

Disaster
Risk
Management
Knowledge
Centre



CONRIS Partner
Cooperation Network for Risk, Safety & Security Studies



Disaster Risk Management Training online series
10.00-11.00 UK time

13th in Guardian University Guide 2019
of 121 UK institutions ranked

2nd in UK for Teaching Excellence (TEF)
Times Higher Education metrics ranking 2017 - Gold winner

6th for Student Experience
The Times and Sunday Times Good University Guide 2018

Queen's Award for Enterprise
International Trade 2015

Consent form

- We will record the sessions for our students to get access after the session. The link will be shared only on our learning platform.
- To allow us to take pictures and use for marketing and/or news, please could you sign the consent form and return to me aa4106@coventry.ac.uk.
- I hope you enjoy the sessions.



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Consent form for filming and photography – over 16 year olds

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Signature:	
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Last updated: 2 August 2018

The programme



- House keeping rule:
- We encourage your participating in the discussion and sharing your ideas, however please use MUTE option when you are not talking.
- We would like to encourage you to attend all sessions to obtain the full picture of the DRM concepts and framework.
- This is the first time that we organise such an open collaborative online international learning, please allow some time for me to fix mistakes.
- Please use the [link](#) to fill in the registry.

7	19-Jan 10.00- 11.00	Humanitarian and development	Daniel Watson	CU, UK
8	2-Feb 10.00- 11.00	Fukushima disaster – a case study Forest fires in Portugal in 2017	Wolfgang Raskob Jesus San Miguel	JRC
9	16-Feb 10.00- 11.00	Flood risk management and environmental safety in the Netherlands	Jeroen Neuvel	Saxion, Netherlands
1 0	2 Mar 10.00- 11.00	Citizen participation and governance: lessons from recent disasters on societal resilience and cultural inclusion.	Anne Bergmans	University of Antwerp, Belgium
1 1	16 Mar 10.00- 11.00	Critical infrastructures	Dannis 't Hart	Hogeschool Utrecht, Netherlands
1 2	30 Mar 10.00- 11.00	2010 eruptions of Eyjafjallajökull volcano Earthquakes in Central Italy 2016-2017	Gudrun Pétursdóttir and Uta Reichardt Daniela di Bucci and Mauro Dolce	JRC

Outline of the seminar

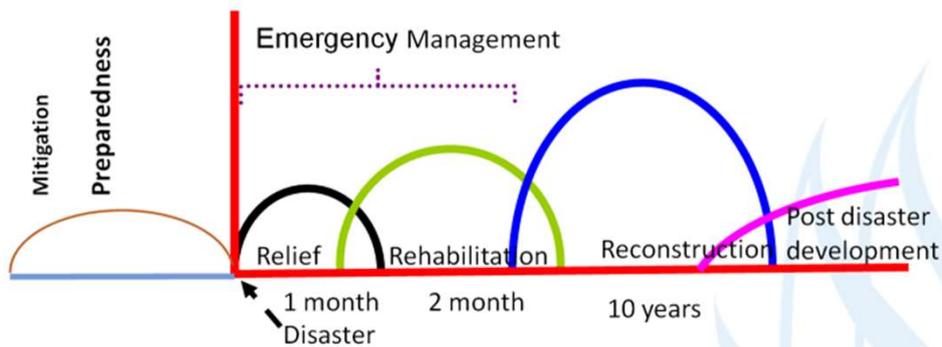
Humanitarian

Faith based organisations

Case study

Discussion

Phases of Recovery in the aftermath of Disaster



Source: Alexander 2002

Humanitarian



- “impartial, independent, and neutral provision of live saving relief in emergency settings” (International committee of the Red Cross 1965).
- Volunteerism, altruistic ethics – we want to help when we see someone in trouble (Phillips 2020).
- Joining organisations – because those orgs know what they will face and what to do, and better prepared
- Challenges – funding and managing staff



Types of disaster organisations

- ✓ **Faith based organisations**
- ✓ Civic organisation and civic interests
- ✓ Community organisations active in disaster
- ✓ NGO/INGO
- ✓ Private sector
- ✓ Professional organisation

- “A faith-based organization refers to **charitable organizations or nonprofits affiliated with a religious group or inspired by religious beliefs.**” (Hands 2020)



Differences between FBO and secular organisations

- Spiritual and moral values - extra dimension for mobilisation
- Ready-made networks which is helpful as a basis for providing aid, programmes or sensitisation (churches, mosques etc.)
- Able to call on alternative and parallel funding constituencies
- They are able to develop an expertise in development

(MacLellan 2020)



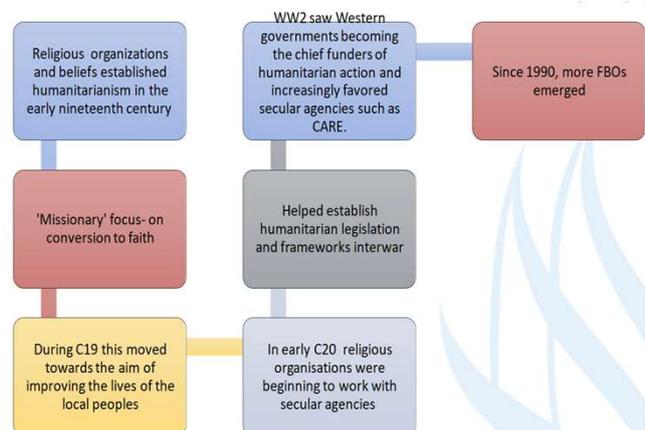
Image via Flickr by david

Religion and humanitarianism timeline



- First wave: western aid agencies began spreading to the far corners of the world – cross cultural encounter
- Second wave, west work in the conflict zones in global south (secular orgs took the advantage)
- Third wave – transnational religious activism and humanitarian agencies from outside the west – donor governments and faith based agencies developed warmer relations

(Barnett and Stein 2012)

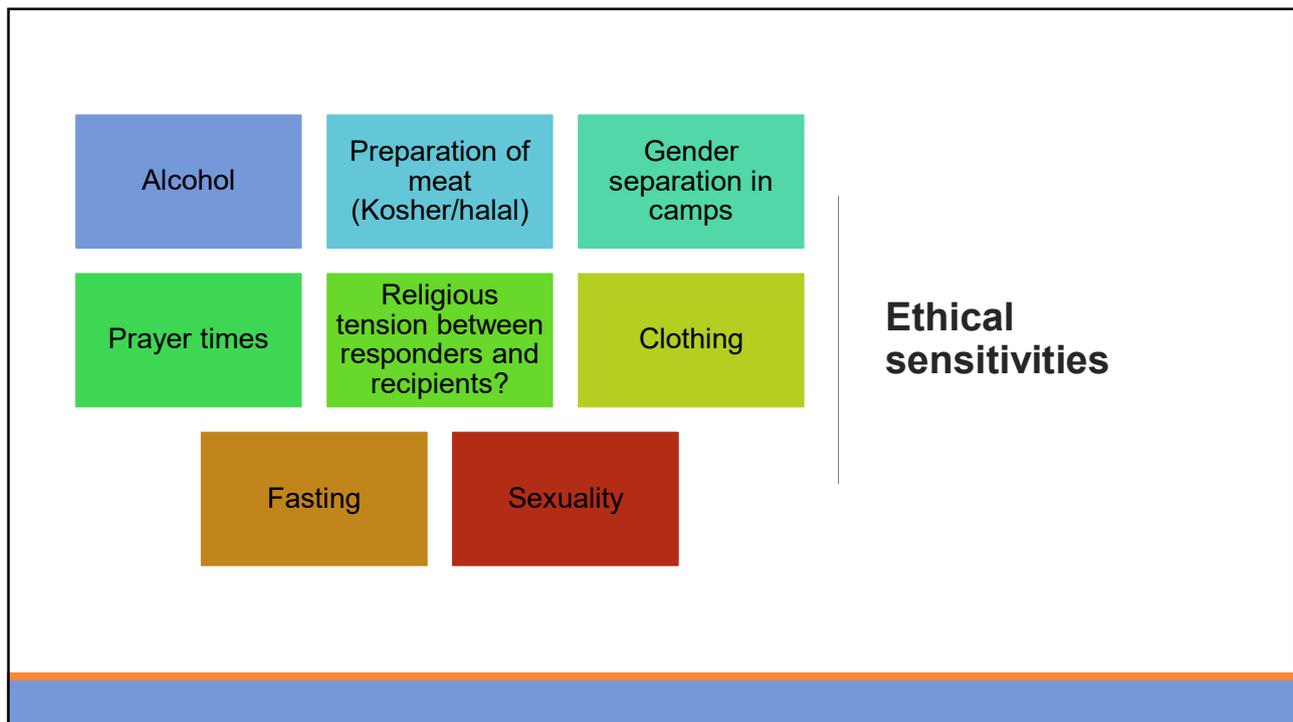


Faith based organisation today



- Significant work done by FBOs
- Western donors have supported FBOs; and, in particular, governments can work with FBOs as the funnel for ODA.
- Primarily Christian FBOs although an increase and more visibility in those of other faiths, such as Islamic Relief.
- There have been challenges in encouraging faith organisations to engage with donors.
- The EU states that half of aid and education services are provided by FBOs (2017) and therefore they have a key role (EU 2017).

(MacLellan 2020)



Faith Based NGOs – ethical issues



- Selecting a community for assistance: race, religion or caste
- Implementing appropriate interventions – values and beliefs
- Carrying out proselytising work
- Responses by governments to the work of faith based NGOs
- “At a conceptual level, they [FBO and secular organisations] both use humanitarian assistance as a means to further religious or political objectives, often without the express consent of the victims of a crisis”.

(Jayasinghe 2007)

A case study – Tzu chi



- Founded in 1966; started humanitarian work from 1970; 1990 started international relief work
- 10 million members across 47 countries (O'Brien et al. 2017)
- **Compassion – great love**



- Charity missions: international relief, community volunteerism
- Medical mission: bone marrow donation
- Educational mission
- Cultural mission: environmental protection

(Her 2016)



Da Ai community – Tzu Chi



- Methods for reconstruction:
- Short term relief – food, shelter, medical care, and mental support
- Education – building schools
- Housing projects – including critical infrastructures: water, electricity, medical centre, and so on
- 59.29 ha, provide 1,540 households.
- Community completed 6 months after the typhoon.



Discussion question



- What might be the issues facing a FBO working within the context of a community with other faith or non faiths?
- How far should your BELIEFS impact your acts?



Challenges in Dai-Ai



- Design of the house
- Religious issue – interfere of the Tzu-Chi volunteers
- Disagreement between tribes and Han people – life style, work patterns

=>Permanent houses have become temporary homes

Chen 2017

Other issues – O'Brien et al. 2020



Faith post disaster...



- Religion, faith, and spirituality might also be important to survival and recovery.
- After years of work in disaster recovery and post conflict reconstruction, they now acknowledge that faith seems to be of profound importance, especially at these soul-crushing moments.
- Also, there is growing research from the medical community demonstrating, for instance, how various forms of spirituality seem to hasten postoperative recovery.
- There is a growing literature on the impact of religion on recovery in the related fields of development and post conflict justice.

(Barnett and Stein 2012:22)

The need of faith communities in major emergencies



- Culture
- Ethnicity
- Religion
- UK guidance: [the need of faith communities in major emergencies: some guidelines](#)
- [Code of Conduct for the International Red Cross and Red Crescent Movement and Non-Governmental Organisations \(NGOs\) in Disaster Relief](#)



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