



Disaster Relief Chaplain Course

This course of instruction is for Disaster Response/Relief Chaplains. We use Response/Relief for they are one in the same in nature. We will be using both through-out this course. Your certification will be as a Disaster Response Chaplain once completed.

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COURSE LESSON PLAN

Course Title: The Disaster Relief Chaplain

Class Number: #HCTI-070210

Total Hours: 40

Mandatory Grade: 72%

LESSON GOALS:

1. To convey the importance of the crisis chaplain in disaster relief
2. To explain the importance of the training
3. Acknowledge prior historical problems associated with disasters and disaster relief
4. Discuss the responses and communications necessary during a crisis, disaster or traumatic incident
5. To explain the benefit of a disaster relief ministry program

PRESENTATION:

As a Disaster Relief Chaplain, it is very important you learn to develop abilities to communicate through the use of proper training. This course of instruction will help you better understand how to effectively communicate as a disaster relief chaplain. You will be able to:

1. Have a complete understanding of the skills necessary to be an effective Disaster Response/Relief Chaplain.
2. Remember that your ability to communicate successfully encompasses many complexities, skills, principles, and concepts.
3. The most important communications skill is your ability to exchange information between you and the people you assist and serve in a timely and effective manner.

METHODOLOGY:

Definition: A body of practices, procedures, and rules used by those who work in a discipline or engage in an inquiry; a set of working methods.

It is the aim of Homeland Crisis Training Institute to provide the basic training necessary for chaplains to be able to respond to disasters and crisis situations within the community.

It is not the intention of Homeland Crisis Training Institute to replace, change, override or persuade departments, the government or relief agencies policies. Our goal is to provide everything in this course that chaplains need to get them started as a disaster Response chaplain.

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LEARNING OBJECTIVES BY CHAPTER

CHAPTER 1:

- The student will get an introduction into Disaster Relief Ministry
- The student will understand Chaplain's Code of Ethics
- The student will be introduced to Disaster Relief Ministry

CHAPTER 2:

- The student will gain an understanding of a spiritual ministry
- The student will recognize the standard of care for chaplains
- The student will identify survivor expectations

CHAPTER 3:

- The student will identify the basic role of a disaster response chaplain
- The student will recognize conflicts and identify solutions
- The student will recognize chain of command and neutrality aspects
- The student will recognize victim care, core values and after care techniques

CHAPTER 4:

- The student will identify spiritual care definitions
- The student will recognize the importance of emotions and spiritual relationships
- The student will recognize the dimensions of emotions

CHAPTER 5:

- The student will understand the emotional impact of disaster
- The student will identify delayed reactions, phases and effects of disasters
- The student will identify diversity in disasters
- The student will understand the importance of prayer in disasters

CHAPTER 6:

- The student will recognize responsibilities of the disaster response chaplain
- The student will identify the crisis response and the terminology associated with disasters
- The student will recognize the importance of spiritual care for the volunteer
- The student will identify the do's and don'ts of communications

CHAPTER 7:

- The student will understand the importance of self care
- The student will know what they expect after the disaster mission
- The student will recognize the importance of a support system for the chaplain

CHAPTER 8:

- The student will understand God's presence through disasters
- The student will recognize compassion, its importance and usage
- The student will identify ways to have compassion with children

CHAPTER 9:

- The student will recognize human needs after the disaster
- The student will identify Religion and spirituality in crisis intervention
- The student will recognize basic spiritual issues of victims and survivors
- The student will identify basic crisis intervention needs

CHAPTER 10:

- The student will acknowledge stages of human development
- The student will identify the various stages of development
- The student will understand spiritual and faith responses

CHAPTER 11:

- The student will identify active listening techniques, levels and skills
- The student will recognize the importance of a ministry of silence
- The student will recognize the importance of a ministry of presence

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CHAPTER 1: INTRODUCTION: CHAPLAIN HISTORY

When the Senate first convened in New York City on April 6, 1789, one of its first orders of business was to appoint a committee to recommend a candidate for chaplain.

On April 25, the Senate elected the Right Reverend Samuel Provost, Episcopal Bishop of New York, as its first chaplain. Since that time, the Senate has been served by chaplains of various religious denominations, including Episcopalians (19), Methodists (17), Presbyterians (14), Baptists (6), Unitarians (2), Congregationalists (1), Lutherans (1), Roman Catholic (1), and Seventh-day Adventist (1).

The Senate has also appointed guest chaplains to represent all the world's major religious faiths. In addition to opening the Senate each day in prayer, the current Senate chaplain's duties include spiritual care and counseling for senators, their families, and their staffs -- a combined constituency of over 6,000 people -- and discussion sessions, prayer meetings, and a weekly Senators' Prayer Breakfast.

Chaplain's in ministry date back to ancient history. Men and women accompanied armies into battle as priests. In the Bible it tells us that settlements of Canaan through the period of the judges, spiritual leaders provided encouragement, care and compassion to people who were constantly in the crisis of battle.

During the sixteenth century, Sir Francis Drake fought with Washington during the Revolutionary War and had chaplains and religious leaders who stood by for support. They prayed through human suffering, encouraged in crisis and despair and officiated over ceremonial events. Chaplains counseled and consulted with kings, parliaments, and governments and for the incarcerated, the sick, and the needy.

Today, chaplains can be found in just about every setting imaginable such as, military, healthcare, law enforcement, institutions, business and industry, racetracks, job corps, shelters, rescue missions, professional sports teams, factories, and corporations. Wherever there is a need you will most likely find a chaplain.

The only limitation for a Chaplain is one's own lack of imagination. The word "chaplain" originates in fourth-century France. A traditional story relates the compassion of St. Martin of Tours. One cold and wet night, he was so moved by compassion for a beggar, he shared his cloak.

Upon his death, his cape was preserved as a holy relic and kept in a shrine that came to be known as *chapele* from which the English word *chapel* is derived. The guardian of the *chapele* became known as the *chaplain*. Today's chaplain continues to share that same compassion.

Disaster relief is one of the fastest growing crisis response ministries in the world today. Military chaplains, hospital chaplains, law enforcement chaplains, and others have often ministered during disasters, difficult crises situations and emergencies, but the demand for disaster relief chaplains has soared since 9-11.

There are many different types of chaplains, regardless all chaplains should respond to disasters and crises situations within their organizations, professions and the community at large during emergencies.

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Chaplaincy is a ministry of presence operating within many different agencies and the community at large worldwide. Where there is a need, disaster relief chaplains serve multiple agencies, communities and victims.

Victims may include innocent bystanders, emergency personnel, such as Police, Fire and Emergency Service personnel. Chaplains also minister to offenders of the law, those who have placed themselves in a position of losing all their personal freedom. The chaplain is at the scene to assist regardless of the incident or need. Professional chaplains from many arenas of service respond to major disasters; however, many lack proper training for the unique needs and issues that surround emergency disaster care.

With greater awareness for the value of spiritual care in conjunction with physical care during emergencies, the disaster relief chaplain specialization has evolved into a major chaplain category. Chaplains have provided care and support throughout history and assist in what is sacred in the lives of those they assist. Disaster relief chaplaincy is a specialized ministry.

The American Red Cross developed an effective disaster relief program, including chaplains who provide spiritual care. The American Red Cross formally began deploying the Spiritual Care Aviation Incident Response Team (now called Spiritual Response Team – SRT) disaster relief chaplain teams to airline disasters on June 1, 1999, upon the crash of American Airlines Flight 1420 in Little Rock, Ark.

Many ministries and Chaplain Organizations deploy Chaplain Support relief to mass casualty incidents all over the world to work with Red Cross volunteers. Since the advent of many formalized chaplaincy organizations, managers all over the country are forming emergency response teams to minister to their own personnel.

There is a growing demand for personal spirituality during a crisis and it has resulted in formalizing the response of disaster relief chaplains. National and international disaster relief agencies are now acknowledging the need for a chaplain care response in disasters of many kinds.

Relief organizations and agencies are redefining the arena for disasters. Disasters effect much more than just the location directly impacted, but it includes remote locations and people who are in some way related or impacted by the disaster and the need for spiritual and emotional support far exceeds the disaster location and shelters.

CHAPLAIN CODE OF ETHICS:

DISASTER RESPONSE CHAPLAINS DO NOT PROSELYTIZE:

While serving as a Disaster Relief Chaplain, we are part of a response team for behavioral health. Others who compose this team are from the fields of behavioral health, public health and other clergy members. This team coordinates with entities which are also responding to the disaster. While you are working on this team, your objective is to provide spiritual care and emotional support to those who have been affected by the disaster. You are not representing your congregation or attempting to influence people to join your faith tradition.

MAINTAIN CONFIDENTIALITY

All information will remain confidential. As a chaplain, the information you receive is considered sacred and you have the obligation not to reveal that information. In any circumstances where

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an individual is in danger to self or others (i.e. suicide) the information must be reported, but the most ethical means of doing this is to inform the individual that you must share the information with appropriate authorities. The only exception is that it will be in the best interest for the individual's concerns to be known by others who are providing Psychological First Aid, Emotional Support and Spiritual Care.

YOU ARE A VOLUNTEER

Chaplains volunteer their services as a ministry on behalf of God and their fellow humans. They will accept no financial gift for such services, nor perform any duties with the view of personal material gain. Should Chaplains be approached with contributions, financial or otherwise? They should direct the contributors to send their contributions to local congregations, Interchurch Ministries or other disaster response agencies. If a chaplain receives gifts of cash or personal items by mail, those gifts will be donated to the church or charity of his/her choice.

RECOGNIZE YOUR PERSONAL AND PROFESSIONAL LIMITS

Disaster Response/Relief chaplains recognize that their skills are for the purpose of Spiritual First Aid and Emotional Support, and that their scope of practice is limited to this responsibility. They should not extend themselves beyond the provision of this service and should feel free to consult with those who possess other skills and freely make referrals when it is in the best interest of the persons whom they are seeking to help. If there are tasks which you are not comfortable providing, do not hesitate to make your limitations known. If you are overwhelmed by the task you are willing and able to do, do not hesitate to ask for a break.

KNOW YOUR BOUNDARIES

Do not talk to the media. Do not wander around the disaster site. Do not take pictures. Do not disturb possible evidence. Take breaks. Work with a partner. Do not self-activate.

REMAIN FLEXIBLE

Every disaster is unique and demands an individual response for each type of call. Therefore, the response takes a different shape in each situation. There are multiple agencies and organizations, which involve themselves in responding to disasters. It is imperative that we are flexible in our response and that we graciously work cooperatively with the wide range of response mechanisms.

DEMONSTRATE SENSITIVITY TO ALL FAITH TRADITIONS

While individually maintaining our own faith tradition, we seek to be sensitive to the wide range of faith traditions which are a part of our community and society. We will not seek to be what we are not, but will respect the faith of the individuals we serve.

AVOID SPECULATION

Disaster Response/Relief Chaplains will not involve themselves in speculation about either what or who is to blame, nor about what may have happened. Neither are chaplains to "second-guess" other chaplains, those in authority in the chain of command, or officials responding to the disaster. If there are concerns about circumstances, these are to be taken to the Regional Disaster Chaplain Coordinator in charge of the chaplain response for the specific disaster.

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BE AWARE OF ALL AFFECTED

No one involved in either the disaster itself, or the disaster response is unaffected. Be aware of those around you, disaster responders, community members, families and friends of the victims, and disaster chaplains, to see opportunities for providing spiritual care.

FOLLOW THE INCIDENT COMMAND STRUCTURE

Disaster Response/Relief Chaplains will only be activated when The Emergency Management Agency calls for a behavioral health response. Disaster Chaplains always work under the direction of and cooperatively with Behavioral Health, Public Health or Emergency Management agencies. We will follow all protocols outlined in the National Incident Management System (NIMS) training –and Disaster Chaplains will be encouraged to participate in such training so that they are able to function appropriately on the scene.

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CHAPTER 2: STANDARD FOR SPIRITUAL CARE SPIRITUAL CARE MINISTRY

Natural and human disasters or terrorist's attacks potentially harm the spiritual lives direct or indirectly. Survivors and those who have suffered loss through death, injury, property loss or people who have witnessed a traumatic event, or assisted someone directly or indirectly involved in the disaster.

Chaplains work together with other clergy, emergency management, and emergency responder to address the spiritual needs of all who are affected by disasters. Our goal is to effectively partner with the local community, departments or agencies to deliver appropriate and effective spiritual care to those in need.

The efforts of a chaplain will be inclusive and welcoming of all who are suffering. Our responsibilities as disaster relief chaplains is to establish, promote, and uphold the standards of care for spiritual care throughout disaster recovery and insure that affected persons receive appropriate and respectful spiritual care services.

These are some of the issues that make up the standard of care that disaster survivors can rely on. It includes: Emergency Response Programs, Code of conduct for disaster relief responders, and an agreed-upon care approach. Without an agreed response, one could expect total chaos.

AGREEMENTS

Chaplains from every denomination and spiritual realm who are involved in disaster relief have agreed to uphold the following in a consistent manner:

- We are called into the ministry by the Love of God and our desire to do God's work and to remain faithful to God's word by showing love and mercy to others
- We will not evangelize and proselytizing and remember that we are compelled to do this work out of our love for God, one another, and those we serve
- We welcome diversity of faith, traditions and spirituality and their varying expressions, while recognizing the diversity of those who subscribe to no faith tradition. Our service delivery will, reflect and show respect to all cultural differences
- We will collaborate our efforts, collectively and individually, and our efforts will be dependent upon our adherence to the Standard of Care adopted by the chaplains and ministries to which they adhere. Our response for spiritual care will engage disaster preparedness, rescue, relief and long term recovery
- We acknowledge the importance of a holistic, broad-based approach to spiritual care
- We commit to maintaining open communication in working together to build an organizational standard of care

STANDARDS VS PRACTICES

Professional chaplaincy is making significant strides as a profession. Common Standards and Common Code of Ethics, and research into and development of benchmarks, and discussions around "Best Practices" all provide evidence of this. In an effort to continue this process of "professionalization," the Quality in Chaplain Services is endeavoring to define "Best Practices" and "Standards of Practice" for professional chaplaincy.

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Over 65 years ago, Russell Dicks wrote, “The chaplain can no longer wander from bed to bed, chatting agreeably, and relieving distress occasionally as he discovers it. Anyone who reads the Bible and was considered equipped to be a chaplain.”

Because there is no established Standards of Practice to which professional chaplains are held accountable, the observations still hold true for many chaplains in a disaster setting today.

“Standards of practice are those established principles and practices that represent the profession and include minimum levels of practice to which professionals are held accountable.

They are articulated in observable and measurable terms and are the guiding principles by which professional chaplains conduct their day-to-day responsibilities within their scope of practice.”

Critical in this definition is the phrase “established principles and practices that represent those professional standards.” Professional Standards of Practice are principles and practices that all professional chaplains must hold in common regardless of setting, culture or circumstance.

These Standards of Practice are used as “guiding principles” in helping develop one’s own unique scope of practice within our own particular settings. For example, if spiritual assessment is a Standard of Practice, then a particular scope of practice must address spiritual assessment, but may vary depending on which kind and number of victims or patients assessed, the time frame that is deemed appropriate, and the particular assessment tool that is used.

This definition also refers to the articulation of Standards of Practice “in observable and measurable terms.” Continuing this example, if our assessment includes the victim/patients ability to utilize religious resources for coping, then we need to observe directly or indirectly what those resources are and then measure if and how the victim/patient’s condition changes through utilizing those resources.

Finally, this definition speaks of “minimum levels of practice to which professional chaplains are held accountable.” This is important! Standards of Practice are the bottom line, not our Best Practice!

Doing spiritual assessments, charting and providing spiritual care across the faith continuum, for example, should not be seen as extraordinary, they are ordinary. And for these ordinary and minimal requirements we should be held accountable.

Already, this analysis indicates that the differences between “Best Practices” and “Standards of Practice” can be confused and confusing.

STANDARDS FOR CHAPLAIN CONDUCT

We, serving as disaster response Chaplains, will honor with dignity and effectiveness, with spiritual care, compassion, and empathy and keep the high standards of competence and ethical conduct. We will adhere to, and are committed to the following in our disaster spiritual care programs:

- Professionalism at all times
- Provide appropriate care in line with our capabilities
- Providing correct and effective information

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- Offer an affirmative and respectful interfaith response
- Refraining from the distribution of unsolicited religious literature
- Refraining from all forms of proselytizing and sermonizing
- Honest, fair, unprejudiced, and impartial behavior
- Offering spiritual care to all, regardless of gender, age, national origin, sexual orientation, religious tradition, or political belief
- Preserving the integrity and confidentiality of the information of and about others
- We will provide loyal and respectful service to a community impacted by disaster
- We will respect theologies, traditions, and values of each individual and faith group
- We will value and respect the variety of disciplines and capabilities present in the community
- Participate in planning community services
- We will work within guide lines and of disaster relief policies
- We will referring survivors to other services when it is beneficial, appropriate, and accepted
- Carrying current credentials or validation from a sponsoring body

SURVIVOR EXPECTATIONS

When disaster survivors encounter a spiritual caregiver, they expect a level of care that meets their expectations regardless of faith or religion or beliefs. They expect:

- Spiritual care from someone within their faith tradition
- Personal and professional integrity, truthfulness, honesty, and confidentiality
- An objective approach in holistic counsel and comfort
- Protection from harm
- Support for spiritual and emotional health, including resources to strengthen their lives
- Consistent spiritual care appropriate and sensitive to their faith beliefs and traditions
- Freedom from unwanted religious literature, evangelistic lecturing and sermonizing speech
- Referrals to professional services with appropriate expertise skill

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Chapter 2 Quiz

Read each question carefully and place the correct answer in the space provided.

1. What is used in developing one's own unique scope of practice within our own particular settings?

2. What issues make up the standard of care that disaster survivors rely on?

3. Complete this sentence: Natural or manmade disaster affects everyone

_____ or _____

4. Disaster Survivors appreciate it when they talk to a Chaplain who refrains from all forms of:

_____ And _____

5. Complete this sentence: _____ are those established principles and practices that represent the profession and include minimum levels of practice to which professionals are held accountable.

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CHAPTER 3: A CHAPLAIN'S ROLE

BASIC SPIRITUAL ROLE

Spiritual Care is usually given in a one to one relationship and is completely person centered and makes no assumptions about personal conviction or life orientation. It should make no difference what religion, race, culture or sex a person is. Everyone needs one on one spiritual care during and after a disaster and with the recent disasters, more group spiritual care is necessary.

A common misconception is that spiritual care is religious. Spiritual care is not religious care. Spiritual care is defined as: pertaining to or consisting of spirit or its concerns as distinguished from bodily or worldly existence or its concerns and Religious is defined as: pertaining to or connected with a monastic or religious order and pertains to faith and worship.

The term spiritual care is derived from the biblical image of the shepherd caring for a flock. In a very broad and inclusive way, spiritual care incorporates all ministries that are concerned with the care and nurturing of people and their relationships within a community and each other.

Basic approaches such as interpretation, prayer, meditation or some of the more contemporary approaches that have been influenced by Chaplains in such matters of, presence, listening, communication and counseling skills.

Before disasters such as 9/11, the Murray building or hurricane Katrina, spiritual care was often seen as something that was provided only by pastors who could provide a calm presence, good listening, Crisis interventions, and the hope one can have through faith in Jesus Christ.

Disaster Response/Relief Chaplains come from all walks of life. Some examples are:

- Pastors
- Chaplains
- Doctors
- Lawyers
- Teachers
- Police Officers
- Fire Fighters
- Psychologists
- Military soldiers
- Secret Service personnel
- Federal agents

Disaster Response/Relief Chaplains are men and women who have a call on their lives to provide care and compassion to hurting people during crisis or disasters, Chaplains are willing to “give it all” to those in need.

Disasters can be any critical event that causes crisis or trauma such as: Hurricane Katrina, Hurricane Rita, or 9/11. With those incidents in mind, the demand for disaster relief Chaplains has tripled in the last 10 years.

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It is essential that Chaplains be willing to utilize their skills in an intentional manner to enhance the coping capabilities and spiritual reactions to a disaster and be willing to not only have an active role in disasters but be willing to be available to with-stand the pressure of that role.

Chaplains who provide spiritual counseling and crisis care in the wake of a disaster often involve integrating spiritual responses along with other emergency care providers such as: Psychologists, Doctors, Police officers, firefighters, counselors, etc. and is managed through a group of trained, established crisis intervention principles.

Since the demand for chaplains have become dominant in disasters, many organizations have established methodologies and comprehensive training for crisis intervention and can assist chaplains in becoming more informed about how to interact with other care providers.

There are many chaplains serving in disasters that are pastors or laity; therefore they do not work in a disaster environment on a routine basis and would not be considered professional disaster relief personnel. However, most pastors are willing to participate if a disaster was to occur and proper training is vital.

Most of these chaplains are volunteers from a variety of spiritual care settings who participate in training and gain significant disaster relief experience in order to be prepared for a response when spiritual needs arise.

Today in this country chaplain organizations train and deploy chaplains, regardless of what faith base or religion these volunteers are, that are willing to network within a multistate arena and as needed. All of these entities respond to crisis out of a caring concern for those suffering injury, loss, or some other form of crisis.

Chaplains provide a compassionate ministry during and after disasters, to anyone affected by the disaster, for as long as it takes. Chaplains receive specialized training in crisis and spiritual interventions and much of the specialized training is built upon the previous education and experience of the chaplain.

Disasters impact many lives:

- Physical
- Social
- Psychological
- Spiritual

Volunteer agencies, either secular or faith-based, are prepared to address each disaster with what resources are available and it is in working collaboratively and cooperatively with other disaster relief organizations.

While chaplains come from various denominations they will always be responsible for the traditional religious and spiritual needs while serving as an invaluable liaison between, disaster management teams, emergency workers and the victims of a disaster.

Chaplains have an advantage in this fairly new expanded role. They are clergy who often instills a sense of trust and peacefulness among victims of a disaster. Chaplains also have religious authority obviously, which also may instill trust among the scene incident commanders. That

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authority may also solidify a more cooperative, trustworthy, and peaceful bond with field workers from emergency and government organizations, and particularly, humanitarians.

POST DISASTER CONFLICTS

Over the years, the priorities of disaster management organizations have changed due to post-disaster conflicts. Post disaster conflicts such as: anger, community chaos, looting, illness, violence, criminal activity or the frustration of unorganized relief efforts can cause extreme trauma for persons after a disaster.

In this country today, so many conflicts are fueled with ethno religious fervor, Chaplains and their special understanding of the confessional dimension of such conflicts may serve as the best combination to mediate with the involved parties for at least a temporarily stop to the mass chaos.

From the perspective of the Chaplain during disaster relief, peace and humanitarian relief operations are necessary and it is crucial to establish a peace operation or relief missions, and most of all, some type of stability to minimize death and destruction by those who have already experienced a traumatic event and above all, allows them to get closer to victims of the disaster for immediate help.

Chaplains should be given a very clear understanding of their duties prior to assuming command of disaster relief chaplain. The foundation for the place of “chaplain” during a disaster are expected to perform wherein citizens and community “feel the need for the same kind of parochial religious leadership to which they were accustomed at peace to provide leadership and guidance, and that:

- A professional clergy person conducting divine services and providing religious education
- An Chaplain managing a religious program, facilitating free exercise of religion for all, providing pastoral care, and advising on religious, ethical, and moral issues
- A leader for the command in areas of faith and moral values, professional ethics,
- Personal growth, and adjustment
- A subject matter expert providing input on issues affecting morale, Values and ethics, suicide and Critical Incident Stress Training

A CHAPLAIN'S PERSPECTIVE

In lieu of understanding their duties, most experienced chaplains would never hesitate to turn to their fellow chaplains for assistance in unexpected or nontraditional situations or circumstances or on their own initiative. Chaplains can provide many instances when chaplains acting in roles *outside* of these traditional ones. Below are some examples where you will see chaplain outside of their realm of religion and spirituality:

- The law enforcement chaplain transfers to New Orleans for hurricane Katrina
- The industrial chaplain assist law enforcement in crisis counseling on a fatality accident
- A military chaplain works with orphan children

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Most Chaplains realize when were called by God, that it is a call to help all human kind and not in just certain areas. Most chaplains will go where they are needed no matter what the situation is. It is part of God's work.

The chaplain is also expected to be a scene adviser to incident command but not limited to areas related to religion. The traditional role is further expanded in recent years, specifically, the chaplain is to serve as liaison with religiously affiliated personnel and maintain lines of communication with fellow Chaplains, clergy leaders and victims.

The possibility for broader engagement and accomplishment of spiritual goals, the chaplain and fellow religious support personnel are to be prepared for engaging in the activities in an effort to guide victims but primarily to serve as liaison. There is tremendous value for all chaplains involved to strive in strong working relationships between victims of a disaster.

The “on scene” chaplain possesses considerable information that may be essential to the success of the relief operation. Relief workers have perhaps the most comprehensive understanding of the needs of the threatened population.

Working closely with the “on scene” personnel during a disaster gives a better understanding of local culture, practices and the availability of needed supplies. As a consequence, relief chaplains and emergency personnel are an important source of information regarding the following:

- The perspective and insights into factors contributing to the situation at hand
- Local cultural practices that will bear on the relationship of between chaplain and victims
- Local political structure, the political aims of various parties, and the roles of key leaders.
- The security situation
- The role and capabilities of the government entities providing assistance

Chaplain expertise is important to emergency and government personnel in humanitarian assistance and relief and development of planning. They perform disaster assessments and can calculate more accurate analyses of the assistance needs of the affected population than the clergy or chaplain.

The manner in which disaster relief teams and the humanitarian assistance community treat information can be sensitive. Handled properly, chaplains can and should be active participants in the interagency team seeking to resolve the crisis.

The experience of Chaplains working with disaster relief teams reinforces the point that Chaplains observed that their meetings enabled them to get the work done, political and social issues formulated and a foundation for understanding cultural values and making connections with local resources.

Moreover, disaster relief chaplains must appreciate that allowing the emergency and government care teams to do what they do best also contributes significantly to a quicker exit for all of those involved providing the chaplain stays out of the way but is there when they are needed.

Similarly, communities may find value in a positive relationship with disaster relief chaplains

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engaged in a peace or humanitarian relief operation. If a disaster area becomes dangerous, a chaplain can turn to emergency and government care teams for security services, such as extraction of its personnel.

The disaster Response/Relief chaplain can provide security briefs, and upon accessing this information, receive knowledge of safe or unsafe areas around the disaster scene. The chaplains provide emergency incident commanders with support so they can move victims and relief supplies.

Disaster relief policy recognizes the value of good relationships and directs the chaplain to help in their optimization. At the same time, as chaplains join with disaster relief teams to help them accomplish their individual tasks, their presence allows them to be more informed advisers to the scene commander. Chaplains demonstrate how the disaster relief teams, while remaining independent of each other, can develop a positive and constructive relationship.

The chaplain must trust and believe that their efforts and awareness of those in need, make a difference in the laid groundwork for mutual trust and respect for those involved and it will only happen through open communication.

CHAIN OF COMMAND

Chaplains' positions during a disaster are not rigidly defined, but defined as a factor that influences the level and type of involvement they are likely to maintain with scene commanders and other private and governmental organizations.

There are certain similarities and marked differences between the chaplain who has responsibilities under the scene commander, which is always a Joint Command between emergency and Government entities.

Most chaplains have responsibilities at one or more of the levels during a disaster:

- Strategic: where policy is developed i.e.: appointing a senior chaplain
- Component: where one implements policy and supervises and the other follows
- Tactical: where one is engaged in local operations

In general, chaplains' responsibilities at each level frequently require them to respond "internally" to the scene command and "externally" to the world outside their command. Thus a Chaplain serving on disaster relief team may spend more time and energy providing advice to the

Scene commanders, regarding religious, cultural and safety issues and serving as liaison with religious or team leaders (external) and less time addressing the needs of personnel within the command (internal).

On the other hand, a chaplain serving in a disaster relief situation will likely spend more time and energy leading and addressing the needs of the scene incident command and personnel, and supporting the scene commander and emergency personnel (internal) rather than coordinating projects or liaising with local religious leaders or personnel (external), due to compassion fatigue often suffered by emergency personnel.

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It is not uncommon, however, for chaplains, regardless of their place in a team, to become heavily engaged with projects and with participating in those projects. A chaplain's place is not limited to clergy. During disaster chaplains do what they have to, to make things work?

UNDERSTANDING THE MISSION

Chaplains should begin with an understanding of the Disaster Relief Chaplain's mission objectives and taking into consideration their position within the team structure, they should be clear about their role regarding working with either religious leaders or other personnel.

Such an approach will help chaplains direct their efforts more efficiently within the context of the entire mission and avoid interfering in areas inappropriate to their level of responsibility or the scene incident commander's expectations.

This is not to suggest that chaplains who work at a higher level within the chain will have more to do than any other chaplains on a disaster scene. The reality is that at each level, the opportunity exists for chaplains to become meaningfully or purposefully engaged with personnel or organizations outside of the disaster area itself who are essential to the operation and success of the mission.

Mindful of this, it is incumbent upon chaplains to be prepared to respond to every facet of the operation where they can employ their special skills to contribute to the operation's success.

CATEGORIES OF CHAPLAINS

There are four important categories to remember:

1. Humanitarian (a category that encompasses relief and development organizations)
2. Human rights
3. Civil society democracy-building
4. Conflict resolution.

Of these four categories, the majority of disaster relief chaplains operating in a disaster area and during humanitarian support operations will most often engage with humanitarian and intervention efforts first where and when chaplains are frequently present.

Once all other agencies are able to conduct their mission and eventually leave. The work conducted by most of the chaplains in the other three categories are often performed over a much longer period of time (possibly weeks or longer) with significant involvement in the local community, once the immediate crisis is over and are often called upon to provide basic services such as crisis intervention, crisis counseling, and critical incident stress management.

Regardless of the time frame of any humanitarian operation, chaplains are in the position to establish liaison and build relationships with the community long after the disaster relief efforts are over.

Chaplains are constantly "setting the stage," "and building the foundation," and beginning the genesis of humanitarian work. Still, the nature of their time-sensitive involvement makes it likely that they will be more involved with humanitarian efforts than the other types.

The chance that chaplains will become involved with other types of activities depends on

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policy and doctrine, the mission incident scene commander, and the level within the organization at which a chaplain works.

The chaplain at the strategic level might be called upon to meet with senior leaders of certain humanitarian and governmental levels at a planning conference, or with members of conflict-resolution teams as they plan to deal with victims in an area patrolled by disaster relief and emergency care personnel.

The potential for even broader chaplain involvement at this level can be indicated depending on the extensive training received by chaplains and an expanded mission statement, chaplains can provide an invaluable early warning function for incident scene commanders based on personal interactions with communities and selected nongovernmental organizations with which they come in contact.

With regard to other levels, the chaplain on this level or crisis team might be assigned to engage with senior planners and directors of faith-based humanitarian, emergency or nongovernmental agencies. The chaplain at the tactical level might serve as liaison on behalf of the incident scene commander with personnel who are directly responding to the crisis.

Chaplains are increasingly active and increasingly effective in peace building and other disaster relief personnel increasingly appreciate their efforts during conflicts that arise during a disaster.

It is especially appropriate for chaplains to deal occasionally with faith-based groups. Chaplains will almost always have greater knowledge and credibility with such groups because of their experience and training, as well as their religious and cultural sensitivity.

The chaplain's religious knowledge and expertise enables him/her to inform all the parties involved that the residents in the disaster relief area were not the "enemy" but the victims, and that they deserved the support of outside democracies like FEMA. In a chaplain's view, this information can bring about a significant change in how the relief personnel related to the local community, agencies and the general population.

At the same time, chaplains and those who direct their efforts should always keep in mind that faith-based personnel exist in all four categories, not just in the humanitarian one. For instance, organizations originally founded to help the poor, have increasingly placed a great deal of effort into crisis counseling, crisis intervention and conflict resolution training and their missions require them to remain in the disaster area for long periods of time.

VICTIM AFTER CARE

Disaster Response/Relief chaplains opposed to chaplains who are not trained in disaster relief typically spend more "after" time in the area in a "stabilization phase of intervention" and want to concentrate their involvement with immediate humanitarian concerns.

Any organization that includes a requirement to evangelize may lack the neutrality that the community is trying to project as it completes its recovery mission; therefore, chaplains would best serve the communities component of the intervention by working with only those that provide direct relief services. Thus, it may not always be appropriate for a chaplain to be engaged with every faith-based organization in the area of operation.

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Resources such as the State and Government Departments offer guidance regarding guidelines toward which the disaster relief chaplain should direct most of their efforts during an intervention. Furthermore, those details will heavily influence what the chaplain chooses to engage in. Many governmental agencies that have not worked closely with a chaplain designed relief program may seem unorganized until they get familiar and then they rely heavily on the chaplain.

In the end, there is a very basic disconnect between disaster relief chaplains and the humanitarian efforts by the communities. This disconnect arises from the fact that some agencies will attempt to appear to be saving and improving lives for reasons unrelated to humanitarian imperatives (including, but possibly not limited to, impressing the American public, winning the hearts and minds of the beneficiary population, PR public relations or for media benefits.

This is what is meant by seeing humanitarian aid as a means to an end. Sometimes (in fact much of the time) the best thing the disaster relief chaplain can do in the midst of a humanitarian crisis is keep a low profile, and let the public agencies do their work.

A better strategy would be for disaster relief chaplains to recognize the driving motivation behind humanitarian intentions (good press) and try to affect their behavior accordingly.

For example, rather than say to the press that “your activities might get aid workers killed” we should argue that if aid workers get killed, aid programs will stop and people will starve, thereby leading to bad press. Thus differences, cultural and other, are not just window-dressing issues but require serious attention, deliberation, and respect.

CORE VALUES

When one enters into a relationship with either an individual or some other entity, a principle that helps to ensure success in the relationship is respect for the values of the other. The disaster relief chaplains have three core values:

1. Courage
2. Honor
3. Commitment.

All Disaster Response/Relief chaplains strive to measure themselves against these values and expect that others will do the same. A chaplain, as one member of the team seeking to engage in and nurture a relationship with an injured community, must be careful not to dismiss core values, of which neutrality, impartiality, and independence seem to be most important.

Understanding the meaning of these values, and how they influence behavior, can help the Chaplains clarify actions that may otherwise be misinterpreted by others. Neutrality is one of the most important elements in the rationale of any chaplain.

When any activity jeopardizes or threatens this core value, chaplain clergy members understandably become concerned and protective. Understanding the principle of neutrality seems straightforward. It means one is “not aligned with or supporting any side or position in a controversy.”

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REMAINING NEUTRAL

Neutrality: In a situation of conflict or unrest, neutrality implies not acting in a way that could facilitate the conduct of hostilities by any of the parties involved. Thus in an international conflict, National Society volunteers working alongside official or civilian services must not support or hinder operations in any way. This neutrality is the necessary counterpart of the respect due to other personnel.

Ideological Neutrality: Neutrality implies standing apart at all times from political, religious, or any other controversies in which such entities such as: the Red Cross, were it to take a position, would lose the trust of one segment of the population and thus be unable to continue its activities. If a dispensary run by a Society also displays a religious affiliation in a place in which there is tension between the members of different faiths, many patients will no longer wish or dare to come for treatment. While the principle of neutrality is significant, a common and agreed-upon understanding and application of the principle remains a much discussed topic even within the clergy community itself.

While the principle of neutrality is significant, a common and agreed-upon understanding and application of the principle remains a much discussed topic even within the chaplain community itself. It would be incorrect to presume that for each chaplain the meaning is identical with this explanation. Some chaplains may conduct themselves according to the principle of neutrality as understood by these definitions while others may understand neutrality as they have defined it for themselves.

The chaplain who seeks to be a partner with a disaster relief team in addressing human needs must respect the principle of neutrality as each team member understands it, and cautious clarification is important.

In response to some critics, one further note of clarification: “Some may interpret strict adherence to this principle as a lack of courage. Nothing could be further from the truth. Volunteers are not asked to be neutral; everyone is entitled to an opinion, but to behave neutrally.”

With respect to the principle of impartiality, “There is no discrimination as to nationality, race, religious beliefs, class, or political opinions. It endeavors to relieve the suffering of individuals, being guided solely by their needs and to give priority to the most urgent cases of distress.”

A consistent respect for this principle requires not only the local organization to be impartial but all of its individual workers as well. This principle helps to guard against the human instinct to respond only to those we believe are worthy while assuming that others who suffer are somehow unworthy of assistance.

Disaster Response/Relief Chaplains must resist any interference, whether political, ideological or economic, capable of diverting them from the course of action laid down by the requirements of humanity, impartiality, and neutrality.”

These principles are part of the foundation upon which most chaplain organizations have been established. They are valued highly by all chaplains not because they desire higher moral ground than any other organization, but because these principles serve a very pragmatic purpose they create the environment that allows chaplains to do their job and they permit the

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chaplains to have access to anyone in need and, in principle (although not always in fact), guarantee protection from outside attacks or interference.

There may be situations when a chaplain's core values will affect their willingness to work with certain organizations, but such resistance is not necessarily rejection. While the interpretation of each principle may not be identical from one chaplain to another, the principles determine in large measure how a chaplain organization will operate.

POLITICAL NEUTRALITY

A chaplain does not become engaged in a humanitarian assist, or disaster relief operation as a solitary figure but as part of a larger operational reality.

Most government organizations direct everything chaplains do, and they are accountable to it. Chaplains must remain neutral manner at all.

The disaster response chaplain who seeks to be a partner with an organization addressing human needs must respect the principle of neutrality as each member understands it, and cautious clarification is important. Some may interpret strict adherence to this principle as a lack of courage. Nothing could be further from the truth. Volunteers are not asked to be neutral; everyone is entitled to an opinion but to behave neutrally.

The disaster response chaplain refuses to make any distinctions of an adverse nature regarding human beings because they belong to a specific category. A consistent respect for this principle requires not only the local organization to be impartial but all of its individual workers as well.

While chaplain organizations in humanitarian services know that their capabilities are subject to the laws of their respective organizations, districts, countries and areas and must always maintain their autonomy so that they may be able at all times to act in accordance with the principles of the rules and regulations.

ORGANIZATIONAL POSITIONS

Chaplains can significantly enhance their effectiveness with disaster relief organizations if they are at the appropriate location as soon as the operation unfolds. There are some points designated in the doctrine at which a chaplain should or may have a role.

A thorough understanding of the situation will indicate other places chaplains should have access to and find ways to participate more fully. Policies clearly direct that a chaplain be involved and states that chaplains may serve as liaison and have religious affiliation.

Disaster Relief organizations such as FEMA, along with the Incident scene commander should direct the chaplain to be a member of the assessment team and should have references regarding the organizational position of the chaplain. The chaplain should be a designated member of the relief coordination. In summary, it is clearly recommended that chaplains be members of an assessment team as one additional element assisting in the coordination of a disaster relief effort.

The chaplain cannot and should not be a participant in certain phases of the relief process. However, it may not be inappropriate for the chaplain *to have access to* certain command components of the operation. For instance, the activity that goes on in the Operations Center or Combined Service Support Operations Center is largely "government related," yet there may be

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questions about a local facilities or personnel that chaplains could answer without compromising their status.

In another example, during an operation some organizations may not see any conflict in a plan that provides humanitarian aid to a particular location and then ask local chaplain personnel to distribute it.

Even though the chaplain has knowledge of security measure that may need to be taken and a chaplain familiar with the principles of neutrality, impartiality, independence, and with their value to the effort, would be the most likely person to counsel against this course of action.

A chaplain who is permitted access to such an element would be a source of helpful information to the relief units in addition to its gaining an ally in developing an effective relationship with other chaplains in the area of operation.

Besides providing information or insight, chaplains can be partners in assisting these emergency units and other clergy members to accomplish their respective missions. Listed below are several tasks may need to be performed, many involving cooperation with nearby Chaplains:

- Assisted in formalizing and legitimizing refugee relief efforts and ensuring the continuation of humanitarian support
- Assisting organizations in contacting displaced persons in need of housing, food and medical supplies
- Contacting family members located outside of the disaster area
- Assisting in the location of other family members
- Providing resource information for assistance after the emergency is over

Using their position, skills, and relationships effectively, chaplains are believed to be a huge contributor to a relief effort.

In many disaster relief situations today, religion plays a role. Regarding religious issues, the chaplain is more likely to have greater experience and training. It would seem reasonable to request that the chaplain be utilized regarding religious issues.

Chaplains' status as "members of the clergy" or "endorsed religious leaders" provide them with credentials no one else will have; it also gives them access to other leaders and places that emergency personnel would be very likely unable to access. The chaplain, as a neutral, may attempt to create or strengthen meaningful relationships with leaders of political factions that will contribute to reducing the conflict and building a foundation for peace.

It is a very good possibility that the chaplain will arrive on the scene of a disaster well before emergency or governmental personnel. It would seem that such an individual with "human service" skills would be a valuable asset to the emergency personnel when they do become part of the mission.

The missions of the chaplain and emergency are unit are not the same, although there are similarities and overlapping functions; they generally complement each other, enhancing the chances for success in the relief effort.

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RECOMMENDATIONS

Some might envy the role of chaplains because they believe that they deal only with “eternal truths” that never change. Yet this belief encompasses only part of the chaplain’s role in a disaster situation. As members of the clergy, they are touched by almost everything that is a part of its mission.

Chaplains still perform their traditional role: They lead, join, and facilitate prayer and worship in a disaster setting; they minister to the wounded and dying; they bury the dead; they pastor the weary and teach the questioning.

At the same time, the disaster environment itself presents unique challenges that this person of faith and status must address. Chaplains minister to innocent victims, and enemy alike. Chaplain’s train and counsel individuals regardless of religion or faith.

Chaplains pastor spouses, children, and parents regarding issues and personal problems. They stand as role models, prophetic voices, and allies of the silent. They act as adviser to and liaison for the incident scene commander, both within and without the command. In short, ministry includes both the eternal truths and numerous elements beyond.

Unless the complexities of the relief effort are fully acknowledged from the beginning, needless problems will constantly haunt the process until they are given the attention they require.

One facet that has been addressed above illustrates the issues and elements involved as one of the actors, the chaplain, become part of the relief effort. Regardless of the history of chaplains working outside their traditional engagement process, significant obstacles continue to exist.

CONFLICTS AND POLICY CONFLICTS

The lack of understanding a chaplain’s role in working with disaster victims and religious leaders and the advisory role in religious matters at times hampers the effectiveness with incident scene commanders and relief organizations.

These observations underscore the need for further change within society itself and more specifically the disaster relief Chaplain organizations. Current guidance and proposed revisions indicate that the disaster relief chaplain’s role is very much a work in progress, as is so much else in our world today.

Today, in some situations, the U.S. Government and political leaders have no policy or doctrinal guidance regarding the chaplain’s engaging with disaster relief efforts. As a result, scene officials have decided that the chaplain’s efforts remain within their traditional perceptions of a chaplain’s role.

The obstacles they created unnecessarily hamper the chaplain’s efforts and properly updated policy, doctrine, and other operational guidance would allow for expansion of the chaplain’s traditional role and provide an opportunity for the chaplain’s organizations and disaster relief organizations to design and implement appropriate and adequate training.

Some agencies and organizations recommend that a chaplain be a member of one or more of that makes a preliminary survey of a site for future operations. Training based only on outdated policy would not prepare chaplains for such responsibilities.

On scene commanders must have adequate and consistent guidance and knowledge of policy and regulation to be able to utilize chaplains appropriately and over the years it is now evolving to provide a basis for chaplain participation in various types of humanitarian operations.

Policies must be updated because even chaplains acting as part of a disaster relief effort may have a role to play in a humanitarian operation. And thus far, the chaplain's efforts remain within their traditional perceptions of a chaplain's role.

The role a chaplain would play in these settings is for at least two reasons:

- Legal questions as to the limits and implications of the chaplain's involvement and
- Questions regarding at what point intervention should be conducted

Theoretical and practical training should be provided that would give chaplains the assurance and confidence to assume this complicated role and allow them to become meaningful members of the group.

Chaplain training should be not only conducted but also mandatory to introduce personnel to the methods of operations. There are many good training organizations in the country today that provide training for chaplains.

There would be great value in this country today in research that examines how each disaster relief Chaplain receives training and executes their mission during disaster relief efforts and humanitarian relief operations. Such research would permit each Chaplain to learn valuable lessons from others.

It would further illustrate to the service chaplain who might be working in a joint environment the expectations or mentality of a commander who comes from a different arena of service or of those chaplains from different services who may be operating in the same area of responsibility.

Additional research that would examine chaplain activity and experience in contemporary or recent peace and humanitarian relief operations is also recommended. This research and its conclusions would help to enrich the nations understanding of the chaplain's role and broaden the foundation for policy and doctrine development.

Just as this reality has begun to be understood and accepted by the community, chaplains too must be prepared to understand and accept it. For example, the chaplain today is very likely to be called upon to be a "spiritual diplomat" or "ambassador," establishing rapport and conducting activities with other religious or government leaders.

Additionally, the clear guidance calling on chaplains to serve as liaisons with religiously affiliated organizations, or community religious leaders requires training and the skills necessary to perform this sort of function effectively. Such training should include a thorough delineation of the five elements of a humanitarian operation environment:

1. Political aspects
2. Security concerns
3. Third-party actors engaged in the mission area
4. Priority issues related to population affected by the disaster
5. Matters crucial at the assessment, planning, and execution phases of the intervention

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Extensive education and practical training should also include familiarization with the tensions of different organizational cultures that exist between government entities, chaplains, communities and how to manage those tensions. Organizations such as the Center of Excellence in Disaster Management and Humanitarian Assistance are excellent resources to provide this type of training.

Organizations assume that chaplains assisting in disaster relief have a certain level of competence in their knowledge of various disaster preparedness issues. That may not be correct. To ensure quality, chaplains should be expected to measure up to certain standards in this area and training should be offered to address any inadequacies.

THE IMPACTED: VICTIM OR SURVIVOR

Language is a tool of identity. In the aftermath of disaster, how one uses language can be a means to process the trauma of the event? When people experience trauma or a disaster, they feel vulnerable.

Healing comes from one's own ability to reclaim their lives, including their abilities to self-determine and make decisions. The use of language is a major contributing factor to healing for those affected by a disaster.

There are many expressions in how an individual refer to himself or herself after a disaster. Some want to be called "victims" because they want others to know of their pain, suffering, and ongoing struggle. Others quickly state that they are "survivors" because they have endured a crisis and are moving to recover their lives.

In other cases, individuals initially state they are "victims," and as they move through the recovery process, they call themselves "survivors." A disaster can traumatize people through various degrees and a variety of experiences.

If a person repeatedly watches an event, such as September 11th, or Hurricane Katrina unfold on television they may fall under the category of people impacted by disaster. It is crucial to understand that the impact of a disaster is broad, deep, and often unspoken.

What someone says will give us clues by victims, survivors, or people directly affected by a disaster. Their words can be an indication of how they see themselves and how they want to be treated. Listen and follow their lead on what they want to be called. Be sensitive to their vulnerability and listen carefully to how their stories evolve and how they define themselves.

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Chapter 3 Quiz

Read each question carefully and place the correct answer in the space provided.

1. Complete this sentence: Chaplains status as _____ or _____ provide them with credentials no one else will have.

2. What are the two most common expressions on how an individual refer to himself or herself after a disaster?

3. The chaplain today is very likely to be called upon to be a _____ or a _____ establishing rapport and conducting activities with other religious or government leaders.

4. Disaster Relief Chaplains must resist any interference, whether political, ideological or economic, capable of diverting them from the course of action laid down by the requirements of:

_____ and _____

5. Name the three core values of the chaplain.

1. _____

2. _____

3. _____

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CHAPTER 4: WHAT IS SPIRITUAL CARE?

Spiritual care is to offer a ministry of presence, to give undivided attention and respectful assistance to help people discern what the meaning in their life now, in this new environment of destruction and pain; and how they seek to live out that meaning as the recovery unfolds. It is imperative that a chaplain offers spiritual care because a great number of people impacted by disaster profess belief and practice spirituality in their life.

Statistics show that “96% of Americans believe in God, over 90% pray, nearly 70% are church members, and over 40% have attended church, synagogue or temple within the past seven days.” Relating to a person’s spiritual dimension is just as important as addressing the social environment or psychological state of a person impacted by disaster.

SOME “MEANING” QUESTIONS THAT MAY BE ASKED

- Why did this happen to me (us)?
- Why did ____ have to die?
- I want to die – why can’t I just die too?
- Whose fault is this?
- Is _____ (perpetrator) going to be punished for this?
- What did I do to deserve this?
- What good can come out of this suffering?
- What’s there to live for?
- Why can’t ____ do something to stop this?
- Am I special because I survived and ____ didn’t?
- What’s expected of me now that I survived?

NORMAL “GOD” QUESTIONS

- Why didn’t God take me instead?
- Did God do this to punish me?
- Does this mean I owe God my life now (that I survived)?
- Why does God make so many good people suffer?
- Why does God let bad things happen?
- Why did God hurt little kids?
- Why doesn’t God answer my prayers?
- How will I know if God is telling me something?
- Why does God allow evil in the world?
- Who keeps God in line?
- Is there life after death? Heaven?
- Did God choose me to suffer for some special reason?
- Is there anything I can do to make God stop this?
- Where was/is God when I needed God?
- Where was/is God in this disaster?
- What if I am angry with God?
- What will happen to me if I hate God or curse God?
- To whom can I talk when I feel this way about God?
- Will ____ (perpetrator) go to hell for this?

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The aftermath of a disaster can be more detrimental than the disaster itself. Once most people see the damage caused, they become angry at the situation and need to blame something or someone. They need answers for the devastation and unfortunately, God gets the blunt end of the blame until the victims are able to face reality again.

COMBINING EMOTIONAL AND SPIRITUAL RELATIONSHIPS

Many basic emotional and spiritual interventions such as Critical Incident Stress Management (CISM) debriefing and defusing techniques are used every day by agencies, both faith based and secular. Volunteer and paid organizations alike know that it is likely that some disaster workers are unaware of the emotional and/or spiritual implication of their work.

The purpose of a “ministry of presence” is to provide a “non-anxious presence” and to be an “active listener” while holding an outreached hand, offering a cup of coffee to engage a person impacted by disaster is to ask them to tell their story.

STORY TELLING

Letting the victim tell their story acts as an outreach and support and can connect and unite. Reflected in these and other acts are emotional and spiritual dimensions that enable stories to be told in safe and non-judgmental settings.

Spiritual Dimensions: Assisting a person impacted by disaster and reaching a level of commonality by relating a continuum of differences and sameness as you engage in conversation. Spiritual dimensions require that you seek a firm foundation of commonality and then focus on that foundation.

You find what unites you serves as the basis for compassion, and in doing so; you turn focus from compassion’s opposite, pity. The level of which you are coming from is not “by the grace of God “thank God I’m not in your shoes” – but “I am with you” or “I don’t know how you feel; can you share with me what it is like?” It promotes the power of a shared experience.

Is derived from listening and using empathy by understanding what has happened to them, or what they are currently experiencing without judgment. In doing so, they can receive validation of their feelings and reactions.

Using active listening is also to participate with the person in their recovery; one can serve as a witness to what they have lived through and recognize that they are not alone in their distress. A person affected by disaster needs to tell their story often because the situation is dynamic and changing. Storytelling helps the person organize thoughts and emotions, which can promote reflection and growth.

THREE DIMENSIONS OF EMOTIONS: EUPHORIA, ANGUISH and CONTROL

A road map of human emotions is more than a flat line from euphoria to anguish, according to psychologists. Psychologists think emotions are more complicated, involving a third factor of control or dominance that influences and adds a new dimension to how people feel. In several psychological studies, it was found that emotions are more complicated than the accepted two-dimensional theory, the third dimension, being control.

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Across cultures, all humans share a wide range of similar emotions, such as happiness, sadness, shame, anger, fear and shyness. According to psychologists who have studied these emotions for three decades from positive to negative and from high-to-low activation along a grid that resembles a graph, with extreme emotions varying 180 degrees.

According to the study, anger is associated with violence, aggression and disruptive behaviors, while fear is linked to anxiety. If someone felt relatively in control of a threatening situation, he or she might respond with anger. Without control, the reaction might be fear.

Psychologists conducted four studies with college students to explore the third-dimension of emotions. They found a third dimension does emerge, control or contempt. In one study, they gave two questionnaires to more than 600 students. When the set of questions lacked references to contempt, they ended up with a flat, two-dimensional model. When he asked the same questions but included references to contempt, he saw the new model emerge from the answers.

NOTES

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Chapter 4 Quiz

Read each question carefully and place the correct answer in the space provided.

1. The purpose of a “ministry of presence” is to provide a _____

2. What percentage of American’s believed in God?

a. _____

3. List (5) normal questions regarding God that the chaplain may hear after a disaster.

a. _____

b. _____

c. _____

d. _____

e. _____

4. Define Cross-Culture.

5. Spiritual dimensions require that you seek a firm foundation of _____ and then focus on that foundation.

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CHAPTER 5: EMOTIONAL IMPACT OF A DISASTER

TRAUMA

The word trauma evolved from the Greek word for “wound.” Evolved from the Greek word of “wound”, a trauma is a rare event that is beyond the normal range of human experiences.

Another definition of trauma is “a disordered psychic or behavioral state resulting from mental or emotional stress or physical injury

Traumatic stress can be understood as the result of what happens when an individual suddenly perceives him/herself to be in a physically and/or psychologically dangerous situation. For a person who has been traumatized normal coping mechanisms are insufficient. The person feels threatened, overwhelmed, helpless, anxious and fearful.” These feelings are common and it is what we often refer to as a “normal response to an abnormal situation.”

In a major catastrophe, experts say, the psychological world collapses just as resoundingly as the physical one. The most prominent psychological casualty is the sense of invulnerability with which most people manage to face the risks of daily life.

Also shattered, psychologists are finding, that a person's sense that his or her world is comprehensible and has meaning, and for many years after the trauma a person's very sense of worth may be damaged. "The common belief that people recover after a few weeks from disaster is based on mistaking denial for recovery.

DELAYED PSYCHOLOGICAL REACTIONS

Research has shown that many psychological symptoms do not appear until long after the victim seems to have fully recovered from the disaster, and when the problems do arise, such as difficulty concentrating, depression or sleeplessness, their causes may go unrecognized.

The study of the psychological impact of trauma of all sorts has become a major topic for researchers. While psychoanalytic theories have dealt in the main with the devastating effects of emotional trauma in early childhood, the new work examines the emotional aftershocks of disasters of every sort.

As psychologists and psychiatrists assess the impact of catastrophes large and small, they are finding that the worst natural disaster holds something in common in its psychic impact with what may seem a minor crisis, such as a witnessing a brutal crime. And they find, for example, that children come to grips with disaster in ways that are very different from those of adults. Moreover, the evidence is that rescuers and even bystanders also can be vulnerable to psychological costs.

REACTION PHASES

Disasters and terrorist attacks are often widespread with many people who directly experience the event and many more who may witness or be indirectly impacted. Many people may encounter behavioral and emotional readjustment problems.

Many posttraumatic stress symptoms are normal responses to overwhelming stressors. Exposure to these overwhelming stressors may change our assumptions about life and create

distress, but the intensity of this distress will subside with time. Experts agree that the amount of time it takes people to recover depends both on what happened to them and on what meaning they give to those events.

Terroristic acts may result in a whole society questioning the fundamental view of the world as a predictable, just, and meaningful place to live. This questioning is amplified by the fact that organized violence is intentional; it often has a political agenda; and it is meant to create terror, destroy, and hurt. Studies have shown that deliberate violence creates longer lasting mental-health effects than natural disasters or accidents.

The consequences for individuals and the community are long lasting and survivors often feel that injustice has been done to them. This can lead to anger, frustration, helplessness, fear, and a desire for revenge.

Reestablishing meaningful patterns of interactions in the community after a trauma may facilitate reconstruction of a sense of meaning and purpose. Prior research into terroristic events and disasters has shown that reactions to these events may be categorized into different phases.

IMPACT PHASE

Most people respond appropriately during the impact of a disaster and react to protect their own lives and the lives of others. This is a natural and basic reaction. A range of such behaviors can occur, and these may also need to be dealt with and understood in the post-disaster period. After the fact, people may judge their actions during the disaster as not having fulfilled their own or others' expectations of themselves.

During the impact phase, some people respond in a way that is disorganized and stunned, and they may not be able to respond appropriately to protect themselves. Such disorganized or apathetic behavior may be transient or may extend into the post-disaster period, so that people may be found wandering helpless in the devastation afterwards.

These reactions may reflect cognitive distortions in response to the severe disaster stressors and may for some indicate a level of dissociation.

Several stressors may occur during impact, which may subsequently have consequences for the person. Some of are as follows:

- Threat to life and encounter with death
- Feelings of helplessness and powerlessness
- Loss (e.g., loved ones, home, possessions)
- Dislocation (i.e., separation from loved ones, home, familiar settings, neighborhood, community)
- Feeling responsible (e.g., feeling as though could have done more)
- Inescapable horror (e.g., being trapped or tortured)
- Human malevolence (It is particularly difficult to cope with a disaster if it is seen as the result of deliberate human actions)

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IMMEDIATE POSTDISASTER PHASE: RECOIL AND RESCUE

This is the phase where there is recoil from the impact and the initial rescue activities commence. Initial mental-health effects may appear (e.g., people show confusion, are stunned, or demonstrate high anxiety levels).

Emotional reactions will be variable and depend on the individual's perceptions and experience of the different stressor elements. Necessary activities of the rescue phase may delay these reactions and they may appear more as the recovery processes get under way. Reactions may include:

- Numbness
- Denial or shock
- Flashbacks and nightmares
- Grief reactions to loss
- Anger
- Despair
- Sadness
- Hopelessness

Conversely, relief and survival may lead to feelings of elation, which may be difficult to accept in the face of the destruction the disaster has wrought.

RECOVERY PHASE

The recovery phase is the prolonged period of adjustment or return to equilibrium that the community and individuals must go through. It commences as rescue is completed and individuals and communities face the task of bringing their lives and activities back to normal. Much will depend on the extent of devastation and destruction that has occurred as well as injuries and lives lost.

This period may be associated with a honeymoon phase deriving from the altruistic and therapeutic community response immediately following the disaster.

A disillusionment phase may soon follow when the disaster is no longer on the front pages of newspapers, organized support starts to be withdrawn, and the realities of losses, bureaucratic constraints, and the changes wrought by the disaster must be faced and resolved.

During the stage of acute danger the priority for all is basic safety and survival. Once this is relatively secured, other needs emerge that are both existential and psychological. And once manifest, these needs are typically left frustrated and unfulfilled for a prolonged period of time. Many times, through the media, retribution, or continued violence, the community in question is exposed to further traumatic events.

It is particularly important to remember that emotional needs may be very significant, especially for those who have been severely affected. They may only start to appear during this phase.

People may also be hesitant to express distress, concern, or dissatisfaction, feeling they should be grateful for the aid given or because they have suffered less than others have. It should be noted that sometimes emotional reactions may present as physical health symptoms, such as

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sleep disturbance, indigestion, and fatigue, or they may present as social effects such as relationship or work difficulties.

BASIC ASSUMPTIONS

Whenever someone becomes victimized by a disaster, whatever its nature, their most basic assumptions about themselves and the world are undermined. Psychological recovery, to a large extent, requires rebuilding those assumptions.

The key assumption that crumbles in a disaster is that of invulnerability, the sense that the world is benevolent, controllable and fair, and that so long as one acts as one should, nothing untoward will happen. The assumption of invulnerability begins very early in life, as early as the first two or three years of age, that is when the child forms a sense of basic trust, the feeling that the world is a predictable place in which good things will come to you. And from that the child comes to see himself as worthy of that kind of care. These beliefs are at the core of a person's most basic sense of himself and the world.

A catastrophe attacks those deeply held beliefs; suddenly the entire world seems malevolent. And because the two beliefs are so intimately linked, you lose not only your sense that the world is safe for you, but that you are worthy of that safety.

People who have suffered catastrophes afterward may undergo a diminished sense of self-worth for 10 or 15 years, or even longer. "When you've been victimized," it leads you to ask, "Why me?"

You may start looking at yourself to find something in you to blame it on, to justify and make some sense out of such a horrible fate. That leads you to highlight the negative aspects of yourself, which lowers your self-esteem."

EFFECTS ON CHILDREN

Children vary in their reactions depending on their age, according to research by psychiatrists, who have studied children who witnessed brutal crimes. The severest impact is on the youngest children, those of preschool age. They feel the most helpless and passive when confronted by overwhelming danger, and require the most assistance to re-establish psychic equilibrium.

Young children in severe danger often react by a mute, stunned withdrawal; one 3-year-old sat next to her murdered mother for eight hours until a roommate discovered them. After the disaster has passed, preschool age children often regress, acting like an anxious younger child, whining, clinging or throwing tantrums. Children at this age are most likely to dwell on the fantasy that the tragedy has not occurred, and that everything is magically all right.

SPIRITUAL IMPACT OF DISASTER

When a person is suffering from the affects of destruction and disaster it is common to question the meaning of life. The spiritual questioning asks "who am I, now that this has happened?" Or "What is my role, now?" "What is my destiny?"

Meaning is defined as "an effort to understand the who, what, where, when and most commonly, the why the event happened and how it has affected life in its normal capacity." The

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search for meaning attempts to answer the question, “What is the significance of the event?” Meaning is also reflected in the answer to the question, “What does my life mean now?”

COMMON SPIRITUAL REACTIONS TO TRAUMA

There are many reactions to a traumatic event. People may suffer from one, some, or all of the following:

- Anger at God
- Feeling distant from God
- Withdrawal from the place of worship
- 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

Never say, “I know how or what you feel,” or “I understand”. People feel that it minimizes your concern. Ask instead, for them to share it you and listen to what they have to say. When in doubt, remember that silence is golden. A physical presence is more important than carefully constructed theological statements.

RE-FOCUSING ON THE FUTURE

While attempting to provide support and care to survivors, there are many things that you can help them to re-focus on. Some examples are as follows:

- The future
- Their options
- Their decisions
- Their goals
- Resources
- Family
- Their strengths

Help them to realize that they can learn from this disaster. For example, they may have developed new coping skills, they may be stronger, and they may now be moving toward a new sense of what is normal. Some things that may change.

During a disaster, a diverse group of people still seeks spiritual care. Chaplains are challenged to support and offer an open environment with respect to social, religious and spiritual diversity in an unfamiliar cultural setting. Here are some things to guide you as you help a community recover from the devastation of disaster.

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PRINCIPLES SPIRITUAL CARE

- Offer a ministry of presence
- Meet, accept, and respect persons exactly as they are
- Do no harm, never evangelize, proselytize, or exploit persons in vulnerable need
- Nurture and encourage a spiritual perspective
- Use confidentiality at all times
- Respect social diversity and cross-cultural settings
- Function at levels appropriate to your training and educational background
- Help them to understand and normalize what has happened
- Know the available resources and assistance

SPIRITUAL REACTIONS TO DISASTER

Many victims will experience spiritual stress reactions after a disaster. Some common spiritual stress reactions include:

- Reconsidering religious beliefs
- Questioning and loss of meaning
- Feeling far from previously held beliefs
- Suddenly turning away from or to God
- Spiritual Alienation from God and community
- Anger at spiritual leaders
- Familiar faith practices seem empty (prayer, scripture, hymns)

THE HEALING PROCESS

Spiritual care providers can help provide a sense of support and hope. This is done through practices that validate an individual's experience and bolster/nurture the spirit. Some examples of such practices are:

- Understanding, normalizing and listening to what happened
- Carrying-out a ministry of presence
- Identifying and solving immediate, concrete problems
- Encouraging people to talk about experiences
- Addressing normal stress reactions and offering resources to address the problem

NOTES

WHAT IS DIVERSITY?

People have the mind set thinking of human diversity in terms of hot button group differences, most of which are rooted in some form of oppression. These differences are hot due to the pain people have experienced because they belonged to a particular group who was different from the group that hurt them. These hot-button differences include:

- Race
- Nationality
- Culture/ethnicity/subculture
- Gender
- Class (or wealth/poverty)
- Age
- Disability
- Sexual preference
- Religion
- Political party

Unfortunately, the dominance of these hot differences overshadows hundreds of other differences, most of them very individual and many of which are far more significant to our ability to generate collective intelligence. These variations include:

- Personality
- Preferences
- Interests
- Needs
- Abilities, skills, capacities
- Perspectives, ways of seeing the world, paradigms
- Ideas
- Feelings, emotions, mood
- Opinions, positions
- Attitudes
- Beliefs
- Assumptions about what's real
- Ego
- Values
- Dreams, visions, desires, wishes
- Connections
- Resources
- Habits
- Lifestyles
- Cognitive styles
- Communication styles
- Stories, histories, myths
- Experience - capacities developed through life
- Stages of development
- Responses - how they respond to what's going on or what's being talked about
- Tolerance levels

- Physical appearances
- Roles - in society, in the group, in some narrative
- Families - what was their family of origin like
- Education - both formal and informal, past and ongoing
- Information - info they have, and their relationship to information as such
- Health
- Status - in society, in the immediate group or relationship and much more

To the extent that people's differences are not recognized and truly heard or seen by a group (in their own terms, including the needs and emotions that underlay them, so that they know they are truly heard and seen), those differences will manifest as problems, sources of conflict, obstacles in the path, reasons to not participate.

The extent that people's differences are recognized and truly heard or seen, they become contributions to the co-evolution of new insights, solutions, activities, experiences, possibilities and relationships that enrich a group or community and move it ahead to a fuller realization of the best that it could be.

This is a big part of what I call co-intelligence. A relevant question to this has been posed by: "How can we use our diversity creatively?"

"Diversity work" is motivated by:

- Attempts to preserve the status quo by including minority voices who will quiet their own kind
- A desire to be fair as long as things don't get too out of hand
- A distaste for exclusion or repression
- A recognition that real democracy demands involvement of all stakeholders

All these approaches have their role, but all fall tragically short of what is possible and needed to really have breakthroughs in our relationships, in our groups, and in our social and environmental issues, so we can co-create environments (big and small) that we all really love living in.

The approaches that most excite me are those that are motivated by recognition that there is collective power and wisdom locked inside our divided diversity which is released when we create deep dialogues and synergies among our diverse perspectives.

So our challenge so much are more a matter of addressing the issue of diversity, as such, but rather as a matter of enhancing our capacity to deal creatively with diversity, helping ourselves collectively tap into the incredible richness that awaits us there.

This is, of course, an issue that confronts us moment-to-moment whenever we enter into interactions with each other; and so it needs to be addressed constantly, from square one to the finish line -- at least if we wish to turn the problems we have between us into opportunities.

Of course this is not easy. But I believe this realm holds the greatest potential for breakthroughs. A tremendous amount of wisdom, know-how and methodology exists on this subject already, albeit not as well integrated as we might like. So we all have adventures to undertake to help develop it and weave it together.

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THE ATTITUDE OF THE SERVANT

For the disaster response chaplain, providing the ministry of care in crisis must arise from the servant's heart. The chaplain may be a person of authority, a person of resources, or a person of prominence; but his or her response must grow out of the attitude of a servant.

The chaplain must demonstrate compassion in the same way Jesus fully identified Himself with humanity in His incarnation, giving up privileged position, heavenly wealth, and divine independence.

PROVIDING ENCOURAGEMENT

During crisis and disasters, the common emotion is fear, confusion, or anxiety over such issues as their vulnerability, their grief, and their loss of trust in the natural order of life. A significant demonstration of compassion in the ministry of care in crisis is providing encouragement through words and actions.

A disaster response chaplain must convey encouragement to a person that is despairing by saying, "Take courage! Don't be afraid" (Mark 6:51). In the midst of the storms of life, disasters, crisis, and devastation the chaplain must bring the assurance of hope. Victims may not understand and they may be "astonished," but they will experience the compassionate encouragement of the chaplain.

Victims of disasters feel anxious and upset because of their apparent helplessness to deal with the situation. A crisis may erupt when a person is faced with a problem that calls on resources or problem-solving abilities that have not previously been needed.

In other words, they lack experience in dealing with the situation. In situations such as this, the chaplain in disasters provides encouragement by listening, dialoguing, comforting, and clarifying. In the crisis and confusion, the chaplain provides active listening to hear the fears, frustrations, and disappointment.

He or she engages in dialogue as he or she asks probing questions for self-examination and reflection. He or she comforts in the silent spaces. He or she clarifies by examining circumstances and options; then, he or she releases the victims, empowered to move forward in spiritual and physical healing.

MEETING IMMEDIATE NEEDS

When chaplain's step onto the disaster site, their reaction is often, "What can I do?" They want to meet the immediate needs of victims. While "being" present in the suffering of disaster victims and demonstrating sensitivity to human diversity are essential, chaplains also have a deep desire to meet immediate needs.

Chaplains often join with disaster relief teams to provide food to the hungry, water to the thirsty, medical care to the injured, shelter for the homeless, and clothing to the exposed. They meet the immediate needs of assistance in searches, rescues, and victim assessments.

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THREE TYPES OF RESPONDERS:

- **First Responders – Rescue:** When a disaster happens, trained personnel enter the area to save lives. Those people are: Doctors, firefighters, emergency medical personnel, police, chaplains, Red Cross personnel and volunteers. These people are not on the evening news but put themselves in harm's way and work diligently to overcome or reduce the damage and get lifesaving and spiritual services through to those in need.
- **Second Responders – Relief:** When displaced persons need relief, food, shelter, medical care, and spiritual care. The Salvation Army and American Red Cross are well-known relief organizations, but behind them are many more individuals, the quiet unsung ministry. Members of the clergy set up child care facilities, shelter, assist with clean up; provide food, clothing, medical and spiritual care to those affected.
- **Third Responders – Recovery:** After the media leave, the third responders begin to pick up the workload. Disaster victims need to rebuild their homes, their lives, their health and their communities. Often the work takes years. The best gift a member of the clergy or chaplains can give to a disaster relief effort is their ministry.

OFFERING PRAYER

In crisis, even the non-religious person often cries out in desperate prayer, "Oh, God!" In the crisis of disasters and devastation, victims often ask for the ministry of prayer. Christians believe that when "We do not know how to pray as we should ... the Spirit Himself intercedes for us with groaning too deep for words" (Rom. 8:26).

The victim of disaster often sees the chaplain as God's representative and desires "a word of prayer." During a time of crisis, there is peace in prayer, and chaplains offer the ministry of care through prayer. When chaplains pray for victims, they must remember three things:

1. Whenever we long for and pray for the well-being of other people, we are only asking of God what God already longs for far more than we
2. If we are to be friends of God, we must tell God what we want for others as surely as we must ask God for ourselves, without worrying about the appropriateness of our asking or the probability that what we ask for we will receive
3. Where it is possible, if our prayers are to be true acts of friendship, we must not only pray for others, we must act in accordance with our own prayer

Chaplains bring a presence of hope. The disaster relief chaplain releases the empowered victims to move forward in spiritual and physical healing. Disaster chaplains have a desire to meet immediate needs.

LEADING OTHERS TO CHRIST

When disaster relief chaplains are able to demonstrate compassion by providing the ministry of care in crisis, they also encounter many opportunities to share the "Good News."

When victims are overwhelmed by losses, their coping abilities become inadequate for dealing with the emotions that are needed for survival. They often ask, "How do you get through crisis,

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Chaplain?” Here is the opportunity to share an appropriate testimony of the power of Christ in us.

Here is the opportunity to offer the hope of salvation. Here is the opportunity to offer hope that will be realized in spite of disaster circumstances. The chaplain in disasters provides caring ministry through prayerful intercession even when fear grips his or her own heart, attending to the victim’s perceived need before his or her own. Prayers are often spontaneous and informal, but personalized prayers are highly effective and comforting.

MINISTRY TASKS OF THE CHAPLAIN IN DISASTERS

The responsibility of the chaplain in disaster relief is to willingly enter the disaster and discomfort to stand with those who have been hurt and suffer losses.

Assessing the needs of these victims, the chaplain must lead them to resources that will nourish their spirits and calm their trembling hearts.

The disaster response chaplain must be willing to walk alongside, listen to the story, promote a sense of safety and security, and allow the overflow of God’s grace in his or her own life to spill into the emptiness of those in need.

As a minister, the chaplain in disasters may lead religious services or memorial services. These services may occur in makeshift facilities, in the middle of rubble, or standing outside the morgue. Frequently, the ministries are brief and simple but urgent, meeting the immediate need.

The chaplain will be God’s voice, healing, reconciling, confronting, and offering hope. Through prayer for the hurt and needy, the chaplain in disasters assumes the role of minister for people of every faith and religious tradition. Invoking God’s presence, wisdom, power, and grace, the chaplain intercedes for victims, rescue workers, and concerned people around the world. Individual prayers, formal prayers, corporate prayers, all are utilized and appreciated by most.

The ministry of disaster relief chaplains is a response to the command: “Bear one another’s burdens, and thereby fulfill the law of Christ” (Gal. 6:2). “The word for ‘burden’ (*baros*) means literally ‘a heavy weight or stone’ someone is required to carry for a long distance. Figuratively it came to mean any oppressive ordeal or hardship that was difficult to bear. Everyone has burdens, but the burdens that result from emergencies and major disasters are often more than one is able to bear alone.

Carrying the heavy weight of death, loss of property, and destruction is a cruel and depressing ordeal that is difficult to bear alone. God does not intend for us to carry them by ourselves in isolation from our brothers and sisters. The myth of self-sufficiency is not a mark of bravery but rather a sign of pride.

PERSONALIZED PRAYERS:

- Short
- Specific
- Spontaneous

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Sometimes, sharing the love of Christ is the most helpful way to carry another's burdens. When victims perceive they have no resources to bear their own burdens, they receive great comfort in knowing that chaplains share their burden out of the overflow of Christ's love in them. Sharing the "Good News" in appropriate and sensitive ways could demonstrate compassion to victims who carry the weight of great disaster losses.

As the representative of God, the chaplain in disasters ministers to all who are wounded and hurting in crises and emergencies. Unlike the local minister who primarily ministers to his own flock, the disaster chaplain's flock is any who are victimized.

As the disaster relief chaplain steps onto the field of disaster, he or she offers the arms of God, hears the cries of distress, and provides strength at the point of exhaustion to those who are weary. The chaplain in disasters demonstrates compassion, for it is a heart of compassion that bears another's burdens (see Col. 3:12-13).

NOTES

Chapter 5 Quiz

Read each question carefully and then place the correct answer in the space provided.

1. While providing the ministry of care, a chaplain must have what kind of heart?

2. Name three personalized prayers.

3. In certain situations, the chaplain provides encouragement by what 4 things?

4. What is diversity?

5. What is the phase called where there is recoil from the impact and the initial rescue activities commence?

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CHAPTER 6: CHAPLAINS, DISASTER AND COMMUNITY CLERGY

There are often inadequate numbers of trained professional disaster relief chaplains available to handle the crisis situations that arise in the event of major disasters and emergencies; often other chaplains, pastors, and clergy of local congregations respond with the intention of providing compassionate care to the victims of these disasters.

There are several issues that become evident:

- Spiritual care in disasters is very different from that in the pastorate
- Ministering within religious diversity is different than in the context of a church congregation
- The trauma response in disasters requires specialized training and care

When clergy are not skilled in addressing these issues they fail to provide appropriate ministry to the victims and often leave the scene feeling inadequate, overwhelmed, or in personal crisis themselves. Likewise, the victims feel unheard, ignored, discounted, judged, or even threatened. There is little effective ministry that occurs.

The events of September 11, 2001, the terrorist attacks on the World Trade Center and the Pentagon, made it exceedingly clear that major disasters can happen and that there are not enough trained disaster relief chaplains to meet the needs of disaster victims. The call to disaster ministry has become evident to more seminarians and people in ministry, but another significant problem is the prohibitive nature of extensive professional training for those who desire to be available in the event of disasters in addition to their normal responsibilities.

The question arises: can a person become effective in disaster chaplaincy with 16 hours of crisis ministry intervention training? The response is yes, if the training is specific and concise, and if the ministry intervention is intended to be “spiritual first aid,” not “long-term care.” For example, emergency medical technicians (EMT) receive specific and concise training to provide medical first

There are several differences between ministering to a congregation and to the victims in a community. Special skills are required for disaster ministry. The need for disaster ministry is likely Chaplains in disasters are like “spiritual paramedics” *who* aid at the scene of the crisis incident.

There is no expectation for providing long term care, which is more appropriately left to physicians who receive many more years of education and training. Chaplains in disasters are trained to provide urgent care by diffusing distress through their early intervention and cathartic ventilation. They are “spiritual paramedics.”

There is an urgent need to train volunteers to be disaster relief chaplains, providing appropriate spiritual care to the direct victims (the victims who live in the area of destruction), the indirect victims (the victims who live on the fringes of the disaster area, often inconvenienced but not radically affected by the disaster), and the hidden victims (the relief workers and professional caregivers).

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DISASTER RELIEF CHAPLAIN

- Minister to people they have never met or do not know very well
- Minister to victims who do not call them or choose them
- Minister to people who are in crisis when they meet
- Minister to a wide variety of cultural and ethnic groups of people
- Minister to many different religious traditions
- Minister to people who do not know “what” a disaster relief chaplain is
- Are given authority by an institution or agency to seek an invitation by victims

A special issue that surfaces for pastors and other congregational leaders is chain-of-command. Disaster relief organizations often function as paramilitary organizations. To function effectively, the chain-of-command is very rigorously observed.

During disaster relief operations, pastors and other congregational leaders who are accustomed to being in command will serve under the direction and leadership of others. Being able to redefine one’s responsibilities and leadership role will be essential to the effective functioning of the overall response team.

THE CRISIS RESPONSE TERMINOLOGY AND CONCEPTS

The following terms are offered to the disaster relief chaplain to provide insight from experts who approach crisis with a psychological perspective. These insights may be enhanced with the addition of the perspectives of faith and spirituality that are the special focus of disaster relief chaplains.

1. Chaplain: a clergyman in charge of a chapel; officially attached to a branch of the military, to an institution, or to a family or court; a person chosen to conduct religious exercises
2. Compassion: a feeling of deep sympathy and sorrow for another who is stricken by suffering or misfortune, accompanied by a strong desire to alleviate the pain or remove its cause
3. Crisis response: an informed response to the emotional disruption that occurs after a critical event; also known as a crisis intervention
4. Crisis: an acute human response to an event wherein psychological homeostasis (balance) has been disrupted; one’s usual coping mechanisms have failed; and there are signs and/or symptoms of distress, dysfunction, or impairment
5. Critical incident: an event (traumatic event), that appears to cause, or be most associated with, a crisis response; an event which overwhelms a person’s usual coping mechanisms the most severe forms may be considered traumatic events
6. Crisis intervention: the urgent and acute psychological support sometimes thought of as “emotional first-aid”

7. Cross-cultural: effectively operating outside the boundaries of a particular cultural group
8. Cultural awareness: developing sensitivity and understanding of another ethnic group usually involves internal changes in terms of attitudes and values; refers to the qualities of openness and flexibility that people develop in relation to others
9. Cultural competence: a set of congruent behaviors, attitudes, and policies that come together in a system, agency, or among professionals and enables that system, agency, or those professionals to work effectively in cross-cultural situations emphasizes the idea of effectively operating in different cultural contexts.
10. Cultural knowledge: familiarization with selected cultural characteristics, history, values, belief systems, and behaviors of the members of another ethnic group.
11. Cultural sensitivity: knowing that cultural differences as well as similarities exist, without assigning values, i.e., better or worse, right or wrong, to those cultural differences.
12. Disaster: a calamitous event, occurring suddenly and causing great damage or hardship (Webster); an unexpected event that causes human suffering or creates human needs that the victims cannot alleviate without assistance.
13. Disaster relief chaplain: a chaplain that responds to victims of disasters; trained in crisis intervention skills.
14. Distress: prolonged or excessive negative stress reactions; they can cause harm.
15. Emergency: a sudden, urgent, usually unforeseen occurrence or occasion, requiring immediate action.
16. Eustress: a positive stress reaction that motivates one to make positive changes, grow, and achieve goals.
17. Human diversity: the state of being diverse as mankind; unlike in many characteristic physical, moral, spiritual, intellectual, historical, familiar.
18. Interdisciplinary team: a group of specialists that represent several different professions, disciplines, or agencies.
19. Multidisciplinary team: a group of specialists that represent several different professions, disciplines, or agencies.
20. Pluralism: a coalition of diverse ethnic, racial, religious, or social groups seeking to maintain autonomous participation in and development of their traditional culture or special interest within the confines of a common society; religious pluralism seeks an environment in which all faith expressions can dwell together.
21. Presence: state or fact of being present, as with others or in a place; God's initiative in encountering people.
22. Psychology: study of mental processes and behavior; emotions and behavioral characteristics

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23. Psycho Traumatology: study of psychological trauma in contrast to “traumatology” which deals with the study of physical wounds in physical medicine (Schnitt, 1993).
24. Religious diversity: the state of representing several religious traditions.
25. Sensitivity: the state or quality of being sensitive; readily or excessively affected by external agencies or influences; highly responsive.
26. Story listening: listening to the narrative that tells the story of the event; interpreting and understanding the significance of a person’s account of the crisis event.
27. Stress: a response characterized by physical and psychological arousal arising as a direct result of an exposure to any demand or pressure on a living organism; the sum total of “wear and tear” that accelerates the aging process; the non-specific response of the body to any demand made upon it (Selye, 1956, 1974).
28. Suffering: to undergo or feel pain or distress; to sustain injury, disadvantage, or loss; to undergo, be subjected to, or endure pain, distress, injury, loss, or anything unpleasant.
29. Trauma: an event outside the usual realm of human experience that would be markedly distressing to anyone who experiences it; the most recent version of the Diagnostic and Statistical Manual of Mental Disorders (DSM-IV; APA, 1994) defines trauma exclusively in terms of the exposure to human suffering, i.e., personal or vicarious exposure to severe injury, illness, or death. A trauma, therefore, may be seen as a more narrow form of critical incident (a crisis event that causes a crisis response).
30. Traumatic event: an event outside the range of usual human experience that would be markedly distressing to almost everyone (DSM-III-R [APA, 1987]); an exceptionally threatening or catastrophic event (WHO, 1992)

WHAT CONSTITUTES A DISASTER?

The American Red Cross defines a disaster as a “situation that causes human suffering or creates human needs that the victims cannot alleviate without assistance.” Disasters by this definition could vary greatly in extent of damage, victimization, and origin. Typically, disasters:

- Affect several people or entire communities
- Are unexpected or sudden
- Have an element of danger
- Cause injury or loss of human life
- Cause property damage or loss

Most of the time, people experience the same traumatic event and respond differently. Why do some people have such severe distress while others seem to have minimal negative reactions? Understanding, experience, age, and history, these and many other factors may affect the response.

For a disaster response chaplain, it is essential to remember that perception greatly affects the distress a victim may experience. A perceived loss, no matter how real or unreal it may be, is

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still a loss to the victim. Therefore, the disaster may be perceived either as a calamitous event or a non-disaster.

If crisis is an acute response caused by a change in psychological homeostasis (balance), a perceived change or a perceived loss will produce signs or symptoms of distress, dysfunction, or impairment. For some victims, the property loss may be secondary to the perceived loss of position, status, relationships, independence, reputation, or integrity.

Disasters vary greatly in extent of damage, victimization, and origin. Perception of the event will influence the reaction the perceived loss may be intra-psychic.

TYPES OF DISASTERS:

Natural Disasters: Natural disasters are often called “acts of God.” relief organizations often include earthquakes, floods, tornadoes, blizzards, hurricanes, tidal waves, wild fires, and volcanic eruptions in this category. Disaster services organizations also include some conditions that result from mudslides, avalanches, and so on.

Man-made Disasters: In recent years, man-made disasters have captured the attention of many Americans. Many of these man-made disasters have a criminal component. They are crimes against people and humanity.

Rapes, battered people, abused children, the elderly, school violence, shootings and other assaults, suicides and suicide attempts, extraordinary financial or property losses through fraud or theft, arson, riots, and chronic community violence are now overshadowed by terrorism and bombings.

Man-made disasters include accidents in airplanes, trains, ships, buses, and transportation vehicles of every kind. Drowning also accounts for many disasters. For many, disasters are health related in the form of epidemics and widely spread diseases, some through biological warfare and terrorism.

Other man-made disasters include industrial accidents, fires, structural collapses, and hazardous material spills. The most devastating catastrophe caused by humans is war. The emotional, physical, psychological, and spiritual losses sustained as a result of war are overwhelming. In addition to loss of life and limb, there are issues surrounding displacement as refugees, national identity, and property loss.

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WHAT HAPPENS DURING A DISASTER?

Most communities have experienced some form of disaster. Some have experienced natural disasters and others have experienced the results of war, crime, and accidents. In 2001, the United States experienced disaster as a nation. When destruction affects an entire community, there are some common characteristics. The numbers of people involved are often great. There may be many dead and injured.

What would be the “community crisis need?”

- Natural disasters—“acts of God”
- Man-made disasters—crimes, accidents, health-related, and so on
- Displaced people and animals
- There may be interruption of transportation
- There may be interruption of public utilities.
- Businesses, industry, employment, and so forth may suffer severe losses
- Individual people may have huge financial losses
- There may be political confusion

Immediate needs:

- Shelter
- Food/water
- Safety

The community in disaster may fragment or draw together. Either way, the problems and issues will remain.

The chaplain in disasters may not be able to deal with all the issues of the community, but he or she will certainly be needed in dealing with the disaster issues that individuals face. The task will appear daunting, and it is. But caring interventions are necessary and effective, one person at a time.

Recovery needs:

- Repair homes/businesses
- Remove debris
- Provide food/water

Long-term needs:

- Rebuilding
- Financial support
- Jobs

REFERRING

When working closely with individuals during a disaster, spiritual care providers are in a unique position to help others identify mental health needs and to make referrals when necessary.

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Referral means the act of recommending that a person should speak to a professional who is trained to handle such difficulties and complexities of his or her needs.

When to refer: You should refer an individual when you realize that an individual needs help beyond your capability and level of training. Some indications that a person should seek help from a mental health professional include:

- You have difficulty maintaining real contact with the person
- A person talks of suicide
- When a person is socially isolated
- A person presents imaginary ideas or details of persecution
- You become aware of child abuse or criminal activity
- You see the development of persistent physical symptoms
- You become aware of dependency on alcohol or drugs
- You see the person engaging in risky behavior (showing carelessness towards oneself/others)
- You yourself become restless, confused, and have negative thoughts about your interactions with an individual

How to refer:

- Before contacting a professional, inform the person concerned about your intentions
- Let him/her know that you care for him/her and then explain the reasons for the referral
- If possible, present options to the person concerned
- Discuss matters such as fees, location, accessibility, etc.
- Assure the person that you will continue your support until the referral is complete

Referral resources: Spiritual care providers are trusted and can help encourage people who are not likely to reach out for additional support through the mental health system. During times of disaster, this may include referrals to:

- Employee Assistance Programs
- Disaster mental health
- Health Insurance Providers
- American Red Cross
- Mutual Assistance programs

POSITIVE SPIRITUALITY

Spirituality is a private and complex personal experience. Each person's spiritual life is a unique and "privately owned" Each spiritual journey follows its own course; nevertheless, lives that are spiritually whole exhibit similar trends. Such lives express:

1. Awe and wonder: Feelings of awe and wonder are the personal response to one's awareness and relationship to the Transcendent, the Mystery, to that-which-is-greater-than-myself.
2. A sense of community: Feelings of belonging and connectedness nurture one's soul as well as one's physical and mental health. The identity belonging promotes connectedness, compassion and the desire to serve others.

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3. A personal mission: People who have a strong sense of purpose and direction for their lives seem better able to remain focused and grounded in spite of disruptions and changes.

4. Discovery and creativity: A mark of the presence of spiritual reflection is an adventurous spirit that is willing to risk new experiences.

5. Well-being and joy: Feelings of satisfaction and happiness reflect a balanced life: care for oneself and care for others; accountability to self and others; and, the ability to celebrate life and the Source of life even in the worst of times.

WHO RECEIVES SPIRITUAL CARE

Everyone's sense of meaning can be shaken during a disaster, from victims to response workers. Each may benefit from receiving spiritual care. Everyone who has been affected by the disaster are the victims. Chaplains who are trained as disaster chaplains have an obligation to help those in need.

SPIRITUAL CARE FOR VOLUNTEERS

Disaster Response Chaplaincy is a broad spiritual ministry of presence. The work as a volunteer disaster chaplain brings hope and comfort and healing to those in need. Jesus reminds us that whatsoever we do for those in need, we do it for Him.

As a volunteer disaster response chaplain, you will encounter situations where you will be providing Pastoral and Spiritual Care to others. Most people assume that in order to do Pastoral Counseling, you must be a Pastor. The fact is, that all Christians do real ministry and provide a pastoral presence when they serve in Jesus' name. Jesus said, "Where two or three are gathered in my name, there I am in the midst of them."

Acts of service like cleaning and removing debris are forms of Spiritual Care because they bring hope to a task that previously seemed insurmountable. As well, encouraging words and a supportive presence nurture the souls of those grieving loss.

Some volunteers feel initially uncomfortable providing this kind of ministry. Provided is some basic information for volunteers to help you feel more comfortable in these situations.

Some Helpful Things to Say:

- "I am so sorry"
- "My heart is with you, my prayers are with you"
- "I am here to help you in any way I can"
- "You have my sincere sympathy"
- "Friends here are with you at this time"
- "My sympathy for your loss"

Some helpful things to keep in mind:

- Be Yourself
- Avoid clichés
- Don't avoid a deceased victim's name

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- Never preach or proselytize
- Offer prayer if requested
- Support people finding their own solutions to problems
- Don't give advice, just suggestions
- Permit persons to share their stories and memories
- Share your emotions sincerely
- Encourage people to be connected to loved ones
- There are some things we may say when we feel uncomfortable, and want to say something comforting, but which may not really be very helpful to someone who has experienced a disaster.

Some things to avoid saying include:

- "I know how you feel."
- "Be happy for what you had"
- "Life is for the Living"
- "I almost feel worse than you"
- "They are in a better place."
- "Life must go on...you'll feel better before you know it"
- "You must be strong for your family"

Sometimes you may find yourself serving persons from a culture different from your own. Here are some helpful things to keep in mind when working in a cross-cultural setting:

- Understand and avoid stereotypes
- Recognize that grief may look different in various cultures
- Demonstrate respect
- Recognize that it is difficult to express feelings in a second language
- Be open minded
- Ask sensitive questions about things you don't understand
- Remember that each person is unique
- Let people choose their own translators. Never use a child as an interpreter.
- Distrust issues that may arise from fears of immigration issues
- Educate yourself about other cultures

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Chapter 6 - Quiz

Read each question carefully and place the correct answer in the space provided.

1. What is the most devastating catastrophe caused by humans?

2. There is an issue that surfaces for chaplains, pastors and other congregational leaders, what is it?

3. It is essential for the chaplain to remember that _____ greatly affects the distress a victim may experience.

4. Define disaster.

5. Chaplains in disasters are like _____.

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CHAPTER 7: CHAPLAIN SELF CARE?

SELF CARE

It is important that chaplains create a network of support for any ministry and especially for a disaster ministry. The network can consist of friends, family, ministers, and other chaplains. Chaplains suffer from compassion fatigue from the stress and strain of working with disaster victims and need a support system that they can rely on to talk to in a time of need.

A chaplain's work is difficult and demanding. It is important to keep in mind that you will need to take care of yourself in the midst of the madness. It is vital that chaplains receive Pastoral and Spiritual Care as well, from your network of chaplains and ministers.

AFTER THE DISASTER

Disaster relief work can be a once-in-a-lifetime opportunity to help people in need of your expertise and assistance. It is a uniquely rewarding way to use the skills you have developed as a chaplain or trained volunteer. However, disaster relief work also can cause stress, which may not end when you complete your assignment. You can reduce this stress by taking care of yourself after your return home and by seeking help if you have trouble readjusting to your usual routine.

WHAT TO EXPECT

Disasters are difficult to understand and when they occur, people often ask: Why did this happen? This question can be especially unsettling for disaster relief workers who have seen the effects and been involved with the catastrophe firsthand. After returning home, it may help to keep in mind the following tips in understanding the effects of a disaster:

- No one who sees a disaster is untouched by it
- It is normal to feel sadness, grief, and anger about what happened and what you saw
- It is also natural to feel anxious about your safety and the safety of your family
- Acknowledging your feelings will help you move forward more quickly
- Focusing on your contributions, strengths, and abilities can help you heal if you are troubled by what you experienced
- Everyone has different needs and different ways of coping. This is normal
- It is healthy to reach out for and accept help if you need it.

PHYSICAL AND EMOTIONAL HEALTH

Disaster work is challenging physically, mentally, emotionally, and spiritually. You may have worked for long hours in areas that were overcrowded or had poor sanitation or other health risks.

You may have witnessed scenes of great pain and loss of human life. You may have had to cope with shortages of basic supplies or resources that most people take for granted. All of these experiences may have had a cumulative effect on your physical and emotional health that can continue after you return home.

It is recommended to seek professional help if you have any of the following ongoing symptoms upon your return home:

- Physical aches and pains
- Cold or flu-like symptoms
- Changes in your vision or hearing

- Insomnia, sleeping too little or too much
- Increased use of alcohol or drugs
- Limited attention span or decreased concentration
- Poor work performance
- Confusion or disorientation
- Reluctance to leave home or be alone
- Feelings of hopelessness or helplessness
- Mood swings or elevated anger
- Crying easily, prolonged sadness, or depression
- Overwhelming guilt or self-doubt

Some of the above symptoms may be signs of ongoing stress. They also may be signs of an illness or serious physical condition. For example, flu-like symptoms can be a sign of meningitis, a potentially fatal disease that can spread quickly in crowded areas such as refugee camps. *Don't take chances with your health.* Call a doctor if you develop unexplained physical symptoms after returning from a place where you faced an increased risk of illness.

TAKING CARE OF YOURSELF

After being away and taking care of others, you probably will need to spend some time focusing on and taking care of yourself.

Pay attention to your health. Make the extra effort to get enough sleep and eat balanced meals. Keep up any other habits that you normally practice to maintain good health, such as getting regular exercise and taking vitamins or medications prescribed by your doctor.

Maintain normal household routines. You may find household projects or invitations from friends waiting for you after you return. Some people need time to readjust before they jump back into their usual routines and relationships. Others find it helpful to resume their activities and connect with family and friends right away. Think about what you need to do for yourself, and do what is best for you.

Spend time with supportive family and friends. Doing disaster relief work can be emotionally overwhelming and isolating. Spend time with people who will understand if you don't want to talk about your experiences right away. Alternatively, if you do need to talk about some events, choose to be with someone you feel is able to be supportive, understanding, and patient.

Build "down time" into your schedule. After working long hours in a stressful setting, you need time to unwind. Scheduling a specific time or day to relax can help you keep the commitment you made to take care of yourself.

Avoid using alcohol or drugs to ease stress. Alcohol can act as a depressant and make you feel worse instead of better. It also can disrupt your sleep. You may experience problems with sleeping or working if you overuse sugar, coffee, tea, caffeinated sodas, or nicotine. These products can have an over stimulating effect.

Look for healthy ways to ease tension. You may want to learn a few meditation or deep-breathing techniques. Set aside time to walk, exercise, write in a journal, listen to soothing music, or engage in any activity that has helped you relieve stress in the past.

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Focus on the tasks and goals you have now. While you were doing disaster work, you may have had to focus all of your energies on the task at hand, and it may be hard to shift your focus after returning home. It is important to be able to give your best efforts to work, people, and the things that need your attention now. Doing this will help you better manage any stress that you feel. It also will help you feel that you are making a contribution through your work and in your relationships.

Expect the unexpected. You may have certain expectations of how things went while you were away or how things should be now that you've returned. Your loved ones may have different expectations. Keeping the lines of communication open will help make the transition smoother for everyone.

Realize that some experiences may now seem mundane, routine, or even boring. Once you return home to your typical routines, job, and relationships, you may feel let down or feel that what you are doing now is not as meaningful or fulfilling. There is a necessary and typical period of adjustment before you can fully make the transition back to finding the rewards in your everyday life.

TALKING ABOUT YOUR EXPERIENCE

Returning home will be easier if you can talk with people you trust about your feelings and experiences. It is important to share not just difficult emotions such as grief, disbelief, or frustration but also the joy you felt when helping those in need.

Share your feelings with the people closest to you. Some experiences will be easiest to share with people who know you well. You may want to talk to them before you try to describe your experiences to more distant friends or loved ones. If certain things are hard to describe or to begin talking about, you might start the conversation by bringing out photographs or talking about a particular news report related to your disaster work.

Allow others to talk about their experiences at home while you were away. Everyone you interact with regularly may need a chance to express their feelings and share their experiences with you about what it was like for them while you were away. Listening is important, even if you feel a little disconnected to what your loved ones are saying or do not know how to respond to them.

Stay in touch with disaster relief coworkers. The people you worked with on disaster relief efforts understand your experiences better than anybody else. Stay in touch with them through calls or e-mails. These coworkers may be especially helpful if your family and friends don't seem to understand what you went through. Staying in touch with coworkers will also allow you to support them if they are under stress.

Be aware that members of the media may try to contact you. Reporters are often interested in the stories of people who have returned from disaster relief work. Make sure you know your organization's policies about talking to the media and what, if any, clearances you need.

FINDING SUPPORT

Most people are able to adjust to returning home after disaster relief work, though the time required could vary greatly from person to person. If stress reactions persist, or interfere with your personal or work life following your relief assignment, it is important to seek professional help.

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The following ongoing signs and symptoms may be an indication of post-traumatic stress disorder (PTSD):

- Flashbacks (e.g., recurring scenes, pictures, and conversations)
- Nightmares and/or other sleep problems
- Difficulty concentrating or communicating
- Feelings of anger, anxiety, sadness, depression, or crying a lot
- Fear of being alone or only wanting to be alone
- Frightening or recurring thoughts
- Feeling numb or as though you're on "automatic pilot"

A person experiencing post-traumatic stress disorder may experience a few or many of the above symptoms. If responses and reactions like these continue for months, or if they interfere in your daily life to any extent, it is important to seek professional help immediately.

Talking with a trained professional can help you recover from trauma and feel better faster. Your employer maybe is able to provide a resource program can help you get the confidential, professional assistance you need.

Even if you don't have signs of PTSD, it is important to get help if you are having trouble with your work or relationships, or if you are still feeling low after your disaster relief coworkers have moved on. You might begin by talking to a professional you trust, such as your doctor or another chaplain or other clergy member.

After returning, take some time to think about the valuable contribution you have made too many who needed your help.

The American Red Cross encourages disaster workers to remember that they have given a gift of themselves—their time and caring— to those who have experienced a catastrophe.

Eventually, you may do more disaster relief work, or you may move on to completely different tasks. Either way, if you take good care of yourself and get help when you need it, you will continue to keep making valuable and much needed contributions to others.

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Chapter 7 Quiz

Read each question carefully and place the correct answer in the space provided.

1. Disaster work is challenging in 4 ways, what are they?

2. List (5) signs of ongoing stress.

3. If stress reactions persist or interfere with your personal or work life following your relief assignment, you may eventually be diagnosed with what?

4. It is vital that the chaplain create what, for self care?

5. It is okay for the chaplain to expect the unexpected.

1. True
2. False

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CHAPTER 8: THE DISASTER RELIEF CHAPLAIN

Jesus' compassion, speaks of powerful emotions that far exceed the superficial feelings of regret, distress, or remorse. The word *compassion* comes from two Latin words, *cum* and *pati*, which means, "suffer with." It is a feeling of sincere sympathy and sorrow for another who is stricken by suffering or misfortune, accompanied by a strong desire to alleviate the pain or remove its cause.

Having compassion means to go where it hurts, to share in fear, confusion, anguish and devastation. Compassion causes us to be human and to face the human side of emotions. It is to mourn with those who mourn or cry with someone you have never met. Compassion requires us to be weak with the weak, vulnerable with the vulnerable, and powerless with the powerless.

Compassion means being human. It is more honorable than pity and more courageous than sympathy. Complete empathy for the desolation and grief of those who are suffering requires compassion.

The disaster response chaplain must be aware of his or her own biases, weaknesses, and limitations and still desire to identify with victims of disaster while seeking to demonstrate the compassion of Christ.

Disaster Response Chaplains who only attempt to prevent suffering will be inadequate. A disaster relief chaplain must approach ministry from a radically different view. Chaplains must not only initiate, but also be an active participant in compassion.

A Disaster Response Chaplain can never excuse himself or herself from the crisis; a chaplain must still become engaged in the suffering. The significance of being compassionate may lay in the fact that being compassionate is not an activity one naturally seeks, but an activity that one must intentionally choose.

The theological foundation for disaster relief chaplaincy is supported through the mandate to bear one another's burdens (see Gal. 6:28); and therefore, "You must be compassionate just as your Father is compassionate" (Luke 6:36). The cup of cool water and the Good Samaritan also reinforce this imperative.

A Disaster Response Chaplain is a chaplain of presence in the midst of a crisis. The care of souls first requires being there. Simple, empathic, and a listening presence is a primary pastoral act, the presupposition of all other pastoral acts.

Disaster Response Chaplains suffer with those who are suffering through compassion for the Lord. Providing Compassion enters into the suffering and pain of the one who suffers Disaster. Chaplains must intentionally choose a disaster relief ministry "You must be compassionate just as your Father is compassionate." (Luke 6:36)

A vital aspect of disaster chaplaincy is the "ministry of presence" compassion requires stepping out of one's comfort zone and intentionally entering a place of danger, pain, loss, or grief during the spiritual and emotional crises of life.

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GOD'S PRESENCE

Disaster Response Chaplains know that one is never alone. God is present with the chaplain. The presence of God within the ministry situation empowers the chaplain to provide effective, appropriate spiritual support within the context of disaster. We have a compassionate God who chooses to be with us. The chaplain in disasters often represents the presence of God.

The heroes in the Bible had one thing in common: They were ordinary people with no power of their own. The difference is the mighty presence of God. Times may change, but the effect of God's presence remains the same. Chaplains who enter into the suffering and chaos of crisis are empowered by the same presence of God to give them victory over despair, loss, and insufficiency.

Disaster Response Chaplains share God's presence with victims and offers reassurance that he is with them. Chaplains cannot deny the reality of the crisis, and should not minimize the sense of loss it causes, and may not be able to diminish any of the pain. But, the chaplain offers the comfort of God's presence through words of comfort and assurance. *Presence* may invite a sense of community within the crisis, may lead to healing reconciliation, or may reconnect a person with God.

GOD'S PRESENCE THROUGH SUFFERING

Disaster Response Chaplains demonstrate compassion by being present in suffering. He/she assists in the healing of the wounded slowly and carefully so that he will be able to immediately respond to bear the burden of another who is suffering.

Disaster Response Chaplains practice the presence of God through prayer, listening, through God's word, and service. In the moment of crisis, many who are suffering desire an advocate who will plead their case before God, and in the prayer, they find comfort and assurance that God hears their prayers.

When victims are healing from a disaster, telling their stories and having validation of their feelings and sense of loss is imperative to the healing process. The Disaster Response Chaplain practices active listening and God's word.

Crisis requires service and ministering the presence of God is experienced in feeding the hungry, giving a drink to the thirsty, showing hospitality to strangers, clothing the naked, and visiting the sick (see Matt. 25:35-40).

During, amidst and after of crisis worship or remembrance often brings healing and new understanding to the intense suffering and acute pain of loss. Presence is one of the most powerful acts of ministry a chaplain in disasters can provide.

Compassion by physical and spiritual presence can be the beginning of the relationship that brings comfort and healing to the human psyche, body and soul. When words have no relevance and actions have no meaning, the God with us suffering with the victim may be the most potent act of the chaplain in disasters.

COMPASSION AND DIVERSITY

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There is tension in balancing cultural acceptance and uncompromising convictions. With the deterioration of the image of the church and globalization of society, the tension rises for people of deep faith and convictions increases difficulties in cultural diversity.

We live in a multicultural society that is very diverse, but chaplains must not hesitate to demonstrate compassion by ministry action. They must actively search out those in crisis, making no distinction of race, gender, religion, or economic status. Their actions must speak of kindness and mercy borne out of compassion for all people.

Most of us sense the ability of people to respond to the needs of those less fortunate, but what of the more fortunate, those of higher position, status, or social class? Human diversity includes the rich and famous. Neither political alignment nor religious position must prevent the chaplains in disasters from providing compassionate ministry action.

Chaplains in disasters may even be called upon to minister to those whose political or religious prominence may be intimidating. Chaplains in disasters, too, may be called upon to offer caring ministry to the outcasts of society, the homeless, the addicted, the incarcerated, the sensitivity to human diversity means doing ministry with the disenfranchised of society.

One of the challenges chaplains in disasters will certainly face is a ministry encounter with people who do not come directly under their usual sphere of responsibility; the victims may not be patients in their hospital or members of their church. Here the chaplain in disasters assumes the “anyway” attitude of providing care, crossing the barrier of assumed responsibility, and ministering to victims “anyway.”

Doing practical acts of ministry care is perhaps the most obvious demonstration of compassion. Most chaplains who enter the disaster relief ministry desire to “help” those in need. “Help” is the active verb which means to give assistance or support, to make more bearable, to give relief, to change for the better, or to serve with food or drink.

Often the “help” is presence and encouragement; but equally often it is the action of “helping” by the practical acts of giving something to eat or drink, providing shelter or clothing, looking after, and doing deeds of kindness (see Matt. 25:34-40).

WHY COMPASSION?

Compassion is a sense of shared suffering, most often combined with a desire to alleviate or reduce such suffering, to show special kindness to those who suffer.

A good way to see Compassion is that it encircles the earth for all beings everywhere, a “prayer circle for human beings” being repeated around the world every day by a growing number of people.

We are creating, with every thought on the spiritual, metaphysical level our thoughts, therefore, it is essential that we take time to imagine compassion encircling the earth and that we have faith that we have the power to make it so.

Because we are confronted so continually by the violence in the world, it is supremely important to refrain from feeding personal thoughts and feelings of rage. Anger actually has the effect of giving violence more energy, and reinforces the mentality of exclusion that underlies all violence.

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It is possible with patience and practice to bear witness to the violence and make a plan of action while at the same time holding our hearts in a place of peace and loving gratitude for the beauty of life. If we harness this power of love together, we will see miracles.

This makes more sense when we remember that everything is intimately interconnected. There is nothing and no one to whom we are not connected. Science is demonstrating what spiritual teachers have been saying for centuries, that our thoughts travel far beyond our own brains and bodies, affecting the universe in ways we can barely fathom.

Many of us who have experienced the truth of our interconnection with all beings understand this. Our thoughts, prayers, and visions, when shaped by love, peace, and compassion for all life, have a measurable impact on the world and help to steer us away from violence and toward kindness and respect for others.

Love and compassion are what move us all to do what we do for the innocents of this earth, and love is the ultimate and only reality. In its presence, with enough of us boldly carrying its energy in our hearts, indifference and violence must dissolve. Together we are creating a new world, a compassionate world, and a world of peace for all beings.

WHAT IS COMPASSION?

- Compassion is the desire to ease others' suffering
- Compassion is a sympathetic awareness of another's distress combined with a desire to alleviate it. Kindness and caring are shown
- Service and generosity are ways that compassion can be demonstrated

COMPASSION AND CHILDREN:

- Recognize and express appreciation for others' talents and skills
- Put others' needs before their own
- Help others because they want to
- Listen and provide sympathy
- Show kindness without expecting rewards
- Tell and show others they care
- Share
- Recognize and help those less fortunate than themselves
- Try to make the world a better place

You show compassion when you:

- Comfort a friend whose mother has been taken to the hospital
- Bring blankets and food to a family in need in your community
- Volunteer at a senior citizen nursing home
- Take action and stop someone who is being cruel
- Listen when people confide in you
- Help out at the Special activities
- Bring ice cream to a friend who has had his or her tonsils removed
- Can understand why your best friend is depressed about a divorce
- Send a donation to help people starving in a foreign country

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- Tutor a younger child who is having trouble in school

Tips on becoming more compassionate and caring:

- Be a good listener
- Look people directly in the eye when they speak
- Look for people who are being left out and inviting them to join in activities
- Stick up for someone being mistreated

Proverbs and Maxims:

- The course of human history is determined, not by what happens in the skies, but by what takes place in our hearts
- Never, if possible, lie down at night without being able to say: I have made at least one human being a little wiser, a little happier, or a little better this day

Quotes on compassion and kindness:

- Kindness gives birth to kindness
- Be nice to people on your way up because you'll meet them on your way down
- Kindness is a language that the deaf can hear and the blind can read
- Kindness in words creates confidence

Heroes and Heroines

- Dalai Lama - is the spiritual leader of Tibet who continues to speak of forgiveness, justice, and living together in harmony
- Mother Teresa - worked in the slums of Calcutta, India, helping and nursing the poor and sick. She had a great reverence for human life
- Jane Addams - founded Hull House, a settlement house for the poor, and worked for child labor laws, safe working conditions, better housing, and women's suffrage or right to vote
- Father Damien - became a resident priest for those suffering from Hansen's disease on Molokai

Putting compassion into action:

- Be friendly to someone who needs a friend
- Do helpful things at home without being asked
- Be generous with your time and your belongings
- Create and participate in a litter control program
- Plan and participate in food drives
- Look for ways to help in any situation without being asked
- Put someone else's need before your own
- Look for ways to help in your community
- Try to understand why a family member or friend is sad
- Forgive someone who has hurt you
- Talk with your family about the problems of the homeless and find a way to help
- Try to understand someone who you disagree with or don't like

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Compassion is normally not a human emotion that someone can “develop.” You are either born with a heart for compassion or you are not. Compassion is a human emotion mandatory for a chaplain in any situation he may minister in. If the chaplain does not have God given compassion, chances are he/she will never be good at it.

WHO, WHAT, WHEN, WHERE, WHY, AND HOW OF CRISIS RESPONSE:

Every disaster, critical incident or traumatic event is different. There are no two that result in exactly the same responses. The chaplain in disasters must quickly do some general assessments and have some understanding regarding the crisis response.

Think of a specific disaster and try to answer these questions:

- Who will respond?
- Who is the victim of the disaster?
- First responders
- Direct victims
- Indirect victims
- Who is “in charge” during the disaster?
- What happens immediately following the crisis event?
- What is a chaplain allowed to do during a crisis event?
- When does the chaplain respond to a crisis event?
- When does the chaplain do “crisis intervention”?
- Where does crisis intervention happen?
- When does crisis intervention stop?
- How does the chaplain know what intervention to use?
- How is responding to an airplane accident different?
- How does the response in a natural disaster differ from a man-made incident?
- How is a terrorist attack different?
- How is a bank robbery different?
- How is a school shooting different?
- How is a death in the workplace different?
- How does the “command staff” know a chaplain is qualified to do crisis intervention?

Every disaster situation has an agency or organization that has jurisdiction and responsibility. It is always essential for chaplains to be a part of an established and recognized crisis intervention team when they respond to disasters.

No chaplain should ever “show up” uninvited. This type of self deployment often causes confusion and additional chaos for the command staff that are trying to organize the intervention efforts. When chaplains arrived on the scene in New York City after September 11, many had no lodging or provision for personal needs.

While the intention “to help” was appreciated, the additional effort that was required to find housing and parking, to verify credentials, and to maintain organization was tremendous in the wake of already exhausted personnel.

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In some instances, disasters are a result of criminal activity. In these cases, law enforcement has jurisdiction and there are many prohibitions surrounding who may participate, where they may locate, who may be approached, and what may be said. In the event of criminal activity, the crisis intervention team leader will take primary responsibility for interfacing with security.

Chaplains in disasters must be part of a recognized crisis intervention team. A chaplain should Never “self deploy” to a disaster scene. Law enforcement has jurisdiction over any crime scenes.

VICTIM CLASSIFICATIONS

Some crisis intervention organizations list as many as seven levels of victim classifications as a result of disasters, from the primary victim to the person who thinks that only by the luck did he or she escape being a primary or secondary victim.

The three types of victims are:

1. Direct victims—those in the immediate area of the destruction who have suffered losses
2. Indirect victims—those who are not directly impacted by the disaster, but are somewhat affected by the resulting annoyances and inconveniences or have close relationships with direct victims
3. Hidden victims—those who respond to the disaster as first responders and relief workers, including law enforcement, emergency medical services, disaster relief chaplaincy, and disaster services

People and groups from organizations or volunteers, who are involved in disasters, face many issues during and after the critical incident. Recognition of some of these issues will be helpful for the chaplain who interacts with people in crisis.

Direct victims may verbalize issues that appear to be in conflict with those of survivors, and first responders may view successful rescue much differently than others. Here are a few emerging issues for people involved in disasters:

Direct Victims:

- Immediate danger and life threatening situations
- Physical injury and/or pain
- Dislocation and separation anxiety
- Death of family and/or friends and survivor’s guilt
- Unknown future

Indirect Victims and Survivors:

- Relief and guilt
- Preoccupation with the disaster circumstances
- Imaginative reconstruction of victim’s suffering
- Inconvenience

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Family and Loved Ones:

- “Next-of-kin” responsibilities
- Relief and guilt
- Preoccupation with the disaster circumstances
- Imaginative reconstruction of victim’s suffering

First Responders:

- Rescue and failed rescue
- Search and unfruitful search
- “Hero ethos”

Chaplains:

- “Messiah” complex
- Role confusion
- Inadequate resources—language, time, network

EMERGING ISSUES FOR PEOPLE INVOLVED IN DISASTERS

- Legal responsibilities and jurisdiction
- Triage
- Disaster Relief Workers
- Unexpected responsibilities and tasks
- Inadequate resources, supplies, language, time, network
- Extended exposure to disaster and consequent bonding with community
- Extended separation from family and personal support

NOTES

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Chapter 8 Quiz

Read each question carefully and place the correct answer in the space provided.

1. Compassion is normally not a human emotion that someone, can are either born with it or you are not.

- 1. True
- 2. False

2. Who founded Hull House, a settlement house for the poor, and worked for child labor laws, safe working conditions, better housing, and women's suffrage or right to vote?

3. There is tension in balancing cultural acceptance and what?

4. The chaplain in disasters must quickly do what to have some understanding regarding the crisis response?

5. There are two things that must not prevent the chaplains in disasters from providing compassionate ministry action. What are they?.

CHAPTER 9: HUMAN NEEDS AND DEVELOPMENT

MASLOW'S HIERARCHY OF NEEDS: Identifying the Crisis

Abraham Maslow was a psychologist. He believed that humans strive for upper levels of capabilities, fully functioning personhood, healthy personalities, or as Maslow calls this level, "self-actualization." Maslow set up an instinctual hierarchic theory of needs based on five levels of basic needs. Within the levels of the five basic needs, a person does not feel the higher need until the demands of the lower needs have been satisfied.

According to Maslow, there are general types of deficiency needs:

- Physiological
- Safety
- Love
- Esteem

These needs are proponent, ones that have the greatest influence over our actions. Each person's proponent needs vary. A teenager may have a need to feel that his or her peers accept him or her. An alcoholic will need to have a drink to "start the day," or a homeless person may need food and water. When the proponent needs are met, higher needs emerge and dominate a person's attention.

Maslow's Hierarchy of Human Needs is often represented as a pyramid, with the larger, lower levels representing the lower, more basic needs, and the upper point representing the more spiritual need for self-actualization. Maslow believed that the reason people did not move well in the direction of self-actualization is because of hindrances (disasters) placed in their way. The movement is not linear but dynamic, constantly changing with environmental factors that act as obstacles.

The five levels of needs identified by Maslow were physiological:

- Physiological
- Safety/security
- Belonging/social affiliation
- Self-esteem
- Self-actualization

Each level is characterized by specific needs within the human scope of requirements for life.

PHYSIOLOGICAL NEEDS

Physiological needs are the most basic needs such as air, water, food, a relatively constant body temperature (clothing, shelter), sleep, and so forth. When these needs are not satisfied, we feel motivated to alleviate them as soon as possible to establish homeostasis. The physiological needs are the strongest needs.

SAFETY AND SECURITY NEEDS

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When all physiological needs are satisfied and no longer dominant, the needs for safety and security can become active. Times of emergency or chaos in the social structure make people aware of their safety and security needs. Safety needs are mostly psychological in nature.

Abraham Maslow's theory "Proponent needs" have the greatest influence over our actions. Movement along the hierarchy of human needs is dynamic and changes with environmental factors.

We need the security of a home, family, law, and order—freedom from danger and threats. Safety needs sometime motivate people to be religious. Religion comforts us with support and encouragement in the midst of death and the insecurity of this world.

SELF-ACTUALIZATION

When all of the physiological, psychological, emotional, and social needs are met, a person has the desire to maximize his full potential. Maslow describes self-actualization as a person's "desire to become more and more what one is, to become everything that one is capable of becoming." These people experience a restlessness that urges them to self-development, self-fulfillment, knowledge, and oneness with God and the universe.

ESTEEM NEEDS

When the first three classes of needs are satisfied, the needs for esteem can be addressed. These involve needs for both self-esteem (from competence or mastery of a task) and for the esteem a person gets from others (attention, appreciation, and recognition from others). People who have satisfied their esteem needs feel self-confident and valued. When these needs are not met, a person feels helpless and worthless.

BELONGINGNESS AND LOVE

Our need to relate positively to other people family, friends, associates, to give and receive affection.

BELONGING AND SOCIAL AFFILIATION NEEDS

When the needs for psychological and physiological well-being are satisfied, the next level of needs for love, affection, and belongingness can emerge.

Maslow states that people seek to overcome feelings of isolation, aloneness, and alienation. This involves both giving and receiving love, affection and the sense of belonging.

Humans have a desire to belong to groups: families, clubs, work groups, religious groups, gangs, and so on. We need to feel loved and accepted by others, giving and receiving friendship and associating with people (a social context in which to validate a person's perceived worth).

IDENTIFYING THE CRISIS

The first task of the chaplain in disasters is to assess the immediate need from both the victims' perspective and from that of the caregiver. Understanding and applying the principles from Maslow's Hierarchy of Needs will assist the chaplain in disasters to determine the crisis need of the victim.

The primary response in disasters and other emergencies is physical survival. When rescue workers and caregivers arrive on the scene, medical injuries and issues are addressed first. Congruent with Maslow's theory, victims' basic needs are first met, air, water, food, clothing, and shelter.

Because disasters are a significant disruption to homeostasis, there is a sense of urgency to assist the victim in reducing acute physical traumatic stressors. Victims need medical assistance and physical resources.

When physical survival and basic needs are met, caregivers are able to address other presenting needs. Victims have a need to be assured of their safety and security. They want to know that their family and friends are safe. They want to know that their home and belongings are safe. They want assurance of safety from impending danger and the security of qualified assistance. They need the security of confidentiality and privacy. They need to perceive that they are safe from imminent danger.

During the rescue phase, people are seldom ready to move beyond Maslow's levels of basic needs and social affiliation needs (social affiliation is related to belonging and in this case implies that someone else has gained a strong understanding of what the victim is feeling and has experienced). Once their basic human needs are met, victims who feel relatively safe and secure become concerned about having a positive relationship with others.

Communicating and uniting with family, friends, and/or others who have experienced the same disaster becomes important in feeling like one is part of a community with a shared identity. Such efforts also contribute to feeling connected and secure. Isolation and abandonment lead back to insecurity and a sense of danger.

During the initial phase of response, spiritual care should complement efforts to meet people's basic and social affiliation needs while helping them draw upon basic spiritual activities like prayer.

As victims are receptive to stabilization via spiritual resources, chaplains should help individuals engage personal and other available assets in order to facilitate movement toward the recovery and rebuild phases.

As chaplains heighten the awareness of spiritual possibilities and progress with their presence by offering helpful suggestions, they facilitate crisis mitigation and contribute to creating an environment that may allow victims to experience the higher levels of Maslow's paradigm.

Support for spiritual reflection and transformation should be afforded and readily available to persons at any stage of a disaster so they can encounter such horizons, if and when they are ready to do so.

The faithful presence and devoted service of a chaplain in the early phases of a crisis often contributes to credibility for chaplains and other spiritual care agents, which allow them to introduce new coping skills, positive reaction patterns, and wholesome ways to think about the experience.

Those impacted by the crisis can then employ these new insights as they move toward the later phases of a crisis experience and/or consider how to handle future crises. As chaplains remain patient and respectful of a victim's personal boundaries in the process of identifying and helping meet their needs, the opportunity for positive change often introduced by a crisis situation becomes available. This kind of ministry involves a fine balance between a keen awareness of people's needs and a discerning sensitivity to the work of God in their lives.

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Remember, chaplains in disasters are administering psychological and spiritual first aid, not therapy. The basic goals are to mitigate acute distress, reduce symptoms, increase adaptive capabilities, and facilitate continued care, all under the umbrella of spiritual care through the ministry of presence, the ministry of compassion, and the ministry of care.

Chaplains in disasters are a “value-added” component of crisis intervention and disaster response. They are able to provide essential crisis interventions and spiritual crisis interventions. Spiritual needs are evident at all levels of Maslow’s pyramid.

If spirituality is the understanding, integration, and response to the transcendence of God then, victims are dealing with spiritual issues even as they deal with hunger, thirst, safety, or aloneness. Chaplains in disasters have opportunities to remind victims of God’s providence and presence even as they struggle with meeting basic physiological, safety, or belonging needs.

NOTES

Chapter 9 Quiz

Read each question carefully and place the correct answer in the space provided.

1. Chaplains in disasters are considered an _____ component of crisis intervention and disaster response.

2. Maslow describes a person's "desire to become more and more what one is, to become everything that one is capable of becoming, as what?

3. What are the (4) types of deficiency needs?

4. The chaplain must balance what (2) things to help God work in the lives of disaster victims?

5. What are the (5) levels of psychological needs?

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CHAPTER 10: APPLICATION FOR CHAPLAINS IN DISASTERS

STAGES OF HUMAN DEVELOPMENT: The Age-Specific Human Response to Crisis

There are eight basic stages of life through which the human personality is developed. Within each stage, there are characteristic perspectives that are consistent among all humans within similar age ranges, resonating with classic psychoanalysis.

As an individual grows and matures, each successive stage contributes to the overall health and wholeness of the individual. Human development is dynamic—ever changing and growing. Consequently, understanding the needs, feelings, and attitudes of each successive stage will be helpful in providing compassionate, effective ministry to all victims in distress.

STAGE ONE - TRUST VERSUS MISTRUST (Birth—2 years old)

The first developmental component of a healthy personality is cultivated in infancy. The infant learns trustfulness of others and trustworthiness of self. Being totally dependent upon others for basic survival needs, the infant learns to trust others to provide those needs. The amount of trust that is developed has everything to do with the quality of the maternal relationship and little to do with the quantity of needs being met (i.e., food, attention).

STAGE TWO - AUTONOMY VERSUS DOUBT (2—3 years old)

During this stage of development, the child begins to demonstrate his or her own will. He or she learns to hold on and to let go—“*Mine!*” or throw it on the floor. With muscular maturation, the child also experiments with retention and elimination. There is a struggle to be independent, but still feel “safe.” The child is aware of his or her separateness but sudden or prolonged separation may generate anxiety through feelings of abandonment. There is doubt about the ability to be autonomous.

STAGE THREE - INITIATIVE VERSUS GUILT (3—6 years old)

With autonomy comes mobility, language, and imagination. The child has a desire to be, to do, to create, and to achieve. He or she becomes aware of limits and expectations, feeling guilt when he or she fails to reach the limits or is unsuccessful in meeting the expectations of parents or caretakers. Children at this stage are most able to learn quickly and engage in cooperative activity—play and make things *with*. They are self-aware and purposeful.

STAGE FOUR - INDUSTRY VERSUS INFERIORITY (6—12 years old)

During the elementary school ages, children apply their initiative and imagination in a more disciplined way—they learn through systematic education and example. They develop a sense of wanting to complete *work*, gaining favor by producing *things*. They cooperate in effort and share labor. When they do not accomplish things at the level they perceive they *should*, they develop feelings of inferiority and inadequacy.

STAGE FIVE - IDENTITY VERSUS IDENTITY CONFUSION (12—18 years old)

These are the years when a child wants “to be my own self” by conforming to the expectations of his or her peers—his or her significant relationships. Recognizing the images of adulthood, the teenager faces the challenge of discovering and becoming who he or she is and who he or she will be. With hope and will and purpose and competence, the teenager must be true to his or her own nature—“be his or her own self.” He or she identifies with peers, gangs, teams, and groups. When he or she is confused about his or her role, he or she faces his or her own crisis and runs away, withdraws, rebels, or defaults into a role that is thrust upon him or her (i.e., you’re a delinquent, you’re a failure, you’re bad).

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- Infants develop hope
- Toddlers test their will
- Preschoolers have a purpose
- Elementary school age children become competent
- Teenagers expect fidelity

STAGE SIX - INTIMACY VERSUS ISOLATION (19—35 years old)

When the teenager is more confident about his or her identity, he or she is able to enter into intimate personal relationships with others. Discussing feelings, hopes, aspirations, dreams, plans, and other self-revealing topics, the young adult begins developing intimacy with people in general and with a mate. When intimacy is rejected, the youth seeks isolation and distance. This is a stage of commitment and love.

STAGE SEVEN - GENERATIVITY VERSUS STAGNATION (35—65 years old)

The person who enters midlife is concerned about establishing and guiding the next generation, sometimes as a parent and sometimes as a caregiver or philanthropist. These are the years of careers that “make a difference,” organizations that impact society, and causes that ordain the future. When people fail at accomplishing these goals, they perceive themselves as impoverished, “life has no meaning.” The perception is that life is stagnant and nonproductive.

STAGE EIGHT - INTEGRITY VERSUS DESPAIR (65+ years old)

Adults who have reached this stage of development have experienced success and failure and live with acceptance of it. They accept their life experience as their own responsibility and are comfortable in it, to the point of defending their personal lifestyle. They live with wisdom born of experience and maturity born of acceptance. External affirmation is less needed and there is greater awareness of participation in the community of humankind while maintaining his or her own *integrity*. The lack of this sense of *integrity* causes despair, the feeling that there is no time left to start over and gain *integrity*.

CONCLUSIONS AND APPLICATIONS

The human developmental stages can be generally divided into three chronological groups, children, adults, and the elderly. Within each of these age groups, there are developmental issues that are generally common to all in that age group. It becomes incumbent upon the disaster relief chaplain to be aware of these issues and their resulting needs in order to provide the appropriate care.

An infant will need the comfort of being held more than the assurance of communion with his peers. Assessment of needs will be enhanced as the disaster chaplain identifies issues surrounding physical necessities, cognitive inabilities, emotional dysfunction, social isolation, and spiritual despair that are typical of people in particular developmental stages.

Young adults love someone; Mid-lifers care about guiding and establishing the next generation; Elderly have wisdom and self acceptance

Stages of development, their corresponding virtues, and radius of significant relationships, illustrate the crisis need and the corresponding reactions in each developmental stage. It also provides some resources for informed crisis response by the disaster relief chaplain.

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CRISIS RESPONSES FOR THE EIGHT STAGES OF LIFE

Stage One - Trust/Mistrust Birth – 2

Maternal Abandonment, disorientation, fear, and trust, physical contact (carrying, holding), restore primary caregiver

Stage Two - Autonomy/Doubt 2 - 3

Paternal Person, to hold (on), to let (go), fear, doubt, separation anxiety, abandonment, trust, care, direction attachments, physical contact (sitting beside, holding hands), restore caregivers, purpose

Stage Three - Initiative/Guilt 3 - 6

Basic Family, to make (=going after), to “make like” (=playing), fear, doubt, guilt, abandonment, trust, care, direction, attachments, stability, order physical contact (sitting beside), restore family, reassurance

Stage Four - Industry/Inferiority 6 - 12

Competence, “neighborhood,” school to make things (=completing), to make things together, fear, doubt, inadequacy, trust, care, direction, friends, stability, order, assurance, restore attachments, establish routines and order, reassurance

Stage Five - Identity/Identity Confusion 12 - 18

Fidelity Peer Groups, to be oneself (or not to be), to share being oneself, estrangement, denial, anger, fear, trust, order, identity, peer relationships, confidence, provide identity, restore peer attachments, privacy

Stage Six - Intimacy/Isolation 19 – 35

Love Mate, Colleagues, and Partners in Friendship, to lose and find oneself in denial. Anger, fear, isolation, trust, order, control, normalcy, empowerment, confidentiality, empower with choices, restore order, assure confidentiality, provide information

Stage Seven - Generativity/Stagnation 35 - 65

Shared Household, denial, anger, fear, isolation, trust, order, control, normalcy, empowerment, privacy, empower with choices, restore order, assure confidentiality, provide information

Stage Eight - Integrity/Despair 35- 65+

Wisdom, Humankind, “My Kind,” slight denial, fear, some anger, disorientation, isolation, trust, order, control, confidence, routine. Listen to stories and concerns, restore order and attachments, empower with choices, establish normal routines, and provide dignity

THE TRAUMA RESPONSE

Distress as the Trauma Response: *The Nature of Stress*

Stress is defined as “the nonspecific response of the body to any demand made upon it.” *Stress* is a response to circumstances, not necessarily a negative experience. In danger, stress causes certain physiological changes in one’s body that prepares it for *fight or flight*.

Eustress is “good stress.” *Eustress* enables one to perform at peak ability or exceed normal capacities. *Eustress* causes one to make positive changes in their lifestyle while distress can be

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destructive to health, emotions, and relationships. The possibility that a person will probably die from a stress-related disease if you are not involved in an accident, Life without stress is impossible.

Distress is the destructive side of stress, a stress reaction that is prolonged or excessive. *Distress* can cause harm. Distress is nothing new; poverty, disease, and war have always led to fear, uncertainty, vigilance, and frustration.

But today, even those of us who are neither poor, sick, nor in imminent danger of war are suffering stress from an unprecedented number of sources.

Stress is a response to change, and we are experiencing change at faster and faster rates. Debt, hurry, and complexity cause stress. Rapidly changing job markets make us feel insecure even when we're employed. Mobility and divorce separate us from supportive relationships that would absorb distress.

Studies confirm that a healthy marriage, family, or community support structure yields better health and increased longevity. The stressors for which we need support often put intolerable pressure on those relationships.

Usually, minor stressors usually do not cause a major stress response; however, an “over flow” occurs when there is a lack of margin in life and multiple stressors are introduced. When a major distressing event occurs and there is no margin available, the event is called a critical incident, an event that overwhelms normal coping mechanisms. Disaster relief is ministry to people experiencing critical incident stress (from major disasters).

THE INTERNAL TRAUMA RESPONSE

Most people live in a reasonably balanced state of equilibrium, physically, emotionally, mentally, and socially. When they are exposed to a critical event, these people must quickly adapt to new levels of equilibrium or their distress will remain greater than their eustress.

The physical response to trauma is a complicated physiological interaction between the body and the mind. Basically, when the brain receives the trauma information through one of the five senses, it quickly processes the information and interprets its significance based on historical evidence (memories of previous events), logic, and predictions. If the information is processed as a threat, challenge, or significant change, a physiological stress reaction begins.

This reaction prepares the entire body to deal with the threat (trauma, stress). When faced with a sudden, uncontrollable, extremely traumatic event, a person is fearful and seeks to protect himself from danger. High levels of physiological and behavioral arousal characterize this “fight or flight” response observed in humans and animals facing danger.

In humans, high levels of cognitive and affective arousal have also been observed. High arousal when facing danger seems to be an unlearned, preparatory response of the body and the mind to danger. In other words, when you experience loss of control over your safety, your body and mind automatically go on “red alert” in an attempt to regain control.

The “red alert” status might involve being hyper- alert or hyper- vigilant to your surroundings and having an increase in physiological arousal to allow for flight or defense. Typically, adrenaline pumps through the body in a lifesaving response, preparing the body to fight the danger actively or run away from the threat.

Breathing fast, increased heart rate, and rise in blood pressure, pupils dilate to take in more light and increase visual acuity; sensory perceptions increase; the body may relieve itself of excess materials through regurgitation, defecation, or urination to facilitate fight or flight; muscles tighten; and the liver produces ten times more blood glucose. All of these responses are healthy, normal responses to preserve life.

Sale called the *fight or flight* response the general adaptation syndrome. The body does not distinguish between “good” stressors or “bad” stressors. An extremely happy event could cause the same response as a life-threatening event (e.g., seeing the birth of a child may cause a happy father to faint). However, recent research does indicate that different chemicals and enzymes are released into the bloodstream as a result of anger versus joy.

The mental response to trauma parallels the physical response. The initial cognitive response is shock, disbelief, and denial. When cognitive function temporarily stops, the victim may experience regression to a childlike state or infancy (emotions become dominant).

After the physical danger has ebbed, a logical order of emotional reactions is manifested, fear and terror; anger, fury, and outrage; confusion and frustration; guilt or self-blame; shame or humiliation; grief or sorrow.

In a crisis event, trauma causes the cognitive functioning of the brain to become secondary, and there is a heightened state of emotional arousal. Victims are overwhelmed with the event and cannot make normal, logical, or rational decisions. They may seem “lost” or “in shock.”

Common distress signals or “symptoms of stress” may include the following:

- Profuse sweating
- Nausea
- Shakes
- Difficulties making decisions
- Generalized mental confusion
- Disorientation (to person, place, time)
- Seriously slowed thinking
- Denial, feeling hopeless
- Wishing to hide
- Withdrawal
- Excessive humor or silence
- Change in communications

Some symptoms require immediate medical attention (e.g., chest pain, excessive blood pressure, signs of severe shock, difficulty breathing). However, most symptoms are typical and normal reactions to an extraordinary event. Most people live in world in which they balance their physical, emotional, cognitive, social, and spiritual lives. The balance is dynamic in nature.

Influenced by circumstances and daily stress, each aspect of their nature is called into priority. During a critical incident, a disaster or other traumatic event, a person’s usual coping mechanism fails and signs or symptoms of distress, dysfunction, or impairment become evident.

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Critical incidents are constantly occurring. However, unless they are perceived as threatening, the human response is not a trauma response, not a response that is markedly distressing. During disasters, however, most people interpret the event as a critical incident.

BIOLOGICAL FACTORS: PHYSICAL RESPONSE

After a shock to the system, the body's response is biologically visible. Generally, there is physical shock, disorientation, and numbness and that is described this response as the "fight or flight" response. When faced with overwhelming danger, the body instinctively prepares to *fight* against the danger or to *flee* from the threat.

In order to *fight or flight*, adrenaline begins to course through the body, giving it energy and ability beyond its normal capabilities.

The body relieves itself of excess fluids and material to facilitate increased action. The heart rate increases the flow of oxygen to the muscles and the body begins to cool itself down for work by sweating or hyperventilating.

Self preservation dictates that sensory perception must increase and the senses become acute. This physiological response is an emergency lifesaving response.

Symptomatic of this shock to the body and the need to *fight or flight* is the decrease of mental efficiency. Cognitive functioning decreases as the body prepares to "react emotionally" rather than "respond intellectually." The victim is less able to concentrate, experiences short-term memory deficiencies, becomes mentally inflexible, and confused.

The alarm causes hyper- arousal. People are known to physically accomplish feats that would not normally be possible, lift a car off a child, and run miles without stopping. But hyper-arousal cannot be sustained indefinitely.

Hyper-arousal causes deep exhaustion and exhaustion creates more distress that often manifests itself in other ways. Prolonged hyper-arousal leads to hypersensitivity of the stress arousal centers of the brain and future stress responses become too easily activated. Rest and recovery are essential to return to a pre-critical incident level of functioning.

PSYCHOLOGICAL FACTORS: MENTAL RESPONSE

The psychological response to critical incidents is very similar to that of the body, shock, disorientation, and numbness. There is disbelief and denial over the event because the mind is overwhelmed with the implications of the traumatic event, that it is more than the mind can comprehend. Consequently, cognitive functioning becomes secondary to emotional functioning.

During the "normal" circumstances of life, the mind and body work in a fairly balanced manner with little movement back and forth. When stimulated, the mind or body will become dominant somewhat like the teeter-totter effect in:

- Cognitive Functioning
- Emotional Reactions, during "normal" circumstances
- Cognitive Functioning and Emotional Reactions, during "disaster" circumstances

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HOW ARE YOU

Congruent with the *fight or flight* theory, during disasters, emotions are at a peak, confused, and disorganized. The victim may be terrified, angry, confused, or frustrated. The threat has caused the brain and cognitive abilities to diminish so the emotions, which have taken precedence, can cause the body to positively react out of fear, anger, or vulnerability (e.g., run away from danger).

This is a lifesaving emergency action. According to Maslow's theory, survival is paramount. Therefore, the victim's mind will not be logically considering the event, but his or her emotions will be racing for self-survival. Other emotions may also come into play, guilt, shame, grief, helplessness, abandonment, and worry.

Chaplains in disasters must be very sensitive to the victim's *perceived* threat of danger. The victim's *perceptions* affect the reactions to the actual traumatic event regardless of the chaplain's perception or the "reality" of the event

SOCIAL FACTORS: RELATIONAL RESPONSE

People are social and their social environment affects their reactions during and after disasters. The chaplain in disasters must consider many social factors as they provide spiritual interventions:

- Developmental stage
- Family history or prior experience
- Personality type
- Cultural group
- Ethnic
- Gender
- Age
- Religion
- Language
- Position/authority
- Profession
- Socio-economic
- Education

Everyone relates to a specific developmental stage. Everyone has some family history or prior experience that informs the crisis event. Everyone has a particular personality or disposition that will affect the crisis reaction. And everyone has some cultural orientation that adds perspective to the traumatic event. But not everyone experiences the same cultural relevance. Some cultural aspects may be more dominant than others (e.g., a person's ethnic heritage may affect his or her reaction more than his or her age).

BEHAVIORAL / ACTION RESPONSE

Following a critical incident, behavioral activity may also experience a dramatic change. There may be increases in activity or a noticeable decrease in activity. The victim may withdraw, retreat into silence, become suspicious, or increase use of profanity, alcohol, and tobacco. There may be visible changes in eating habits, communication, or sleep habits.

Sometimes the behavior is excessive—humor, silence, crying, and anger. The behavioral changes are directly related to the distress experienced in the critical event. Chaplains in

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disasters provide interventions that help mitigate the excessive distress symptoms. It will be important to determine what the “typical” behavior was pre-disaster.

SPIRITUAL FACTORS—FAITH RESPONSE

Disasters and other critical incidents cause a crisis of faith for many victims. Spiritual matters include all matters of belief and values between people and between people and God.

Spirituality includes the search for meaning and purpose, understanding the meaning of life and exploring the transcendent. Therefore, disasters challenge people’s beliefs in God’s sovereignty, moral and ethical absolutes, national principles and values, and concepts of good and evil.

Whether one is actively engaged in religion or whether one has little or nothing to do with religious matters, when disaster strikes, victims have questions about their faith and God. Victims often seek spiritual support, reassurance, guidance, and meaning.

Victims may react to the critical incident by seeking God’s presence through the disaster chaplain. They may ask for prayer, intercession, or purification. Some may blame God or view the disaster as divine punishment. Others may blame the devil or other demons.

Initial questions such as “Why did God do this?” are usually not spiritual questions as much as they are shock reactions of disbelief. Spiritual questions usually surface after victims have been assured of physiological needs and safety and security needs—when some cognitive functioning returns.

CRISIS INTERVENTION

The state of dysfunction that is caused by trauma and its resulting stress symptoms is the primary issue with which crisis responders must deal. Some responders primarily deal with medical issues (e.g., doctors, paramedics), and some primarily deal with cognitive issues (e.g., mental health workers). But all responders must be aware of all possible distress signals, physical, cognitive, emotional, and behavioral.

Crisis interventionists are primarily concerned with the issue of stress, specifically distress. The Critical Incident Stress Management (CISM) model for trauma recovery outlines a sequence of steps for stress reduction intervention.

Because mitigating distress is critical in crisis intervention, CISM has adopted a standard protocol that is a specific, systematic procedure for crisis intervention. Crisis intervention is most effective when provided immediately following the crisis.

If stress and distress are not reduced, or if the event is extremely catastrophic and extended over a long period of time (e.g., war, famine, nuclear fallout), long-term stress reactions may occur. These may include post-traumatic reactions (e.g., post-traumatic character changes, post-traumatic stress disorder, acute stress disorder, adjustment disorder, or diagnosis of extreme stress or Post Traumatic Stress Disorder (PTSD).

Other long-term stress reactions may include depression, simple or specific phobias, panic attacks, anxiety syndromes, or dissociative disorders. CISM debriefing and defusing recognizes the urgency of mitigating stress and distress after critical events.

STRESS SYMPTOMS

PHYSICAL, COGNITIVE, EMOTIONAL, BEHAVIORAL, and SPIRITUAL:

There are many types of reactions that a person may have to a disaster. Below are a few examples:

- Chest pain
- Chills
- Diarrhea
- Difficulty breathing
- Disorientation
- Dizziness
- Elevated blood pressure
- Equilibrium problems
- Fainting
- Fatigue
- Grinding of teeth
- Headaches
- Insomnia
- Lower back pains
- Muscle tremors
- Nausea
- Neck and shoulder pains
- Nightmares
- Profuse sweating
- Rapid heart rate
- Shock symptoms
- Stomach problems
- Thirst
- Twitches
- Uncoordinated feeling
- Visual difficulties
- Vomiting
- Weakness
- Blaming someone
- Confusion
- Difficulty identifying familiar objects or people
- Disturbed thinking
- Flashbacks
- Heightened or lowered alertness
- Hyper-vigilance
- Impaired thinking
- Increased or decreased awareness of surroundings
- Intrusive images
- Loss of time, place, or person orientation
- Memory problems
- Nightmares

- Overly critical of others
- Overly sensitive
- Poor abstract thinking
- Poor attention
- Poor concentration
- Poor decisions
- Poor problem solving
- Abandonment
- Agitation
- Anger
- Anxiety
- Apprehension
- Denial
- Depression
- Emotional shock
- Excessive worry
- Fear
- Feeling helpless about life
- Feeling hopeless
- Feeling overwhelmed
- Flat affect—numbness
- Grief
- Guilt
- Inappropriate emotional response or lack of it
- Intense anger
- Irritability
- Loss of emotional control
- Phobias
- Rage
- Resentment
- Severe panic (rare)
- Uncertainty
- Alcohol consumption
- Antisocial acts
- Avoiding thoughts, feelings or situations related to the event
- Changes in activity
- Changes in sexual functioning
- Changes in speech patterns
- Changes in usual communications
- Emotional outbursts
- Erratic movements
- Hyper-alert to environment
- Inability to relax
- Inability to rest
- Loss or increase in appetite
- Nonspecific bodily complaints
- Pacing
- Silence

- Startle reflex intensified
- Suspiciousness
- Withdrawal
- Acceptance or rejection of providence
- Alienation
- Anger directed to God
- Awareness of the holy
- Changes in religious observances
- Confusion regarding God
- Deepened spiritual awareness
- Emphasis on religious rites
- Hyper-repentance
- Imposed gratefulness
- Increased emphasis on religion
- Isolation
- Renewed search for meaning
- Sense of abandonment
- Sense of betrayal
- Sense of communion
- Sense of meaninglessness
- Sense of vocation in creation and providence

NOTES

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CHAPTER 11: LISTENING SKILLS AND TECHNIQUES

The Differences between Hearing and Listening

The differences between hearing and listening may be mere semantics, but it is agreed that *hearing* is the physical act of sound entering the ear and resonating on the ear drum and *listening* is the assimilation of those physical sounds and their accompanying body language with one's own experience and integrating it into the present experience to give those sounds meaning and voice.

Conversation, then, is the act of two or more people engaged in mutual listening. During this process of *conversation*, each person is attempting to *communicate* information. This interaction of *communication* is a distinction of humankind and is essential in the effective interactions of chaplains in disasters.

ETHICS OF LISTENING

A chaplain in disasters is in a unique position to provide caring spiritual intervention to people who are extremely vulnerable due to the trauma they have experienced. Consequently, great care must be taken to provide a sense of safety and security. Finding privacy in the midst of chaos may seem impossible, but providing a *sense* of privacy may be possible through some basic interventions.

Asking permission to approach, to converse, or to provide help demonstrates respect for victims' personal space and privacy. Conversations are by invitation, not entitlement. One or two caregivers will be less threatening than a group who approaches a victim.

Chaplains could advocate for victims by protecting them from intrusive questions and *media mania* that are discomforting and sometimes threatening. Some professionals are legally required to maintain strict confidentiality; others are not.

All chaplains in disasters are ethically bound to maintain confidentiality. Vulnerable people say and do things that are distress reactions to unusual circumstances. Chaplains should assure victims that their conversations are private and confidential. If legal or policy issues limit confidentiality, the chaplain must inform the victim. In disasters, victims view caregivers as trustful and it is incumbent upon chaplains to honor that trust.

Many disaster relief chaplains have experience in pastoral counseling or therapy. They have experience in asking the clarifying questions that provide the background for the issues with which they are dealing. However, intervention in disasters is emergency spiritual first aid, and some questions are better left unasked.

Chaplains must approach listening with an attitude of what do I need to know. Asking for unnecessary details is intrusive and victims may have a sense of distrust in the chaplain.

There are some situations in which the chaplain must divulge information gained from a victim. Usually, these are related to whether non-disclosure would cause harm to the victim or someone else. Some caregivers are required to disclose information that threatens national security.

Others are required to reveal information that involves illegal activity. Before responding to a disaster, each disaster chaplain must know which policies and statutes govern the reporting

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process. It would be unethical to tell a victim after the fact that you will be reporting some sensitive information to someone else.

ACTIVE LISTENING

Listening makes the victim of disaster feel worthy, appreciated, interesting, and respected. Ordinary conversations emerge on a deeper level through fear and devastation, as do the relationships between the chaplain and victims. When we listen, we foster the skill in others by acting as a model for positive and effective communication and it helps them feel that we understand what they are saying.

Whenever the chaplain is attempting to counsel groups or individuals it can lead to a greater understanding of the needs and mental anxiety levels of those involved. Chaplains listen to the victims and it helps build trust. Good listening skills saves time and it prevents misunderstandings and we can always learn more when we listen than when we talk.

Listening skills fuel our social, emotional and professional success, and studies prove that listening is a skill we can learn.

The Technique. Active listening is really an extension of the Golden Rule. To know how to listen to someone else, think about how you would want to be listened to. While the ideas are largely intuitive, it might take some practice to develop (or re-develop) the skills. Here's what good listeners know:

- Face the speaker
- Sit up straight to show your attentiveness through body language
- Maintain eye contact, to the degree that you all remain comfortable
- Minimize external distractions
- Turn off radios, and telephones
- Respond appropriately to show that you understand
- Murmur ("uh-huh" and "um-hmm") and nod
- Raise your eyebrows. Say words such as "Really," "Interesting," as well as more direct prompts: "What did you do then?" and "What did she say?"
- Focus solely on what the speaker is saying. Try not to think about what you are going to say next. The conversation will follow a logical flow after the speaker makes her point
- Minimize internal distractions. If your own thoughts keep horning in, simply let them go and continuously re-focus your attention on the speaker, much as you would during meditation
- Keep an open mind. Wait until the speaker is finished before deciding that you disagree.
- Try not to make assumptions about what the speaker is thinking
- Avoid letting the speaker know how you handled a similar situation. Unless they specifically ask for advice, assume they just need to talk it out. Remember, it's not about you, it's about them and what the problem is
- Even if the speaker is launching a complaint against you, wait until they finish to defend yourself. The speaker will feel as though their point had been made. They won't feel the need to repeat it, and you'll know the whole argument before you respond. Research shows that, on average, we can hear four times faster than we can talk, so we have the ability to sort ideas as they come in...and be ready for more
- Engage yourself. Ask questions for clarification, but, once again, wait until the speaker has finished. That way, you won't interrupt their train of thought. After you ask questions,

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paraphrase their point to make sure you didn't misunderstand. Start with: "So you're saying..."

- As you work on developing your listening skills, you may feel a bit panicky when there is a natural pause in the conversation. What should you say next? Learn to settle into the silence and use it to better understand all points of view. Ironically, as your listening skills improve, so will your aptitude for conversation
- Active listening, the effective foundation intentionally focuses on who you are listening to, whether in a group or one-on-one, in order to understand what is being said. As the listener, you should then be able to repeat back in your own words what they have said to their satisfaction. This does not mean you agree with, but rather understand, what they are saying
- Before responding or questioning, give the speaker time and space to rest after talking, then express appreciation and interest in the topic
- Briefly restate the key points to show you are interested and understand what the speaker intended
- If you have a question, ask it in a positive, non-judgmental manner
- Maintain eye contact and don't argue with the purpose of the communication
- THE Positive Attitude
- Focus on the subject. Stop all non-relevant activities beforehand to orient yourself to the speaker or the topic
- Review what you already know about the subject. Organize in advance relevant material in order to develop it further (previous counseling, newspaper articles, prior real life experience, etc.)
- Acknowledge any emotional state. Suspend emotions until later or Passively participate unless you can control your emotions
- Set aside your prejudices, your opinions. You are present to learn what the speaker has to say
- Focus on the person communicating
- Follow and understand the speaker as if you were walking in their shoes
- Listen with your ears but also with your eyes and other senses
- Be aware: non-verbally acknowledge points in the speech

Let the argument or presentation run its course. Don't agree or disagree, but encourage the train of thought. Be involved:

- Actively respond to questions and directions
- When you are a good listener, the communication between the speaker and listener flows smoothly, free of misunderstandings. You will have a greater chance at solving problems, resolving conflicts, fostering deeper intimacy, and creating a closer and more trusting relationship

Active Listening skills and techniques include the following:

- Using your body language effectively
- Incorporating Reflective Listening and Paraphrasing techniques
- Ask "Clarifying Questions" to make sure you hear what is being said
- Making astute "Content to Process shifts," which enables the listener to hear the many layers of thoughts and feelings that lie beneath the surface of what is being said out loud

BODY LANGUAGE AND ACTIVE LISTENING

When communicating with others our body language can reveal how we feel about what the speaker is saying. For example:

- Rolling eyes
- Yawning
- Closing eyes
- Slouching shoulders
- Drooping head
- Moving your hands restlessly
- Clenching your jaw or Puffing out your chest
- Breathing shallowly
- Avoiding eye contact

Stand still and don't appear distracted or preoccupied by other things going on around you. Nod your head from time to time, so that the person talking knows that you are following what he or she is saying. There are, of course, many other non-verbal ways to communicate to the person speaking that you are open and receptive to what is being said.

When you make a conscious effort to use your body language in these ways, you will likely find that your verbal exchanges with others become more fluid, more respectful, and more productive as well.

REFLECTIVE LISTENING

Reflective listening is a technique that encourages the listener to repeat back to the speaker exactly what he or she has said, in his or her own words.

Using the reflective listening technique, you are saying, I hear what you are saying.

Often time's people don't accurately hear what another is saying. The listener may simply hear what he wants to hear, and disregard the rest.

The chaplain may make an inaccurate interpretation of what has just been said. During intense fear or devastation feelings that are aroused in our interactions with others make it difficult for us to hear much of anything at all!! One way to lower the margin for error and significantly increase the likelihood that a speaker is heard involves mirroring back precisely what he or she has said, word for word.

Most chaplains say that it is easy to listen but there is a difference in listening and hearing. It is very probable during the crisis of disaster and mass chaos to get so involved in the moment, when you are so involved in trying to listen that you don't hear anything at all.

The disaster response chaplain wear many hats during a disaster and it is easy to be so distracted that you miss pertinent information when attempting to help large groups of people. It is very apparent to the speaker when the very people they are relying on is "too busy" to listen and it can Be devastating to the relationship between the chaplain and the people involved.

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PARAPHRASING

Paraphrasing is an active listening technique that challenges the listener to accurately capture and repeat back what has been communicated to him or her.

Doing so, demonstrates that he truly gets the overall gist of what has been said. In turn, the person sharing his thoughts and feelings feels heard, and sufficiently understood, saying “I understand what you are saying”.

CLARIFYING QUESTIONS

Clarifying Questions are asked for a deeper, more accurate understanding for what has been said. Such questions lessen the chances that a listener will walk away from a conversation feeling unsure of what the speaker has said. Chaplains should never make assumptions about what their victims are thinking and/or feeling.

Concentrating on the feelings that a person has concerning a particular situation does not mean we don't need additional information for a deeper understanding of the dynamic of the emotions of the crisis. It just means that for a person to feel understood, the listener must first come through with a response (verbal or nonverbal) that indicates an awareness of the feeling. The facts of a situation are seldom as important as we feel about the situation.

LEVELS OF LISTENING:

- Level One: The receiver's expressions are clearly unrelated to what the sender is feeling at the moment
- Level Two: The receiver responds to the feelings of the sender, he does so in a minimal way. The sender is likely to respond with, no, that's not what I was feeling
- Level Three: The verbal or behavioral expressions of the receiver are essentially interchangeable with the sender, in that they express essentially the same affect and meaning. The sender responds “Right that's how I feel
- Level Four: The response of the receiver adds noticeably to the expressions of the sender in such a way that he continues to explore his feelings at a deeper level
- Level Five: The receiver responds to the sender in such a way as to add significantly to the feelings and meaning the sender is trying to express. Not only does the sender feel that you are with him, he feels you deeply understand both his feelings and behavior
- Interpretive: Diagnosing, psychoanalyzing, reading-in, offering insights (what you need is, what's wrong with you is...) Your problem is, or I know what you need
- Probing: Questioning, cross examining, prying, interrogating i.e.: Who, what, where, when and why
- Understanding: This response revolves around the notion that when an individual expresses a message and that message is paraphrased in fresh words, with no charge to the essential meaning, the sender will expand upon or further explore the idea, feeling and attitude contained in the message

Active listeners should be able to see through anger and frustration. If the Chaplain in this instance has the presence of mind to address sadness, insecurity, self-doubts, and anxiety, the sender in turn might feel attended to, heard, and cared for.

Active listening skills also enable a listener to show that while they may not agree with the other person; they value his or her own unique point of view. People feel seen and heard, understood,

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and cared for. Needless tensions fall by the way side, and a sense of harmony and mutual respect between people take their place.

Active listening is like learning another language. Most people are far more interested in what they themselves have to say rather than what others are saying to them. The opposite of listening "is waiting." Instead of listening carefully, many people subconsciously send the message "I want you to hurry up and shut up so I can talk." And while waiting for their turn to speak, people often don't pay attention to what others are saying. "They're too busy organizing what *they're* going to say." Active listening means showing respect for one another.

LISTENING ISN'T ALWAYS EASY

Learning to be a good listener can be challenging. Most of us have spent years focusing on getting our own messages across rather than on fully understanding someone else. Good listening begins with focused, one on one attention and extends to comprehension, interpretation and evaluation of the message.

ACTIVE LISTENING BASICS

In most instances, active listening consists of a few deceptively simple techniques:

- Saying "uh-huh" or "I see"
- Stating basic concepts, using terms such as "If I understand you correctly, ..." or "So what you're saying is ..."
- Reflecting on the feelings that the speaker is trying to convey: "Seems like that bothered you a lot ..."
- Summarizing the speaker's key ideas

A structured approach serves several purposes. It allows the speaker to hear the message as interpreted by the listener and to adjust it if it has been misunderstood or is incomplete. It also prevents the listener from becoming judgmental, so that the speaker is free to express him/herself without becoming defensive. The active listening response encourages the speaker to continue speaking.

Active listening techniques can seem stilted and artificial. But with practice, experts agree that you can learn to incorporate active listening skills seamlessly into your everyday conversations. Active listening is a learned behavior, but it's something anyone can learn.

Additional tips for becoming a proactive listener:

- Shut up! Stop talking
- Cheat. Pick up a pencil and paper and take notes
- Sit down with the person. Say, "Let's sit down and talk." This shows that what the person is saying is important
- Be aware of your body language and facial expressions. If you keep looking over the speaker's shoulder to see who else is in the room, the speaker won't think that you're listening
- Ask open-ended questions, and ask questions that will elicit the information you want to know. Ask for clarification
- It's OK to say you're not sure what the speaker has said and to ask him to repeat himself

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COMMUNICATION SKILLS

Good communication encourages the resolution of difficult issues, identifies common goals and desires, and fosters feedback that opens relationships.

Communication skills encompasses many other things, the way in which we respond to the person we are speaking, body gestures including the facial ones, pitch and tone of our voice and a lot of other things.

Good Communication skills within Chaplain/victim relationships develop good relationships and healthy lifestyles and a good relationship can only be maintained by maintaining healthy communications.

Often people have this problem while communicating, which comes from fear. They always think a thousand times whether to approach a person or not. But a person with good communication skills is always the first to start a conversation.

MINISTRY OF PRESENCE

A major premise of disaster relief chaplaincy is *presence*. “The ministry of presence” is immediate, and intentional. Disaster Relief Chaplains must be ready, on a moment’s notice, to immediately step out of their comfort zone and intentionally enter a place of crisis, danger, pain, loss, or grief, during and after the physical, emotional, and spiritual crises of life.

Disaster response chaplains provide a listening presence as a spiritual act. Presence is both physical and emotional. With very few exceptions, the chaplain must be physically with the victim. Through empathetic listening, the chaplain must be emotionally present with the victim. The listener must do more than *feel with or for* the victim.

A ministry of presence demands that the listener will *feel into* the fear, the pain, the anguish, or the isolation of the victim. Empathetic listening assures the victim that words *and* feelings are being heard.

Many times, chaplains are so anxious to provide encouragement or to say “the right thing,” that they are busy thinking about a response and not really *present* to the words and feelings being expressed by the victim. A chaplain’s “response” should be non-existent in the beginning of any crisis situation. Once the victim has calmed down, a response will be welcome.

Good listening means the chaplain will be *present* to the victim by integrating the words, the feelings, and the facts to give meaning and understanding to the experience. Who is the speaker and who is the listener?

Presence may simply mean *being there*. *Presence* is grace, the gift of *being there*. *Presence* is being available, even when other commitments and obligations are significant. It is being physically present when the circumstances are uncomfortable and even dangerous.

Presence is being aware of emotional upheaval and spiritual doubt and being open to its possibility for healing and growth. *Presence* is being accepting of the disaster victim in whatever state one finds him or her.

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MINISTRY OF SILENCE

Good listening means sometimes being silent. It is the silence that gives strength and meaning to words. "Silence is an indispensable discipline in the spiritual life. Silence is a very concrete, practical, and useful discipline in all our ministerial tasks."

Some ground is so holy that words are inadequate and only silence is worthy of the time and place. Our words must spring forth from the fullness and presence of the Divine, the presence of God within our own souls and spirits. It is often in this silence that the deepest, most divine love penetrates the individual's crisis.

Some words are better unspoken, they do not edify. If in doubt, do not say it. Most victims are in shock; they are confused and disoriented. Their cognitive functioning is diminished and they are very emotional. This is not the time to have complicated discussions or *preach*. A calm presence speaks volumes in silence.

Before speaking, the disaster chaplain could ask:

- Does it mitigate distress?
- Will it stabilize or reduce the symptoms of distress?
- Does it provide safety and security?
- Does it offer real hope?
- Will it be perceived as comforting?
- Will it help restore normalcy?

LISTENING SKILLS

Most chaplains are skilled in the art of listening. During crisis situations and disasters, one must become skilled in the art of story-listening. Telling the story of what has happened is an important part of diffusing the distress of the situation and chaplains must help victims tell their stories. Most often, telling the story will take the form of conversation (some victims find expression in prayer, music, or other art forms).

CLARIFY

As victims begin "telling their stories," they begin to use words to describe their experience, express their feelings, and articulate their responses. The distress of the situation often makes it difficult for them to find accurate words to communicate their feelings.

It is often helpful for the chaplain to help *clarify* these expressions by offering some synonyms for the words being used.

When chaplains are not aware of their own history and frames of reference, they make assumptions about the meaning of words being used. It is best to *clarify* the intended meaning by using synonyms and asking open-ended questions within the immediate context of the conversation. Intrusive questioning is never appropriate.

PARAPHRASE

A *paraphrase* is a restatement of the conversational text, using different words but maintaining the integrity of meaning. The chaplain provides new words with or beside (*para*) the original words that expressed the thought (*phrase*). These *new words* are verbalized to the victim. The victim needs to know that the chaplain in disasters has heard and understood the meaning of his or her *story*.

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SUMMARIZE

When cognitive functioning is diminished, victims of disasters have difficulty with concise expression of their thoughts and feelings. They repeat words, phrases, and entire stories, sometimes without a pause. The disaster relief chaplain may be overwhelmed with the amount of information that is being related. *Summarizing* the conversation helps both the victim and the chaplain briefly recall the basic elements of the conversation.

ECHO

Some words have so much power and meaning, there is no synonym, paraphrase, or summary that would do justice to them. The skilled chaplain will *echo* some of these key words or phrases to assure the victim that he or she has been accurately heard—the chaplain is paying attention to what is important. Excessive use of *echoing* will be annoying and may be perceived as mockery.

REFLECT

Reflection returns an image to the disaster victim. The chaplain casts back (as a mirror does) an image of the victim's story and feelings. Usually, the same key words and phrases are used. *Reflection* is the most empathetic form of listening.

Chaplains attempt to listen to inner *feelings* (as well as words) including feelings that are between the lines, too painful to trust to words. Disaster relief chaplains listen *in depth*, to the multiple levels of communication, verbal and nonverbal, they reflect back to the person, in paraphrased form, what they hear, particularly to what the person says about his/her feelings.

This kind of listening is “disciplined listening”, focusing on what seems to have the most feeling, meaning, energy, and pain. By periodically summarizing significant points and asking occasional questions for clarification, disaster relief counselors help persons begin to organize their confused inner world.

The disaster relief chaplain who develops skills in reflective empathetic listening facilitates ventilation of distress in disaster victims. Reflective empathetic listening avoids false assumptions, misinterpretations, and misjudgment, identifying deeply with the words, feelings, and meaning of the victim's story.

CRISIS INTERVENTION MODELS

CRISIS INTERVENTION

For many years, caregivers from many arenas of service have responded to major disasters; however, many have not been trained for the unique needs, demands and issues that surround emergency disaster care. Spiritual assessments are completed with little personal information and history. Spiritual care is provided with a sense of urgency and for the most immediate need. In most cases, no ongoing care will occur; the care is instantaneous, urgent, and finite.

Victims are often people of other faith traditions and have no vocational, ethnic, or social alliance with the crisis responder; thus, the victims have no basis of trust, relationship, or identity from which they willingly accept care. With greater awareness for the value of spiritual care in conjunction with physical care during emergencies, the disaster relief chaplain specializations have evolved into a major category.

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The growing demands of spiritual awareness and needs during a crisis has begun to formalize the response of chaplains in disasters. National and international disaster relief agencies are beginning to work together to coordinate spiritual care response in disasters of many kinds. With technological advances and the globalization of America, relief agencies have recognized the need to redefine the arena of disasters.

Chaplain organizations all over the country realize that it is no longer just the disaster site/location that has been directly impacted by the disaster, but it now includes remote locations, institutions, and people groups who are in some way related or impacted by the disaster (e.g., the departure and arrival airports, the out-of-state corporate headquarters, the home church of the kids in the bus, the manufacturer and factory of the faulty electrical switch).

The need for spiritual and emotional support far exceeds a disaster site/location or hospital. When chaplains are not skilled in addressing these issues, they fail to provide appropriate ministry to the victims and often leave the scene feeling inadequate, overwhelmed, or in personal crisis themselves. Likewise, the victims feel unheard, ignored, discounted, judged, or even threatened. There is little effective ministry that occurs.

The events of September 11, 2001, the terrorist bombing of the World Trade Center buildings and the Pentagon, the bombing of the Federal building in Oklahoma City, have made it exceedingly clear that major disasters can happen and that there are not enough trained chaplains to meet the needs of disaster victims. The call to disaster ministry has become evident to more chaplains and to agencies that respond to crisis.

To minister effectively in disaster relief, chaplains and clergy must be aware of the dynamics of the relationships between disaster relief agencies and meet the qualifications and requirements of some of these agencies.

Any chaplain who will intentionally enter the arena of spiritual crisis intervention in disasters should complete basic disaster relief training. Today, there are many respected organizations that have excellent training programs for disaster relief chaplains.

Today's disaster relief training is not designed to supplement basic crisis intervention training, but to lay a foundation for care during and after a disaster. The following sections provide a brief introduction to the two models of crisis intervention that have been mentioned.

Many (501C3) organizations today provide training for practitioners, criminal justice agencies and professionals, mental health professionals, researchers, former victims and survivors, and others committed to the recognition and implementation of victim rights and services." the key purposes for providing crisis intervention for individuals are to:

- Provide education about crisis situations and reactions
- Educate the public on professional and peer validation
- Help defuse the emotional overload caused by crisis
- Provide focus on how people can begin to cope positively with the chaos
- Help assess the situation and refer when necessary
- Provide a method whereby people can begin to organize their thoughts
- Help individuals understand the psychological process of crisis and future behavior
- Help victims and survivors begin to think about what provides meaning in their lives
- Provide affirmation that many confusing reactions are not uncommon or abnormal

- Reassure survivors of capabilities for coping

The three basic crisis intervention strategies:

1. Group Crisis Intervention
2. Individual intervention
3. Training and Education

Basic model for group crisis intervention:

1. Safety and security (past)
2. Validation and ventilation (present)
3. Prediction and preparation (future)

CRITICAL INCIDENT STRESS TRAINING

There are a number of organizations who provide training courses that are dedicated to the prevention and mitigation of disabling stress through the provision of: education, training and support services for all emergency services professions.

A lot of organizations in this country today provide crisis training for emergency workers along with Continuing education and training for psychologists, psychiatrists, social workers and licensed professional counselors, and consultation in the establishment of crisis and disaster response.

However, more and more some organizations are providing the same training for citizens and communities as well. History shows us that we as a whole can better care for each other until emergency crews arrive on scene if the layperson is taught the same techniques as the professionals.

Some of the courses that are available are as follows:

- Early crisis intervention
- Opportunity for catharsis
- How to verbalize trauma
- Behavioral structure
- The psychological progression
- Employs a group format to address distressing issues
- Peer support
- How to reduce stress
- Provides action-oriented intervention
- Crisis Management Briefing
- Demobilization
- Defusing
- Debriefing (Critical Incident Stress Debriefing—CISD)
- Individual crisis intervention
- Pastoral Crisis Intervention
- Family Critical Incident Stress Management (CISM)
- Organizational Consultation

Small group crisis intervention is CISD:

- Introduction (safety)
- Facts (cognitive)
- Thoughts (cognitive to emotion)
- Reactions (emotion)
- Symptoms (emotion to cognitive)
- Teaching (cognitive)
- Re-entry (direction)

Effective disaster relief includes trained chaplains as part of the Interdisciplinary Team in disasters and other emergencies. In an age of highly specialized learning and information seeking, it is not incongruous that organizations, agencies, and people are recognizing the value of collaboration, “teamwork.”

One’s area of focus has become so narrow that one becomes an “expert” in a particular field without undue concern that one is not an expert in many other fields. The most practical solution is to join forces with other experts to implement strategic plans when broader awareness is required. By effectively delegating responsibility to the most “expert” in the situation, the output is increased and resources are mobilized to achieve more results.

In a similar manner, disaster relief efforts become more effective when trained chaplains are a part of the interdisciplinary team. The needs and complications demand that a team of “experts” in many fields accomplishes crisis intervention. Mental health personnel may not be able to address the spiritual needs of victims, and social workers may not be able to respond to all the cultural needs of the sufferers.

The two industry standards for crisis intervention methodology are to prioritize the use of interdisciplinary teams in their highly effective approach and protocols. Multidisciplinary and interdisciplinary teams are used interchangeably, to be able to offer more accessibility to victims, disaster sites, and community resources.

Team leaders have the responsibility of appointing crisis intervention teams that will be informed and sensitive to a wide variety of issues and concerns. In addition to including several professional affiliations on the team, attempts are made to match the team’s attributes to the demographics of the community requesting intervention.

“The Critical Incident Stress Debriefing team is made up of a *partnership of mental health professionals* (master’s degree or higher in mental health) *and peer support personnel* who are drawn from the police, fire, emergency medical, nursing, dispatch, disaster management, and other emergency-oriented organizations.

In addition, most CISD teams also invite selected members of the clergy, trained disaster relief and crisis intervention chaplains to participate on the teams.”⁵⁴ These teams provide stress mitigation, critical incident stress recovery, education, prevention programs, and a referral network.

There is strength in diversity when the goals are alike. Jesus must have realized that He and His team would be facing many disasters. His team was comprised of men from many cultural

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settings and professions. Jesus could have selected any team; yet He chose diversity, consisting of liars, cheats, blue-collar workers, professionals, the faithful, and the faithless.

SUMMARY

There are many organizations that have developed protocols. All organizations differ in many ways however; the protocols are all basic and have been very successful in dealing with the distress experienced by rescue workers, law enforcement officers, firefighters, and others who are frequently exposed to critical incidents and traumatic events.

Protocols have also been very effective in providing meaningful interventions for victims, survivors, witnesses, and others who have been affected by critical incidents and traumatic events.

CRISIS COMPASSION

Compassion means being present during the suffering. Compassion is the virtue of the pastoral tradition, the indispensable quality that motivates and deepens all charitable, healing, and caring acts into events of moral and spiritual significance.

The compassionate chaplain or clergy is the one who exemplifies a deeply felt sense of solidarity with suffering persons transcending class and culture, yet one who maintains the distance necessary for sustaining suffering persons in their search for an authentic understanding of the meaning of their afflictions.

The disaster response chaplain must know his/her own biases, needs, and limitations and still deeply desire to identify with the disenfranchised and the wounded, seeking to demonstrate compassion as the priority of disaster ministry.

Merely attempting to prevent suffering or not be the cause of suffering will be inadequate. It is essential that the disaster chaplain approach ministry from a radically different paradigm. The chaplain must initiate and be an active participant in “being” compassionate as a priority and “doing” compassion as a necessity.

Recognizing his/her own natural instinct to excuse himself from the crisis, the chaplain must still choose to become engaged in the suffering. The significance of being compassionate may lay in the fact that being compassionate is not an activity one naturally seeks, but an activity that one must intentionally choose, knowing that it “feels” contrary to natural instincts.

There is a natural resistance humans have toward pain. We avoid it whenever possible. The emotionally healthy individual does not intentionally cause himself or herself unnecessary pain. One naturally seeks safety, shelter, and nourishment as self-preservation before seeking to meet the needs of others.

An individual must be aware that choosing to serve as a disaster chaplain will not be for everyone. Only a few will choose to enter this place of suffering with victims of disasters. Often victims will be strangers, and sometimes they will be the perpetrators of the disaster itself.

For chaplains serving in disasters, the response of “being present in suffering” is an intentional choice to be uncomfortable. Such intentionality is spawned by a sense of call to this kind of demanding ministry. The choice to accept the uncomfortable conditions related to this kind of caring also grows out of the center of the chaplain’s personal feelings and emotions.

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A sense of duty or dedication to service often enhances these inner drives and forms a powerful motivation for the chaplain “to weep with those who are weeping” (Romans 12:14-21), even when it may feel very awkward to do so.

Demonstrating compassion is an act of intention and an intention to act. It is intentionally entering a place of crisis and full immersion in the human condition where compassion may be risky.

SENSITIVITY TO HUMAN DIVERSITY

Disaster Response Chaplains are called upon to demonstrate compassion by being sensitive to human diversity. While they are not called to compromise their own faith, traditions, and culture, they will be called upon to minister to victims from diverse people groups.

Chaplains must be aware of their own assumptions, faith, and practices, and be aware of the history and environment that have informed them. They will be called upon to expand their worldview to include the view from eyes of different colors, shapes, and heritages. They will be invited to contextualize the faith expressions of those they encounter, understanding that cultural settings affect the way people think, act, and feel.

Disaster Response Chaplains integrate ethnic variations in dying, death, and grief into their own personal traditions, adopting new paradigms for “normal” grief, wounded-ness, and loss.

As cultural sensitivity and spirituality awareness increases, chaplain caregivers will face the challenge of becoming more open to differences. Disaster relief chaplains will face the challenges of providing caring interventions to people who are different. Not just different in religion, skin color, or language, but to people whose political alignments are contrary to one's own, to people whose moral standards are personally questionable, to people who are the outcasts of society, to people who are criminals, to people who are arrogant, disgusting, unappreciative, or hostile.

A Chaplain is a minister in an environment of differing cultures, interests, and religions; the chaplain must be informed about a multiplicity of faith groups and seeks ways to allow all people to express their faith or lack of faith in meaningful ways, understanding without compromising his or her own faith. Without coercion or force, the Christian chaplain evangelizes the world through his/ her own character, integrity, compassion, and witness.

As chaplains minister to the spiritual needs of people, they engage in spiritual conversations that often lead to opportunities to share their personal faith and religious beliefs. When direct evangelistic conversations don't materialize, Christian chaplains do pre-evangelism, laying the foundation for future opportunities to share the gospel.

Chaplains demonstrate true compassion, genuine interest in the lives of their clients, and *agape* love for all people. In the words of St. Francis of Assisi, chaplains must “Preach the Gospel at all times and when necessary use words.”

PROVIDING THE MINISTRY OF CARE IN CRISIS

The disaster relief chaplain who acts exclusively out of duty and fear is subject to an unhealthy attitude that results in resentment when people do not appreciate the “help” or burnout when people expect more than is offered. This is called servitude, man attitude of the slave, forced into involuntary labor.

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Disaster relief chaplains are called to a ministry of servant-hood, which includes empathy while maintaining personal identity; genuineness by acting congruently; meeting needs, not wants; and intentionality in entering caring relationships.

The person with the attitude of servitude will over-identify with the problems of the victims, compensate for frustration and anger with superficial sweetness, allow him or herself to be manipulated, and provide care begrudgingly while complaining. The chaplain in disasters who operates out of an attitude of servant-hood does so out of commitment and love.

The attitude of servant-hood demonstrates itself by providing encouragement to those who are fearful or sad. Victims feel helpless and the chaplain empowers victims through the encouragement of listening and comforting.

Victims are empowered to move forward from crisis to healing. The ministry of care means meeting immediate needs. Sometimes, compassionate care is providing food or water, medical care or shelter. The disaster relief chaplain will be a part of a multidisciplinary team, meeting immediate needs and providing assistance in the chaos and articulating the love and concern of God and providing the ministry of care in crisis. When chaplains offer prayerful intercession, many victims feel comforted and encouraged.

Personalized, spontaneous prayers are a demonstration of compassion. The pastoral crisis interventionist benefits from the ability to use, where appropriate, scriptural education, insight, and reinterpretation, individual and conjoint prayer, a belief in the power of intercessory prayer, a unifying and explanatory spiritual worldview that may serve to bring order to otherwise incomprehensible events, the utility of ventilative confession, a faith-based support system, such as Christianity, the notion of divine forgiveness and even a life after death.

SCENE COMPASSION

WHAT TO BE

Demonstrating compassion at the scene of a disaster has some very practical implications. To be compassionate towards the victims of disasters, the disaster chaplain must:

- Be there
- Be near
- Be attentive
- Be willing
- Be compassionate

WHAT TO HAVE

Each disaster relief organization or agency has equipment requirements for caregivers. Some agencies, such as the Red Cross, provide “Go Boxes” which contain many helpful (and sometimes necessary) implements for care. All disaster chaplains must have proper equipment. Some basics would include:

- Proper clothing (no shorts or minis)
- Identification. Disaster response ID, driver’s license, passport, disaster agency ID, credentials, and religious articles consistent with our faith
- Telecommunication apparatus- cell phones, pagers, walkie- talkies, PDAs
- Large fanny pack or small backpack

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- Emergency equipment, flashlight, batteries
- Snacks and water
- Personal medications for the first 24 hours
- Small note pad and pen

Their own response teams regarding proper and improper equipment should caution disaster relief chaplains. Cameras are almost universally considered inappropriate. Spouses and other family members should not be brought to the disaster scene. Anything that is bulky will be difficult to manage and should be avoided. Chaplains will be on the disaster scene and the site may be cold, wet, dirty, dangerous, crowded, or dark. It is best to be prepared.

WHAT TO SAY

When faced with disaster and the reactions of victims, chaplains repeatedly admit they “don’t know what to say.” This is not unusual. Answer questions directly and truthfully. When in doubt, admit that you are not sure. Inform the victim that you will try to locate the answer as soon as possible and permissible. Chaplains often need to say very little, but what they choose to say needs to be relevant. Listen more than you talk and empathize with what is said. Be sure to let your words reflect the compassion that compelled you to be present.

Victims of disaster ask various kinds of questions in response to a disaster. People are usually confused and disoriented in the aftermath of disaster and may ask questions such as “What happened?”, “Am I safe?”, “Where is . . .?”, “Have you seen . . .?”, “Where am I?” These are the opportunities for the chaplain to provide comfort and encouragement by clarifying the situation, finding interpreters, and saying with the eyes and heart what cannot be said in words.

In addition to answering basic factual questions, the chaplain is called upon to console and provide support as individuals try to process deep concerns or questions about life and death that are often raised by critical incidents. Short, clear and concise answers are better. Remember, cognitive functioning is diminished and long explanations will probably not be understood or retained.

While a chaplain is attempting to give brief answers, one can seemingly generate responses that are oversimplified. Oversimplified answers may be perceived as hollow or shallow to a person impacted by crisis event. Be prepared to embrace their reactions and expand on certain ideas, as there is a need and opportunity to do so.

Trying to answer “Why” questions can be counter-productive since the victim is usually manifesting a symptom of shock with such inquiries, not necessarily seeking philosophical truths. The chaplain should never ignore or avoid these kinds of questions because the person may need validation that it is permissible to ask such questions.

The chaplain is the key responder in a group of care providers who is expected to have thought significantly about such matters by the very nature of their role as a spiritual care agent. Be careful not to impose your answers on the victims but seek to help them explore questions and discover answers that will satisfy the yearning in their soul.

One important recommendation would be to indicate that the thoughts you share are helpful to you and are offered with hope that they will also be helpful to the one who has experienced the disaster. As you build trust with people in the process of listening and offering meaningful feedback, they will often become more interested in your insights and guidance.

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Occasionally, disaster relief chaplains must answer questions from victims concerning family members or friends. This can be overwhelming for the chaplain. This kind of information should never be shared without proper authorization from appropriate levels of leadership and NEVER attempt to advise information about family without confirmation before- hand. The liability issues surrounding incorrect information can be a devastating one.

Provide this kind of information in a protected setting where victims are shielded from public view. Have as much available support in proximity as possible. Give news in small doses, preparing the victim for the next bit of information. Such preparation for *bad news* helps the victim hear and accept what would otherwise be too shocking to receive.

WHAT TO DO

One of the greatest frustrations that disaster relief chaplain and workers face is the seeming impossibility of doing something. While the task of the chaplain is not necessarily one of doing rescue, chaplains can be very helpful in providing assistance by meeting basic physical needs, helping with practical decisions, and allowing victims to spend time with their loved ones.

Chaplains can help facilitate communications by assisting with phone calls or providing directions and clarification. When requested, chaplains can provide the unique elements of spiritual care, prayer and religious rites and rituals. Some requests will be for general spiritual care. Other requests may require specific religious observances. Chaplains may be able to provide these specific religious interventions or they may find others who will.

COMPASSION FATIGUE

Many emergency workers and chaplains suffer from compassion fatigue. Compassion fatigue results when caregivers experience a trauma event through listening to the story of the event or experience the reactions to the trauma through empathetic contact with victims or survivors and are unable to distance them from the event.

Compassion fatigue is trauma-specific and the symptoms are similar to post-traumatic stress disorder (PTSD).

Compassion Fatigue is the costly result of providing care to those suffering from the consequences of traumatic events and professional chaplains are especially vulnerable to compassion fatigue. Others who are susceptible to compassion fatigue are emergency services personnel, mental health professionals and counselors, medical professionals, clergy, victim advocates and assistants, and human services personnel.

NOTES

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SEVERE BURNOUT

Burnout is the most obvious reaction to long-term stress. Burnout is emotional, mental, and physical exhaustion that occurs when several events in succession or combination impose a high degree of stress on an individual. Burnout happens to the healthiest of chaplains.

Contributing factors of burnout include:

- Isolation
- Emotional and physical drain
- Ambiguous successes
- Erosion of idealism
- Lack of expected rewards
- Feeling obligated instead of called
- Maintaining an unrealistic pace
- Poor physical condition
- Continuous rejection
- Human finitude

Symptoms of burnout include:

- Isolation
- Depression
- Apathy
- Pessimism
- Indifference
- Hopelessness
- Helplessness
- Physical exhaustion
- Irritability
- Cynicism
- Short temper
- Negative attitudes

COUNTER TRANSFERENCE

Disaster response chaplains are emotionally involved with many hurting people. Emotional involvement comes from the very nature of being *present* to victims, relief workers, and survivors.

Empathetic listening and compassion create the environment that causes chaplains to vicariously share the trauma of disaster victims. Suffering on behalf of another person causes the chaplain to return to a place of hurt and disappointment, perhaps even severe trauma, in his or her own life.

When counter-transference occurs, the chaplain becomes a victim, needing the same post critical incident interventions as the primary victims. Experiencing the same sights and sounds of a previous critical incident may cause counter-transference. Some similarities that result in counter-transference include:

1. *Past experience* The traumatic incident causes the new crisis. Chaplains must be aware of their own history and experience.

2. Those who have experienced similar critical crisis trauma will be more likely to relive his or her previous experience through the current critical event.
3. *Personal identification* The similarities between the victim and the chaplain cause the new crisis. Personal identification may be a plus for the victim as he or she seeks safety and security (trust), but that same personal identification may be a minus for the chaplain who becomes overly identified with the victim's crisis. Personal identification may result from a perceived relationship due to ethnic heritage, gender, profession, language, or nationality.
4. *Physical fatigue* When chaplains are physically exhausted or out of shape, they are unable to cognitively function at their highest levels. They tire easily, have a low resistance to excessive emotional involvement, and have difficulty separating the victim's experience from their own past and present experiences. Consequently, empathy grows and personal identification becomes more intensified, resulting in counter-transference.

CHANGES IN VALUES AND BELIEFS

One characteristic of a critical incident disaster is the inevitable *change* it causes. The changes may be positive or negative. Victims may experience doubt and uncertainty regarding physical survival. This is an expected pre-critical incident. They may become fearful about their safety and security. They may become less trustful of people, institutions, and/or God. That which was held as *sacred* may have been desecrated.

An individual's determinations about reality and how to best perceive it may have been altered or become distorted. Conversely, victims may also become more interested in spending time with family, considering matters of faith, or participating in religious activities.

Some changes are temporary and victims return to pre-incident levels of functioning within a relatively typical time frame.

When chaplains are subjected to disaster response conditions such as mental and/or physical exhaustion, long-term stress, counter-transference, and burnout, they may also experience changes in their values and beliefs. As with victims, such change may be positive or negative.

Disaster response chaplains may be overwhelmed by the conditions of the crisis with its resulting stressors and begin to interpret all of life based on the reactions or implications of a single event and its related experiences. In this sense, one becomes myopic and can only view reality through one set of disaster lenses. This may also be referred to as a form of "tunnel vision." Ordinary activities pre-critical incident may lose their sense of meaning and purpose when compared to the circumstances surrounding the disaster victims.

In order to remain effective in the disaster setting(s) and upon returning to an individual's own personal surroundings, the chaplain must choose to reframe his or her understanding of the crisis event(s) by effectively incorporating such experiences into a broader perspective of life and a corresponding Christian worldview (consistent with meaningful ways to comprehend what is real, true, good, and what determines appropriate and inappropriate responses).

This can lead the chaplain to appreciate the simple aspects of daily living such as having a home, sharing a meal with family or friends, or taking time to play with a child. This refined understanding precipitated by the "reality check" often accompanying a disaster can help the chaplain (and those he or she is able to help) avoid the temptation of being seduced by the perspective and ongoing pressures of a life untouched by tragedy.

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SIGNS AND SYMPTOMS OF COMPASSION FATIGUE

Compassion fatigue is preoccupation with the victim or cumulative trauma of victims, emotionally re-experiencing the traumatic event, and persistent arousal. Those suffering the effects of compassion fatigue absorb the trauma through the eyes and ears of the victims to whom they provide ministry.

Indicators of compassion fatigue include:

- Nightmares, dreams, or memories of the incident
- Emotional numbing
- Feelings of despair and hopelessness
- Feelings of isolation, detachment, estrangement
- Disconnection from loved ones, social withdrawal
- Increased sensitivity to violence
- Avoidance of thoughts and activities associated with the incident
- Increased and persistent cognitive dysfunction—difficulty concentrating

In the final analysis, there is a cost associated with compassion fatigue. Performance decreases, mistakes increase, drop in morale, health deteriorates, and personal relationships are at risk. The cost is more than physical; it is emotional, cognitive, social, and spiritual.

SELF CARE

Effective spiritual care intervention during disasters begins with preventive maintenance. Chaplains must initiate good lifelong habits of self-care. This includes a well-balanced diet, regular physical exercise, significant relationships, and awareness of spirituality. Effective self-care means taking care of you before, during, and after the disaster intervention.

SUPPORT SYSTEM

It is essential for the disaster relief chaplain to have a good support system. It can be other clergy members, family, friends or someone that the chaplain can confide their feelings in. Chaplains need to be debriefed as well, during times of crisis and disaster. For the chaplain to be able to be the best they can be, it is imperative that they have a support team they can count on.

Many chaplain organizations work together as a team and have chaplains who are assigned to debrief and offer support to another chaplain who is assigned or working on disaster situations.

PREVENTIVE MAINTENANCE INCLUDES

- Diet: reduced sugars, caffeine, fats, alcohol, salt, cholesterol
- Increased exercise
- Eliminate smoking, and un-prescribed drugs
- Use relaxation techniques (e.g., deep breathing, meditation, prayer)
- Maintain healthy relationships with loved ones and associates
- Have a good support team

Critical events cause distress and crisis intervention is distressful. Disaster relief chaplains must take the initiative to mitigate their own stress during the trauma. Education and practice through proper training will help facilitate self-care during the crisis.

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SELF-CARE DURING DISASTERS MAY INCLUDE

- Taking regular breaks
- Working in established shifts or rotations
- Working in teams (for support)
- Catharsis with other disaster relief chaplains

Self-care after the critical incident might include a thorough debriefing with the response team. This might take the form of a formal CISM individual or group intervention or might take the form of an informal “lessons learned” discussion.

Reconnecting with loved ones, engaging in hobbies and interests, learning new skills, personal reflection, laughter, and days off will help restore the typical ebb and flow of pre-disaster life. Prayer, reading Scripture, participating in corporate worship, sharing your experiences during formal or informal speaking opportunities, inspiring new volunteers, and other spiritual interventions help provide healing and respite for the weary chaplain.

COMFORTING GRIEF: Elements of Grief

Defining Grief: Grief is emotional distress that is caused by perceived loss. The loss may be physical, relational, spiritual, or intra-psychic. It is very much like a wound or illness that needs to be healed. Grief is very different than mourning, which follows the recognition of loss and is the beginning of the healing process. Mourning is often defined as the cultural or public display of grief but is, in fact, the work of healing.

Grief: Although there is no *right* way to grieve, there are characteristics that seem very common to those who are grieving. There are four general manifestations of normal grief:

1. Feelings
2. Physical
3. Cognitions
4. Behaviors

Feelings: Sadness, anger, guilt, shock, helplessness, self-reproach, confusion, relief, yearning, anxiety, fatigue, loneliness, numbness, alienation, despair, hopelessness, emancipation, fear, feeling out of control.

Physical Sensations: Tightness in the chest or throat, oversensitivity to noise or light, breathlessness, weakness in the muscles, hollowness in the stomach, lack of energy, sense of depersonalization, loss of sexual desire, gastrointestinal disturbances, heart palpitations, and dry mouth.

Cognitions: Disbelief, confusion, preoccupation, sense of presence, hallucinations, slow thinking, loss of memory, poor concentration, sense of going crazy, space and time confusion, sense of “nothing seems real, including me”.

Behaviors: Sleep disturbances, appetite disturbances, absent-mindedness, social withdrawal, dreams of the deceased, sighing, crying, restlessness, avoiding places and people, treasuring objects that belonged to the deceased person, disorganization, escaping by over-commitment to

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work, searching and calling out, restless over-activity, visiting places or carrying objects that remind the survivor of the deceased.

Physical: “Things” (house, car, property, mementos, “valuables”), health, vision, hearing, mobility, limb, talent, reproductive organs, body parts, “beauty,” physique, image, memory, cognition, speech, smell, taste, feeling sensation, 401k, trusts, bonds, stocks, money, pets, resources, financial support, “innocence” (sexual assault, incest), job, business, income.

Relational: Spouse, children, siblings, parents, fiancé, step-children or step-parents, foster children or foster parents, in-laws, grandparents and grandchildren, extended family, friends, coworkers, peers, colleagues, teachers, clergy, employers, employees, teammates, institutions, professions, careers, licenses, jobs, clubs or associations, independence, influence, marriage, significant relationships, friendships, way of life, trust (infidelity), children leaving home, belongingness.

Spiritual: Faith in God, faith in religion, trust in clergy, trust in church or religious organization, value system, credibility, integrity, traditions, sense of worthiness, identity, meaning of life, time, history and connections to the future, hope, values, will to live, love.

Intra-psychic: Plans for the future, deferred dreams, missed opportunities, important image of oneself, self-esteem.

Special Losses: Suicide, miscarriage, sudden infant death (SIDS), death of a child, still birth, abortion, AIDS, homicide, genocide, execution, mass murder, terrorism, war, MIA's, multiple deaths, Alzheimer's, mental retardation, victim-perpetrator.

THE GRIEF PROCESS

There are many descriptions of the grief response. One has described grief in *stages*, another as *tasks*, and another as *process*. Because grief is extremely personal, it is unique to each individual. Most recently grief response has been described as “Wilderness Wandering”. The journey through grief frequently returns to familiar places of pain and healing. As such, perhaps *process* is the most accurate description of the grief response.

No loss is experienced in a vacuum and likewise, no grief is expressed without the influence of environment and circumstances. The process of grief is dynamic, like the sea, it ebbs and flows, then moves on. A comparison of several notable theories regarding the grief response might be helpful:

- Denial and isolation
- Anger
- Bargaining
- Depression
- Acceptance

Four Tasks of Mourning:

1. To accept the reality of the loss
2. To work through the pain of grief
3. To adjust to an environment in which the deceased is missing
4. To emotionally relocate the deceased and move on with life

The Grief Process:

- Shock
- Panic
- Numbness

The Six “R” Processes of Mourning:

1. Recognize the loss
2. React to the missing
3. Recollect the missing, the relationship, and the meaning of the relationship
4. Relinquish attachments to the world before the loss including assumptions that no longer hold
5. Readjust to a new world without forgetting the old
6. Reinvest in the world around you

Grief response may be portrayed as a journey of three parts:

1. Acknowledging the reality of loss (shock and denial)
2. Expressing the pain of grief
3. Moving toward acceptance

In the initial moments of the journey, the victim wanders through the shock and denial of trying to acknowledge the reality of the loss. As the reality of the loss is embraced, the victim then begins to express the pain associated with that grief and loss. There are physical, emotional, relational, and spiritual symptoms.

After revisiting places of pain and healing, perhaps even still denying the reality of the loss at times, the victim struggles through a resistance toward acceptance, moving on, and hope. No two journeys are the same and each journey takes a unique amount of time to travel. Perhaps one never *arrives*, but one draws closer to acceptance, always seeking to move forward in the ventures of processing grief.

The journey is a spiral rather than a circle. Each round moves higher and higher. Sometimes the round retreats and grief plunges one again into great depths of pain and sorrow. For most people, the acute pains of grief diminish and hope appears in the future.

Acknowledging the reality of loss:

- Shock, numbness, denial
- Shock, panic, numbness
- Denial and isolation

Expressing the pain of grief and loss:

- Physical symptoms
- Crying, aches, pains, illness
- Lack of energy or uncontrollable energy
- Emotional symptoms

- Sad, mad, glad
- Anger
- Relational symptoms
- Bargaining, blaming, fighting, clinging, sudden appreciation
- Bargaining
- Spiritual symptoms
- Temptation, guilt, shame
- Increased awareness of human/divine, faith, dependence on God

Moving toward acceptance:

- Desire to live more in the present and future than in the past
- Willingness to explore new relationships and activities
- Renewed energy that overcomes the gloom of doubt and despair
- Resistance
- To accept the reality of the loss
- Struggle
- To work through to the pain of grief
- To adjust to an environment in which the deceased is missing
- Depression
- Hope
- To emotionally relocate the deceased and move on with life
- Acceptance

The grief process will also be affected by the circumstances of death. In disasters, death tends to cause “traumatic grief.” Grief is a result of sudden, unexpected, or random death.

Survivors must deal with the critical incident stress issues surrounding a traumatic event before they can begin processing the individual loss of life. There is no preparatory period during which survivors begin to plan for loss and grief. The unexpected nature of the loss tends to cause more anger.

COMFORT

Grief takes many forms and requires informed compassionate care. Comforting the grieving victim of disasters requires great sensitivity. Understanding the emotional upheaval that is being experienced is critical to providing effective ministry.

As the chaplain prepares for disaster response, it is helpful to remember that the chaplain in disaster must be *present* to the suffering of those who grieve.

First: Chaplains must be physically present. In response to disasters, chaplains must:

- Be there
- Be near
- Be attentive

To help victims feel safe and more secure, physical presence is essential.

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Secondly: Chaplains must be emotionally present. They must listen and empathize as spiritual acts. Empathetic listening assures the victim that grief words *and* grief feelings are being heard.

Thirdly: Chaplains must share practical presence. Helping with practical decision making and daily duties is a demonstration of compassionate presence. Chaplains are present to meet immediate needs while providing encouragement.

Chaplains provide the spiritual presence that is unique in the ethos of chaplaincy. Through prayer and prayerful attitudes, chaplains provide the presence of God in the midst of grief. Being present and being compassionate will be more than adequate.

Listening to the grief story and talking, specifically remembering the loss and calling it by name, and being open and accepting of all the emotions and tears of grieving will provide the comfort that begins to offer hope for another day.

COMPLICATED MOURNING

There are some situations in which the process of grief becomes very complicated. Usually, these circumstances are considered “special losses.” Many of these situations do not result in the physical death of a person, and the circumstances surrounding the loss are significant, unique, or extremely traumatic. These special losses may be categorized as follows:

- Disenfranchised loss
- Suicide
- Death of “significant other”
- AIDS
- Accidental death by traumatic event
- Death was due to criminal activity
- Deceased was involved in immoral or unethical behavior at time of death
- Impotence
- Abortion
- Miscarriage
- Rape
- Incest

Special Circumstances:

- Unexpected, sudden death
- Accidents, disasters
- Death perceived as preventable
- Homicides
- Murder, manslaughter
- Suicide (revenge, protest, terrorism, mercy)
- Mass murders
- Vehicular homicide
- Complicated homicides
- Sexual assault
- Torture
- Dismemberment after death
- Mutilation

- Delayed execution
- Genocide (destroying an ethnic, national, or religious group)
- Terrorism
- Vanished (kidnapped, “missing,” MIA’s)
- Multiple deaths during short time frame
- Line of duty deaths
- History of anger with the deceased
- History of major stress and crisis
- History of emotional and mental problems
- Marked dependent relationship with the deceased
- Primary caregiver
- Lack of social support

When grief is a result of circumstances that are *extraordinary*, it is possible that complicated mourning will occur. This may intensify typical grief reactions as a result of the critical incident stress that occurs.

LESSONS LEARNED

During disaster response, there is little time to think about appropriate responses and words of comfort. From the *field*, there are some practical lessons in the form of “Do’s” and “Don’ts.”

DON’T:

- Avoid the grieving person
- Assign guilt or blame
- Address “Why?” questions without necessary precautions
- Minimize the loss
- Change the subject away from the deceased
- Try to talk too much
- Say: “I know how you feel”
- “It was God’s will”
- “(S)he’s in a better place now”
- “Time heals all wounds”
- “Be brave”
- “Don’t cry”
- “He’s at rest”
- “The Lord knows best”
- “Be glad it’s over”
- “You need to be strong for...”
- “Call me if you need anything”

DO: Acknowledge the loss, specifically:

- Give permission to grieve
- Listen non-judgmentally
- Allow the grieving person to talk about the deceased
- Ask open-ended questions about the event
- Offer practical assistance
- Empower with small choices and decisions

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- Share words of admiration for the deceased, if appropriate
- Say: “I’m so sorry”
- “I’m sorry for your loss”
- “I cannot begin to understand your pain, but I’m here for you”
- “Would you like to talk?”
- “(Name of deceased) loved you so much”
- “May your God bless you and give you strength”
- “I am grieving with you about _____’s death”
- “I know you are going to miss _____”
- What are some lessons you have learned when responding to death and grief?
- What was the most helpful thing someone did for you when you were grieving?
- What was the least helpful thing someone did for you when you were grieving?

SPIRITUAL DIMENSIONS OF TRAUMA: Overview of Spirituality in Trauma:

Traumatic events are an attack on meaningful systems. Spirituality helps to define people’s value systems and understanding of existence, nothingness, relationships, time and eternity, life, and death. Victims of traumatic events usually reexamine their beliefs and values in terms of the crisis event. Faith may be rejected, transformed, or unchanged (reaffirmed).

Stress and distress affect an individual’s spirituality, and conversely, spirituality affects an individual’s stress and distress. In addition to the positive effects of crises on spiritual well-being like clarity of mind, value definition, and revitalization of faith, there can also be a negative impact.

Horrific trauma events destroy spiritual well-being. Deep spiritual losses of hope, future, innocence, and trust often result in post-traumatic shock disorder. Many individuals instinctively seek spiritual support in crisis. They have a hopeful expectancy that prayer, spiritual guidance, and sacraments will be helpful in alleviating their pain or sense of loss. Others may not be specifically desirous of spiritual care but are psychologically receptive to spiritual care.

There is much evidence of the effectiveness of religion or spiritual faith in coping with trauma. Medical professionals and scientists recognize the positive effects of faith in responding to physical and emotional distresses.

Consequently, disaster relief chaplains are quickly dispatched to disasters and other traumatic events. By incorporating spirituality in the crisis response, physical healing increases, mortality rates decrease, depression decreases, and there is a positive effect on diseases, ranging from cervical cancer to stroke.

Trauma victims often benefit from spirituality and religion as they attempt to adapt to the crisis event. There are several compelling arguments for using chaplains to mitigate distress in the crisis event. Explanations of trauma are a function of religion and abnormal events trigger religious attributions:

- Religion is used as emotional support and assists cognitive structuring
- Religion is used by victims to cope emotionally and solve problems
- The potential of religious assistance is a positive operative force in coping
- Measures of religiosity are strong predictors and positively relate to the quality of life
- Prayer, in the religious sense, may be a source of ventilation and validation for people of faith

- Prayer serves as a source of stress moderation
- Prayer is a form of spiritual processing

Regardless if the crisis is loss of property or death, faith is reexamined in the light of an individual's spirituality. Personal values and beliefs may be shattered or transformed. Assumptions about life and death, people and God, good and evil, all may be challenged and redefined. Crisis shakes the very foundation of one's being, and spirituality redefines hope and the future.

From most Christian's perspective, there are benefits of using chaplains in crisis events. Chaplains are a reminder that God is aware of and present to victims in their distress. The living person of Jesus shares the struggle each victim encounters during crisis and trauma. If faith is being reexamined, chaplains have opportunities to clarify false assumptions and demonstrate true hope for the future.

Role of Religion and Spirituality

Spirituality: Is the essence of life, the beliefs and values that give meaning to existence and to that which is held sacred. It is one's understanding of self, God, others, the universe, and the resulting relationships. Spirituality is the understanding, integration, and response to the transcendent.

Religion: Religion could be defined as the operational system of personal or institutional beliefs and practices that intersect with the transcendent within a cultural or social setting. Religion guides the understanding, integration, and response to the transcendent through participation in and with an organized faith community with shared beliefs, practices, and rituals.

During and after a critical event, a disaster, victim's often appropriate religious and spiritual mechanisms to mitigate the enormity of crisis they are experiencing. Many times, the victim is not aware of using the mechanisms.

Coping: In their fight for survival, victims use spirituality and religion to cope with the crisis situation until the crisis abates.

Healing: There is clinical evidence that religion and spirituality have positive preventive and healing effects on diseases and emotional distress.

Support: Victims use the mechanics or institutions of religion to provide emotional support in dealing with the emotional trauma of disasters and death. The availability of God or clergy or religious institutions provides spiritual and emotional support during crisis.

Questions: In the chaos and confusion that results from disasters, victims have a need to make sense of the traumatic event. In doing so, spirituality and religion provide the tools for asking questions and problem solving.

Seeking: As victims seek answers and understanding, religion and spirituality provide the mechanisms for searching and seeking.

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Stress mitigation: Prayer provides a “listening ear” during crisis. It allows the victim to *vent* his or her crisis as a hopeful response. Prayer provides an avenue for processing the chaos and reducing the stress through repetition, communion, and meditation.

Connecting: Prayer and spiritual activities help victims connect with others and God. Such activities bring people into a shared setting where they can receive encouragement and guidance for integrating “the present crisis” with both the past and the future. By joining memories of past accomplishments, fond experiences, and old traditions with the hope of progress, the promise of future memories, and new traditions, people realize they are not alone on the path of dealing with the given crisis.

SPIRITUAL ISSUES AND QUESTIONS

After critical events, victims and survivors ask many spiritual questions. The questions are difficult ones and chaplains rarely have adequate answers. It is both acceptable and necessary to ask these questions.

It is equally important for the chaplain to hear and validate the questions without the necessity of an answer. In asking the questions, victims and survivors begin the journey of mourning that which was lost:

- Why did this happen to me?
- Why did _____ have to die?
- Why didn't God take me instead?
- Did God do this to punish me?
- Does this mean I owe God my life now (now that I survived)?
- Why does God make so many good people suffer?
- Why does God let bad things happen?
- Why did God hurt little kids?
- I want to die . . . why can't I just die, too?
- Whose fault is this?
- Why doesn't God answer my prayers?
- How will I know if God is telling me something?
- Why does God allow evil in the world?

DIFFICULT QUESTIONS

- Who keeps God in line?
- Is there life after death?
- Is there really a heaven?
- Will _____(the perpetrator) go to hell for this?
- What did I do to deserve this?
- Did God choose me to suffer for some special reason?
- What good can come out of this suffering?
- Is there anything I can do to make God stop doing this?
- What's there to live for?
- Why can't _____do something to stop this?
- Am I special because I survived and _____didn't?
- What's expected of me now (that I survived)?

COPING STYLES

When someone is in crisis, religion and spirituality are essential in helping them cope during intense arousal. Emotions have reached extraordinary levels and cognitive functioning is low. In these situations, victims rely on their faith to help them make sense and meaning in chaos.

Disaster relief chaplains may be in danger of false assumptions if they assume the *faith* being expressed is in God or in religion. Some victims may be expressing their faith in family, rescuers, relationships, institutions, their own strength and stamina, or in natural law. Some will express faith in a combination of these. Clarification is always helpful for effective spiritual care.

The following summary is based on research. In times of distress, people may use their religion or spirituality in the following ways to answer the difficult questions surrounding critical events:

- Benevolent religious appraisal
- Seeks God's loving presence
- Spiritual leaders' or affiliated members' presence
- Pleas for direct intercession
- Acts of purification
- Religious helping
- Conversion
- Blaming God or spirits
- Demonic assignment
- Punishment from God
- Religious avoidance/distraction
- Problem solving/deferral
- Problem solving/self-direction
- Problem solving/collaborative

Chaplains in disasters can facilitate spiritual care by affirming the positive coping mechanisms being initiated by the victims. Multiple mechanisms may be engaged simultaneously or spontaneously rejected. Chaplains affirm positive coping mechanisms and gently adjust when people suggest unhealthy means of coping with trauma and critical events.

When people suggest suicide, homicide, illegal activities, or behaviors that obviously result in personal harm or a threat to others, the chaplain engages other caregivers who are appropriately trained to handle such behaviors. For example, a person who is suicidal needs immediate suicide intervention and professional counseling.

One of the ministry tasks of chaplains is that of shepherding, to be a *spiritual* caregiver. Spiritual intervention and care means leading people beside *still* waters and *greener* pastures, to a spiritually healthier and safer place.

Spiritual Interventions

George Everly, co-founder of the International Critical Incident Stress Foundation, teaches that spiritual care interventions are additional interventions that are provided on the foundation of traditional crisis intervention mechanisms. The traditional mechanisms include:

- Early intervention—Within hours of the traumatic event

- Cathartic ventilation—ventilation of emotions
- Social support—group model
- Problem-solving—alternative solutions and responses
- Cognitive reinterpretation—reinterpretation of event as non-threatening, less challenging

In addition to the ministry of presence, the ministry of compassion, and the ministry of caring through the art of story-listening, spiritual care agents in disasters may choose to provide support through other spiritual care crisis intervention methods that are uniquely theirs as people of faith and spirituality. Such methods include:

- Scriptural education, insight, reinterpretation
- Individual and conjoint prayer
- Belief in intercessory prayer
- Unifying and explanatory worldviews
- Ventilative confession
- Faith-based social support systems
- Rituals and sacraments
- Belief in divine intervention/forgiveness
- Belief in a life after death
- Unique ethos of the crisis interventionist
- Uniquely confidential/privileged communications

Christian chaplains often have opportunities to share the Good News. When victims ask the chaplain for other possibilities or for their personal beliefs, it is entirely appropriate to share one's personal faith. Sensitivity and respect in asking permission to share, and not coercing victims, is a skill and approach Jesus frequently used.

“RED FLAGS” IN CRISIS INTERVENTIONS

There is a sense of urgency that one experiences in the field of disasters. Disaster relief chaplains desire peace and spiritual strength for victims they encounter. But the caregiver is sensitive and aware of possible “red flags.” When “red flags” are ignored, they become serious problems that have long-lasting consequences for the victims:

- Winging it, with no specific intervention plans
- Providing interventions without a crisis team
- Debating theological issues with traumatized victims or survivors
- Answering “Why?” questions without necessary precautions
- Failure to honor the right to free exercise of religion
- Failure to recognize severe or urgent stress symptoms
- Failure to differentiate between ongoing clinical symptoms existing for a person prior to the disaster and trauma symptoms resulting from the disaster event

ETHICS OF DISASTER INTERVENTIONS

Disaster chaplains have a great responsibility entrusted to them. Integrity of character is an expectation and betrayal is damaging to the entire profession. High moral and ethical standards are expected and the crisis situation makes both victim and caregiver vulnerable to ethical mistakes.

AREAS OF IMPORTANCE

TRUST

Victims have been reduced to the most basic levels of human development. When trauma happens, victims and survivors are shaken. They are fearful and distrustful of the situation. Disaster chaplains are often perceived as God figures, parents, protectors, providers, and healers. Chaplains tread on thin ice when they attempt to *play God*.

Chaplain conversations are uniquely confidential. If you must reveal any part of a conversation, you must have the permission of the confidant. If a person demonstrates clear and imminent danger to themselves (suicide threat) or others (homicidal threat or actual threat of other serious crimes), the chaplain is required to act in the best interests of the individuals and/or the persons(s) who may be in danger.

Maintain confidentiality, tell the truth, do not make value judgments, and do not take sides. Ego makes caregivers vulnerable. Victims may be quite vulnerable during traumatic events, especially to spiritual conversions or changes. Spiritual care agents should not use manipulative rhetorical devices or forceful tactics to entice victims into making choices they may later regret or ignore.

THE SPIRITUAL DIAGNOSIS

Providing a spiritual diagnosis of the situation will help the chaplain avoid coercing and leading disaster victims and help him/her toward recommending meaningful spiritual responses in the disaster context. A spiritual diagnosis of a spiritual situation will depend on how well the chaplain employs his/ her listening skills with victims and to the Spirit of God.

Spiritual care for disaster victims involves meeting people in their desperate circumstances, understanding the level of their immediate needs, and then helping them discover the best way to initially engage their own spiritual resources and other available resources in order to overcome the challenges related to a crisis event.

Preaching and organized teaching are usually reserved for more formal settings in the aftermath of a disaster such as funerals, memorial settings, or worship services immediately following the event. Crisis Management Debriefings, through critical incident stress management, also sets an excellent way to provide significant information and organized teaching on key insights concerning disaster responses.

The spiritual caregiver's primary role is to assist victims in determining their physical condition and exploring their thoughts or feelings in a manner that helps them formulate spiritual insights and responses that will reflect the affected person's desired state of spiritual stability.

Disaster relief chaplains should be prepared to provide referrals to local churches or other available resources for assisting persons with concerns about their spiritual stability. Connecting survivors to local churches can provide them with follow up avenues that will be available long after the chaplain has left the affected area.

Chaplains are also expected to maintain their own standards of ethical responsibility. There are many religious rituals and practices that may be in conflict with your own beliefs and practices. Prior to providing crisis interventions, chaplains should inform their team members and

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colleagues about any possible interventions they may not be able to provide. When possible, they should find other appropriate spiritual caregivers

THE RELATIONSHIP OF VICTIMS AND DISASTER RESPONSE CHAPLAINS

Disaster response chaplains have learned many lessons from victims and survivors. Most of the time, victims will not say these things to the chaplain, they just close down, retreating into their pain and grief, swallowed by the confusion and shock:

- Do not explain it away—even when I cry out “Why?” I am not looking for rational, logical answers, but I want God and you to be with me in my pain
- Do not try to take away my pain—the pain shows me how much I have lost. It might be uncomfortable for you, but please respect my reality. I will not always be like this
- Stay close to me—I need someone to lean on right now. I may withdraw for a while, weep, grieve, mourn, or want to talk. Stay close so I can reach out to you
- Remember me when everyone else has gone back to their normal routines— be the person who will listen to my story and pain again and again. Mention my loved one by name and remember with me
- Listen to my doubts—I have doubts and I need you to listen to my doubts. Do not try to talk me out of it, but be with me as I move through it so a more meaningful faith can emerge
- Do not be afraid of my anger—I need to be honest about the pain I feel. I will not hurt others or myself and God is not threatened by my anger. Anger is not nice to be around, but I need to work through this
- Be patient with me—my progress may not be as fast as you think it should be. Let me reveal my weaknesses and regression to you sometimes. I will get better in time
- Remind me that this is not all there is to life—I need to be reminded that there is more to life than the pain and anger and sadness I am feeling. Speak about God to me as an affirmation of life. I need Him to be a companion on this painful journey. Remind me that His eternal presence can penetrate my grief

CONCLUSION

Providing spiritual care during or after a disaster is a difficult task. There are few quantitative ways to measure its effectiveness and there are few, if any, visible results while on the field.

Disaster response chaplains seldom see the victims after the initial contact, and most of the time, words and actions are completely inadequate. We must remember that the ministry is in the willingness to enter the place of pain and hurt and offer our presence and compassion.

The job of a chaplain is a very exhausting, thankless job and it is for a chaplain who does not depend on “kudos” or “approval” from anyone or for the “glory” for the outcome. A chaplain is on the scene of a disaster to help through compassion, empathy and the love of God.

MINISTERING IN DIVERSITY

The experience of trauma and grief is the disaster relief chaplain’s primary role, but he/ she will also encounter the added context of cultural diversity. If the chaplain is to offer the greatest amount of care and to be the most effective, he or she should also be sensitive to the diversity of backgrounds, world views, customs, religions, and so forth present in the affected community.

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There are many excellent cultural diversity courses today. All chaplains, regardless of what field of area of chaplaincy is chosen, should obtain proper training in cultural diversity due to the diverse population in the country.

CROSS-CULTURAL

Culture is socially transmitted behavior patterns, arts, beliefs, institutions, and all other products of human work and thought characteristic of a community or population.” Greater than national identity or ethnicity,

it includes communities of vocation, education, location, or motivation; and it provides social support in safety and security, cushioning people from the impact of traumatic events.

Globalization and the age of technology have created new cultural norms. Identification by dual identities is not uncommon, Japanese American, Spanish speaking Native American, moderate Baptist, and conservative Republican.

These multiple cultural sources may decrease the ability to develop a sense of safety and security, but they may also provide alternative interpretations to cope with traumatic events. Cultural references and identity influence the identification and interpretation of traumatic threats and events, affecting the manifestation of traumatic response.

“Corporate America’s decision to emphasize diversity is a practical choice, based on rapidly evolving U.S. demographics. Recognizing economic opportunity, corporate leaders are spearheading machines for multicultural workforces and emerging-market strategies.” The intentional emphasis on creating cultural diversity inevitably multiplies needs in crisis.

Crisis interventions must be concerned with issues related to birth, death, spirituality, possessions, power, children, elderly, income, education, nationality, sexual orientation, and profession, and with how they are influenced by various cultural identities. Intentionally recognizing cultural diversity creates multiple needs and new paradigms for “normal” or “expected” crisis needs.

AFFECTS ON RECOVERY AND CULTURAL DIFFERENCES

Culture influences what type of event is perceived as threatening or as traumatic. In third world countries, the death of a child may be perceived as a predictable event, while in the U.S., it may be defined as *traumatic*.

In studies conducted, they show that Cambodian refugees who had been assaulted (50%) or experienced the killing of a family member (60%) rated food shortage more distressing than the death of a close relative. Most Americans cannot relate to feeling distressed over food shortage.

Culture influences how people interpret the meaning of their traumatic event (fate, punishment, reward). It also influences how people express their reactions to traumatic events (withdrawal, silence, hysteria, physical abuse, stoicism, embarrassment). And finally, “cultures can help to define healthy pathways to new lives after trauma.

The routines and traditions of the culture may aid survivors of a tragedy in feeling reoriented. This is particularly true when cultures have a means of integrating an individual’s trauma story with the theology, spiritual orientation, or mythology of the culture. An important aspect of crisis intervention is allowing victims to create a narrative of their crisis experience. By doing so, the event becomes a part of a life story rather than an event that culminates a life story.

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RESPECTING CULTURAL DIFFERENCES

A high level of cultural diversity characterizes the modern world. Ethnic heritage, language, political affiliation, and religion are often the product of intersecting cultures. Vocation, recreation, and social economic levels have become cultural categorizations. Music, sexual orientation, and sports have also become cultural identifications. Respect for cultural differences may be demonstrated in the following ways:

- The chaplain demonstrates respect for cultural differences by acknowledging these differences without judgment.
- Chaplains must also accommodate cultural differences. Through education, chaplains gain an understanding of cultural perspectives. “Prior to cross-cultural work, education is needed on differences about a culture’s background history, language, routines, traditions, and family structures.
- This knowledge should be used to inform the crisis responders in the use of more appropriate interventions.” Through networking and building relationships, chaplains also gain access to different cultures, enabling them to apply their understanding of cultural behaviors, metaphors, concepts, and ethics.
- Demonstrating respect for cultural traditions and values during some of the greatest moments of suffering and loss is a clear demonstration of cultural sensitivity. In disaster relief ministry, knowledge of ethnic variations in death, dying, and grief is particularly important. Crisis and disasters often result in death.
- Chaplains must demonstrate cultural competence and acceptance. They must be able to integrate their knowledge, sensitivity, and awareness of cultural differences into their crisis response, thereby mitigating stress, providing comfort, and promoting healing.
- Their behaviors, attitudes, and policies must be congruently directed towards effectively operating in a different cultural context.
- Chaplains must become familiar with significant cultural characteristics, acknowledging the differences, developing sensitivity and understanding of other ethnic groups, and integrating this information into their caring responses.

MAINTAINING PERSONAL FAITH

The nature of disaster relief ministry is significantly different than ministry in the local church. Participants of a local church choose to gather under the ministrations of a particular person because of agreement with or appreciation for the ecclesiastical, doctrinal, theological issues of importance.

The members within a congregation share commonality in faith issues.” In a local church, members and other affiliates have a single faith group focus. In disaster relief, victims do not choose their displacement, loss, or chaplain; their choices are limited. A chaplain in disasters has a multiple faith group focus, ministering in a pluralistic environment, demonstrating respect and understanding of other spiritual experiences without compromising his or her faith.

While attempting to acknowledge and accommodate differences, the chaplain may find that his or her personal faith conflicts with the victim’s faith or values.

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Ministry in diversity may pose issues of concern, but it is not a call to abandon or violate one's personal faith and values. Referrals are not the only solution, and reconciliation is possible.

"RED FLAGS" IN A CONTEXT OF DIVERSITY

Disaster response Chaplains must recognize and acknowledge the "red flags" as acting as interventionists in the context of cultural and spiritual diversity. Because victims are highly vulnerable, chaplains must be careful not to coerce victims in any way. Forcing victims to talk, to eat, or to make life-changing decisions may be perceived as unethical.

Victims are usually concerned about fundamental human needs, safety and security and may have little or no ability to make rational or logical decisions about faith and religion. But chaplains have an opportunity to appropriately and gently lead victims toward healthier spiritual lives.

Without being pushy, chaplains could share the love of Christ and allow the Holy Spirit to do His work. Chaplains must also beware of projecting attitudes of superiority, "I've responded to many disasters and seen lots of victims, so I know exactly what you're going through, what you're feeling, and what you need"; uninvited familiarity (e.g., addressing victims as "honey," "dear," or "good buddy"); false imitation (e.g., attempting to more closely identify with African American victims by affecting speech patterns that are not "natural" to the non-African American chaplain); and false assumptions (e.g., life without one's home and possessions is better than not dying, a Muslim victim will reject ministry from a chaplain from a particular faith, or a request for a "miracle" arises from a Christian value system).

"RELIEF" FOR THE CHAPLAIN

There can be extreme anxiety associated with providing spiritual care in the context of cultural and spiritual diversity. Chaplains may be concerned about whether or not they will be accepted or whether or not they will want to provide intervention in some situations. These are natural concerns and most care providers must address these issues before arriving on the field of service. Some issues to be considered are:

- Redefining one's ministry as a spiritual care provider in diversity
- Respecting cultural and spiritual differences without compromising personal beliefs
- Providing freedom of choice to the victim to choose or decline ministry
- Avoiding false assumptions regarding perceived needs
- Knowing and understanding the priorities of one's own faith when ministering to diversity of religious traditions
- Accepting "being" as appropriate ministry when "doing" *something* is impossible

MINISTERING IN DIVERSITY

Culture is more than national identity or racial origin and is influenced by many elements:

- Ethnicity
- Age
- Gender
- Family of origin
- Nuclear family
- Marital status
- Education
- Language

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- Occupation
- Economic status
- Social status
- Physical characteristics
- Handicaps or special needs
- Religion and spiritual beliefs
- Geography
- Perceptions of time and space, dress, food, recreation, and play.

While there are many characteristics that create identity, most individual's will be rightfully or wrongfully "classified" by some uniquely identifying cultural trait. These are usually based on observable ethnicity, language, gender, and age.

However, for the chaplain in disasters, there are many other issues that could be considered. It is helpful to be aware of some general principles that apply in diversity.

There is wide diversity within some ethnic and national entities. Generalizations for all who fall within popularly used categories cannot be made (e.g., not all Asians are short nor are all accountants "geeks"). Most people are characterized by the intersection of multiple cultures (e.g., a woman could be a mother, a business executive, an athlete, an artist, a Jew, and a cancer survivor). The multiplicity of cultural sources may decrease the ability to develop a sense of safety and security (e.g., after 9/11, an Iranian Muslim airplane pilot endured many hostile looks from passengers when he stepped into the cockpit of an American plane). Exposure to numerous cultural influences and worldviews (during childhood, adolescence, and/or adulthood) may increase the capacity of individuals to respond to serious traumatic events by providing them with a broader, more multi-faceted understanding of an event(s), thus providing awareness of alternative coping strategies.

Crisis interveners must quickly consider the sources of cultural identity for victims. The intensity of traumatic events varies according to the individual's ability to integrate such events into his or her experience (e.g., "I've been through many hurricanes so I know I can get through this one."). Culture influences the perception of threat or trauma (e.g., CNN reporters realize that being on the scene does not necessarily mean it's safe).

GENERAL PRINCIPLE

- Culture influences the expressions of traumatic reactions (e.g., some people "keep a stiff upper lip" and others weep and wail hysterically)
- Culture may condemn or exalt the response of victims (e.g., many Asian cultures expect people to be stoic in the midst of crisis)
- Culture can provide healing after trauma (e.g., appropriating Christian forgiveness allows the perpetrator of the accident to move on with life even when he or she caused the loss of a life)
- Multiple cultural identities complicate trauma
- Cultural metaphors provide insights for interventions
- Language interpreters must also be able to interpret cultural responses and interventions.
- Education is essential in effective ministry in cultural diversity
- Culturally focused education must be accomplished for the specific cultural identities in the chaplain's circle of responsibility

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The “UNKNOWN GOD” in Diversity

Paul’s ministry demonstrates that one can be true to the command of the Great Commission even while being sensitive to the pluralistic qualities of a listener’s or groups’ cultural setting. At Athens, as recorded in Acts 17:16-34, Paul used one approach with the Jews, often going to the synagogue, and a quite different approach with the Gentiles, approaching them in the market.

It is essential that the disaster relief chaplain be able to exercise that same spiritual astuteness in diverse settings and be bold in approaching people wherever they are accessible. This boldness may involve providing ministry at a shelter, at a food distribution center, in the parking lot where people gather to receive information about their disaster dilemma, at a memorial service, or even before community leaders who may disagree with your theological precepts.

Paul depicts that a tremendous compassion, concern, and respect for those who hear the good news about the “UNKNOWN GOD” is vital for sharing the Gospel with persons from another culture. He exemplifies that a chaplain can be culturally sensitive and still remains true to each his own beliefs. Be aware that in seeking this balance, Paul often found himself in life-threatening situations throughout his ministry.

Paul’s ministry style teaches us the importance of how timing and pace can impact ministry. In Acts 27, the record of his shipwreck on the way to Rome represents how initiative, godly counsel, and compassion can play a significant role in crisis response.

Paul led his companions to trust him and eventually follow spiritual guidance acquired from an “unknown God” in order to preserve their lives. Chaplains must also cultivate the capacity to take such initiative, develop trust, and yet maintain a humble spirit. In doing so, one must search for the right time to express spiritual insights and be willing to submit to proper authority, even when they respond in a manner that contradicts your understanding.

The chaplain is a representative and ambassador for God; he/she is not and will never be God. As such, spiritual care agents cannot decide for anyone how to think, believe, or act; even Jesus did not force others to follow him.

Following the above mentioned qualities, we are aware that the chaplain should have a good understanding of the identified audience, a significant understanding of one’s own faith and beliefs, patience to wait for the right time to speak, and the ability to draw analogies from various cultures to illustrate one’s religious convictions.

These are just a few of the prominent qualities that need development in responding to crisis situations. Above all, the chaplain must demonstrate compassion for all persons and be prepared to engage first in tangible ministry action in order to sometimes gain a better hearing of the Gospel.

CLARITY OF CULTURAL NEEDS

Many reactions to crisis events and death are cross culturally similar. However, chaplains may experience stress and anxiety as they approach victims whose cultural identity is unfamiliar or different. With a desire to help, not harm, chaplains hesitantly enter the relationship.

Clarification is an important aspect of diagnosis and preparation. Helping survivors and families deal with traumatic death is based on respect and care. Clarification questions could be very helpful after initial contact is made. Some questions might include:

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- Is there anything special you'd like me to know about how to help you through this crisis?
- What would be the most helpful thing I could do for you right now?
- Is there anything special I could do for _____ (deceased)?
- Is there anything special I could tell someone about how you would like _____'s body handled?
- Do you have any special religious needs I could help you with?
- Do you have any questions about what will be happening now?
- Do you have any religious or cultural restrictions I should be aware of?

SUMMARY

Cultures vary in their attitude toward time, toward property, how they share resources, how family and community are defined, in division of labor between the sexes, in how they teach their children, how they play, and in many other ways.

To administer proper, effective and compassionate care to victims of disasters, chaplains must contextualize ministry responses to respect cultural heritage, traditions, and values through an understanding of how culture affects trauma and recovery, by acknowledging and accommodating differences, and by maintaining their personal faith while ministering in the midst of cultural and religious diversity.

Chaplains must facilitate the practice of personal faith expressions for victims of many cultural entities while guarding their own personal beliefs and values. The chaplain who values his or her own personal faith is the one who is able to appreciate the faith of others.

Common Religious and Cultural Customs Concerning Death:

- African American, Mexican American, Native American, Asian American, Anglo American
- High involvement of funeral director
- Friends and family gather at home
- Wake
- Worship service – “Home Going”
- Shared meal after wake and funeral
- Funeral service and burial
- Cremation less accepted
- Deep religious faith and integration of church observances
- Memorial service
- Commemorative gifts
- Grief expression very emotional
- High involvement of the priest in funeral plans
- Family and friends encouraged to be a part of the commemoration
- Rosary said by survivors at the home
- Some say rosary each night for 9 nights
- Some say rosary every month for a year
- Some say rosary on each anniversary
- Catholic funerals include a Mass

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- Many commemorate the loss with promises or commitments – taken very seriously and failure to honor them is considered a sin
- Money gifts to help pay for funeral and burial typical
- Medicine man, shaman, or spiritual leader moderates the funeral
- Some burials are nontraditional – some resistance to laws of burial or cremation
- Call on ancestors to help deceased in transition
- Embalming not common
- Dismemberment and mutilation outside natural deterioration is taboo
- Sentimental things and gifts are buried with the body
- Burial must be in native homeland or reservation
- Pipes are smoked at gravesite
- Some significance with symbolic reference to circle
- Some significance in non burial for natural passage
- Family elders assume responsibility for funeral
- Great respect for the body
- Warm clothes for burial
- Watertight caskets
- Stoic attitudes
- Grief internalized – often results in depression
- Open casket
- Poems in calligraphy left for deceased
- Cooked chicken placed by casket and buried with body (Chinese)
- Music used
- Band accompanies casket to cemetery
- Funeral route very important
- Location of burial plot important
- Monument important
- Some groups, sacrifices at gravesite
- Meal and gathering of family and friends after funeral
- Picture or plaque displayed in home as shrine
- Commemoration at 49 days
- Ceremony twice a year at grave or home shrine
- Blue is color of mourning
- Nuclear family plans funeral with minister
- Family and friends gather at home
- Wake or Viewing
- Usually open casket
- Funeral or memorial service to commemorate the life of the deceased
- Services include music and eulogies or testimonials
- Cremation is acceptable
- Black is appropriate dress
- Flowers and donations are acceptable to honor
- Confession, communion, prayers prior
- Wake and Rosary
- Mass
- Anniversaries celebrated with Mass
- Autopsies and embalming generally prohibited
- No viewing of corpse

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- No funeral on Sabbath or major religious holidays
- Music and flowers not encouraged
- Eulogies by rabbis, family, friends
- Family members put shovel of dirt on casket
- Mourning for one year
- Sitting shiva, 7 day mourning for family
- No visitors for 3 days
- Torn garment or ribbon for a week
- First anniversary marked by unveiling of tombstone at special ceremony

NOTES

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Chapter 11 Quiz

Read each question carefully and place the correct answer in the space provided. Use additional paper is needed.

1. The first tangible ministry action should the chaplain demonstrate for all persons in order to sometimes gain a better hearing of the Gospel?

2. A spiritual diagnosis of a spiritual situation will depend on how well the chaplain employs his/her what?

3. In the bible, Paul depicts that compassion, concern, and respect for those who hear the good news about who?

4. Grief response has been described as what?

5. One of the ministry tasks of chaplains is that of shepherding, to be a _____ caregiver.

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CONCLUSION

In conclusion, the disaster relief chaplain is one of the most important, necessary and confusing professions that a chaplain will choose.

Regardless of the “thought of” obstacles, and in the face of total chaos, peace and harmony can be obtained by knowing what your skills are and how to use them.

Any chaplain who intends on making disaster relief a part of their ministry, must obtain proper training, not only for themselves but for the victims, emergency workers and relief organizations they work with. A properly trained disaster relief chaplain is a precious find!

Congratulations on completing the disaster relief chaplain course.

Regard IHS
Dr. Donald J. Gibson
President/ Founder