

Schema of roles of faith communities

Capability	Role	Phase
<p>Faith communities are at different stages in understanding how they may engage with this. They may need some training and help</p> <p>Coordination (faith leaders and paid staff managing and coordinating their networks).</p>	<p>Agreeing to enable their logistics, supply chain or buildings/practical support to be used</p> <p>Reaching members of their community to warn and inform.</p>	<p>Planning</p> <ul style="list-style-type: none"> • Planning for an emergency • Consulting communities • Compiling Community Risk Register • Identifying vulnerable people.
<p>Crisis support</p> <p>Plant & equipment</p> <p>Logistics</p> <p>Networks of volunteers</p> <p>Buildings</p> <p>Reaching hard to reach members (warning and informing duties)</p> <p>Reassuring public and maintaining confidence.</p>	<p>Providing chaplains and emotional support</p> <p>Helping people contact relatives</p> <p>Providing rest centres</p> <p>Providing volunteers</p> <p>Identifying and reaching vulnerable people</p> <p>Shelter, food and practical assistance</p> <p>Transport of non-injured people</p> <p>Monitoring of people in their homes and alerting welfare services as needed</p> <p>Providing surge support.</p>	<p>Response</p> <ul style="list-style-type: none"> • The immediate and short term response to an incident.
<p>Ongoing emotional and practical support</p> <p>Monitoring people</p> <p>Providing practical assistance through volunteers and care networks.</p>	<p>Providing emotional support</p> <p>Providing practical support and volunteers to help recovery</p> <p>Befriending</p> <p>Helping people make sense of what has happened</p> <p>Ongoing monitoring of people's welfare</p> <p>Hosting public services or other functions.</p>	<p>Response</p> <ul style="list-style-type: none"> • The short to medium term response to an incident. <p>Recovery</p> <ul style="list-style-type: none"> • Returning to business as usual and dealing with the aftermath.
<p>Organising networks of volunteers to provide practical support and care.</p>	<p>Volunteers, social networks</p> <p>Informal care, monitoring of people in their homes (good neighbour roles in major incidents)</p> <p>Providing carers during flu pandemics.</p>	<p>Business Continuity</p> <ul style="list-style-type: none"> • Back up premises and venues • Supplies of volunteers • Logistics networks • Premises • Equipment.

Executive summary

This document is about why and how faith communities should be engaged in civil resilience. It doesn't deal with the issues which will apply in a local emergency plan (eg location of stretchers, supply and mutual aid contracts, etc) because these will vary from area to area and make the document unnecessarily lengthy.

Within its pages we:

- illustrate the importance of the partnership between emergency planners and faith communities
- demonstrate the principles and provide the tools of good practice for civil resilience.

Faith communities can help both Category 1 and Category 2 responders discharge their responsibilities under the Civil Contingencies Act 2004.

They are an integral group in UK society, and are at work in every community. Seventy-seven per cent of the UK's population¹ identifies as having some kind of religious faith or link to a religious tradition. The concentration of faith communities varies. In some areas, most faiths are represented (eg London, core cities) while in other areas (mainly rural) the faith may be predominantly Christian with small representation from others.

While those who actually practise their faith will be fewer in number than those who identify as having a faith, there are still thousands of active participants in faith communities across the country. They have in excess of 11,000 leaders² who can coordinate their communities and have an infrastructure of plant, buildings and networks (communications, logistics, volunteers and paid staff) with a unique mix of competencies, which include skills in providing support to people in times of crisis and its aftermath. The case for engaging them in civil resilience is strong. They can make particular contributions to the work of Regional and Local Resilience Fora and provide important capacities and capabilities in supporting Category 1 and 2 Responders in planning, response and recovery phases of their duties under the Civil Contingencies Act 2004.

Faith communities should be regarded as key communities and a crucial resource for emergency planners, and government, to engage with in civil resilience. There are several reasons for this:

- Their size and distribution across the UK
- Existing networks of people, resources, equipment and competencies
- Networks of employed and volunteer skilled staff
- Networks which are already CRB (Criminal Records Bureau) checked
- Networks used to dealing with people in crisis
- Networks which will be there for the long term and have a natural ability to aid people in recovery from crisis.