher dietary laws include the type of food, how the animal is slaughtered, how the food is prepared, and how the food is served.

Kosher animals include cows, sheep, goats, chickens, turkeys, ducks, and most fish. Shellfish and bottom-feeding fish, however, are not considered to be kosher.

When serving kosher food, milk and meat must be kept separate. They must be served at different times, on separate dishes, and using separate utensils.

Most Orthodox Jews and many Conservative Jews will prefer to eat food that has been certified by a nationally recognized Kosher Certification Organization. These foods will typically contain one of the kosher symbols shown here. However, not all kosher certifications are universally accepted. You will need to check with local Rabbis to determine which certifications are acceptable.

## Provision of Food in a Disaster Setting (continued)

- Vegetarian or Vegan
  - Followed by many Buddhist, Hindu, Jain, Seventh-day Adventist, and Sikh adherents
    - Often based on the principle of non-violence
  - Cannot contain gelatin, meat, meat byproducts, or lard
    - Jains and some Hindus will also avoid vegetables that involve uprooting the plant in order to consume it
  - Food must come from trusted vegetarian or vegan sources only
    - Typically contain vegetarian or vegan symbol



## Provision of Food in a Disaster Setting (continued)

Many Buddhist, Hindu, Jain, Seventh-day Adventist, and Sikh adherents choose to follow a vegetarian or vegan diet. For Hindus and Jains, vegetarianism is based on the principle of non-violence.

Foods that are eaten by these groups cannot contain gelatin, meat, meat byproducts, or lard. In fact, Jains and some Hindus will also avoid root vegetables, onion, garlic, and other vegetables that involve uprooting the plant in order to consume it.

When providing food to these groups, it is important to understand that they may eat food from trusted vegetarian or vegan sources only, including caterers, purveyors, and Meals Ready to Eat (MREs). These foods will typically contain one of the symbols shown here.

## Provision of Food in a Disaster Setting (continued)

- Ask before bringing:
  - Non-kosher food into a synagogue
  - Non-halal food into a mosque
  - Non-vegetarian food into a Gurdwara, Buddhist temple, or Hindu temple



## Visual 29: Activity 5.3: Tip Sheets (Part 2)



Activity

### Activity 5.3: Tip Sheets (Part 2)

**Purpose:** Use the tip sheets in preparing for engagement with diverse groups

**Estimated Time:** 20 minutes

**Instructions:**

1. Locate Worksheet 5.3 in your Student Manual.
2. Use the Tip Sheets to answer the questions presented.

### Activity 5.3: Tip Sheets (Part 2)

Read each scenario below. Using the Tip Sheets, find the best answer to each question posed.

#### Scenario 1

After a disaster in an urban area, you determine there is a need to engage local Jews as part of the Response and Recovery effort. How should you address the local religious leader?

#### Scenario 2

Continuing with the previous scenario, when greeting the Rabbi, what physical greeting should you use?

#### Scenario 3

As you are conducting door-to-door outreach, you encounter a Hindu Temple. The person who answers the door is a well-dressed woman in a Saree. What does this indicate regarding her leadership status?

## Visual 30: Discussion: Engagement Plan (Part 4)



Discussion  
Question

### Discussion: Engagement Plan (Part 4)

For this activity, you will review the following section:

- Strategies for Engagement

Questions:

- What tools or resources would you use to answer the questions in the Strategies for Engagement section?
- How might this information differ from FEMA's point of view vs. a religious leader's point of view?
- Is there any other information you might include?

## Visual 31: Lesson Summary

---

You should now be able to:

- Determine ways religious and cultural communities can serve as partners
- Describe how using religious and cultural hierarchies and networks can serve as force multipliers
- Use the Tip Sheets in preparing for engagement with diverse groups

### Lesson Summary

In this lesson, we discussed the development and execution of the engagement plan, which includes scheduling meetings, customs and etiquette, what clothing to wear, greeting leaders, physical interactions, door-to-door outreach, outreach in the context of worship services, and the provision of food in a disaster setting.

## References

- IS-650.a: Building Partnerships with Tribal Governments
- [Limited English Proficiency \(LEP\)](https://www.lep.gov/): <https://www.lep.gov/>
- MGT 405: Mobilizing Faith-based Community Organizations in Preparing for Disaster
- [FEMA Community Recovery Management Toolkit](https://www.fema.gov/national-disaster-recovery-framework/community-recovery-management-toolkit): <https://www.fema.gov/national-disaster-recovery-framework/community-recovery-management-toolkit>
- [U.S. Department of Health and Human Services: Think Cultural Health: Cultural Competency Program for Disaster Preparedness and Crisis Response](https://www.thinkculturalhealth.hhs.gov/education/disaster-personnel) (<https://www.thinkculturalhealth.hhs.gov/education/disaster-personnel>)



# Unit 6: Maintain and Sustain Leader and Community Engagement

# Visual 1: Unit 6: Maintain and Sustain Leader and Community Engagement

---

## Lesson Overview

In this lesson, we will discuss engaging with leaders and their communities, as well as maintaining those relationships.

## Visual 2: Objectives

---

Upon completion of this lesson, you should be able to:

- Engage and maintain relationships with religious leaders and communities

## Visual 3: Leader and Community Engagement

---

- Dress appropriately
- Use correct titles with common courtesies
- Practice active listening
  - Ask questions
  - Gauge impact and extent of unmet needs
- Lead from behind
  - Allow faith communities to define their own leadership and determine their representatives
  - Encourage leaders to do the talking when appropriate

### Engage Religious Leaders & Communities

As you engage the faith communities and their leaders, you will need to carry out your plan in a religiously literate and competent way. This includes:

- Dressing appropriately
- Using correct titles with common courtesies
- Practicing active listening
  - Ask questions
  - Gauge impact and extent of unmet needs
- Leading from behind
  - Allow faith communities to define their own leadership and determine their representatives
  - Encourage leaders to do the talking when appropriate

## Visual 4: Active Listening

---

- Builds Trust and Rapport
- Demonstrates Understanding
- Normalizes Emotion
- Models Empathy and Understanding
- Encourages Parties' Self-Expression
- Develops Future Focus
- De-Escalates Conflict

### Active Listening

On the previous slide, we briefly discussed active listening. Let's take a closer look at how active listening can help.

**Builds Trust and Rapport.** When parties feel they've been heard, their comfort level increases and they respond by continuing to open up and share; they become more fully engaged in the process. Giving each party the chance to tell his/her story without interruption and paying close attention to each party creates a safe environment and bolsters parties' confidence in the process and a possible way forward.

**Demonstrates Understanding.** Active listening sets the stage for the communication to be about gaining understanding and verifying what the party means and where he/she is coming from. Parties feel heard and understood.

**Normalizes Emotion.** Receiving the emotional content of a party's story by listening actively normalizes the expression of emotion, allows the party to acknowledge his/her emotions and explore them, and provides an opportunity for release of tension.

**Models Empathy and Understanding.** As the parties observe the mediator, they may model paying attention to one another, listening for understanding, and accepting the other person's perspective without agreeing with it.

**Encourages Parties' Self-Expression.** Eliciting details about the situation and each party's point of view provides more information to work with. Self-expression increases the comfort level of the parties.

**Develops Future Focus.** Thoroughly exploring the situation helps the parties feel that the past has been covered, relax, and move on to focus on the future.

**De-Escalates Conflict.** Both parties (i) hear—often for the first time—what the other party is saying; (ii) observe that active listening, i.e., accepting what the party is saying, is not the same as agreeing; (iii) see that expression of emotion is okay, it's relevant, and it's not out of bounds; and (iv) understand that each will get a fair hearing from the mediator.

## Visual 5: Active Listening Approaches and Techniques

---

- Open-Ended Statements and Questions
- Silence and Pauses
- Mirroring
- Minimal Encouragers

### Active Listening Approaches and Techniques

**Open-Ended Statements and Questions.** This type of statement or question encourages narrative, detailed, and complex answers; it allows the party to emphasize what's important to him/her. Keep in mind, the party is telling his/her story; you are not interviewing or interrogating the party. The party controls the direction of the story, with some gentle nudging by you.

**Silence and Pauses.** Make an effort to avoid the natural reflex to fill a silence. Allow the party—not you—to do most of the talking. If you ask an open-ended question, wait for the answer. Uninterrupted silence and long pauses create the space and time the party may need to collect and express his/her thoughts.

**Mirroring.** When communicating, we have a tendency to mirror one another's pace of speech, volume, and tone of voice. We also mirror one another's body language and physical bearing. You—armed with the technique of mirroring—can let the party know he/she has been heard and understood by mirroring the party's pace of speech, tone of voice, and volume. On the other hand, if things seem to be getting off track, one-sided, or disruptive, you can use a calm and patient tone of voice, a slower rate of speech, and a relaxed, open, and engaged body position to bring the parties back. Using a calm tone of voice, speaking at the other person's eye level, and maintaining an open body posture are useful mirroring techniques.

**Minimal Encouragers.** Encourage a party to continue to develop his/her story by communicating non-verbally, e.g., saying “uhm hum” and “uh huh,” leaning forward expectantly, slightly nodding or shaking the head, and employing different facial expressions and other non-verbal signals. Minimal encouragers let the party know you are with him/her during storytelling.

---

## Visual 6: Active Listening Interference

---

- Preconceptions
- Interrupting
- Fixing, Problem-Solving, Judging, Evaluating, Analyzing, or Criticizing
- Engaging in “Me Too” Reflex
- Making Assumptions
- Failing to “Attend” to a Party
- Not Encouraging Parties who are Reluctant or Unable to Tell their Stories

### Active Listening Interference

**Preconceptions.** prejudices, and biases on your part. Any mindset other than neutrality will interfere with one’s ability to “hear” what the parties are saying.

**Interrupting.** Because you keep in step with the parties, interrupting to ask a question, clarify, or express an opinion interferes with the storytelling phase.

**Fixing, Problem-Solving, Judging, Evaluating, Analyzing, or Criticizing.** You are charged with neutrality and have the role of facilitator of the communication. Therefore, problem-solving, judging, evaluating, analyzing, criticizing, blaming, or doubting a party’s sincerity blocks in-depth storytelling.

**Engaging in “Me Too” Reflex.** You may be triggered by the parties’ stories because of a personal experience. Refrain from stepping out of the role of neutral facilitator and talking about a similar experience as one of the parties. Keep the focus on the parties.

**Making Assumptions.** You are best able to listen for the whole message if you are able to recognize when you are making assumptions about a party or a party’s story. You are most effective when you’re aware of your own assumptions and make every effort to stay in the moment with the parties.

**Failing to “Attend” to a Party.** Demonstrate having heard and understood the parties through appropriate eye contact, non-verbal cues, and body language. Paying close attention to the parties during storytelling is crucial.

**Not Encouraging Parties who are Reluctant or Unable to Tell their Stories.** Sometimes parties lack the willingness or ability to communicate orally. Gentle, but firm, encouragement and patience go a long way. Silence may pave the way for a reluctant or inhibited party to tell his/her story.

## Visual 7: Maintain and Sustain Leader and Community Engagement

---

- Build relationships and ask about disaster-related needs
- Collaborate with leaders on language translation and/or explaining answers to questions
- Report any capabilities and remaining or emerging needs back to the leadership
- Deliver on any previous promises made



### Maintain and Sustain Leader and Community Engagement

In your initial meetings, you will want to build relationships and ask about disaster-related needs. Keep in mind that while some may express their needs openly, others may need to be encouraged to do so.

As you work with survivors, you can collaborate with leaders on language translation and/or explaining answers to questions. Also, you will need to report any capabilities and remaining or emerging needs back to the leadership.

If you promised you would deliver something, you will need to return with those deliverables in subsequent meetings.



## Visual 8: Discussion - Maintain and Sustain Leader and Community Engagement

---



Discussion  
Question

Discussion - Engage Religious Leaders & Communities

Have you encountered a population that had trouble expressing their needs or did not seek out help? How did you overcome this obstacle?

## Visual 9: Lesson Summary

---

You should be able to:

- Engage and maintain relationships with religious leaders and communities

### Lesson Summary

In this lesson, we discussed engaging with leaders and their communities, as well as maintaining those relationships.

# Unit 7: Continuously Review and Improve Your Engagement Plan

## References

- E0426: Building a Roadmap to Resilience: A Whole Community Training

# Visual 1: Unit 7: Continuously Review and Improve Your Engagement Plan

---

## Lesson Overview

In this lesson, we will discuss how to review and improve your engagement plan.

## Visual 2: Objectives

---

Upon completion of this lesson, you should be able to:

- Continuously review and improve the engagement plan

## Visual 3: Review and Continuously Improve Plan

---

- Report community resources using the appropriate mechanisms
- Update your plan
- Keep the lines of communication open with all those involved
  - Debrief with community members
  - LTROs

### Review and Continuously Improve Plan

As your plan is underway, you will need to continue to report community resources using the appropriate mechanisms. As these are found, you can update your plan.

Also, you will want to keep the lines of communication open with all those involved to increase the effectiveness of your plan and to avoid any duplication of effort. This may include conducting a debrief with community members and communicating with LTROs.

## Visual 4: Assess Your Plan

---

1. Identify the major outcomes that you want to examine or verify for the program under evaluation
2. For each outcome, specify what observable measures, or indicators, will suggest that you're achieving that key outcome
3. Identify what information is needed to show these indicators

### Assess Your Plan

Plan assessment helps determine if your team is really engaging in the appropriate activities to bring about the goal that you've set.

The general steps to accomplish a plan assessment include:

1. Identify the major outcomes that you want to examine or verify for the program under evaluation. Essentially, you will want to ask, "What will be different or improved after this activity is completed?"
2. For each outcome, specify what observable measures, or indicators, will suggest that you're achieving that key outcome. Essentially, you will want to ask, "How will we track our progress?"
3. Identify what information is needed to show these indicators. This information must be realistically attainable as you engage the community.



## Visual 5: Assess Your Plan (continued)

---

1. Decide how the information be efficiently and realistically gathered
  - Questionnaires
  - Surveys
  - Checklists
  - Interviews
  - Observation
  - Focus groups
2. Analyze and report the findings
3. Refine your plan based on your findings

### Assess Your Plan (continued)

1. Decide how the information be efficiently and realistically gathered. Tools that can be used to obtain this information include:
  - Questionnaires
  - Surveys
  - Checklists
  - Interviews
  - Observation
  - Focus groups
2. Analyze and report the findings. Here, you want to ask, “Are our activities working to accomplish our goal?”
3. Refine your plan based on your findings. You may find that your activities are not meeting the goal, or that they are not meeting the goal in the manner or timeline you expected.

## Visual 6: Improve Your Religious and Cultural Literacy and Competency

---

Finally, continue to work on and improve your religious and cultural literacy and competency, as well as improve the literacy and competency of your organization. There are several resources available that will enable you to do so:

- [National Institutes of Health \(NIH\) Clear Communication](http://www.nih.gov/clearcommunication/culturalcompetency.htm) (<http://www.nih.gov/clearcommunication/culturalcompetency.htm>)
- [Health and Human Services \(HHS\) Health Resources and Services Administration \(HRSA\) Culture, Language, and Health Literacy](http://www.hrsa.gov/culturalcompetence/index.html) (<http://www.hrsa.gov/culturalcompetence/index.html>)
- [HHS Office of Minority Health \(OMH\) Center for Linguistic and Cultural Competency in Health Care](http://minorityhealth.hhs.gov/omh/browse.aspx?lvl=2&lvlid=34) (<http://minorityhealth.hhs.gov/omh/browse.aspx?lvl=2&lvlid=34>)
- [Substance Abuse and Mental Health Services Administration \(SAMHSA\) Disaster Technical Assistance Center \(DTAC\)](http://www.samhsa.gov/dtac) (<http://www.samhsa.gov/dtac>)

## Visual 7: Discussion: Engagement Plan (Part 5)



Discussion  
Question

### Discussion: Engagement Plan (Part 5)

For this activity, you will review the following section:

- Assessing Your Plan

Questions:

- What tools or resources would you use to answer the questions in the Assessing Your Plan section?
- Is there any other information you might include?

## Visual 8: Lesson Summary

---

You should be able to:

- Continuously review and improve the engagement plan
- 

### Lesson Summary

In this lesson, we discussed how to review and improve your engagement plan.

## References

- E0426: Building a Roadmap to Resilience: A Whole Community Training