

[ Captioner Standing By ]

>> Welcome to the 9-5-19 Disability Justice Approaches in Humanitarian Action conference call. My name is James and I will be your operator for today's call. At this time, all participants are in listen only mode. Later, we will conduct a question-and-answer session. Ring the Q&A section if you have a question, please press star 1 on your phone. Justice, you may begin.

>> Thank you so much. good afternoon everyone and welcome to our virtual workshop session today on Disability Justice Approaches to Humanitarian Action . Reimagining the ways we prepare for, respond to, recover from, global conflicts, humanitarian crises and climate change. My name is Justice shorter and I am the disaster administrator. I am joined by Valerie Novak.

>> I am Valerie Novak. I am working on the intersections of disability and disaster preparedness and emergency management.

>> Fantastic. We are so thrilled to have you joining us this afternoon. This workshop was created specifically for you all. And when I say you all, I am referring to members of the black emergency managers Association international. As well as members of the protection and advocacy network. From here on out we will refer to them as the PNA network. We will provide a little bit of background so you know who we are convening with today. You will know a little bit more about PNA and FEMA. A little bit of context , PNA stands for protection and advocacy. There are seven agencies across the United States and throughout the U.S. territories. They are federally mandated and serve in a very unique and distinguished position within the disability community. For three primary reasons in my mind. Number 1 is they have the legal acumen. All P&A's have lawyers and attorneys as a ready to protect disability rights. Number 2, they have a very unique advocacy expert team and experience. They have several advocates who are very well versed on working alongside, or on the behalf of individuals with disabilities. And lastly, they have the unique access authority that has been afforded to them by Congress, which gives them the ability to enter any place or space where services are being rendered to individuals with disabilities. They have the ability to monitor or investigate suspicions of abuse, neglect, or exploitation. Again, they serve in a very unique capacity. Throughout the country and the U.S. territories, they are ready to serve. We are excited to welcome all of the people to the web conference. We also have individuals who serve in a number of different roles within the emergency management sector. This is an association, so you have members who are local, statewide, and individuals who are national in terms of different positions they hold with various organizations and agencies. But, you also have members who are around the world who are doing this for globally. We are absolutely thrilled to have you on the line. As we hope your experiences and expertise will help inform today's conversation. So, welcome to everyone. We created this just for you and we are happy to have you. We do want to make something very clear. Right here, Valerie and I do not have all of the answers. Nor, do we want to position ourselves in such a way to make folks feel as though we do. We are here to help pose critical questions that help you all reimagine the various ways we can do this work. With that being said, we would love for this to be a conversational type of session today. So, we hope to hear your thoughts and have you communicate using the chat box function. If you are calling in today or tuned in today via Adobe connect. We would love to

have you communicate through out. Please feel free to share your thoughts. Share some of your questions, experiences, etc. These kinds of participant driven workshops do not work unless the participants help us drive the conversation. So, we deeply want to hear from you. Because, this is an effort of all the school of thought. It is not a static framework where we were just sitting in stone in a back room for decades to come. We want to constantly be updating our thinking, adding additions and making revisions based on some of the feedback we get from experts and thought leaders like yourself. So, please, please participate and keep the conversation going. And, let us know what you think. We are excited to hear from you. With that, we will get into a couple announcements.

>> This is Valerie. First, a couple things, to go over the flow of the session today. We, if you look in the chat box both an email for justice and a phone number, if there are access needs you have or something is not accessible to you. Please, go ahead and let us know through one of those mechanisms. Also, because we do have scam trips available and people on the phone listening, we will both be saying our names quite a bit. So it is clear who is speaking one, you will hear a lot, this is Valerie or Justice. That is to let everybody know who is speaking. We will open it up for a couple questions several times. We will go through about 10 principles with you of this framework. After principal 6 we will open it up for 10-15 minutes for questions. So, if you don't think you can stay for the full hour and 15 minutes, or you have a pressing question and it is something we have spoken about up until that principles 6, you can send it through the chat box. There is a Q&A box that is private and you would be the only people that can see the question. Also, if you are on the phone you will have the ability to open your meat microphone and asked the question via your phone. I think that is it. Is there anything else?

>> One more announcement. I actually use green reading technology. There will be various points where you will hear a slight pause for me, that is so I can take a listen to my community computer to make sure what I am saying is in sync with what you see on your screen.

>> We want to go ahead and call out the card group. We will be using what is referred to as a disability justice framework. Justice and I have worked to make this applicable to the work you are all doing on a regular basis. However, where this framework originally comes from is a group of activists, primarily women of color in the San Francisco area of California. They tried to look beyond what some of our rights-based work does for justice-based approach in these movements when it came to disability. That is a really important thing to look at when we are looking at humanitarian and global work. Any lace you go where you do that work, laws will be different. The rights of people will be different. And, this framework helps to make sure you are looking at what would we consider the most impacted person in any situation you will apply this framework for. And, building out from there. Hopefully, this would be something you could take into situations where you may not be able to rely on or may not even be aware of what is legally afforded to somebody you are trying to help. Or, to help bring justice where maybe the legal framework doesn't. We wanted to make sure we call out this group, because this is a framework that they created or put together to do some of this justice based work.

>> We will start off with some stat. Justice do you want to go over that to set the framework and foundation for what we are talking about?

>> Absolutely. In 2013, the United Nations conducted a survey amongst several individuals with disabilities around the world. And, they found some really unique and troubling numbers. We are not going to read all of these things verbatim. We won't read things verbatim, but we will provide a detailed synopsis for some of the folks who might be on the audio line, but not on the actual Adobe Connect and following along. But, you also have the PowerPoint deck we sent via email, just in case. Only about 20% of individuals say they are going to be able to evacuate without any degree of difficulty in the event of a sudden disaster. Everyone else said they would have a fair degree of difficulty being able to evacuate. And, 6% reported they would not be able to evacuate at all. Around 71% of individuals questioned said they had no personal repair done whatsoever. Around 31% would always have someone who was available to help them. Around 13% did not have anybody at all. Only 17% of individuals were aware of their local disaster or emergency plans. And only 14% of individuals were consulted. These numbers are staggering. At a later point, during principal number two, we will go into more depth and talk about the various levels of integration and community engagement. But, when you look at these numbers it really brings to light the lack of engagement, the lack of inclusion when it comes to individuals with disabilities. And, ultimately how that results in a lack of overall preparedness and the ability of individuals with disabilities to proactively prepare and save their own lives. Or, to be active with regards to emergency management or being able to assist in other elements concerning emergencies and disasters within their communities. All of these things are absolutely integral. I will mention another fact. According to the UN, as of today there are 26 million refugees worldwide. Of that, around 84% of those refugees are within the global area. 84% of those refugees are being assisted or hosted in countries of refuge that are in the global South. Although a lot of the news coverage would have you believe that all refugees or migrants are only trying to receive assistance, or only being assisted, or only being supported in Western nations like the U.S. and Canada, and various European nations. It is important to emphasize that 84% of the world refugees are being actively assisted and supported and housed within countries in the global South. That is an important distinction. Right now, there are countless disasters, emergencies, conflicts that are actively going on across the world. We can look to hurricane Dorian, which just hit the Bahamas. We can also look to conflicts that are happening in Yemen, Syria, and in the Congo. Talking about the Congo, there are only 2000 deaths in relation to the Ebola crisis. These issues are of significant sequence as it relates to individuals with disabilities. All of these issues are tremendously relevant and we are just analyzing the numbers. We will talk about the importance of looking at the numbers when we get into some of the other legal principles. Before that, we have a couple more stats.

>> This is prevalent nationally, but sometimes we see this a little bit more and talk about it a little bit more on a global scale. The increase of violence and sexual assault. This is not something we just see nationwide, but worldwide. Have a couple stats regarding the Haiti earthquake and the increase of both sexual and violent assault. In Nepal they showed about a 50% increase the first month after their 2015 earthquake. Over the next three months, 20-30% increase. The other thing

we don't have stats for, but that is exacerbated is human trafficking. Whether that is sexual or labor oriented. That increases virtually because you have the migration, displacement that increases the human trafficking globally. Those are kind of special instances that we look at a little bit more when we look at this globally then we might when we look at say a tornado or something like that in the states. In addition to the information justice brought forward, when we look at climate change migration, there are a lot of numbers that we look at that are widely cited. There are about 200 million environmental migrants by 2050. We are looking at, as Justin mentioned Dorian recently in the Bahamas. That took out entire cities. Islands. As climate change continues, I know it is preaching to the choir, but we are looking at losses of land, and entire communities. And the migration that comes with that. Some numbers are as high as over 1 billion of an estimated migration by 2050. Depending on the changes we are making. Being forward thinking and providing some of this framework information, we will look at it a little bit differently than just a standard response to what we might consider an emergency situation.

>> It is important, for the folks that are doing a lot of international work, they will know there is difference between individuals classified as migrants. All of that very much filters into the language and protections that are provided for each group respectively. With that, we are going to get into a couple of legal instruments, laws, international frameworks that have really helped to understand how we can look at this from a right-based angle. Although we will be focused on this from a disability justice perspective, we did want to ground it in understanding that there are various legal instruments that have been put into place over the last several years to ensure that the rights of individuals with disabilities are fully protected and safety and dignity is insured. I won't go into extreme stats, but I will give an overview. The first thing we look at is the 2016 charter, or the inclusion for persons with disabilities. This came into fruition during the 2016 world humanitarian summit. And, you had individuals from the nonprofit arena, individuals from the political arena, and different states across the country and across the world. You had different advocates and individuals with disabilities come together to really flush out a more detailed overview as to how humanitarian action can be more inclusive of individuals with disabilities. So, it talks about things like collaboration and cooperation. It talks about participation, dignity, safety, and making sure that all of the different projects and initiatives are efficiently coordinated. Because, sometimes we can work in silos and that is not necessarily affected. It gets to the heart of all of that and it flushes out some of the things that had been initially acknowledged in other instruments such as, the CR PD, which is the convention for people with disabilities. For our purposes today it is important to look at and acknowledge article 11, which talks about situations of risk and emergencies within that. You will see a clear acknowledgment of ensuring that people with disabilities are protected and safeguarded in the event of a national emergency, a global conflict or any crises. Again, we see once more how these things are enshrined with an international law. And, you have a single development goal. Many of you may be well aware of these. These came on the heels of the millennial development goals. The millennial development goals did not include information people with disabilities. This goes further and ensures disability is ingrained

within multiple goals. The SDG has several goals. Five or six of them specifically relate to individuals with disabilities. It covers things such as education, employment, and access to cities and states and settlements. All of these things are very important, as we talked about before with regards to how often people are moving. They are in constant motion. Often people are seeking safety and refuge and a better opportunity for safety and they are doing it in alternative places. That are not there home land. As people move and you have a constant flow of people, it is important to think about making sure that children and families have access to the resources that will allow them to thrive, not just to merely exist. In a state of stagnation, but the ability to continue to progress. And we look at this framework for disaster risk reduction, and this was another tool, another agreement that was put into place that acknowledges and makes very clear that disability and outreach to the disability community with full inclusion and accounting for individuals with disabilities and needed to be included. So, when you had different party sign onto this agreement, if they did so, they did so with the full knowledge that they needed to disaggregate data disability. This is also acknowledged in goal 17 of the Tran 14. But, making sure when we look at data we disaggregate that information by disability so we get numbers that are far more updated and relevant. I can tell you, as something who has gone through and check the data records for some of the countries who have signed on to this framework, many of them are still lacking with regards to how they are collecting data around disability. So, if you are collecting information around food security, or collecting information around gender, making sure that is also inclusive of individual with disabilities. Because, we have to eat too. And, we are also dealing with issues as it relates to gender and other intersecting issues. That brings us very nicely into principal 1. It is all about intersection malady. There you will see a lovely picture of Dr. Kimberly Crenshaw who coined the phase, intersection malady. The area it focuses on in particular, and the core of intersectionality and how it overlaps and intersection various ways. I knowledged yesterday in that session, that intersectionality is different than diversity. Sometimes those two terms are used interchangeably. But, they are quite different. Diversity is simply an acknowledgment or recognition, and sometimes celebration of difference and variety. Intersectionality is far more intentional about dismantling and acknowledging systems of oppression and understanding how the compound effects of those areas of discrimination and prejudicial treatment affect individuals as they maneuver and interact with the world. And how those things can have a major impact on several things such as humanitarian intervention, equitable responses and with regards to how they may interfere with the single development. We have a couple of conferences to consider. You will see this throughout the entire deck. We will get into this rhythm from this point out where we will talk about a principal and get into some questions. We promised you at the beginning that we will not try to fool you I saying we have all of the answers. Valerie and I are well-versed in both of these areas, disability and emergency management, or within disaster assistance. However, we want to post Russians to you because we understand you are the subject matter experts in your communities and cities. Also, within your regions. So, we want to pose questions that allow you to do more critical analysis on your own or within your organizations with your colleagues that can help you get further down the road of equity and true justice in inclusion. A

couple of questions to consider, do our programs recognize the in-depth access needs of individuals with disabilities? Are we understanding how able is him, racism, xenophobia, sexism, how all of these different areas are affecting individuals with disabilities? I also want to highlight another term. Throughout we will be highlighting certain terms on the disability side so our FEMA friends will be firmly informed and not left behind or left out of those areas. Then, we will do the same thing on the emergency management side. If we get lost in the gaps at any point, feel free to put it into the chat box and ask us to define a term. For our purposes, we want to define ableism. This could be identified by able-bodied supremacy, whereby individuals without disabilities are seen and thought of as the ideal standard that we should all be aspiring to. And so anything that is less than that or somehow deviate from that is considered as abnormal, is considered as an equal. In doing that and having that type of mentality, we understand that you can never truly find access to justice, if that is the starting point from which we are moving. So, we want to acknowledge that that is ableism. We talk about that and look at intersectionality and we want to understand how ableism and these other factors can affect somebody and their ability to fully engage with first responders or individuals providing assistance. And, what that looks like for Kime climate migrants in different types of refugees. For example, if there is a particular issue that we are concerned about, let's say there was a conflict that took place and I am a woman, how does this conflict affect me as a woman? I am also an athlete minority that was targeted in the conflict. How does that affect me as an ethnic minority female. Let's say I am blind. How does that affect me as an ethnic majority who is a woman and blind? Or, maybe I am transgender. How is that one singular issue affecting me in multiple ways? That gets to our second subset of questions. Are we thinking about how one singular issue can affect someone in multiple ways? And, do we intervene when we see that the intersectional experiences of a particular person is being ignored or dismissed or deemed as unimportant? We understand those very acts of dismissal can very well serve as micro-aggressions or gas lighting. Making people believe their truth is in some way invalid or insignificant. Which could significantly impact somebody's ability to recover or interact and engage.

>> Can I come in here? This is Valerie. I am really glad Justice has talked about that last question. Those of you who maybe do international work on a regular basis are aware of this. If that is not something you regularly do, I think this last question is something that is very important to make sure you ask yourself. Especially, when you do that global work. Cultures are different. People are different. And, when you are going to a place that you are not from, it is very easy to put the lens in the culture from which you are from on top of everything that person is experiencing. It is extremely important, especially how justice calls out acknowledging gas lighting and micro-aggression. A lot of times when we are in a crisis situation, and it is all hands on deck we do not think about the small, little things in which we address people, talk to people, treat people. It might seem a very small deal to us, because there is a huge crisis. But it is everything to that person and individual who is experiencing the crisis as well. So, when we look at those intersectional experiences, and in particular not devaluing what those intersections are, just because of something that is not a big deal to you. Especially, if it is someone of a different culture. Because, we

don't know how much of a big deal it might be to them. So, it is important to make sure we are asking those questions, especially of those things we might think are no big deal.

>> Absolutely. And, trying to do your research ahead of time. That is also a major part of preparedness. We highly encourage communities to prepare, but how often do we prepare to serve those communities? When we are looking at source material, are we only digesting material that has come from our country of origin? Or other folks like us who come in and observe these individuals? Or are we going directly to the research source? We will talk to that a little bit later in regards to who has legitimacy and is trusted to provide true insights and feedback and leadership and direction as it relates to these issues. And that is a perfect segue into principle 2. We talked a little bit that this is about leadership. We talked about this at the top of the session today. We talked about some of the statistics. And, we look at the statistics from the UN, the United Nations, their 2013 survey that they did. I believe if my memory serves me correct, only 14% of folks said they were actually consulted regarding the composition of their local or citywide emergency plan. So, we want to go through this ladder of participation. This ladder was created by Sherry Orenstein back in 1969. I love this to death. I use it in every single workshop that I facilitate and put on, because I think it is a seminal resource for folks to get a better understanding of how exactly, engagement is taking place. You will hear organizations say quite frequently that we are engaging the community and we are working with them and being inclusion. It is a part of our mission and strategic priorities. But, what does that inclusion really entail? Let's go through the ladder of participation and understand the different levels to what engagement can truly be. Number 1 is manipulation. This is a complete illusion of manipulation and inclusion. It is leading the community to thinking you are engaged, but you have no real commitment to ensure they are actually fully included and that their opinions and thoughts matter. It is not engagement whatsoever. It is the lowest rung of the ladder. And number 2, is therapy. This is fooling the population into thinking they are the problem, then rather getting at the root of the issue. We talked a little bit about this in intersectionality. Getting to the root issues. Number 2 begs us to think about this as well. For example, if you have a family who is living in a dilapidated home, a family of migrants and are probably undocumented and living in a dilapidated home that is full of asbestos. Instead of giving them another place to live and assisting them with figuring out how they can find a new home to live in and demolishing the home, or doing in-depth reconstruction on the home to get rid of the asbestos, a therapy option would be to give them a voucher to a local clinic. You just need to get healthier, as opposed to getting at the root cause of the problem which is the effect of living at a dilapidated home that is inhabitable. The same could be true for individuals who are constantly exposed to toxins and probably a garbage dump or area that is near them that has toxic materials affecting the health. Instead of removing the dump or saying folks can no longer throw things in this area, or companies can no longer dump there, we tell the population that they need to seek better healthcare. Or, we will put a community clinic in this area. This is also true in terms of plastics straws. The solution is to prevent more plastic straws from being used entirely, which a lot of folks within the disability community opposes for various reasons. Many of which are regarding individuals with mobility issues. Instead of

getting at the root cause with companies and entities dumping so much trash and waste into our oceans, that is the root cause that you want to get at. Why is it that so much trash is being dumped into our oceans? And affecting the algae and the biological diversity within our oceans. I mentioned algae, because algae creates about 50% of the world's oxygen. We think about that in terms of climate change as well. Number 3, is informing. This is a one-way conversation. You simply are just telling the community what you are doing. You are not asking them for anything back. You just tell them what is going to happen. Number 4 is consultation. You bring people in when you deem it is necessary for them to come and. We will consult you when we think your experience will be valuable. We will let you know, don't call us we will call you. Number 5 is plication. This means at some point, somebody has been sick and we need to do something to placate the community. Vacation is a little bit tricky. Vacation can provide a point of entry. Sometimes things can get so bad that entities who are in power or leaders have no choice but to make a move that is going to help allay the concerns and tensions that has arisen from the communities they serve. Sometimes, it could be a point of entry. But, you have to be very careful with plication. Because, it can lead to a false agreement that commitment will be ongoing. It wont. It was just an action taken because they needed to calm things down. Number 6, participation. We get to the top of the ladder and we see things shifting in a way that is more inclusive and understands engagement a bit better. But, we also need to be aware that all partners are not made equal. We can have a partnership, but that does not mean it is equal in relation to power and relation to decisions being made. And that brings up to number 7, which is delegated power. Now we are shifting gears a little bit and understanding for example, individuals with disabilities having the power and authority, the agency to actually make decisions on their behalf. Not just being consulted at the beginning, maybe at the middle, maybe at the end if you are lucky, but making sure they actually have the authority to make decisions for themselves and their families and communities at large. Then, number 8, as it relates to individuals with disabilities, this makes sure people have the ability to control what is happening in their communities. Not just that we are coming in as part of an age group or part of a government organization or agency and providing services that people have real no control over, and it is a one-way direction. We will give you this and just be happy with it. But, this is people saying if you are going to come here, this is how it is going to work. It is very interesting, because Rwanda has modeled this in recent years. We are talking government to government interactions, whereby Rwanda has said no aid or international organization will come here and let you talk to us first and we tell you exactly what it is we need. With that, we will give you an understanding as to how you can help us as opposed to you just coming in and deciding what will happen, and maybe disrupting the flow of progress we have made in various areas. And, causing further disruption. We want more control over what is happening. That is the ladder of citizen participation. It is a wonderful way to view it. Keep it as a handout. We encourage you to use it. There are a couple of questions I will go through quickly. We are asking ourselves, who are in the positions of power? Who are the individuals most impacted? Are they provided with jobs? Or, are all the staff numbers coming in as a part of different organizations, all individuals from the Western nations? If jobs are being provided, are

they being provided to individuals with disabilities? Do they have equitable opportunities for professional development that some of these organizations might be dividing access to? All of things we should be asking. What ways do we value work experience over living experience? Both of us have advanced degrees and we have been working in these areas for quite some time. But, we will never presume to know more than folks who have lived experiences in various arenas. I am blind, but I would never claim to know more about deafness than someone who lives deafness with a D on a day-to-day basis. That is something to remain cognizant of. Are we the correct people to be speaking on behalf of an issue. If not, how can we work alongside other individuals to ensure their voices are being heard and that they are properly involved in the process have moving forward? Now we get into principle number 3. This is open to Valerie.

>> Thank you, this is Valerie. We are hitting principal free. On the screen you will see a picture of some \$100 bills blowing in the wind. That is very intentional. Principal three is anti-capitalist politics. When we talk about humanitarian work, this should kind of be an automatic. When we look at a lot of crises and emergencies we see, I hate the term natural. But, man-made affecting nature, a lot of either crises that are fully man or government made a lot of times have to do with allocation of resources. Wealth gaps, distribution of materials and goods, and even the way we look at response afterward. I was just seeing something the other day that was talking about, as soon as he the Hamas airport is up and running again, how many people will be flying down there looking at where to land for their new vacation home. These kinds of thought processes really affect the way we do response and the way humanitarian work happens. Not to mention just the global economy we are a part of, and the bigger these events get the more likely some of these events will start affecting that economy on a global scale. But, this principle, this anticapitalist politics wants to look at the way that our economic system has contributed, not only to the history of harm, but to the people on the ground who are experiencing these crises. But how that has contributed to the events we are seeing as far as the earth, climate change, and things like that. And, how we are in a position in response and preparedness to rethink the distribution of resources. To rethink the way we are using funds or distributing resources in an equitable manner. The way we respond, to rebuild, and we have talked about some of the sustainability goals, some of the long-term goals we have between now and 2030. And we talk a lot about ending poverty and creating equity. But, often we look at these disaster events as a blank slate to start over. And, we are not building equitably. But, a lot of us in this world have ears that do this and have the ability to start thinking a little bit differently about who we are inviting to the table and the way we are distributing resources. The way we are prioritizing needs. A couple of the questions we consider, of course is where are we rebuilding? How are we rebuilding? Who are we doing that for? Are we addressing the cost prohibitive nature of personal preparedness? We put a lot of responsibility on individuals to take care of themselves in crises. And especially when we are looking at global work and humanitarian work, we have a lot of people who are on the receiving end of horrific policy and horrific disaster, whether that is from governments or nature. And, we have the ability to go out and provide service, and to build back better for those individuals, should we choose to. And asking those questions

about that personal responsibility on our part and not just personal preparedness for them. And who is receiving the benefit of both the immediate afterwards and the services we provide? And, who are we serving when we go out to do that work?

>> Can I just add to that? Valerie touched on this a bit, but understanding what that concept of blank slate really means. Often, this is a form of erasure. It is hidden in a very nonchalant manner in saying, we have the opportunity to build back and to do things differently. But, this is also a form of erasure. The very concept of a place or space or community being a blank space suggests there is no one there. And all of the people do not matter. The culture, the customs, the values, the priorities of that community is not of as much significance as other priorities that business or individuals may have. Or different companies or corporations, or even government officials may have. It is very important to understand that you can see this as it is related to disaster capitalism. This is when you will have individuals that come into these communities and they will want to build these new developments, new structures, but it is not built with the original population in mind. So, we therefore need to be mindful of those populations and, if we are talking about advocacy and collaboration and we are talking about partnership, we need to deeply understand the priorities of those communities, and whether or not they will be able to live in those communities once this large-scale development process has taken place. In the international arena, we think of development in direct association with aid. We think of this as something that is supporting and helpful. But, we don't necessarily understand how these things can sometimes be destructive, when you have various forces coming into play that don't necessarily have the best interests of the target population in mind. And capitalistic values lie at the core of what their priorities and interests might. So, in some cases if we have the ability to be a buffer between those types of individuals and of course, the individuals who were there before and would like to certainly be there afterward.

>> Thank you. This is Valerie. Justice actually ended a perfect way to move into principle 4 when we are looking globally. Which is commitment to organizing. On the screen there are a few different pictures. There is a rainbow flag and people holding a climate matters banner, as well as some of the female empowerment pictures. The commitment to cross movement organizing principle is really about recognizing and partnering with other organizations that are maybe serving populations and identity markers that maybe are not represented or immediately evident in the work you are doing. But, are very important to that intersectionality we talked about. Part of why this principle is so important when we talk about doing global humanitarian work, and a lot of what Justice and I talked about already. You are going in likely as the least experienced of the culture and of the day today life of the people you are going to serve when you do this work. So, it becomes absolutely crucial to partner with the people who are involved in the movements and the day-to-day life and organizations that are serving those people in that place or region you are going to serve. Because, a lot of times you are coming in as a complete outsider to the situation. And while you might think very well on a piece of paper or on the memo he received, or a wish list you got, this is what is to be done, this is what is missing, this is clear that you are still somebody coming outside of that culture. And you may not

really know the nitty-gritty of what is going on. So, it becomes really important who you are partnering with and where they are and where their expertise is among the different identities of those individuals, especially when we start looking at a lot of humanitarian work that comes in the form of charity. At least in the U.S., a lot of that tends to be tied to religion. So, if you are going to a place where maybe in the minority religion is very different than what you experience here, that is going to take some of that partnership to understand some of the intricacies of that. Different things like that, that become a little wet more evident than they might be when you are doing work from a region or locale that you also come from. So, some of the additional things we are looking at their, and also you are then able to make experts or transfer some of that education to those organizations once you leave. So, we know that sometimes it takes a really, really big and a catastrophic event to sometimes bring aid in from all over the world. But, we also locally have disasters and events that happen on a regular basis. So, building these partnerships with local movements that are doing work on the ground also allows you to give them resources and callouts and education on some of the things they can continue to do for the people they are serving when you are no longer there. And, when you are no longer in that region. It allows them to continue bettering their area and moving forward some of the things they have learned through that event. Some questions to consider there. Who are we planning with? Are we sharing the load of preparedness response when we are on the ground? We often talk about, disasters don't discriminate. But, we know that systemically we do all of the time with who we provide resources to and who we are partnered with. We also know that disproportionately, it is for individuals that are affected by a lot of these and minorities to that region that are being affected. So, how are you instinctively reaching out to not only local organizations, but the organizations that are serving the underserved of that area? That might be different than who you might think of based on where you are from. Also, of course are we recognizing disability as cutting through all of these? Regardless of what that underserved or marginalized group is, there is going to be people with disabilities in that group. So, that is this crosscutting idea that regardless of the group you are serving, or the region or location that disability is going to be an issue we should be looking at.

>> All right. Now, we are off to principal number 5. I am not going to spend tons of time on principle five or six, because they are quite simple to understand. And, they have an overarching aim. Principle five speaks to recognizing wholeness. If we understand that people have inherent worth, that means we are going to be more intentional about prioritizing things such as dignity, accountability, do no harm, participation. For those of you very active in the international realm, you understand these as the basic protection principles. So, anybody doing that work has a clear-cut understanding that these are our baseline protection principles and are things that need to be prioritized in any sort of conflict. It is also important to understand this when we talk about recognizing wholeness, because we have to ask the question of whether or not individuals are able and have the capacity to come in as their full selves. To show up as their full selves when they are interacting with various programs, resources, services, groups who are on the ground. This is really pivotal. So we have to ask ourselves the question, how are individuals with disabilities perceived? Are they only

perceived as that disability? Are they only perceived as a burden? Are they only perceived as a beggar? Are they only perceived as occurs? That will largely be determined by the cultural context. So, those are question to ask ourselves. Or, do we see individuals as mothers. Or do we see individuals with disabilities as fathers and active participants within their communities. Do we see them as aid providers, as professionals, as employers, as entrepreneurs. Or, do we just see them singularly through a very story arc of just being individuals with disabilities? And, how then does that influence us or impact the ways in which they are treated? The ways in which they are given room and proximity to pursue their goals, aspirations, dreams? All of these things are areas we want to bear in mind. Are we creating space for people to be able to show up as their full selves? And understanding what that means in relation to the humanitarian actions. Number 6 is about sustainability. This is a perfect segue, because we want people to be able to show up as their full selves and fully recognize and respect people's body, mind and means. What that means in relation to climate change, what that means in relation to the physical environment around us. And, some of the challenges you will end up having to endure. And when I say, body mind, needs I simply mean in the relationship to people understanding that the mind and the body are centrally linked, and they are not necessarily separate entities that that do not interplay or interact with each other. There are various challenges we need to bear in mind as it relates to climate, conflict, crises, and how it affects somebody's ability to continue working on their recovery. Their ability to continue interacting and engaging. We want to be aware that if we are telling communities they need to be in it for the long haul, they need to build the capacity and be properly supported to do so. So, we have a couple of questions to consider. How are we shaping our sustainability plans? Are we thinking about the mental, the physical well-being, the environmental well-being of the communities in which we serve? What type of mitigation strategies are being taken? Are they being done in a way that combines climate justice and disability justice edge'ables? Or, are there things that are happening that are causing a significant harm to the community? Are there things that are embedded within a sustainability strategy that is actually causing undue harm to the community that was then dissipated? And that is maybe being missed but causing significant barriers and impeding a communities ability to move forward? We will pause right there, because we want to be able to take a couple of questions. We know that some of you, and we hope all of you can stay on through the entirety of the call, because we only have four more principles. We do want to pause for some calls to see if there are any questions you have. Please feel free to put them in the chat box. Or, if you just have audio online, you can press star 1. I want to bring our operator Jane, into the conversation.

>> Thank you. As she said, we can begin our question and answer session over the phone. If you have a question, press star 1. If you wish to be removed from the question you, you can press the hashtag key. Once again, if you have a question press star 1 on your phone. Our first question is from Zachary.

>> Yes, hello again.

>> Hello Zach. Happy to hear you again.

>> You too, when I think of emergency management, the first thing that comes to mind is Haiti. Why I bring up Haiti specifically is because,

contractors were hired to rebuild that community. What ended up happening was these contractors were paid a lot of money with little results for the community. My question is, how can we put a check or put checks into sustainability plans for emergency responsiveness when considering resource distribution to make sure the resources are distributed to the targeted communities?

>> Do you want to take that Valerie?

>> Yes, this is Valerie. The first thing that comes to my mind is going back to the latter. Having that citizen led initiative is something that both locally and globally that we need to get better at. We were talking about getting that big check to do that rebuild. I think part of the issue is bringing in number 1 outside people who are not part of that community to do that work. Rather than going to that community itself to provide additional money in that community, but also making sure that people are from that area are the ones building that back. A lot of times there is such an urgency, I guess you could say to build back, especially something like Haiti where there was that much destruction. There is not necessarily time being taken to find the people who have been displaced, talk about them and make sure we are building back their communities. Especially, because if it was a poor area, to view that as an opportunity to make it better or nicer without a thought of including them. I think one of the most natural checks on that is to make sure we are including the actual people who live there. And that we are in that community when building back.

>> I also think it is absolutely essential that we properly vet folks before we allow them to come in. I mentioned Rwanda earlier when we were going through the latter Mac of participation. You have various countries who are considered developing nations. They will take a more proactive stance and say you need to fill out an application and tell us exactly what it is you want us to do and we will determine the actual need. We will give oversight as to what can be done, who you are doing it for, and when it will be done. That is also the government taking a more proactive role. Understand, in order to do that you have to have a government in place that is fairly stable. That is fairly non-correct. And in order to do that, there has to be a third level of stability for that type of an approach to word. That is certainly another angle to which we can look at this type of situation. You bring up a good point, Zach about Haiti. There is a book called the big truck that went by. I think it is specifically about Haiti and the issue of the different actors and contractors coming in, simply because the need was so high and there was such a demand for the rebuild to happen quickly. As is understandable, you have people who were lying in the streets and dying. So, there was certainly an urgency there. But, in the immediate aftermath of a disaster sometimes it is so chaotic that government structures do not have the capacity to thoroughly vet things as much as they would like to, which is why it is so important to gather importers partners and to understand who the folks are coming in from the beginning. So we know who our primary actors are into are the backup folks that can help us in the event that we need them. We need to legitimize the folks that are coming into our communities to do this work. And that they are not just disaster capitalist, they are sometimes referred to as vulture capitalist. They just come in to pick over the bones of the community, rather than having adding any substance to it. Thank you.

>> Thank you.

>> Do we have any questions in the chat box?

>> We don't have any in the chat box. Are there any more over the phone James?

>> No, we have no more questions.

>> All right, we will continue on.

>> We are on principle seven, commitment to consolidating. On the screen we see a bunch of hands in a team Circle. This is very similar to cross movement. But, what we are looking at here is of course, that disability is not a monolith. There are many different types of axis needs and many different types of disability. So, for some of us may be our FEMA people maybe don't regularly work with disability, or sometimes even in our P&A's we see the same kind of complaints . Or, the same type of people that we are providing service to. Sometimes, we get tunnel vision on what is needed. Recognizing that axis needs, that disability is more than say a person who is a wheelchair user. There are many different folks. And in addition to that, when we are looking at the humanitarian scope, and we are looking at a global scope, the kinds of disabilities and types of aids for those disabilities are going to be different then they will be here. The type of axis needs will be different than you might be looking at locally. So, this commitment to cross Solidarity is committing to having people with different needs, having different responses to disabilities. You make sure that we include the broadest look at response to disabilities in your work. Some of the questions you will consider is, how are we creating space for individuals with different types of disability? This is a big thing when we talk about access. If you want to commit to being able to do this kind of work, you need to create a space that people can get to. And, a place in which people can participate in. Because, you have those access needs. Does your work reflect the solidarity of the strategies? Are you actually listening to what is coming from those people? And, are we addressing the inequities that affect some people that are disabled and not others? We talk about this, and did a little bit yesterday. For example, service animals always comes to my mind. Somebody might be allergic or terrified of dogs, and somebody needs one. That is an accommodation to their disability. A lot of times, if we don't have these conversations with our stakeholders and other people with disabilities, it becomes very difficult to anticipate or to find solutions for that. Then, we have principle eight which is interdependence. I think this is one that on its face seems very simple. But, when we start looking globally it is very easy to lose. Because, sometimes we get really stuck behind our imaginary borders. We have our space and we have our countries, and we think they are doing something different over there. But, especially as our economy becomes more global with travel, I could be here right now and in less than one day be on the other side of the world. Right? So, recognizing the way that something that happens in Haiti is affecting us here, and is maybe affecting someplace in Asia. We are all connected. Recognizing that no individual person, your organization, the work you are doing, the conflict that is happening, none of that is independent. It is all going to affect somebody, something, some country or state or city somewhere else. So really, when we recognize that interdependence, that helps us to create some of the partnerships we talked about earlier. But, also it allows us to come to this work with a little bit more intention. Recognizing that this isn't only about this one kind of small place on our globe. But, that it is going to spider out to places that are immediately around it,

and in some cases all the way around the world. This is critical in our fairness and response. Not only because of how we make those partnerships, but because also a lot of times crisis isn't going to stop just because the countries border is there. That is not the way events work. Being able to go in with that mindset, that we are all connected and this will affect all of us allows us to be a little bit more intentional in that work. Some of the questions you might ask is, how are you recognizing the value of that interdependence while maintaining the dignity of maybe different survivors who are in different places? Are we understanding and using that interdependence as a strategy for strengthening both the communities we are working in, and the teams we go into that work with? And, how are we understanding collective needs and not just individual needs in the response in order to help build back communities, rather than helping sometimes-and I don't want to say this in a negative way, but the individual family might get the service we are providing, but we are not looking at the community as a large and how we are feeding into that resilience as a whole. Okay.

>> And to piggyback off some of the things Valerie just mentioned, I think it is also absolutely critical that we understand how interdependence can also be a pathway towards people gaining additional forms of independence. Valerie mentioned how interdependence can be viewed as a false narrative. I don't need anybody for anything. But, with people with individuals disabilities, we need people as we strive to maintain individual self determination in our own lives. Having interdependence in regards to a personal care attendant, or an interpreter, or a support aid, or a cited assistant. All of these can be different types or categories of individuals who provide support. That is very visible. That level of interdependence or engagement is very visible. But, we understand that for many people that could be a pathway towards greater independence or having the ability to make decisions for oneself, having more economy, more freedom to be able to decide for oneself how exactly you want to maneuver through the world. That is absolutely essential. It is also pretty critical when we start to think about community integration. Thinking about this interconnected web of folks. When you have people moving from one country to another, you are entering into and blending into different cultural context. What does that mean as it relates to interdependence? And how does it impede somebody's ability to effectively integrate within those? It is such a great segue into principle 9, where we are talking about related to collective access. So, when we think about collective access, short we can automatically default to universal design and universal design, the tagline is designing with everyone in mind. Designing in ways that takes everybody and their physical needs in mind, their emotional needs, psychological needs, educational needs. That is the idea behind universal design. But, as we get deeper into that, we want to understand this in terms of what types of infrastructure is in place? We talked about the constant movement of people. And Valerie mentioned how you could be in one place today, and a different place in the world the next day. Absolutely drew. But, what does this mean in terms of folks who are seeking refuge in different hearts of the world and they don't necessarily have as much agency in terms of picking the countries they would like to settle in? What does this mean in terms of the infrastructure of the nations they end up in? It may not necessarily be their first choice, or not even appoint of preference. Or, an area that

is the most well-suited to support them, but it is just where they ended up what does that mean in relation to how they have access to the support they need in order to survive and do they have access to judicial and democratic processes? Can they file complaints? Do they have access to legal forms of assistance, if there are any sorts of conflicts or complaints that they have to become engaged with at any point during the process? Or during their lives? What does this mean in relation to education, employment? Are we looking at this and saying, we have people moving around, and they are going to a different country and they ultimately end up in the country that doesn't have a lot of infrastructure to support children with disabilities, what does it mean for the longevity and long-term goals of those children with disabilities who end up in these nations? We look at this in terms of physical access. Can people physically get around? Does the country have accessible forms of transportation? Does it have accessible housing? It is not just about getting people to a safer place, so, you may not be in indirect peril or direct harm in terms of physical harm, or maybe as intense of psychological harm. However, you don't have the capacity to move forward as you would like to, because some of these are structural barriers that might be in place as it relates to the place you ultimately end up in. That is very important to think about that. So, let's ask ourselves a couple of questions. How often are we retrofitting things afterward, as opposed to designing and planning with access needs in mind and ahead of time? Who or what defines what average standards of access is? Are we actually speaking to people with different types of access needs? And we spoke about this a little bit earlier in terms of visibility. Are we having conversations with multiple people? Sometimes when we think about access, the first people we think about are people with wheelchairs. There is blindness, deafness, cognitive disabilities, so many different kinds of disabilities. All of those folks need to be included in the equation. Are we having these multidimensional conversations with people, so we are planning with them in mind? And, are we expressly explaining that all those types of accommodations will be made available. As a blind woman, I never assume I will have accessibility. I cannot assume I will walk into a conference or workshop and that I will be able to have an electronic version of the presentation. I have to plan in advance. But, my goodness how good does it feel to be able to notice at the very onset when I check out a flyer or am on a website that accommodations will be available upon request. It is like Christmas in the summertime. It is absolutely amazing to know that an organization is being proactive about thinking about me in advance as opposed to having me as an afterthought, making me wait 3-4 hours into a workshop until they can finally find alternative materials, or find a person with a flash drive to provide information. Now, that is a very superficial example. Imagine if I had to think about this in terms of how I was going to eat, in terms of how I was going to have menstrual supplies, in terms of how I was going to have access to distribution centers that were giving out critical resources and supplies. All of those things are things we want to bear in mind in terms of folks having access. Two people have physical access to the shelters that are being filled and the refugee camps being built? Are they being built in the way that understands that people with disabilities need to be able to navigate? Or, to be able to be in direct contact with their support systems. All of these things, we want to prioritize. And, have we invited individuals with disabilities to help us

and be a part of and to lead the construction of these different entities? You know, hygiene areas, refugee camps, and of informal settlements. Are we sure people with disabilities are part of the original design? Or, are we just involved with them when we deem it is necessary? Or are we just providing them a one-way direction of conversation and saying this is what we have and you need to deal with it? How are we engaging people in a more proactive way? All of these are things we want to consider. All right. Now, we get into our very last principle, which I absolutely love it. It is all about collective liberation. It is a really get great segue. As we talk about the types of infrastructure in place in some of these countries, we understand without the political infrastructure or without the government oversight or access to traditional services, or government services, people may become far more susceptible to things that really put them in greater peril or danger. So, when we talk about collective liberation, we have to understand that with regards to people who may be dealing with more challenges, more dangers, more barriers or harm, because they do not have access to the infrastructural support to be able to navigate and move more independently. So, we have a couple great quotes here. We have nothing about us, without all of us. This is a common disability motto. It is typically, nothing about us without us. We want to recognize individuals that historically marginalized populations. You see a gorgeous picture of Toni Morrison, the late great Toni Morrison, of an animal author and overall wise and amazing, phenomenal woman. She says here that the function of freedom is to free someone else. It goes on from there. What a wonderful way to think about doing this work. If you are from a country of various religious, or you occupy a life of various religious, and you are acknowledging that, what a great predicament to be in two be able to assist and work with other individuals to help them attain those same freedoms. And rolling it off with Dr. Martin Luther King, none of us are free until we are all free. That brings up a couple of different questions. What does that mean if we are talking about freedom? Are we looking at emergency management and disaster plans and humanitarian action strategies that take into account survivors with disability, human traffickers survivors with disabilities, detention folks who are in jails and also have disabilities. Are we planning with them in mind? Are we proactively working to monitor situations. Asylum-seekers that we monitor and track situations regarding asylum-seekers as it it relates to situations like public charge. And, this idea of being a burden on society. We see this a lot in various countries throughout the West were individuals who have certain medical needs or who may need to rely on certain government services may be viewed as a burden to the government, or a burden to society. And are therefore denied entry. So, individuals seeking asylum in, or intervals trying to immigrate the legal way are often thwarted because of those different elements. We want to be mindful of that. Are we properly tracking that? The numbers on that are very large. We revert back to development goal number 17 and looking at the work of tracking data. That is yet another way of thinking about this. Because, if we don't have a clear understanding about those numbers, we can never really gain a more panoramic perspective as to how many individuals with disabilities are being kicked out or kept out, when they are trying to find areas of refuge, or trying to build and create a new life or gain access to services that would allow them to live, because those services are unavailable in their country of origin. Are we

understanding how the displacement after disaster may heighten the probability of human trafficking? Valerie talked about that earlier. And also, do we understand how the lingering effect of colonialism may also have a true impact on someone's ability or willingness to engage with your organization? Sometimes, we think people don't want to engage because they are disinterested or they do not care, or maybe they are apprehensive or aggressive, or not willing. But, when we peel back the layers a little bit, sometimes we can gain a more in-depth understanding and know there are years and decades and in some cases, centuries of abuse and harm that has been placed upon these communities. And the abstraction and mining of resources. And labor and talent and people. And, how that very much plays a role in whether or not someone is going to be actively engaged, and whether or not that type of historical trauma may play a role in how people choose to react or interact in the present or future. Lastly, do we understand our own privileges? We talked about that a little bit toward the beginning. Also, understanding our own privileges and how that relates and tries to empower individuals. Do we check our power and our positions of power on a day-to-day basis? And, how that interacts with the people we are trying to serve. That wraps us up in terms of our principles. I want to pause there and chicken with you all once again. Do you have any questions for us? We have a couple of minutes left. Are there any additional questions or comments you have? Valerie, do you see anything in the chat box? "I do not see anything in the chat box.

>> I am hoping that means we have done a spectacular job and have blown folks away. He wanted to give you a bit of information. James, is there anyone on the line?

>> Yes, we do have one. It is Zachary again.

>> Okay.

>> Yes, my question is, what happens when you face resistance from the governments of these communities, or resistant from your own group or resistance from not-for-profit or community organizations? Has this ever happened? And, what can we do to basically stop this resistance and bring more of a collective action to emergency management preparation?

>> Resistance happens all of the time. The immediate answer to that question is, yes it does happen. One of the quickest responses is being able to collaborate in advance as much as you can, having in-depth conversation with people in order to gain a better understanding as to why this level of resistance is present, rather than presuming we know the answers. We also talked about this a little bit earlier in terms of doing your research before you get on the ground, if you can. Somethings happen out of nowhere and we can't anticipate. Sometimes it is a large tsunami or earthquake and we have to jump into things and immediately be able to provide assistance. We need to have conversations with local government actors and communities to gain a better sense of what the experience has been thus far, and what can we do to help? Rather than just coming in and saying, this is what we are going to do. People are not often receptive of that kind of approach.

>> Okay.

>> All right. Do we have any other questions?

>> There is nothing in the chat box.

>> We want to make sure, and Valerie did you have any comments for Zachary's question?

>> I have some comments, but I think you did a good job.

>> All right, we want to let folks know we will be doing a version of this workshop, which will be a disability justice approach to disaster assistance. If you missed that, we have that session take place yesterday and we will hold it again in collaboration with Pacific ADA on October 10. If you are curious or would like to come out and join us for that, please feel free to check out the website. Sign up and register for that session, we would love to have you. If you have any feedback for us or comments or questions, our contact information is up on the screen. You can also reach me anytime at 202-804-805. We will provide a recording of this conversation. There are a couple folks who couldn't make it on the call today. We will make that recording available to anybody. You can also email if you have additional requests or considerations. My email address is in the chat box. We would like to thank you all so much for joining us this afternoon. My sincere thanks to my lovely cofacilitator, Valerie Novak. Thank you and we look forward to connecting to you soon. Have a great day.

>> Thank you ladies and gentlemen, this concludes our presentation. Thank you for your participation. You may now disconnect.

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