Emotional and Spiritual Care in Disasters
Emotional and Spiritual Care in Disasters

Course Administrator Guide

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COURSE OVERVIEW

Emotional and Spiritual Care in Disasters is a guide to the unique and important role the faith community plays in providing emotional and spiritual care during times of disaster in the United States. The course is designed to strengthen pre-disaster preparedness, and to provide pastoral support after a disaster to caregivers and survivors to help convey a sense of safety, control, and coping mechanisms.

Purpose

Emotional and Spiritual Care in Disasters provides people in the faith community with an understanding of the emotional and spiritual care needs in the context of disasters, and provides training in how to address those needs.

The course may be used in a pre-disaster setting, immediately post disaster and during long-term recovery.

Learning Objectives

At the completion of the course, participants will be able to:

- Describe the stages of a disaster
- Explain how disaster ministry is not business as usual
- Describe how people in the community are affected by grief and loss after a disaster (normal responses to abnormal situations)
- Identify individual and community emotional and spiritual care needs after a disaster
- Provide pastoral care to individuals and communities while in the throes of a disaster, regardless of cultural or faith-based differences
- Identify strategies for clergy self-care
- Identify additional resources/training in emotional and spiritual care

Target Audience

Emotional and Spiritual Care in Disasters is designed to provide training for:

- Local pastors and clergy
- Local and regional denominational leaders (judicatory)
- Church council
- Ministerial alliances
- Stephen ministers and other lay care providers
- Disaster responders

Other audiences that could benefit from this training include:

Note: this course is NOT designed for presentation to a group of survivors or a congregation.
Instructors

To be effective, instructors must have had experience providing emotional and spiritual care in a disaster setting. They must understand the faith community. Mental health credentialing is suggested but not essential. However, mental health credentialing must be accompanied by experience/training in disaster traumatology and community trauma. Instructors should understand the philosophy underlying an ecumenical, faith-based cooperative effort as well as the importance of being an advocate for cooperative long-term recovery.

Instructors should be personally motivated to help in disaster situations. In addition, it would be helpful if instructors are specifically qualified coordinators in spiritual care, and/or come from the:

- NVOAD spiritual care community
- CWS spiritual care community (including members such as LDR, UMCOR, PDA, etc)
- Stephen Ministry

Guiding Principles

These principles were specifically identified to guide the development of this course.

- Focus on the needs of the local pastors and clergy to help them understand how to care for their congregations and local communities after a disaster, not the larger area of chaplaincy and crisis intervention
- Focus on the necessity of providing pastoral/spiritual care after a disaster and healing the community through rituals, storytelling, and focusing on emotional health (grief/trauma/loss)
- Convey how to take care of emotional and spiritual care needs for both caregivers and survivors
- Convey a sense of how to provide emotional and spiritual care without proselytizing

These principles were identified to guide the development of this and all other courses in this curriculum.

- Maintain a focus on the client/survivor
- Keep content simple and geared to beginner level
- Be sensitive to tensions within the community, the population, created by who is served (“Why did you get help but I didn't?”)
- Stress involving the community at every opportunity (Provide examples of communities and response in different settings and situations, including pre/post/during disasters, but limited to the domestic United States and Canada)
- Be sensitive to religious diversity (should be aimed at Christians, but inclusive of all faiths)
- Make a concerted effort to show the diversity of people both serving and being served – cultural, racial, geographical, occupational (e.g., farmer/rural, city, youth, elderly, disabled, soldier)
- Avoid gender bias
- Establish and use common language and terms consistently
- Promote the 4 C’s (communication, coordination, cooperation, collaboration)
- Provide a sense that there is hope after a disaster
- Promote the “Do No Harm” concept (communities need to make their own decisions on future direction, with guidance)
• Ensure that representatives of the whole community are involved
• Maintain primary focus on client (this is all about meeting disaster related unmet needs)

Course Materials

The course materials include the following:

• Instructor Guide with Course Administrator Guide
• Participant Guide
• Electronic slide presentation
• Flash presentation

Training Methods

The following training methods will be used:

• Participative lecture
• Guided discussion
• Individual activities
• Small and large group activities
• “Disasters and Their Impact,” a Flash presentation that helps participants understand the impact of disasters
## COURSE STRUCTURE

<table>
<thead>
<tr>
<th>Lesson</th>
<th>Topics</th>
<th>Length</th>
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</thead>
<tbody>
<tr>
<td><strong>Lesson One:</strong></td>
<td><strong>Introduction to the Course</strong></td>
<td>1 hour</td>
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<tr>
<td></td>
<td>• Welcome</td>
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<td></td>
<td>• About the Course</td>
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<tr>
<td><strong>Lesson Two:</strong> About</td>
<td><strong>Disasters</strong></td>
<td>1 hour, 35 minutes</td>
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<tr>
<td></td>
<td>• Overview</td>
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<td>• Disaster Terminology</td>
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<td>• Stages of a Disaster</td>
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<td>• How Individuals and Communities are Affected by Disasters</td>
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<td>• Faith-Based Role in Disaster Recovery</td>
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<td>• Summary and Transition</td>
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<tr>
<td><strong>Lesson Three:</strong></td>
<td><strong>Disaster Emotional and Spiritual Care Needs</strong></td>
<td>2 hours, 35 minutes</td>
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<tr>
<td>Disaster Emotional and</td>
<td>• Overview</td>
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<tr>
<td>Spiritual Care Needs</td>
<td>• Disaster Ministry is Different</td>
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<td></td>
<td>• What is Emotional and Spiritual Care?</td>
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<td></td>
<td>• Understanding Trauma/Loss/Grief</td>
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<td>• The Spiritual Impact of Disaster</td>
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<td>• Bridging Our Differences</td>
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<td>• Ethical Standards and Codes of Behavior</td>
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<td>• Summary and Transition</td>
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<tr>
<td><strong>Lesson Four:</strong> How to</td>
<td><strong>Minister During a Disaster</strong></td>
<td>1 hour</td>
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<td></td>
<td>• Overview</td>
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<td></td>
<td>• How to Provide Emotional and Spiritual Care</td>
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<td>• Community-Focused Spiritual Care After a Disaster</td>
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<td>• Summary and Transition</td>
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<tr>
<td><strong>Lesson Five:</strong></td>
<td><strong>Clergy Self-Care—Finding a Balance</strong></td>
<td>1 hour</td>
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<td>• Overview</td>
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<td>• How You May Be Affected by Disaster Ministry</td>
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<td>• Strategies for Coping with Stress</td>
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<td>• Getting Help</td>
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<td>• Summary and Transition</td>
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<td><strong>Lesson Six:</strong></td>
<td><strong>Additional Resources and Training</strong></td>
<td>30 minutes</td>
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<td></td>
<td>• Overview</td>
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<td></td>
<td>• Where Do You Stand?</td>
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<td></td>
<td>• Additional Resources and Training</td>
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<td></td>
<td>• Course Summary</td>
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AGENDA

Emotional and Spiritual Care in Disasters contains nearly 8 hours of training (7 hours, 40 minutes). It should be delivered over two days. When planning your agenda, remember to include breaks.

COURSE MATERIALS

Instructor Guide

The Instructor Guide is a complete and detailed blueprint of what the course covers and how it should be taught. It is organized into 5 lessons. Each lesson has an overview, several topics, and a summary. Each lesson includes:

- Learning objectives
- Approximate length of time for each lesson
- A detailed description of the course content
- Copies of PowerPoint Slides
- Descriptions and instructions for exercises
- Copies of any forms and handouts included in the Participant Manual

To make reading the instructor guide easier, the content is displayed in a two-column format. The left column includes the content. The right column includes thumbnail copies of the PowerPoint slides and icons used to cue the instructor. The margin icons are described below. It also includes instructions for the instructor on how to conduct activities, when to refer participants to other materials, and suggested responses for the guided discussion questions.

**Activity:** Indicates when the instructor begins an exercise or activity.

**Discussion Question:** Indicates a question that the instructor can use to facilitate discussion.

**Summary and Transition:** Indicates when the instructor summarizes the current module and transitions to the next module.
PowerPoint Slides

The slides have been developed in Microsoft PowerPoint 2000. Each module has a separate file. The slides are all in one folder. The PowerPoint presentation is designed to emphasize key points and support the instructor’s presentation. The files can also be used to produce transparencies for overheads.

Participant Guide

The Participant Guide serves as a reference document for the Participant. Each participant should receive a participant guide that includes:

- Copies of all PowerPoint Slides with space for notes
- Copies of all exercises, scenarios, and handouts

COURSE EVALUATION

An evaluation form is provided on the next page. You have two options for using it:

1. Each participant completes one evaluation for the entire training. In this case, distribute one form to each participant at the conclusion of the entire training. The “lesson” field will not be completed.
2. Each participant completes one evaluation for each lesson. This is particularly appropriate if there is more than one instructor. In this case, distribute one form to each participant at the conclusion of the lesson. All fields should be completed.

Designate a spot that the evaluations can be placed once complete (i.e., a table or desk near the door). The students should be reassured that their comments will be treated confidentially and anonymously.
# Emotional and Spiritual Care in Disaster
## Classroom Course Evaluation

**DATE:** _______________________________  **LESSON:** ______________________________________________

Check the response closest to your opinion.

<table>
<thead>
<tr>
<th>1. Participant Materials</th>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Neither Agree nor Disagree</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Well organized</td>
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<td>b. Complete and suitable</td>
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<tr>
<td>c. Easy to read</td>
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</table>

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<thead>
<tr>
<th>2. PowerPoint Slides</th>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Neither Agree nor Disagree</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Easy to read</td>
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<tr>
<td>b. Adequate in number to cover subject</td>
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<td>c. Appealing</td>
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</table>

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<thead>
<tr>
<th>3. Lesson Content</th>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Neither Agree nor Disagree</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Subject was adequately covered</td>
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<tr>
<td>b. Lesson contributed to my knowledge and skills</td>
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<td>c. Appropriate, task-relevant content was emphasized</td>
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<td>d. There was a good mix of presentation and activities</td>
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<tr>
<th>4. Instruction</th>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Neither Agree nor Disagree</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Objectives were made clear</td>
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<tr>
<td>b. Explanations were clear</td>
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<td>c. Participation was encouraged</td>
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<tr>
<td>d. There was enough time for questions</td>
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</tbody>
</table>

Write comments on the back. If you checked “Disagree” or “Strongly Disagree” for any item above, please explain. Pertinent comments on any aspect of the course are appreciated.
GENERAL MATERIALS, EQUIPMENT, AND PREPARATION

<table>
<thead>
<tr>
<th>General Materials, Equipment, and Preparation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Materials and Equipment</strong></td>
</tr>
<tr>
<td>✓ Participant Guide for each participant</td>
</tr>
<tr>
<td>✓ Computer projection system</td>
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<tr>
<td>✓ Projection screen</td>
</tr>
<tr>
<td>✓ Copies of the Course Evaluation</td>
</tr>
<tr>
<td><strong>Preparation</strong></td>
</tr>
<tr>
<td>✓ Prepare one copy of the Participant Guide</td>
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<tr>
<td>for each participant.</td>
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<tr>
<td>✓ Gather all activity materials.</td>
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<tr>
<td>✓ Practice with the projection system.</td>
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<tr>
<td>✓ Have extra pencils or pens and writing</td>
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<tr>
<td>tablets on hand.</td>
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</tbody>
</table>

Equipment and Room Layout

This course requires a computer, projector and screen or projection surface.

The ideal class size is 20-25 participants. The room should be laid out in such a way that each participant could clearly see the projection screen and the instructor and, ideally, see each other. If possible, try to arrange seating in a U formation with writing room for each participant. If a U is not possible, small tables are the best alternative.

Computer Requirements

The instructor will need a computer with a projection system. The instructor's computer should also have Microsoft PowerPoint installed.

The computer used by the instructor should have, or be able to project, PowerPoint 97-2000.
FACILITATION AND PRESENTATION REMINDERS FOR INSTRUCTORS

Preparation Tips

The following tips will help you to prepare to instruct the training course:

- Read and become very familiar with the Instructor Guide and Participant Guide.
- Anticipate questions participants may ask and prepare your responses.
- Personalize the content by writing your own personal notes in the margins, adding personal experiences, and revising discussion questions.
- Step through all of the guided demonstration procedures, supported practices, and exercises to become familiar with them and to be prepared for potential problem areas.

General Presentation and Facilitation Tips

The success of a training program hinges on the instructor’s ability to impart information through presentation, as well as to draw on the knowledge and expertise of the participants through facilitation. Following are some presentation and facilitation tips.

Know When to Present and When to Facilitate

- Presenting is best when you need to:
  - Present key points or new information.
  - Review course materials or job aids.
  - Provide instructions for activities.
  - Relate your own experiences to the training session information.

- Facilitating is best when you want to:
  - Draw on the knowledge and experience of the participants.
  - Maintain a climate conducive to participating, listening, understanding, learning, and creating.
  - Get a variety of new ideas and approaches to situations from the participants.
  - Keep the participants focused on the module objectives.
  - Encourage dialog and interaction among the participants.
  - Protect participants’ ideas from being ignored or attacked.
  - Summarize participants’ input.
General Presentation and Facilitation Tips (continued)

- Use Effective Delivery Techniques
  - Be clear, direct, and precise in your presentations.
  - Use sensitive language that is adapted to the participants’ culture and experiences (e.g., nonsexist, non-racist).
  - Use language that is inclusive of all participants’ experiences and backgrounds.
  - Avoid the use of jargon and acronyms.
  - Demonstrate knowledge of the subject matter by relating it to your own experiences when appropriate.
  - Build upon previous modules and presentations from other instructors.
  - Emphasize the relevance of exercises and activities to the participants’ job situations.
  - Give clear instructions and answer questions for clarification.
  - Periodically ask the participants if they have any questions.
  - Repeat questions asked by participants to check for understanding and to allow other participants to hear the question.
  - Reinforce what participants are saying, and encourage others’ input by asking them for their comments.
  - Use humor appropriately. Avoid telling jokes.
FACILITATION AND PRESENTATION REMINDERS FOR INSTRUCTORS (continued)

General Presentation and Facilitation Tips (continued)

- Use Body Language that Communicates Self-confidence, Poise, and Openness
  - Voice
    - Vary the tempo, inflection, and volume of your voice.
    - Use a clear, strong voice.
    - Speak slowly.
    - Pause at appropriate points and know when to be silent.
  - Eye contact and facial expression
    - Establish eye contact with the Participants.
    - Be aware of your personal blind spots.
    - Avoid darting your eyes around the room or fixing your eyes at the back of the room.
    - Do not read your notes, but do not be afraid to use them.
  - Movement
    - Do not stand behind a lectern. This creates a barrier between you and the Participants.
    - Position your body so you face the majority of people.
    - Avoid looking frozen in one place, but don’t pace either.
  - Hand gestures
    - Be natural. If you normally do not talk with your hands, now is not the time to start.
    - Avoid distractions such as having your hands in your pockets, wringing your hands, or jingling change.
    - Avoid appearing closed or defensive by remembering not to cross your arms in front of you, having your hands clasped behind your back, or placing your hands on your hips.
  - Energy
    - Demonstrate energy and enthusiasm in your voice, facial expression, body language, and movement.
    - Be aware of the typical energy lows that occur in groups (e.g., following lunch, late in the afternoon, the last day of training) and adjust your energy level appropriately.
    - Be aware of your own energy dips and develop methods for energizing yourself.
Facilitation and Presentation Reminders for Instructors (continued)

General Presentation and Facilitation Tips (continued)

- **Use Effective Facilitation Techniques**
  - Use active listening skills by:
    - Reflecting back what you heard in your own words.
    - Checking for understanding.
    - Summarizing participants’ comments.
    - Listening for content and for meaning.
    - Showing patience and empathy.
  - Generate participation by:
    - Asking open-ended questions.
    - Helping the participants build on each other’s ideas.
    - Showing enthusiasm and appreciation for Participants’ contributions and backgrounds.
    - Forming relationships between participants’ ideas.
  - Focus discussions by:
    - Reminding the participants of time limits.
    - Referring the participants back to the learning objectives.
    - Asking closed-ended questions.
    - Drawing out key points from contributions.
    - Setting ground rules.
    - Limiting time spent on “war stories.”
  - Observe for:
    - Level of interest, boredom, fatigue, frustration, confusion, etc.
    - Clues on when to move to another topic, generate further discussion, or take a break.
    - Dynamics between the participants.
  - Manage group dynamics by:
    - Breaking up any cliques or side conversations.
    - Modeling sensitivity, empathy, and a willingness to help.
    - Protecting the participants from criticism or attacks.
    - Managing participants who dominate discussions.
    - Switching group assignments often.
FACILITATION AND PRESENTATION REMINDERS FOR INSTRUCTORS (continued)

Tips for Using Computer Projection System and PowerPoint Slides

- During the presentation, hold the image on the screen only until the participants grasp the meaning.
- Control attention and avoid distractions by turning the projector off when it is not being used.
- Talk to the participants, not to the projected image.
- Leave the lights on or darken the lights in the front of the room where the screen is located.
- Don’t block the view of the screen.
- Have an extra projector bulb on hand.

Tying It Together

- Be sure to spend a few minutes at the end of the first day to “tie together” the topics covered that day. Begin the second day by “tying together” the topics from the previous day to that day’s topics.
Course Name: Emotional and Spiritual Care in Disasters

Lesson 1: Introduction to the Course

Learning Objectives
At the conclusion of this lesson, participants will be able to:

♦ Identify the purpose of this course
♦ State the learning objectives
♦ List the course topics

Time Required
1 hour

Topics
1. Welcome (30 minutes)
2. Why Are We Here? (25 minutes)
3. Summary and Transition (5 minutes)

Training Methods
1. Participative lecture
2. Large group and small group activities
3. Guided discussion
**Participant Materials**

1. Participant Manual

**Training Materials**

1. PowerPoint slides and projection system
2. Easel pad, markers, and tape

**Instructor Notes**

1. Read the Administrator Guide for guidance in presenting this lesson.

2. In this lesson you will show a Macromedia Flash presentation called “Disasters and their Impact.” Follow these steps to play the Flash presentation in Slide Show view:

   1. Click once to show Slide 1-5.
   2. Click again to start the movie.
   3. At the first dialog box, click Yes.
   4. At the second dialog box, click Run. The movie will start.

   Play the movie at the size it opens. If you maximize the window, the movie may not run smoothly.

   You may need to increase the volume to hear the music and sounds fully.

   **NOTE:** To start the movie in Normal view, double-click on the small black text “Disasters and Their Impact movie.exe and follow steps 3-4.

   Before you teach the lesson, review the movie on the computer you will be using for the training. If you cannot see it, you may have to download the Macromedia Flash player. You can download the free player at [http://www.macromedia.com/shockwave/download/download.cgi?P1_Prod_Version=ShockwaveFlash](http://www.macromedia.com/shockwave/download/download.cgi?P1_Prod_Version=ShockwaveFlash)

3. The term used in this course is “spiritual care provider.” Spiritual care providers include any person who assists others to draw upon a spiritual perspective as a source of strength and hope in difficult times. These persons certainly include
clergy, chaplains, other ministers, counselors, and any persons considered the appropriate person to provide this service by their own faith community.

4. An important resource used in developing this course was *Light Our Way: A Guide for Spiritual Care in Times of Disaster for Disaster Response Volunteers, First Responders and Disaster Planners*. It is available at [http://www.nvoad.org/articles/Light_Our_Way_LINXS.pdf](http://www.nvoad.org/articles/Light_Our_Way_LINXS.pdf)
Welcome

Say that you want to welcome everyone to the course.

Introduce yourself, including a brief description of your background in disaster pastoral care, and your personal reasons for teaching this course.

Explain that the purpose of the course is to:

- Introduce the unique and important role the faith community plays in disaster response in the United States
- Explain how disaster ministry is not “business as usual”
- Provide a larger vision of long-term recovery that includes emotional and spiritual care as well as physical rebuilding
**Lesson Plan**

Say that the first thing you want to do is have the participants get to know each other.

**Activity 1-1: Introductions**

First, ask all participants to introduce themselves by giving their name, the city or town they are from, and their church affiliation.

Next, explain the icebreaker activity:

♦ Break into small groups.

♦ Assignment: Each person participates. Tell the others in the group something about yourself that most people in your daily lives don’t know.

♦ After 10 minutes, regroup.

**Debrief** the activity by:

♦ Ask these questions:
  - How did it feel to share that little-known fact with others? (Scary? Fun? Uncomfortable?)
  - How did the group react to your disclosure? (Interested? Surprised? Disapproving?)
  - How did the reactions make you feel? (Sorry you shared? Glad you shared?)

♦ Remind participants that, as pastors involved in disaster response, they will be hearing all kinds of information from people of different cultures and faiths. They need to remember to be supportive and non-judgmental.

**Instructor Notes**

Use this exercise to get participants to introduce themselves.

Activity instructions:
1. Break the participants into small groups of 4-5 members (if appropriate).
2. Tell the groups they have 10 minutes to complete the activity.
3. After 10 minutes, regroup.
**Lesson Plan**

**Say** that it would be helpful to know about the participants’ personal experiences in disasters or disaster-related work.

**Ask:**

1. Have you ever been through a disaster?
2. Have you ever helped in the preparation for or aftermath of a disaster?
3. What was your role?

**Instructor Notes**

Ask for volunteers to share their stories of personal experiences with a disaster. Try to limit the discussion to no more than 10-15 minutes.

**Explain** that, in disaster response, the faith community is called to be the “caring arms of God.”

In this capacity, the faith community offers spiritual care along with physical relief to all persons in need, especially those most vulnerable. This spiritual care and physical relief are offered regardless of economic status and political or religious affiliation.
Historical Role in Disaster Response

Say that the faith community has a long history of:

♦ Working together to respond to emergency needs
♦ Building, rebuilding, and renewing communities after disaster

Explain that the faith community has been involved in responding to human suffering from the very beginning of Jesus’ ministry. Community emergency response grew out of neighbor helping neighbor throughout the affected area.

Ask:

What themes do we find in the Bible that support the faith community’s work in disasters?

Answers:

- Jesus as the compassionate servant and comforter
- God’s preference for the dispossessed
Remind participants that Biblical themes provide a framework for understanding the faith community’s work in disaster.

Explain that in disasters the faith community plays a unique role among disaster responders in providing emotional and spiritual care because people of faith recognize the sanctity of all human life.

Explain that in addition to responding to the spiritual and pastoral needs of survivors, the faith community is also called to advocate for the equitable allocation of material resources according to need following disasters.

Point out that local churches are already centers of community activity and can also be the centers of disaster response.

Say that you are going to show a brief presentation that depicts different kinds of disasters and the impact they have on communities in the United States.
<table>
<thead>
<tr>
<th>Lesson Plan</th>
<th>Instructor Notes</th>
</tr>
</thead>
</table>

**Why Are We Here?**

**Activity 1-2: Personal Course Expectations**

*Say* that you want the participants to spend a few minutes completing the activity worksheet.

- Use this activity to get participants to start thinking about their expectations for the course.
- Activity instructions:
  1. Review the instructions on the Activity 1-2 Worksheet in the Participant Manual (seepage that follows).
  2. Tell the participants they have 5 minutes to complete the worksheet.
  3. After 5 minutes, ask the participants to share their responses.
  4. List the responses on the easel pad.
  5. As you review the responses, point out and check off the items that will be covered in the class. Briefly explain which items will not be covered in the course and how people can get information about them.
  6. Post the chart papers to refer back to during the course summary.
Activity 1-2 Work Sheet

Why Are We Here?

1. What are your expectations for this course?

2. What question(s) do you have about emotional and spiritual care during disasters that you want to have answered today?
**Lesson Plan**

**Explain** the agenda for the course:

- **Lesson 1: Introduction to the Course**
  - Why and how faith-based response is a unique response to disasters
- **Lesson 2: About Disasters**
  - Terms and definitions
  - Stages of disasters
  - How people are affected by disasters
  - Long-term recovery efforts and organizations, where pastoral care fits in
- **Lesson 3: Disaster Emotional and Spiritual Care Needs**
  - Providing emotional and spiritual care
  - Understanding trauma and grief
  - Diversity awareness
- **Lesson 4: Ministry During Disaster**
  - How disaster ministry is different
- **Lesson 5: Clergy Self-Care: Finding a Balance**
  - Self-care needs
  - Strategies for coping
  - Getting help
- **Lesson 6: Additional Resources/Training**

**Instructor Notes**

Show Slide 1-6.

Have participants follow along in their Participant Guide while you review the agenda.

As you review the agenda, point out how the lessons and topics to be covered address the participants’ expectations. Refer to the posted chart papers containing the participants’ expectations.
## Summary and Transition

**Explain** that participants now understand the purpose of the course, and how it will help them be better prepared to provide emotional and spiritual care in communities impacted by a disaster.

**Transition** to the next session by saying that it is important to first understand:

- Basic disaster and disaster response terminology
- How individuals and communities are impacted by a disaster
- The role of long-term recovery organizations in meeting the needs of survivors

---

**Take a 10-15 minute break.**

---

### Instructor Notes

- 5 minutes
Course Name: Emotional and Spiritual Care in Disasters

Lesson 2: About Disasters

Learning Objectives

At the conclusion of this lesson, participants will be able to:

♦ Define terms: disaster, emergency, hazard, vulnerability, natural disaster, technological disaster, and emergency/disaster management
♦ Explain the stages of a disaster
♦ Describe how people in the community are affected by a disaster
♦ Describe the faith-based role in disaster recovery

Time Required

1 hour 35 minutes

Topics

1. Overview (5 minutes)
2. Disaster Terminology (10 minutes)
3. Stages of a Disaster (30 minutes)
4. How Individuals and Communities are Affected by Disaster (25 minutes)
5. Faith-Based Role in Disaster Recovery (20 minutes)
6. Summary and Transition (5 minutes)

Training Methods

1. Individual assessment activity
2. Guided discussion
3. Small group activity (simulation)

4. Participative lecture

**Participant Materials**

1. Participant Manual

**Training Materials**

1. PowerPoint slides and projection system

2. Easel pad, markers, and tape

3. One set of pictures with descriptions for Activity 2-2. You will find the 14 items on pages 20-24. Before class, cut up the five pages into 14 strips. During the activity, you will give one each to 14 participants and ask them in turn to show the picture and read the words out loud to the rest of the class.

**Instructor Notes**

1. Read the Administrator Guide for guidance in presenting this lesson.

2. Read the directions for the simulation activity (see Activity 2-2). Be sure you understand the activity and how to prepare for it, and that you have the needed materials for the activity (see above).

3. The term used in this course is “spiritual care provider.” Spiritual care providers include any person who assists others to draw upon a spiritual perspective as a source of strength and hope in difficult times. These persons certainly include clergy, chaplains, other ministers, counselors, and any persons considered the appropriate person to provide this service by their own faith community.

4. An important resource used in developing this course was *Light Our Way: A Guide for Spiritual Care in Times of Disaster for Disaster Response Volunteers, First Responders and Disaster Planners*. It is available at [http://www.nvoad.org/articles/Light_Our_Way_LINKS.pdf](http://www.nvoad.org/articles/Light_Our_Way_LINKS.pdf)
### About Disasters

<table>
<thead>
<tr>
<th>Lesson Plan</th>
<th>Instructor Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>5 minutes</td>
</tr>
<tr>
<td></td>
<td>Show Slide 2-1.</td>
</tr>
</tbody>
</table>

**Say** that this lesson provides some basic information about disasters.

**Explain** the lesson objectives:

- Define terms: disaster, emergency, hazard, natural disaster, technological disaster, vulnerability, emergency/disaster management
- Describe the stages of a disaster
- Describe how people in the community are affected by a disaster
- Describe the faith-based role in disaster recovery

**Show Slide 2-2.**
Disaster Terminology

Say that the effectiveness of local congregations in disaster response starts with a basic understanding of terminology.

**Activity 2-1: Terms and Definitions**

Say that you would like the participants to take about 5 minutes to complete the Activity Worksheet provided in the Participant Guide.

Say that you will review the definitions after everyone has completed the worksheets.

**Debrief by:**

- Providing the correct answers
- Providing additional information or explanation as necessary on any terms that were confusing, using the definitions provided the pages following the worksheet

Refer participants to the Activity 2-1 Worksheet provided in the Participant Guide (see following page).

Ask participants to take 5 minutes to complete the worksheet.
Activity 2-1 Worksheet

Terms and Definitions

**Instructions:** Write the letter corresponding to the correct definition for each term in the space provided.

1. **c** Emergency
2. **f** Hazard
3. **e** Disaster
4. **d** Natural Disaster
5. **g** Technology-Caused Disaster
6. **a** Vulnerability
7. **b** Emergency or Disaster Management

a. The measure of the cultural, social, economic, and environmental factors and unsafe conditions that put people at risk of a disaster when a hazard goes awry.
b. A comprehensive system that involves cooperative activity of individuals, businesses, government at all levels, and community-based and faith-based organizations in distinct response, preparedness, and response tasks.
c. A sudden, generally unexpected occurrence or set of circumstances demanding immediate attention.
d. Events that largely involve geological and climatic hazards.
e. Events that cause human suffering or create human needs that survivors cannot alleviate without spiritual, monetary, material, and/or physical assistance.
f. Human or natural event or force that represents a threat to vulnerable people. May or not be recognized, and may have existed for a long time or represent a new threat.
g. A catastrophe of suffering caused by application or misapplication of human technology.
### Term Definition

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Disaster</td>
<td>Disasters are events that cause human suffering or create human needs that survivors cannot alleviate without spiritual, monetary, material, and/or physical assistance.</td>
</tr>
<tr>
<td>Emergency</td>
<td>An emergency is a sudden, generally unexpected occurrence or set of circumstances demanding immediate attention. An emergency exists when a disaster physically hits a community.</td>
</tr>
<tr>
<td>Hazard</td>
<td>A hazard is a human or natural event or force that causes disasters, such as hurricanes, tornadoes, storms, floods, fires, explosions, contamination, civil strife, etc. Hazards may or may not be recognized. They may have existed for a long time or represent a new threat. Some hazards strike with little or no warning, while others may strike after considerable advance warning. Hazards do not cause disasters alone. Vulnerable people must be in the way of harm.</td>
</tr>
<tr>
<td>Natural Disaster</td>
<td>Natural disasters largely involve geological and climatic hazards, for example, a flood, or tornado, or hurricane.</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
</tr>
<tr>
<td>-------------------------------</td>
<td>-------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Technology-Caused Disaster</td>
<td>A technology-caused disaster is a catastrophe of suffering caused by application or misapplication of human technology. It includes a range of hazards emanating from the manufacture, transportation, and use of such substances as radioactive materials, chemicals, explosives, oil spills, agricultural pesticides, and debris from space. In an acute technology-caused disaster, there is usually no warning. A chronic technology-caused disaster may not be readily identifiable. It may involve both an acute release of poisons with ongoing, invisible spread of contamination through the food chain.</td>
</tr>
<tr>
<td>Vulnerability</td>
<td>Vulnerability is the measure of the cultural, social, economic, and environmental factors and unsafe conditions that put people at risk of a disaster when a hazard occurs.</td>
</tr>
<tr>
<td>Emergency or Disaster Management</td>
<td>Emergency/disaster management is a comprehensive emergency/disaster management system that involves cooperative activity of individuals, businesses, government at all levels, and community-based and faith-based organizations in distinct tasks.</td>
</tr>
</tbody>
</table>
Other Terms

**Explain** that there are some other terms that participants may hear.

♦ **Response**
  - Refers to rescue, relief, and recovery activities

♦ **Preparedness**
  - Preparedness is what empowers the response.
  - Preparing for disasters takes place at many levels:
    - Individual
    - Community
    - State
    - Regional
    - Federal

♦ **Mitigation**
  - Mitigation activities eliminate or reduce the probability of the occurrence of a disaster, or reduce the effects of unavoidable disasters.
  - Examples of mitigation include building codes, zoning, installing smoke detectors, building a safe room, and wise construction techniques.

Show Slide 2-4.
### Lesson Plan

<table>
<thead>
<tr>
<th>Stages of a Disaster</th>
</tr>
</thead>
</table>

### Instructor Notes

*30 minutes*

Show Slide 2-5.

**Stages of a Disaster**

**Stage 1**

**Explain** Stage 1: Warning/Anticipation.

This stage covers the time from the first indicators that a disaster is going to occur through the period of time when the actual disaster occurs or the danger is over and the warning is called off.
Lesson Plan

Ask:

We are in the first stage. What is happening now?

In this stage, news media and government emergency management agencies are informing citizens of impending disaster.

♦ Church disaster and relief agencies are on alert and making preparations to respond if needed.

**Explain** how this period can be a time of constructive preparation, but also of commercial hype.

♦ First responders are gearing up for possible deployment.

♦ Individuals should be heeding warnings and taking precautions.

♦ Stores and gas stations often experience a rush of customers as people stock up on food, supplies, and gasoline.

♦ Response agencies may begin staffing shelters in anticipation of evacuations or damage to homes.

♦ Evacuation plans may be activated.
## Stage 2

**Explain** Stage 2: Impact/Emergency/Rescue.

This stage begins when the disaster physically hits the community. In an anticipated event, such as a hurricane or slow flooding, communities are already braced. In a sudden, unanticipated disaster, local first responders mobilize according to the protocols established in planning and preparation for emergencies.

**Ask:**

| The hurricane has hit and just passed on. What is happening now? |

**Say:**

- People often look to rescue workers, police, and other authority figures for guidance and help.
  - Fire, police, rescue squads, and hospital emergency rooms move quickly into action.
- Impacted individuals begin rescue activities and search for loved ones.
- Agencies such as the Red Cross or Salvation Army open shelters to house and feed survivors.

Show Slide 2-8.
Stage 3

**Explain** Stage 3: Aftermath/Assessment.

This stage begins once the emergency is immediately past.

**Ask:**

> The emergency is past. We have figured out that all the family is safe. What is happening now?

**Say:**

- After the first frantic search for their own family, people often reach out to help one another. A spirit of community often prevails among the survivors. Strangers become co-workers in continued rescue efforts.
- Unsolicited volunteers, eager to help, may begin to arrive on the scene.
- Assessments of property damage and loss are initiated.
- Unless there are massive power outages, agencies begin to communicate with one another and situation reports are issued.
- Initial meetings may be organized to share information.
**Stage 4**

**Explain** Stage 4: Relief/Remedy.

The community tends to medical and survival needs and temporary housing for those displaced by disaster. The goal is to make disaster survivors safe, sanitary, and secure.

**Ask:**

We are in the first 24 hours after the hurricane has passed by. What is happening now?

- While state and local officials are responsible for rescue, the main actors in the relief stage are local people caring for each other.
  - Sheltering, feeding, clothing and providing emergency medical care

- Money and materials (often unwanted and unneeded) are donated to the most visible relief agencies.
Say that, in the absence of facts, exaggerations about loss of life may abound.

Say that people motivated by greed may find ways to exploit vulnerable people by:

♦ Looting homes and businesses
♦ Raising prices on basic good
♦ Offering scams or bogus repair contracts to homeowners

Stage 5

Explain Stage 5: Short-Term Recovery.

This fast-paced stage is designed to temporarily patch things together for survivors, buying time until longer-term survivor recovery strategies can be planned.

Ask:

It is a week after the hurricane. Damage has been fairly extensive. What is happening now?
Lesson Plan

- Temporary repairs are made on homes and businesses. Streets are cleaned up and repaired. Electrical power and telephone service is being restored.

- The American Red Cross and other agencies maintain assistance centers and distribute vouchers to help with the most urgent needs.

- People who have been evacuated from their homes and are living in temporary shelters are beginning to have the opportunity to view their homes, to assimilate the damage and loss incurred and perhaps to move out of shelters into other more comfortable temporary housing.

- Many volunteers, trained and untrained, are arriving. Those from recognized disaster response organizations appear on the scene to help with debris cleanup.

- Assistance programs are set up.

- Attempts are made to normalize community business, school, and social service activities even if in temporary locations.

- Emotional and spiritual care is needed for survivors and relief workers.

Instructor Notes

Stage 6

Explain Stage 6: Long-Term Recovery/Reconstruction.

This stage consists of:

- Long-term reconstruction

- Rebuilding of infrastructure

- Emotional health and spiritual care for survivors and relief workers

- Gradual adjustment to losses and changes for people impacted by the disaster
In major disasters, state and federal agencies are promoting development and mitigation programs.

During this stage, local and regional organizations form coalitions that work together to respond.

Nonprofit agencies, community organizations, churches of different denominations and ministerial alliances try to organize a collaborative response.

Emotional health and spiritual care needs for survivors and relief workers are identified and addressed.

Needs and goals of families and communities may be reassessed.

Church-based disaster response agencies are advocating for social justice and development concerns of vulnerable populations.
The Nature of Disasters and Emergencies

Say that disasters and emergencies are all too often regarded as abnormal events, divorced from normal life.

Explain that, in reality, however, the opposite is true. Disasters and emergencies are fundamental reflections of normal life. They are consequences of the ways that:

♦ Societies structure themselves, economically and socially
♦ Societies and governments interact
♦ Relationships between decision makers are sustained

Say that, although disasters certainly have common characteristics and stages, no disasters are exactly alike.

♦ Little is predictable before, during, or after a disaster.
♦ Flexibility, patience, and tolerance toward your fellow human beings and creatures are essential ingredients in a sane, humane response to an insane, inhumane situation.
Activity 2-2: Experiencing a Disaster

Say that the purpose of this activity is to give you a glimpse of what life is like immediately after a disaster. Even though this experience is to be a simulation, we know that disasters are always serious and change people’s lives forever.

Explain the simulation activity:

♦ Here is the situation:

A tornado hit your community six hours ago. Many homes and stores have been damaged but luckily no one was seriously injured. You and your family were home when the tornado hit and everyone including your dog got into the downstairs bathroom for safety.

Your home has sustained some damage. Power and phone lines are down, and the sky looks as though severe thunderstorms are threatening.

Use this exercise to help participants develop empathy with disaster survivors.

Activity instructions:

1. Introduce the activity.
2. Show the slide.
3. Read the scenario to the participants.
4. Hand out the 14 cut-up photos and descriptions to various participants; call on each in turn to show the picture and read the description.
5. Discuss the feelings evoked by the photos and the descriptions. See debrief questions on next page.
6. Conclude the activity.
Debrief by asking questions such as:

♦ What images/descriptions made a strong impression on you?
♦ What would be the hardest thing for you to lose in a disaster?
♦ What do you worry most about dealing with after a disaster?
## Activity 2-2: Experiencing a Disaster

<table>
<thead>
<tr>
<th>Image</th>
<th>Description</th>
</tr>
</thead>
</table>
| ![House](house.png) | **House**  
Your house is now damaged. Part of the roof is missing and some windows are broken.  
How much will it cost to fix it?  
Do you have insurance?  
Who will fix it?  
When will it be fixed?  
What happens until it is fixed?  
Where will you live? Can you make temporary repairs?  
Where will you sleep tonight? |
| ![Car](car.png) | **Car**  
Your car is okay. However, you can’t go anywhere because trees and power lines are down.  
Even if you could, you forgot to get gas yesterday and you don’t know what gas stations are open. |
<table>
<thead>
<tr>
<th>Money</th>
</tr>
</thead>
<tbody>
<tr>
<td>You do have some cash in the house, which is a good thing because the ATM may be down. Even if there was a place open to spend the money, you couldn’t drive there because of the downed power lines.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Food and Water</th>
</tr>
</thead>
<tbody>
<tr>
<td>You have some food in the refrigerator and some canned food. You have enough bottled water to last the entire family a couple of days. You are wondering about the food in the freezer. How long will it last before it goes bad? And how are you going to cook the food you do have?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Pet</th>
</tr>
</thead>
<tbody>
<tr>
<td>Your dog will need to be fed too. How much food do you have in the house?</td>
</tr>
</tbody>
</table>
**Dishes**

There are a lot of broken dishes and not just the everyday stuff that you will need to feed your family.

Some of the china that was broken was given to you by your great-grandmother. It can’t be replaced.

**Coffeemaker**

It’s a good thing you made a pot of coffee this morning. There is still some left.

Of course you can’t heat it up because there is no electricity. Hey, if you are lucky, that old grill might still work.

**Newspaper/Radio**

You have today’s paper to read. There will be no delivery tomorrow.

You do have a battery-powered radio for news. How long will the batteries last?
### Telephone
The house phone doesn’t work, since the phone lines are down.

If you are lucky, you have a cell phone and it’s charged. Even if it is charged, when will you be able to charge it again? No power in the house and the car is almost out of gas.

### Computer
You are usually a whiz at finding things on the computer.

But the computer isn’t much use since there is no electricity.

### Pad of Paper and Pencil
These are great for making lists of things to do. They don’t require electricity.

And you found some dry paper!
<table>
<thead>
<tr>
<th>Photo albums</th>
</tr>
</thead>
<tbody>
<tr>
<td>You have spent a lot of time, energy, and money assembling photo albums and scrapbooks. But water has damaged most of them. Some of the family pictures are irreplaceable.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Important Papers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Where are your important family documents?</td>
</tr>
<tr>
<td>• Birth certificates</td>
</tr>
<tr>
<td>• Will</td>
</tr>
<tr>
<td>• Insurance policies</td>
</tr>
<tr>
<td>• Bank, loan, and credit card account information</td>
</tr>
<tr>
<td>• Pay stubs</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Medications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Your daughter is diabetic. How much insulin do you have? How much insulin do you have? Where will you have to go to get more? How will you keep it cold?</td>
</tr>
</tbody>
</table>
Faith-Based Role in Recovery

**Explain** that, in disaster recovery, communities begin the long process of getting back to normal.

The focus shifts from protecting life and property and creating safe, sanitary, and secure conditions to addressing the unmet needs that may surface over the long-term.

**Transition from Response to Recovery**

**Review** the kinds of activities that mark the transition from response to recovery:

- Damage assessments are conducted for press reports, insurance claims, and requests for federal disaster declaration
- Vital services and facilities are gradually restored first to minimum operational standards and then to pre-disaster or better conditions
- Voluntary, governmental, and social service agencies transition some response activities to long-term recovery activities
## Moving from Agency-Based Assistance to Community-Based Cooperation

**Explain** that recovery is the beginning of a shift from short-term assistance provided by outside agencies to long-term recovery achieved through community-based programs.

**Ask:**

<table>
<thead>
<tr>
<th>Why is it necessary to transition from assistance by outside agencies to community-based programs?</th>
</tr>
</thead>
</table>

Discussion points for above question:

- In order to address needs as fully as possible, a wide range of people and organizations in a community must “own” the disaster that has struck them; they must participate in the recovery process.
- For recovery to be the most successful for the most people, representatives from all segments of community life need to have input and investment in decisions and activities.
- Cooperative, collaborative, and coordinated work among the people and organizations within the community will enable limited resources to be used effectively and efficiently.
Faith Community and Unmet Needs

*What Are Unmet Needs?*

**Explain** that the faith community has a role to play in all stages of disaster response, but is a major player in disaster recovery when communities focus on getting back to normal. It coordinates and focuses energy and resources on the needs of:

- People who fall through the cracks for meeting critical needs
- People who will not receive enough aid for required repairs or rebuilding to restore a safe, sanitary, and secure home.

**Ask:**

What kinds of unmet needs might exist?

- Debris removal
- Housing: Some survivors discover that, even with government loans or grants, they can’t pay for all essential repairs. Some survivors may not qualify for assistance programs.
- Employment
- Medical
- Emotional health: Even if physical needs have been met, disaster survivors continue to need assistance in working through grief, anger, loss, isolation, and anxiety symptoms
- Spiritual
### Recovery Groups

**Explain** that a disaster-stricken community will establish a long-term recovery process that includes a Long-Term Recovery Organization and a Long-Term Recovery Committee (sometimes called an Unmet Needs Committee).

**Long-Term Recovery Organization**

**Explain** that this group’s participating membership often includes representatives of:

- Local governmental agencies responsible for various recovery programs
- Social service agencies working to provide services
- Faith-based organizations
- Voluntary organizations
- Other interested parties that offer recovery support and resources, such as funding, volunteers, professional services

**Explain** that this is a highly-structured organization with legal standing.

**Emphasize** that the long-term recovery group provides:

- Donations management
- Volunteer management
- Emotional and spiritual care
- Case management
**Long-Term Recovery Committee**

**Explain** that a long-term recovery committee, which may be part of a Long-Term Recovery Organization or an entirely separate entity, brings together:

- Organizations with case managers who work with survivors who continue to have unmet disaster needs after receiving available assistance, and
- Organizations and individuals with monetary, material, and labor resources which can address those needs.

**Explain** that the committee may be ad hoc but also may also become highly structured with legal standing.

**Explain** that this committee hears cases in confidential sessions and determines how to solve the final needs that cannot be met through any other traditional channel.

**Emphasize** that the faith community is a particularly valuable member of this recovery process, since faith groups are committed to long-term recovery and often have access to undesignated dollars and non-traditional resources.
Ask:

<table>
<thead>
<tr>
<th>Discussion points:</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Allows for expanded service and benefits to disaster survivors.</td>
</tr>
<tr>
<td>By sharing the disaster workload and limited resources, the recovery group can extend its reach. At the same time, duplication of services is avoided.</td>
</tr>
<tr>
<td>The faith community is committed to seeking out and meeting the unmet needs in the community.</td>
</tr>
<tr>
<td>• Brings credibility to the effort.</td>
</tr>
<tr>
<td>A faith-based recovery organization generates the highest degree of community support and cooperation in disaster recovery.</td>
</tr>
<tr>
<td>• Gets greater visibility for the role of the faith community.</td>
</tr>
<tr>
<td>The religious community working together achieves greater recognition and gains better appreciation for its work.</td>
</tr>
<tr>
<td>• Provides better fundraising potential.</td>
</tr>
<tr>
<td>Public entities may be limited in receiving donations. Donors who appreciate the efficient use of limited resources can support the effort through the faith-based organizations.</td>
</tr>
</tbody>
</table>

What are the advantages of the faith community participating in long-term recovery?
Summary and Transition

**Say** that you want the participants to help you summarize what they have learned in this lesson.

**Ask:**

What are some of the things you learned in this lesson?

**Review** key points from the lesson:

- Disaster terminology
- Stages of a disaster
- Impact of a disaster on people in the community
- Faith-based role in disaster recovery
<table>
<thead>
<tr>
<th>Lesson Plan</th>
<th>Instructor Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Transition</strong> to the next lesson by saying that it is important to understand the emotional and spiritual care needs of communities affected by disasters, and how to provide that care.</td>
<td>Transition to <em>Disaster Emotional and Spiritual Care Needs.</em></td>
</tr>
</tbody>
</table>

**Take a 10-15 minute break.**
Course Name: Emotional and Spiritual Care in Disasters

Lesson 3: Disaster Emotional and Spiritual Care Needs

Learning Objectives

At the conclusion of this lesson, participants will be able to:

♦ Identify ways in which the spiritual care provider’s role may be different during a disaster

♦ Explain how individuals and communities are affected physically, emotionally, and spiritually by disasters

♦ Identify patterns of cultural differences

Time Required

2 hours 35 minutes

Topics

1. Overview (5 minutes)
2. Disaster Ministry is Different (30 minutes)
3. What is Emotional and Spiritual Care? (20 minutes)
4. Understanding Trauma/Loss/Grief (25 minutes)
5. The Spiritual Impact of Disaster (15 minutes)
6. Bridging Our Differences (50 minutes)
7. Ethical Standards and Codes of Behavior (5 minutes)
8. Summary and Transition (5 minutes)
Training Methods

1. Small group activity
2. Participative lecture/guided discussion

Participant Materials

1. Participant Manual

Training Materials

1. PowerPoint slides and projection system
2. Easel pad, markers, and tape

Instructor Notes

1. Read the Administrator Guide for guidance in presenting this lesson.

2. The term used in this course is “spiritual care provider.” Spiritual care providers include any person who assists others to draw upon a spiritual perspective as a source of strength and hope in difficult times. These persons certainly include clergy, chaplains, other ministers, counselors, and any persons considered the appropriate person to provide this service by their own faith community.

3. An important resource used in developing this course was Light Our Way: A Guide for Spiritual Care in Times of Disaster for Disaster Response Volunteers, First Responders and Disaster Planners. It is available at http://www.nvoad.org/articles/Light_Our_Way_LINKS.pdf
Disaster Emotional and Spiritual Care Needs

<table>
<thead>
<tr>
<th>Lesson Plan</th>
<th>Instructor Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Overview</strong></td>
<td>5 minutes Show Slide 3-1.</td>
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</tbody>
</table>

**Say** that spiritual care providers share in the lives of members of their faith communities—studying, worshipping, praying, and singing with them and sharing with them in some of life’s greatest moments and life’s greatest tragedies.

**Say** that the nature of public trauma and catastrophe, however, thrusts them into a completely different and often unfamiliar dimension of service—that of disaster spiritual care provider.

**Say** that this lesson will help participants understand the special role of spiritual care providers in disasters, how trauma affects people spiritually and emotionally, and the unique elements of ministering to disaster victims.
**Lesson Plan**

**Explain** the lesson objectives. At the end of this lesson you will be able to:

- Identify ways in which the spiritual care provider’s role may be different during a disaster
- Explain how individuals and communities are affected physically, emotionally, and spiritually by disasters
- Identify common patterns of cultural differences

**Instructor Notes**

Show Slide 3-2.

What You Will Learn

- How spiritual care provider’s role may be different during disasters
- How individuals and communities are affected physically, emotionally, and spiritually by disasters
- Patterns of cultural differences
## Disaster Ministry is Different

**Say** that, in most communities, spiritual care providers are viewed as:

- Accessible caregivers who generally occupy positions of trust
- Capable professionals who offer a unique language of faith and hope of value to those in need of emergency emotional and spiritual care

**Explain** that, in the event of a natural disaster, such as a flood, tornado, or hurricane, spiritual care providers generally expect to be called upon after the disaster strikes. The spiritual care provider is a representative of God to caregivers and families and friends of disaster survivors.

**Say** that spiritual care providers need to know how to deal with the special emotional and spiritual needs of the community in the wake of a disaster.

**30 minutes**

Show Slide 3-3.

You may want to explain the term “spiritual care provider” will be used throughout the course. This term certainly includes clergy, chaplains, other ministers, counselors, and any persons considered the appropriate person to provide this service by their own faith community.
Ask:

What is needed from a spiritual care provider in a disaster situation?

Answers:
- Listening
- Support
- Being reality-based (helping to deal with and gain control over what is going on around them)
- Praying (if appropriate)
- Rituals and ceremonies

**Explain** that disaster rescue workers, caregivers, and survivors need someone they can talk to about what they saw, touched, smelled, heard, and felt.

- The spiritual care provider does not try to convert, but rather observes needs.

- He or she listens to the anger, hurt, frustration, and pain and provides support to those affected by the disaster.

**Explain** that the role of the spiritual care provider is also to help whole communities grieve and to use disaster worship resources to help the congregation recover and get through phases and key transitions.
Activity 3-1: What I Wish I Had Known

Explain the activity:

♦ Ask the participants to read the letters from actual spiritual care providers who have ministered during disasters.

♦ After 5-10 minutes, debrief the activity by asking these questions:
  - What were some of the “lessons learned” by these spiritual care providers?
  - Did the spiritual care provider’s role change?

Debrief points:

Discussion points for “lessons learned and new roles:”

♦ Even when it seems there are other more pressing needs, working on the church’s building and assigning volunteer groups to help with this kind of work is likely to be a top priority.

♦ Be prepared to become the “go-to” person for the media folks, the government officials, the agency representatives, the volunteers, and assorted other people who came to town for one reason or another.
♦ Spiritual and emotional care isn’t so much the things you do or services you provide or any special expertise you may have. It is “being with, listening, laughing, occasionally crying, watching out for the ones who are experiencing a particular pinch, eating together, letting them teach you their history, loving their children, running a little interference for them, telling their story, seeing to the restoration of community and church life, and finding some things to laugh about along the way.”

♦ Take care of yourself.

♦ Accept feelings of fear and anger and questions of faith.

♦ Know that healing and recovery will take time.

After the discussion, say that disaster ministry is demanding and specialized work. But it is also uplifting and fulfilling. It is possibly the most rewarding ministry you may ever have the opportunity to experience.
Activity 3-1 Work Sheet

What I Wish I Had Known

Letter #1

My own experience as a spiritual and emotional caregiver in the town of Hartsburg, MO during and following the great flood of 1993 began with a somewhat unique set of circumstances. I had been called to come to the church as full-time pastor before the flood but actually began that pastorate in the midst of the flood and before the clean up and recovery had begun. So, I didn’t know the community, the resources of the church, or even much about the other agencies and structures that existed to help out. Although I had a general knowledge of disaster response and recovery from previous experiences, I didn’t know the specifics of what would happen in this new setting.

One of the things that people in town made clear to me right away was that they wanted me to eat meals with them in the firehouse, which was the community kitchen from July 4 to Thanksgiving Day. At first I thought that since I had an intact house with a functioning kitchen that I would be taking advantage of the situation if I didn’t take care of myself and my family at home so the firehouse meals could be for the people who really needed them. But wise persons in the church and town told me that they wanted me to be there and to eat with them. They didn’t want me to scrub pots or muck out homes or do those kinds of things. They wanted me to be there at the firehouse. They wanted me to hold church services in the tent outside and just as soon as possible back at the church, even if it was still just a gutted-out shell.

They wanted me to be there when the kids got off the school bus and to listen to what they kids had to say about school that day. They wanted me to be there and to welcome volunteers who came to clean up and tell them the story of the flood. They wanted me to drive out in the farm fields with them and to learn who used to live in this or that house now gone. They wanted me to learn their history and to honor that history even as it was disappearing as houses were torn down and fields were becoming a part of the buy-out.

They wanted me to take charge of the repair of the church building and to direct the volunteers and contractors who were working there. They were all fully occupied with jobs and family and getting their own homes back in order so they didn’t have time and energy to do the church too. But, they wanted the church back in operation as soon as possible. They wanted me to be the community spokesperson to outsiders. These are
good hardworking mid-westerners who don’t like to talk to strangers a lot and who have a hard time putting into words things that are painful.

As time went by and we began to move into the long-term recovery process, it became important that I represent the community on the county and state long-term recovery and interfaith groups. They saw the pastor as having the time and availability to go to all those day time meetings about this and that program or requirement or something else and to bring the information back and get it to the people who needed it.

So, after a decade or so to reflect on it, I think the things that we did best together as a pastor and a community was to eat together, let them teach me their history and to let that history become my history, love their children, run a little interference for them, tell their story, see to the restoration of community and church life, and find some things to laugh about along the way. For me, in that one experience, spiritual and emotional care weren’t so much things I did or services I brought or any special expertise I had. It was being with, listening, laughing, occasionally crying, watching out for the ones who were experiencing a particular pinch. If I had to pick out one thing that I did that falls under the heading of spiritual and emotional care, I would have to say it was attention paid to the single mothers and their children, those with health problems, especially those with psychiatric illnesses, the oldest, and those who lived the longest in someone else’s basement or extra bedrooms.

Letter #2

July 2004

After the final meeting of the long-term recovery committee the other day, I was asked what it was like to be the minister during and after the tornados and I think I gave some glib answer because I simply couldn’t deal with the question right then. I wanted the final meeting to be the end of thinking about it.

But I couldn’t get the question out of my mind and so I thought I would try to put some things into words.

First of all, nobody told me how scared I would be. I was really scared! I could see and hear the tornado coming. Even after we took shelter in the basement, we could hear it coming. It just kept getting louder and louder and louder. Then we could hear things hitting the house and glass breaking, and then the sounds of our house breaking apart. Loudest of all was my daughter Angie’s whimpering. As I lay on top of her, her cries
sounded louder in my ear than all the terrible sounds coming from upstairs and outside. It was the deepest dread I have ever experienced. I hope never to be that scared again.

After we realized that we were unhurt and the tornado had gone, a different kind of scare came over me. As I came outside, I could hear sirens and bells and car alarms honking. I could see all down my street that neighbors and friends’ houses were gone and I wondered how many died. Many of them were members of my church. At that point, I think I had a selfish thought. I thought, “I can’t do a whole bunch of funerals. I’m not strong enough, I won’t have enough words.” And I just wanted to go back into my house and curl up on the couch and cry. Then I laughed because I not only didn’t have a couch, I didn’t have a house.

Over the next few days, we all just kind of walked around in a daze. I wish someone had been there in those first few days who could have just taken me by the hand and walked me through setting up the church as a shelter. I wish someone else had called the bishop. I didn’t want to be in charge. But I was. I had to be. My church was the only one in town undamaged and equipped to cook meals for volunteers and those whose homes were unsafe. I wish someone had told me how to cook gallons of soup and find mattresses for a lot of people who needed to sleep in the gym.

I wish I had known what the Red Cross would do and how they would do it in my church. I wish I had known what FEMA was and how frustrating the whole damn process would be.

I don’t know what it was like to be “the minister.” I was just like everyone else. I was just another person. I had to fight with the insurance company and FEMA just like everybody else. I had to learn how to nail shingles. I don’t think I was very spiritual some days. I wish I had known how to pace myself better. I tried to do too many things myself. People tell me that I do that in regular times too. Looking back on it, I think I would have been a better minister if I hadn’t been a survivor too. Because I didn’t have enough detachment. Somebody would start to tell me about what they went through and the first thing I’d know, I was telling about what happened to us instead of listening to what happened to them. And then we’d both be crying and I don’t think that was a good way to be a spiritual guide. I don’t know.

I do know that I got awfully impatient in the unmet needs committee. I wanted things to be fixed quicker than they were. I didn’t want to have to listen to cases and decide who got what. I wanted everybody to get everything back. And I couldn’t make that happen. I think I was mad for about six months. I preached some pretty angry sermons. I got really upset at a board meeting over something totally unimportant. I think the thing that helped me the most was, about six months after the tornado, the interfaith paid
for me and my husband to go away for a weekend at a nice hotel and go to the opera and just do nothing. I think I soaked in the hotel hot tub more than anything. I got out some of the soreness and at least a little ground in dirt. My husband says I cried all the way through the opera. After that, things seemed to go better. The contractors finally got to work on rebuilding our house. Things seemed to pick up at church. A few new people started attending and some of the “old regulars” got back into their favorite pews. There were more people coming to the unmet needs committee and some people were beginning to get the some of the things they needed.

I really appreciated it when a visiting pastor came to preach for me one Sunday and told funny stories about the flood. It was good to laugh about the stupid things people in his town did. Maybe in a few more years I can look back on some of the stupid things I did and laugh about them.

I still can’t answer the question, what was it like to be “the minister”? The best I can say is that I tried to be there every Sunday, teach my class, serve communion, and invite people to pray with me. I pray that was enough. It was all I had.
What is Emotional and Spiritual Care?

Say that disasters impact lives, and the dimensions that express life:

♦ Physical (a destroyed home, bodily injury)
♦ Social (disrupted relationships and routines)
♦ Psychological (intellectual and emotional)
♦ Spiritual (searching for meaning and connectedness)

Say that it is important to understand emotional and spiritual care needs in disaster response and recovery and how they overlap.
**Emotional Care**

**Explain** that emotional care offers a person an opportunity to express emotions without judgment. Emotional care takes on many shapes and applications and can have many different purposes.

**Explain** that a critical part of emotional care is listening. To acknowledge and recognize the validity of what someone is trying to share, whether that takes the form of tears or words, is to offer basic emotional care.

**Explain** that it is through listening that you can tell if the person would be better served by mental health, physical, or spiritual services and facilitate access to those services.

**Spiritual Care**

**Explain** that spiritual care is to devote presence, attention, and respectful assistance to helping people discern:

- What is the meaning in their life now, in this new environment of destruction and pain
- How they will seek to live out that meaning as the recovery unfolds
Ask:

Why do we offer spiritual care?

Answers:
• No one else will
• It’s our call to do so
• It makes us different from others
• Someone has to help them deal with meaning and purpose questions
• It is just as important as rebuilding and emotional care

Say that spiritual care is important, because a great number of people impacted by disaster profess belief and practice spirituality in their life.

Explain that, according to Dr. Harold Koenig in his book, *Spirituality in Patient Care*:

♦ 96% of Americans believe in God
♦ Over 90% pray
♦ Nearly 70% are church members
♦ 40% have attended church, synagogue, or temple within the past seven days
What Care Is Needed

**Explain** that two things affect the nature of the emotional and spiritual care required:

- The time that survivors have to prepare physically and emotionally for the disaster
- The predictability of the losses

**Say** that, for example, a flood survivor who knew the river was rising and lost only carpeting will often be able to say “that’s life.”

- A widely destructive human-caused disaster, on the other hand, may severely threaten a survivor’s basic trust
- Such a disaster cannot be reconciled with an attitude of “that’s the way things go”

**Say** that relating to the spiritual dimension is just as important as addressing the social environment or psychological state of a person impacted by disaster.
### The Emotional and Spiritual Care Relationship

**Explain** that emotional care and spiritual care often overlap. Many interventions are used day in and day out by those involved in disaster response and recovery, without assigning them one label or the other.

#### Ministry of Presence

**Explain** that the “ministry of presence” or the “art of hanging out” is to provide a “non-anxious presence” while holding an outreached hand, offering a cup of coffee, or cleaning out a home. You provide support by just being there.

#### Reaching Out

**Explain** that to reach out in assistance to a person impacted by disaster is to seek the sameness you have with one another.

- Focus on what you have in common. Don’t compare and contrast. It ends up feeling like judging.
- Find what unites you. This changes the focus from pity to compassion.

The message is “I am with you” and “I don’t know how you feel; can you share with me what it is like?” This message connects and unites you.
**Lesson Plan**

**Active Listening**

**Explain** that emotional and spiritual care is also provided by listening and empathetic understanding. This allows people affected by the disaster to share what has happened to them, or what they are currently experiencing, without judgment.

**Explain** that throughout the recovery the person impacted by disaster (a direct victim, a case manager, a rescue worker, etc.) needs to tell his story and to tell it often, for it is dynamic and changing. Storytelling helps the person organize thoughts and emotions. This in turn promotes reflection and growth.

By listening actively you:

- Validate a survivor’s feelings and reactions
- Participate with the person in their recovery
  - You serve as a witness to what they have lived and help them recognize they are not alone in their distress

**Emphasize** that the effectiveness of a spiritual care provider lies in the ability to be an active listener:

- Focus on the way you behave when talking with someone
- Clearly demonstrate attentiveness to speakers and a commitment to understanding them

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**Emotional and Spiritual Care in Disasters**

*Instructor Guide, 2006*
<table>
<thead>
<tr>
<th>Lesson Plan</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Explain</strong> that active listening skills include:</td>
</tr>
<tr>
<td>♦ Reflection</td>
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<tr>
<td>♦ Clarification</td>
</tr>
<tr>
<td>♦ Support</td>
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**Reflection**

**Ask:**

| What do we mean by reflection as an active listening skill? |

**Give** an example of reflection: “What I hear you saying is …”

♦ As you listen, you focus on the speaker’s message so that you can repeat it back almost word for word

♦ Your needs don’t matter. What matters is the needs of the person to whom you are listening.

**Instructor Notes**

Answer: Reflection is accurately repeating back a message you hear.
Clarification

**Explain** that clarification is when you ask questions that help people get more specific. You probe to help them identify feelings that may be unclear. Through words and body language, you say you want more information.

**Give** examples of clarification:

- Let me see if I heard you right. You feel afraid to go out of your house?
- So you felt betrayed?
- You felt lost and scared after the building came down?

**Explain** that asking questions and reflecting back what you have heard, you allow a person a chance to correct you if you have misunderstood. This process encourages them to elaborate and expand on what they have said and, as a result, they better understand their own feelings.

**Support**

**Explain** that support means that, by words and actions, you are attentive and focused on the speaker. You say little while receiving his or her messages in an accepting and non-judgmental way.
Ask:

What are some ways to show support?

- Be accepting and non-judgmental.
- Don’t be afraid of silence. Establish eye contact. Lean slightly forward. Eventually the person will speak.
- Avoid distracting physical movements. These affect your ability to listen and they make it hard for the person talking to tell a story or communicate feelings.
- Communicate non-verbally as well as verbally. Don’t create an atmosphere that says “I am not paying attention to what you are saying.”
- Counsel. Many times there is no answer, no solution, no advice to give. What is needed is an understanding heart and a willingness to accompany people down a difficult life path.
- Be empathic. Walk with someone on his or her journey, getting personally involved yet maintaining control in a caring relationship. Empathy is not sympathy—feeling sorry for what is happening to them without getting personally involved. At the same time, neither is empathy rescuing – taking on the problems of another person and making them your problems.
Emphasize that the more you practice the art of listening, the more natural it becomes and the greater the opportunities for the traumatized person to share his/her feelings in a healthy way.

In Summary

Say that the spiritual journey of those affected by disaster primarily involves an ongoing process of introspection, learning, and action in order to exercise the will to move on with life. Prepared spiritual care providers offering both emotional and spiritual care can help affected victims move forward.
Understanding Trauma/Loss/Grief

**Lesson Plan**

**Instructor Notes**

**20 minutes**

Show Slide 3-11.

**Explain** that a trauma is a rare event that is beyond the normal range of human experiences. In this topic you will talk about:

- Trauma and stress
- The emotional impact of disaster
- The grieving process
- Depression
- Problematic stress responses
- Positive responses
Trauma and Stress

**Explain** that traumatic stress is the result of what happens when an individual suddenly perceives himself or herself to be in a physically and/or psychologically dangerous situation.

♦ Escape is impossible and normal coping mechanisms are insufficient.

♦ The person feels threatened, overwhelmed, helpless, anxious, and fearful.

Ask:

> Is it normal to have stress reactions after a disaster?

**Yes.**

**Explain** that it is important to help survivors recognize that **most** stress reactions to disaster are normal.

♦ Mild to moderate stress reactions in the emergency and early post-impact phases of disaster are highly prevalent.

♦ Survivors (and their families, community members and rescue workers) accurately recognize the grave danger in disaster and react accordingly.
### Lesson Plan

**Ask:**

Do extreme stress reactions become chronic problems?

**Instructor Notes**

Not necessarily. Although stress reactions may seem “extreme,” and cause distress, they generally do not become chronic problems.

**Ask:**

How long does it take to recover?

**Instructor Notes**

Most people recover fully from even moderate stress reactions within 6 to 16 months.

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### Emotional Impact of Disasters

**Point out** that survivor emotions will fluctuate throughout the life cycle of the disaster, as the survivor goes through the stages of crisis reaction.

**Say** that it is important to understand what to expect and how to deal with these emotional reactions.

**Say** that, through understanding the common emotional responses, you can make more informed decisions about:

- How best to act
- What assistance to offer
- When to stand back
- How to keep your own sense of humor and perspective on reality
Ask:

What are emotional responses that a disaster survivor might have?

Possible answers:
- Grief
- Fear
- Anxiety
- Guilt
- Anger
- Sense of loss
- Spiritual crisis

Ask:

What is the impact of those emotional responses?

Possible answers:
- Depression
- Difficulty accepting reality
- Unable to cope

Refer participants to the chart and discuss the responses in order.

- Fight/flight responses
  - Some people will be resistant to evacuating their homes, either fearing property loss due to robbery or looting or having no other place to go and wanting to preserve the one they have.
  - Others will leave the area spontaneously, not waiting for evacuation orders, and head to a non-threatened area.

Show Slide 3-13.

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<table>
<thead>
<tr>
<th>Lesson Plan</th>
<th>Instructor Notes</th>
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♦ Fear/shock/relief

− Fear is the primary response to a sudden, potentially dangerous event.

− Survivors may respond to the event with shock and disbelief.

− Others will feel simple relief that they or their loved ones are still alive.

♦ Heroic/honeymoon

− Survivors are “high” on adrenaline and eager to believe that restoration will occur rapidly.

− They are sustained in part by an illusion that drives them to declare, “We’re going to be fine. We’ll be back where we were before you can even notice.”

♦ Disillusionment

− There is a basic desire is to reestablish normal functioning—to put things back as they were.

− However, the truth is, it’s never again going to be like it was! Life is different and everyone must adjust to it.

♦ Working through grief (see more at The Grieving Process below)

− Accept the reality of what has happened.

− Experience the pain.
## Lesson Plan

<table>
<thead>
<tr>
<th>Trigger events/anniversaries</th>
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<tbody>
<tr>
<td>− Certain events (e.g., anniversary of the disaster) may cause people to again experience emotions they thought they had worked through.</td>
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<tr>
<td>− Generally this re-experiencing is less intense than the first time.</td>
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<th>Acceptance/adjustment</th>
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<tr>
<td>− This involves letting go of what was and accepting the new reality.</td>
</tr>
<tr>
<td>− Emotional energy is invested in the present and future and not in the past.</td>
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**Instructor Notes**

Point out *How to Help Victims of Disaster and Trauma* provided in the Participant Guide (a copy is provided on the following pages).
How To Help Victims Of Disaster And Trauma

When people go through a disaster or trauma, their whole life is impacted. They will never be the same, but they can be stronger and better. As they recover from the disaster or trauma, they need effective support and help as they try to find a “new normal” – a new way of living that will eventually feel right and productive. As a minister, you can give them the support they need as they move from victim to survivor.

The following outline is adapted from the process used by the National Organization for Victim Assistance (NOVA), and can be a guide as you talk and listen to people after a crisis. It can be used with one person or a group of people.

♦ Make sure everyone knows the limits of confidentiality. If you are standing with them looking at their destroyed house, or in the hospital, or mortuary, be aware that other people could hear.

♦ If you are in an office or enclosed room with a group, be sure to talk about confidentiality. You cannot control what people share outside a room, but encourage them to respect personal information and feelings.

♦ People need to feel safe before they can talk. Even if there is still some physical danger, they need to know they are safe with you and you will not judge them, make fun of them, or try to change their feelings.

♦ Survivors need to tell their story over and over. As they recover, their story will change some each time they tell it. This shows that they are getting emotional control of their reactions.

♦ Validate the legitimacy of their feelings and reactions. Assure them that, even though they are not acting and thinking like they usually do, their reactions are understandable considering what they have been through.

♦ Let them know that questioning God and why this has happened is all right.

♦ Encourage them to feel the pain and “…walk through the valley of the shadow…” and that you and God are with them each step.

♦ If any of their behaviors or thoughts are a danger to themselves or others, be sure to get them appropriate help.
♦ Help them look into the future, to see what their options are and the consequences of each. Support them in whatever they decide to do. Help them be realistic and help them find appropriate resources.

♦ Keep pointing out how they have learned from this disaster or trauma, have new coping skills, and are stronger and better and moving towards a “new normal.”
The Grieving Process

**Explain** that the grieving process is a normal and expected process. For some it is rather quick; for some it can be quite lengthy.

**Ask:**

<table>
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<tr>
<th>How does grief manifest itself?</th>
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<tr>
<td>What behaviors might you see in someone who is grieving?</td>
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**Explain** that there are four tasks (steps) that grieving people must complete to achieve recovery and regain a sense of control.

- Accept the reality of what has happened.
- Experience the pain.
- Adjust to a new situation.
- Withdraw emotional energy from the past and invest it in the new.

List responses on flipchart. Answers should include:

- Feeling sad
- Being unfocused
- Denial
- Feeling lonely
- Feeling forsaken by God
- Helplessness
- Helplessness
- Blaming
- Anger
- Questioning
- Guilt
- Despair

Show Slide 3-14.
**Lesson Plan**

**Depression**

Say that depression results as survivors begin to understand:

- Just how dependent they are
- How much uncertainty and work lie ahead
- How recovery is well beyond a “quick fix”
- How their privacy has been invaded
- That their expectations may be unfounded
  - What government will provide: This is often fostered by media reports of huge dollar amounts coming to the disaster
  - What nongovernmental agencies can provide: They expect charitable groups to fix it all

Explain that depression is the normal and appropriate response to this abnormal mess. It is the most common emotion disaster survivors will experience.

**Instructor Notes**

Show Slide 3-15.

- Survivors realize:
  - How dependent they are
  - How much uncertainty and work lie ahead
  - That recovery is well beyond a “quick fix”
  - How their privacy has been invaded
  - That expectations are unfounded

Review the summary of *Common Traumatic Stress Reactions* provided in the Participant Guide (a copy is provided on the following page).
Common Traumatic Stress Reactions
(from the National Center for PTSD, as modified from Disaster Mental Health Response Handbook)

There are a number of possible reactions to a traumatic situation that are considered within the norm for individuals experiencing traumatic stress, as most disaster survivors (children and adults as well as disaster rescue or relief workers) experience normal stress reactions after a traumatic event. These reactions may last for several days or even a few weeks and may include:

**Emotional Effects**
- Shock
- Terror
- Irritability
- Blame
- Anger
- Guilt
- Grief or sadness
- Emotional numbing
- Helplessness
- Loss of pleasure derived from familiar activities
- Difficulty feeling happy
- Difficulty experiencing loving feelings
Cognitive Effects
♦ Impaired concentration
♦ Impaired decision making ability
♦ Memory impairment
♦ Disbelief
♦ Confusion
♦ Nightmares
♦ Decreased self-esteem
♦ Decreased self-efficacy
♦ Self-blame
♦ Intrusive thoughts/memories
♦ Worry
♦ Dissociation (e.g., tunnel vision, dreamlike or "spacey" feeling)

Physical Effects
♦ Fatigue, exhaustion
♦ Insomnia
♦ Cardiovascular strain
♦ Startle response
♦ Hyper-arousal
♦ Increased physical pain
♦ Reduced immune response
♦ Headaches
♦ Gastrointestinal upset
♦ Decreased appetite
♦ Decreased libido
♦ Vulnerability to illness

**Interpersonal Effects**
♦ Increased relational conflict
♦ Social withdrawal
♦ Reduced relational intimacy
♦ Alienation
♦ Impaired work performance
♦ Impaired school performance
♦ Decreased satisfaction
♦ Distrust
♦ Externalization of blame
♦ Externalization of vulnerability
♦ Feeling abandoned/rejected
♦ Over protectiveness
Problematic Stress Responses

**Explain** that other responses are less common and indicate that the individual will likely need assistance from a medical or mental-health professional. Examples include:

- Severe dissociation
- Severe intrusive re-experiencing
- Extreme avoidance
- Severe hyper-arousal
- Debilitating anxiety
- Severe depression
- Problematic substance use
- Psychotic symptoms (delusions, hallucinations, bizarre thoughts or images)
Post Traumatic Stress Disorder

**Explain** that some people will be more affected by a traumatic event for a longer period of time than others, depending on the nature of the event and the nature of the individual who experienced the event.

One of the most debilitating effects of traumatic stress is a condition known as Post Traumatic Stress Disorder (PTSD).

♦ PTSD is a specific set of problems resulting from a traumatic experience and is recognized by medical and mental-health professionals.

♦ Even among vulnerable individuals, PTSD would not exist *without* exposure to a traumatic event.

**Explain** that the percentage of those exposed to traumatic stressors who then develop PTSD can vary depending on the nature of the trauma.

**Emphasize** that all trauma survivors will be upset for several weeks following an event but most will recover to a variable degree without treatment.
Problematic Stress Response  
(from the National Center for PTSD Fact Sheet)

Disaster survivors will likely need assistance from a medical or mental-health professional if they exhibit reactions such as:

♦ Severe dissociation (feeling as if the world is unreal, not feeling connected to one's own body, losing one's sense of identity or taking on a new identity, amnesia)

♦ Severe intrusive re-experiencing (flashbacks, terrifying screen memories or nightmares, repetitive automatic reenactment)

♦ Extreme avoidance (agoraphobic-like social or vocational withdrawal, compulsive avoidance)

♦ Severe hyper-arousal (panic episodes, terrifying nightmares, difficulty controlling violent impulses, inability to concentrate)

♦ Debilitating anxiety (ruminative worry, severe phobias, unshakeable obsessions, paralyzing nervousness, fear of losing control/going crazy)

♦ Severe depression (lack of pleasure in life, feelings of worthlessness, self-blame, dependency, early wakenings)

♦ Problematic substance use (abuse or dependency, self-medication)

♦ Psychotic symptoms (delusions, hallucinations, bizarre thoughts or images)

More severe stress symptoms that may put disaster survivors at risk for lasting Posttraumatic Stress Disorder (PTSD) include:

♦ Dissociation (depersonalization, de-realization, amnesia)

♦ Intrusive re-experiencing (terrifying memories, nightmares, or flashbacks)

♦ Extreme emotional numbing (completely unable to feel emotion, as if empty)

♦ Extreme attempts to avoid disturbing memories (such as through substance use)

♦ Hyper-arousal (panic attacks, rage, extreme irritability, intense agitation)

♦ Severe anxiety (debilitating worry, extreme helplessness, compulsions or obsessions)

♦ Severe depression (loss of the ability to feel hope, pleasure, or interest; feeling worthless)
Positive Responses

Explain that, although many of these reactions seem negative, it must be emphasized that people also show a number of positive responses in the aftermath of a disaster, including:

♦ Resilience and coping
♦ Altruism, e.g., helping to save or comfort others
♦ Relief and elation at surviving the disaster
♦ Sense of excitement and greater self-worth
♦ Changes in the way they view the future
♦ Feelings of "learning about one's strengths" and "growing" from the experience
Spiritual Impact of Disasters

Say that disaster survivors are searching for meaning in their lives. As they try to understand what has happened to them, they struggle to answer questions like:

♦ What is the meaning of my life now, amid the destruction of this disaster?
♦ Who am I, now that this has happened?
♦ What is my destiny?
Ask:

What are some spiritual reactions that you might expect to see in disaster survivors?

**Explain** that these are all normal, common spiritual reactions to a traumatic event. The spiritual care provider should anticipate these reactions and be prepared to respond in an effective, non-judgmental way.

List responses on flipchart. Answers should include:

- Anger at God
- Feeling distant from God
- Withdrawal from the place of worship (church, synagogue, mosque, temple)
- Uncharacteristic involvement with the place of worship
- Sudden turn toward God
- Familiar faith practices seem empty (prayers, readings, sacraments, songs, rituals)
- Belief that God is powerless
- Loss of meaning and purpose
- Sense of isolation (from God, fellow worshippers, clergy, family, friends)
- Questioning of one’s basic beliefs
- Anger at clergy
- Believing God is not in control
- Believing God does not care
- Belief that we have failed God
<table>
<thead>
<tr>
<th>Lesson Plan</th>
<th>Instructor Notes</th>
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<tbody>
<tr>
<td><strong>Explain</strong> that spiritual care providers should be prepared to hear “the God questions”:</td>
<td>List responses on flipchart. Answers should include:</td>
</tr>
<tr>
<td><strong>Ask:</strong></td>
<td>• Why did God do this?</td>
</tr>
<tr>
<td>What are the “God questions” that you may hear from disaster survivors?</td>
<td>• Why did God let this happen?</td>
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<tr>
<td>• Why did God do this?</td>
<td>• Where was/is God when I need God?</td>
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<td>• Why did God let this happen?</td>
<td>• What if I discover I’m angry with God?</td>
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<td>• Where was/is God when I need God?</td>
<td>• To whom can I talk when I’m so down and out?</td>
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<tr>
<td>• What if I discover I’m angry with God?</td>
<td>• What good can possibly come of it?</td>
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<tr>
<td>• To whom can I talk when I’m so down and out?</td>
<td>Refer to <em>What Survivors Want to Say to Clergy</em> in the Participant Guide (a copy is provided on the following pages).</td>
</tr>
</tbody>
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**Emphasize** that spiritual care providers must be able to redirect a doctrinal question or “blasphemous” response away from a doctrinal debate and turn it into an opportunity for a spiritual conversation.
What Survivors Want to Say to Clergy
(Excerpted from: “How Faith Communities Can Respond in Crisis and Disasters,” Carol L. Hacker, PhD, CTS)

The following is a compilation of comments made by survivors following crises. Think about what expectations you may have of caregivers assisting you as a survivor following a crisis, and how similar your reactions would be to these.

♦ Don’t explain. As deeply as I cry out, “Why?” I know there is no rational explanation. My “Why” is more a longing for God to hold me in His arms and give me some comfort than it is a question I want answered. I don’t want you to try to give me answers. What has happened is absurd. It surely is not as God intended life to be. It doesn’t make sense. God didn’t cause it. The devil didn’t cause it. It could not have been God’s will.

Therefore, let us together try to explain the cause of the tragedy as factually and honestly as possible. I want God and you, as my pastor, as companions who will stand with me in my longings, not as sources of explanation.

♦ Don’t take away my reality. My pain seems unbearable to me and yet, in light of what has happened, it feels right that I should be in pain. I know it is uncomfortable for you. I know you want to take it away. But you can’t, so please don’t try. The pain is a sign to me of how much I have loved and how much I have lost. If I have doubts, if I am angry, understand that these are normal reactions to a very abnormal situation. I will not always be like this, but I am now. These are my feelings. Please respect them.

♦ Help me deal with forgiveness and integrity. Understand that, if my faith is important to me, I will struggle with the issue of forgiveness. I will remember all the times I’ve been told that I must forgive. And yet, something deep within me resists forgiving someone who has not even said, “I’m sorry.” I wonder if I am the appropriate one to forgive the person who harmed or injured someone I love. I don’t feel obligated to forgive; I don’t even feel that I have the right to forgive in these circumstances. But yet I feel uncomfortable in my resistance to forgive.

I am also troubled by the difference between forgiving and forgetting. I desperately want my loved one who has been killed or injured, to be remembered. I resist anything that threatens the memory of one who has died. Therefore, even if I do decide at some point that I can honestly and with integrity offer forgiveness, please don’t ask me to forget what happened. It is impossible to forget and to me, it is very undesirable as well. Even Jesus said, “Remember me,” when He was dying on the cross. Understand that forgiveness is far more than just saying three words, “I forgive you.” If I say the words, they must be true. I must speak them from the depths of my very soul with
absolute integrity. Don’t push me to say the words just to satisfy you. I can only say them if I come to really mean them.

♦ Stay close. Just as a one-year old child learns to walk with someone close by to steady him when he stumbles, stay close enough so I can reach out and steady myself on you when I need to. Understand my need to grieve, my need to withdraw, my need to agonize, but remind me that you’re there to lean on when I want to share my pain.

♦ Remember me for a long time. This loss will always be part of me. I’ll need to talk about it for years to come. Most people will be tired of hearing about it after a period of time. Be the person who will invite me to share my feelings about this after others have moved on to other concerns. If my loved one has died, mention his or her name from time to time and let us remember together.

♦ Don’t be frightened by my anger. Anger isn’t nice to be around. But it’s part of what I’m feeling now, and I need to be honest about it. I won’t hurt myself or anybody else. I know my anger doesn’t threaten God. People got angry in the Bible. Even God got angry at certain things. The one to worry about is the one who has experienced violence but hasn’t become angry.

♦ Listen to my doubt. You stand for faith, and I want you to, but listen to my doubt so you can hear the pain it is expressing. Like anger, doubt is not pleasant to be around, so people will want to talk me out of it. But for right now, let me express the questions, which are measured by the depth of the loss I feel. If I cannot doubt, my faith will have no meaning. It is only as I move through doubt that a more meaningful faith will develop.

♦ Be patient. My progress will not be steady. I’ll slip back just when everyone thinks I’m doing so well. Be one to whom, on occasion, I can reveal my weakness and regression. Let me be weak around you and not always strong. I’ll make it, but it will take much longer than most people think. I’ll need your patience.

♦ Remind me this isn’t all there is to life. My pain and my questions consume me. I can think and feel nothing else. Remind me there is more to life than my understanding and my feelings. Speak the word “God” not to dull my pain but to affirm life. I don’t want God as an aspirin but as a companion who shares my journey. Stay beside me and remind me of that Eternal Presence which can penetrate my grief.
Explain that we all communicate with others all the time – in our homes, in our workplaces, in the groups we belong to, and in the community.

Yet no matter how well we think we understand each other, communication can be hard. “Culture” is often at the root of communication challenges. Our culture influences how we approach problems, and how we participate in groups and in communities.

**What Is Culture?**

Explain that culture is a complex concept, with many different definitions. “Culture” refers to a group or community with which we share common experiences that shape the way we understand the world. It includes groups that we are born into, such as gender, race, or national origin.
Explain that culture also includes groups we join or become part of. For example, we can acquire a new culture by:

♦ Moving to a new region
♦ Joining a new religious community
♦ A change in our economic status
♦ Becoming disabled

The important point is that we all belong to many cultures at once.

Interacting With Diverse Cultures

Explain that many Americans have strong cultural traditions based on the influence of the Western Europeans who originally established our government.

Explain that as our country has evolved, however, our population has experienced a huge influx of immigrants who have brought their languages, cultures, faiths, and traditions to the United States.

Explain that culture is central to what we see, how we make sense of what we see, and how we express ourselves. Whether we realize it or not – and we often don’t – our traditions shape the way we interact with other people.
Explain that oftentimes, we aren't aware that culture is acting upon us, and we may not even be aware that we have cultural values or assumptions that are different from others.

Explain that, as we take on the challenge of working with people from different cultural groups, cultural values sometimes conflict and result in:

♦ Misunderstanding each other

♦ Reacting in ways that can hinder working together to solve problems

♦ Unintentional offensive behavior

Explain that disaster spiritual care providers may not share a religious or faith tradition with the individuals, families, and communities for which they care. The recipients of the care may not belong to any religious community at all.

Disaster spiritual care endeavors to provide sensitive, appropriate care for all persons and to celebrate and respect every spiritual perspective.

Explain that disaster spiritual care may involve arranging for and appropriately providing religious resources, rituals, and experiences if the recipient of the care identifies with a specific faith tradition. Such religious symbols can bestow a sense of belonging and comfort.

Emphasize the value of becoming familiar with the symbols and resources of the world’s religions.

Refer participants to sources for additional information on different faiths and their traditions, such as:

- Field Operations Guide For Church World Service Domestic Disaster Response Field Staff,
- [http://www.sacred-texts.com/world.htm](http://www.sacred-texts.com/world.htm)
Lesson Plan

Say:

Think about the groups that you belong to – the groups that make up your culture. Give me an example of a cultural difference that you have had with someone you work with (paid or volunteer).

Instructor Notes

List responses on easel pad. Try to draw out examples that show differences of gender, age, economic status, geographic region, and ability as well as race and national origin.

Show Slide 3-24.

Fundamental Patterns of Cultural Differences

Explain that there are seven fundamental patterns of cultural differences, or ways in which cultures, as a whole, tend to vary from one another. These patterns of differences are recurring causes of cross-cultural communication difficulties.

Different Verbal and Non-Verbal Communication Styles

♦ Explain that the way people communicate varies widely between, and even within, cultures.

♦ One aspect of verbal communication style is language usage. Across cultures, some words and phrases are used in different ways. For example:

 – Even in countries that share the English language, the meaning of “yes” varies from “maybe I'll consider it” to “definitely so” with many shades in between.
In spoken communications, we also find that different norms regarding the appropriate **degree of assertiveness** or **familiarity/intimacy** in communicating can add to cultural misunderstandings.

- For example, some Caucasian Americans consider raised voices to be a sign that a fight has begun, while some black, Jewish, and Italian Americans feel that an increase in volume is a sign of an exciting conversation among friends.

- Thus, some Caucasian Americans may react with greater alarm to a loud discussion than would members of some American ethnic or non-white racial groups.

Non-verbal communications, such as gestures and facial expressions, have differing degrees of importance.

- For example, eye contact in most Asian cultures is a sign of disrespect. The leaders, especially, prefer bowing rather than handshakes.

- Touching, such as an embrace, and where one stands while speaking to another person, and even a wink of the eye are other examples of communication that may be considered an affront.
Different Attitudes Toward Conflict

**Explain** that some cultures view conflict as a positive thing, while others view it as something to be avoided. For example:

♦ In the U.S., open conflict is not usually desirable. However, people are encouraged to deal directly with conflicts that do arise. In fact, face-to-face meetings customarily are recommended as the way to work through whatever problems exist.

♦ In contrast, in many Eastern countries, open conflict is experienced as embarrassing or demeaning; as a rule, differences are best worked out quietly. A written exchange might be the favored means to address the conflict.

Note: The images on Slides 7 and 8 are from a graphic recounting of two Portuguese women talking outside a supermarket.

Show the following slide for the conclusion of their conversation. It may not be what people expected.

[unkemptwomen.blogspot.com](http://unkemptwomen.blogspot.com)
Different Approaches to Completing Tasks

**Explain** that from culture to culture, there are different ways that people move toward completing tasks, due to differences in:

♦ Notions of time
  
  – For example, a person comes to a meeting half an hour after the scheduled starting time. This may be considered inconsiderate or even disrespectful in some cultures, and a norm in others.

♦ Ideas about how relationship-building and task-oriented work should go together
  
  – When it comes to working together effectively on a task, cultures differ with respect to the importance placed on establishing relationships early on in the collaboration.

  o For example, Asian and Hispanic cultures tend to attach more value to developing relationships at the beginning of a shared project and more emphasis on task completion toward the end.

  o European-Americans on the other hand tend to focus immediately on the task at hand and let relationships develop as they work on the task.

  – This does not mean that people from any one of these cultural backgrounds are more or less committed to accomplishing the task, or value relationships more or less.

  – It means they may pursue them differently.
Different Decision-Making Styles

**Explain** that spiritual care providers need to be aware that individuals' expectations about their own roles in shaping a decision may be influenced by their cultural frame of reference. The roles individuals play in decision-making vary widely from culture to culture. For example:

- In the U.S., decisions are frequently delegated – that is, an official assigns responsibility for a particular matter to a subordinate

- In many Southern European and Latin American countries, there is a strong value placed on holding decision-making responsibilities oneself

- When decisions are made by groups of people, majority rule is a common approach in the U.S.
  - In Japan consensus is the preferred mode

Different Attitudes Toward Disclosure

**Explain** that, in some cultures, it is not appropriate to be frank about:

- Emotions
- The reasons behind a conflict or a misunderstanding
- Personal information

It is important to understand that people may differ in what they feel comfortable revealing.
For example:

♦ Many upper and middle economic groups of Americans won’t ask for help unless they have a terminal disease, especially men.

♦ Traditionally, farmers, ranchers, and other rural dwellers are very independent, private, and protective of emotional and personal information. This is also especially true for males.

♦ In the former homeland of some immigrants filling out a form is more than an inconvenience. It can mean life or death because they have a record with the government.

♦ For some cultures, especially among some Haitian and Hispanic peoples, a person who seeks mental health counseling is considered insane, which means disgrace to the family.

**Explain** that questions that may seem natural to you may seem intrusive to others.

For example:

♦ What was the conflict about?

♦ What was your role in the conflict?

♦ What was the sequence of events?

♦ How much assistance did you receive from X agency?

♦ Is your health good? Are you taking medications?
Different Approaches to Knowing

**Explain** that notable differences occur among cultural groups in the ways people come to know things.

♦ European cultures tend to consider information acquired through cognitive means, such as counting and measuring, more valid than other ways of coming to know things.

♦ African cultures prefer affective ways of knowing, such as symbolic imagery and rhythm.

♦ Asian cultures tend to emphasize the validity of knowledge gained through striving toward transcendence.

**Explain** that different approaches to knowing could affect ways of analyzing a community or family problem or finding ways to resolve it:

♦ Some people may want to do research to understand a shared problem better and identify possible solutions

♦ Others may prefer to visit places and talk to people who have experienced challenges like the ones they are facing, and touch, taste, and listen to what has worked elsewhere

♦ Others will choose prayer

Show Slide 3-31.
Differences in Traditions and Relational Rituals

**Explain** that the ways people relate to each other in the process of greetings, leave-takings, food and meals, and even reciprocity for a gift or kindness are often cultural. They have less to do with either verbal or non-verbal communication than with the intangibles of trust and respect.

♦ For this reason, you should be cautious about shaking hands or making direct eye contact.

♦ In some cultures, bringing a small gift to the host may be customary, while in others it would be considered an insult.

♦ In some communities, a meeting would never be held without the host supplying some food, especially if those attending might have traveled, or are bi-vocational and so between jobs/home.

**Ask:**

We have talked about 7 kinds of cultural differences. Which ones do you think will be most challenging for you to deal with?

If necessary list the 7 differences on easel pad, or display Slide 6 again:
- Verbal and non-verbal communication styles
- Attitudes toward conflict
- Approaches to completing tasks
- Decision-making styles
- Attitudes toward disclosure
- Approaches to “knowing”
- Traditions and relational rituals

List responses on easel pad.
Activity 3-2: What’s Going On Here?

**Say** that the purpose of this activity is to illustrate the potential consequences of cultural misunderstanding.

**Explain** the activity:

♦ In the Participant Guide, you will find the worksheet for this activity.

♦ Take a few moments to read each scenario and write down your own responses to the questions.

**Activity instructions:**

1. Review the activity directions provided on the Activity 3-2 Worksheet in the Participant Guide (see following page).
2. After a few minutes, ask for a volunteer to share his or her response to the question(s) for Scenario 1.
3. Ask for volunteers to share any different responses.
4. Repeat steps 2-3 for the other 8 scenarios.
5. Debrief the exercise (debrief points follow the exercise).

This activity could also be done in small groups of 2-4 people. Assign each small group one or two scenarios, and ask each group to share their responses to the questions with the rest of the class.
Activity 3-2 Work Sheet
What’s the Problem Here?

**Instructions:**
1. Take a few moments to read each scenario.
2. Write down your responses to the questions.
3. Be prepared to discuss the questions and answers with the class.

*Instructor: Suggested responses are in italics.*

**Scenario 1:** An individual has received financial assistance from an organization through the efforts and advocacy of the faith-based community. At their final meeting he thanks the faith-based community representatives over and over. They respond by saying, “Don’t mention it.” Eventually the client’s demeanor changes and he falls silent.

What were the representatives trying to do with their remarks?
*Trying to put the person at ease.*

How might the person who received assistance have interpreted the remarks?
*The person might have felt “dismissed” by the perceived casual remark of the representatives. In his culture it is deeply humbling to receive, and that generosity must be met with appropriate humility and appreciation.*
Scenario 2: After helping a woman, she gave a small purse to you to thank you for your assistance. When you decline her gift per organization policy, she is offended.

Why might she have been offended?

Reciprocity is expected in many cultures and by many peoples. To decline a gift or an offer of food or drink may be insulting.

How might you respond in a way that would not offend her but also not break policy?

If appropriate, you could suggest something that you could accept: a child’s drawing, a prayer for your continued ability to help others, a gift to a charity in honor of the long-term recovery organization.

Scenario 3: A volunteer interviewed several families from the same cultural group one after the other. The family members seemed to avoid eye contact and answered questions in a manner that seemed evasive. The volunteer approached his supervisor stating, “They are all being uncooperative and not telling the truth.”

What could be going on here?

Their culture might believe that prolonged eye contact is inappropriate.

They might not have the language skills to understand or make themselves understood, and this may be embarrassing.

They might be frightened.

Scenario 4: Disaster strikes a community that has a mixture of homes, some expensive and some held together with duct tape and twine. As spiritual care provider left one of the run-down homes, neighbors in some of the expensive homes approached the case manager and said, “You should not be helping them. They are not Christians.”

What could be going on here?

Prejudice and fear are common human emotions. The case manager may over time be able to help heal some community misunderstandings.

There may also have been negative interactions between neighbors in the past.
Scenario 5: An elderly man has become vision-impaired as a result of flying debris during the disaster. He finds light to be painful, and so cannot leave his apartment. When you go to visit his home, he is very distrusting. He agrees to your visit only if it can be audio taped, and only if it can be conducted in the doorway to his apartment.

Why might the elderly man be so distrustful?

_The elderly and disabled are particularly vulnerable to abuse and fraud. He might have previously been “taken” either by supposedly well-meaning persons who misrepresented themselves or by scams._

Scenario 6: You get out of your car and move across the yard to meet an older couple, Jack and Phyllis Cooper. You hold out your hand and say, “Hi, Jack. Hello, Phyllis. My name is Roland Thorndale.” While Jack reluctantly shakes your hand, Phyllis seems to back away from contact with you. You wonder if they have changed their minds about requesting assistance.

What else might be going on here?

_Several things have made the Coopers uncomfortable. For them, shaking hands is insulting. Touching by a stranger, even getting “in their space,” makes them uncomfortable. In addition, they feel that using their first names is disrespectful. It puts them in an inferior position to Roland._

Scenario 7: A survivor contacted your organization to request assistance. When you called to set up an appointment, the person was borderline abusive and expressed frustration with “the system” for not helping her. She already had contacted several organizations but had been denied because she lacked verification of need. When asked if she would like to come in for an interview, the caller stated that she could not/would not leave the home.

What might be going on here?

_Agoraphobia (fear of open or public places), depression, anxiety, and other mental health problems can so significantly impede a person’s ability to function that they cannot engage effectively in the helping process. The person may have difficulty locating necessary documentation to establish eligibility or in following a recovery_
plan. The person may also be subjecting the caller to a test: “If you put up with my attitude, then I know I can trust you/use you, etc.” Maybe the person also needed to establish a relationship first, not just begin the work, or maybe just wanted additional attention.

Scenario 8: A spiritual care provider is talking to a survivor. She knows that, in addition to having sustained damage to his home during the disaster, the man lost his wife nine months earlier. He has no children or any other family. When she arrived, it was obvious that he had been drinking and he continues to do so while they talk. The spiritual care provider wonders how much she will be able to help if he is an alcoholic.

What reasons other than chronic alcoholism could cause the man to drink?

He may be afraid and this is how he cope.

He may be very depressed and see no reason to go on living.
Debrief by explaining:

♦ We get our idea of normal behavior from norms, and norms vary from culture to culture. Cultural differences cause people to react differently to the same situation.

♦ To a large extent, the misunderstandings that occur involving people from different cultures have nothing to do with what they said. Instead the misunderstanding comes from:
  – How they said it
  – What they did when they said it
  – Even the perceptions/beliefs of who they said it to

♦ Misunderstandings and embarrassment or conflict may also arise when one:
  – Makes assumptions of knowledge or familiarity
  – Is task-oriented rather than relationship-oriented
  – Communicates without observing reactions

♦ Differences in age and gender, the presence of a disabling condition – and even the part of the country you live in – can affect your cultural beliefs and how you communicate.

♦ Many people have a hard time understanding where grace is needed. You may be able to help bridge that misunderstanding.

♦ Disasters are unwelcome and horrific. But positive things can come from them and you can often be the catalyst to change how a community works together.
Ask: What can you do to improve your communications with members of different cultures?

**Emphasize** that as hard as you may try to be sensitive to cultural differences, some differences may be expressed, (or not expressed) or perceived in unexpected ways, depending upon individual personality, situations, and stress.

Lead a group discussion. List responses on an easel pad.

At the conclusion, refer participants to the job aid, *Tips for Successful Cross-Cultural Communications*, in the Participant Guide and on the following pages.
Tips for Successful Cross-Cultural Communications

♦ Don’t assume sameness. It is important that you not assume that everyone thinks and reacts the same way you would to a situation. When confronted by a response that you don’t expect, ask yourself: Could this response be culturally based – or could the response be based on age, sex, or other special need?

♦ Don’t assume that you understand what the other person means. Be aware of customs and other communications that are different from what you are accustomed to.

♦ Don’t inadvertently cause the behavior. Ask yourself: Did I do anything that may have caused the individual’s or group’s reaction? For example, common hand signals used to motion an individual to come toward you may be seen as a rude gesture in some cultures.

♦ Watch for cues that would indicate that your behaviors or statements inadvertently were seen as threatening or insensitive. If you think there could possibly be a misunderstanding, assume responsibility and try again.

♦ Look for changes in body language and try to figure out what may have caused the changes.

♦ Be sensitive to “puzzled” looks from your audience and don’t assume they understand, even though they say they do. Nearly all people of all cultures show it on their faces when they don’t understand.

♦ Don't assume that breakdowns in communication occur because other people are on the wrong track. Search for ways to make the communication work, rather than searching for whom to blame for the breakdown.

♦ Ask clarifying questions in ways that demonstrate you are genuinely seeking information or that show you are interested.

  – For example, ask a disabled person a question about his/her methods of dealing with the disability, such as “I don’t know the most efficient way to get a blind person down the stairs; could you help me with that?”
− Or, to find out if mental illness is an underlying reason for someone’s erratic behavior, try a question like “It seems that you are really anxious. Do you have any medication that would be helpful for me to know about?”

− A person who is disfigured, or who looks injured, may have been that way for a long time. Try a question like “May I ask you about your face? I’m thinking it might be a burn.”

− Wait to see if there is a response, and then follow up with a question such as “Is there some way I can be helpful right now?”

♦ Listen actively and empathetically. Try to put yourself in the other person's shoes. Especially when another person's perceptions or ideas are very different from your own, you might need to operate at the edge of your own comfort zone.

♦ Respect others' choices about whether to engage in communication with you. Honor their opinions about what is going on.

♦ Stop, suspend judgment, and try to look at the situation as an outsider.

♦ Be prepared for a discussion of the past. Use this as an opportunity to develop an understanding from "the other's" point of view, rather than getting defensive or impatient. Acknowledge historical events that have taken place. Be open to learning more about them.

Honest acknowledgment of the mistreatment and oppression that have taken place on the basis of cultural difference is vital for effective communication. Awareness of current power imbalances — and an openness to hearing each other's perceptions of those imbalances — is also necessary for understanding each other and working together.

♦ Remember that cultural norms may not apply to the behavior of any particular individual. We are all shaped by many, many factors — our ethnic background, our family, our education, our personalities — and are more complicated than any cultural norm could suggest. Monitor your interpretations and if you are uncertain about what is meant, check with the other person.
Say that, while the tendency may be to dread cultural differences, we really should celebrate them.

Ask:

- How can knowledge of patterns of cultural differences benefit you?

Discussion points:
- Appreciate that not everyone is the same.
- Recognize what it means to be different in ways that are respectful of others, not faultfinding or damaging.
- Learn to control the human tendency to translate "different from me" into "less than me." When faced with an interaction that we do not understand, we tend to interpret the others involved as "abnormal," "weird," or "wrong." This tendency gives rise to prejudice.
- Help us communicate with each other more effectively. Recognizing where cultural differences are at work is the first step toward understanding and respecting each other.
- Enrich our lives through learning about different ways that people communicate. Different communication styles reflect deeper philosophies and worldviews, the foundation of our culture. Understanding these deeper philosophies gives us a broader picture of what the world has to offer us.
- Challenge our own assumptions about the "right" way of doing things.
<table>
<thead>
<tr>
<th>Lesson Plan</th>
<th>Instructor Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Consider a variety of approaches</td>
<td></td>
</tr>
<tr>
<td>• Learn new ways to solve problems that we had previously given up on</td>
<td></td>
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<tr>
<td>• Make wonderful friends</td>
<td></td>
</tr>
</tbody>
</table>
Ethical Standards and Codes Of Behavior

Say that, spiritual care may take many forms: from listening to the stories of individual disaster victims to arranging/providing familiar spiritual or religious resources to leading large community-wide events.

♦ Spiritual care has a tremendous ability to bolster the hope and coping skills of people struggling with spiritual issues following a disaster.

♦ Spiritual care also has the capacity to damage vulnerable persons if performed in an inappropriate way.

♦ Because of this delicate reality, it is crucial that agencies and groups providing spiritual care adhere to common ethical standards and codes of behavior.

Explain that several disaster response organizations and professional spiritual care organizations have proposed guidelines and standards regarding spiritual care in time of disaster. Minimally, any guidelines developed for spiritual care in time of disaster clearly articulate:

♦ Respect for diverse faith traditions

♦ Concern for confidentiality

♦ Complete prohibition of proselytizing or evangelizing in the context of disaster spiritual care

♦ Respect for social diversity
Lesson Plan

♦ A description of professional boundaries that guarantee the safety of clients

♦ Mechanisms for ensuring that caregivers function at levels appropriate to their training and educational backgrounds

**Emphasize** that adherence to these principles is essential for spiritual care in a setting as public and as vulnerable as a community facing disaster.

♦ Victims of disaster deserve to receive spiritual care in a manner appropriate for their own lives, cultures, and faith traditions.

♦ When spiritual care providers from numerous agencies and organizations provide such care in a consistent professional manner, the service is embraced and cherished by communities in need.
Say that you want the participants to help you summarize what they have learned in this lesson.

Ask:

What are some of the things you learned in this lesson?

Review key points from the lesson:

♦ Ways in which the spiritual care provider’s role may be different during a disaster
♦ How individuals and communities are affected emotionally and spiritually by disasters
♦ Patterns of cultural differences
♦ Ethical standards and codes of behavior during a disaster
**Lesson Plan**

Transition to the next lesson by saying that it is important to understand how to minister to individuals and communities impacted by a disaster, and to identify disaster worship resources.

**Take a 10-15 minute break.**

Transition to *How to Minister During a Disaster.*