

Pacific ADA Center Webinar

A Disability Justice Approach to Disaster Assistance

Thursday, October 10, 2019

2:30 – 4:00 p.m. EST

Remote CART Captioning

>> LEWIS: Welcome to the Emergency Management and Preparedness Inclusion of Person's With Disabilities webinar series. I'm Lewis Kraus from the Pacific ADA Center. Your moderator for this series. The series of webinars is brought to you by the Pacific ADA Center on behalf of the Pacific ADA National Network. The Pacific ADA National Network is made up of ten regional centers that are truly funded to provide training, technical assistance, and other information as needed Americans with Disabilities Act. You can reach them by dialing 1-800-949-4232.

You may have noticed we switched our web system to Zoom, so we wanted to go over the details of this new system. We hope it offers a better experience for you. Use the meeting control tool bar to access the settings for this webinar. And if I move your mouse, you will bring up the meeting control tool bar. And then if you want to make it permanent, you hit the ALT key once, and then a second time. And that will make the meeting control tool bar stay. That allows you to access the chat window, and the closed captioning.

Which reminds me that realtime captioning is provided for this webinar. The caption screen can be accessed by choosing the CC icon in the meeting control tool bar. As always in our sessions, only the speakers will have audio.

The audio for today's webinar is being broadcast through your computer. Make sure your speakers are turned on, or your headphones are plugged in. You can adjust the sound by navigating to the audio settings on the bottom of the panel. Then you can adjust the sound by sliding the sound bar left or right in the audio tab.

If you do not have sound capabilities on your computer, or prefer to listen by phone, you can dial, this is a new number. 1-720-707-2699 or 1-646-558-8656 and you can use the webinar ID of 159033175. This is not a toll free number, just as a note. Also, I want to remind everybody that the webinar is being recorded and can be accessed on the ADApresentations.org website next week. This is a webinar series that shows emergency management inclusive of people with disabilities and others with access and functional needs.

Topics include emergency preparedness and disaster response, recovery mitigation, as well as accessibility and accommodation issues under The Rehabilitation Act of 1973. The Americans with Disabilities Act of 1990, the ADA, and other relevant laws. Upcoming sessions are available at ADApresentations.org under the schedule in the emergency management section.

These monthly webinars occur on the second Thursday of the month at 2:30 eastern, 1:30 central, 12:30 mountain and 11:30 a.m. Pacific time. By being here, you're on the list to receive notices for future webinars in the series of the notices go out two weeks before the next webinar. And open that webinar to registration.

You can follow along on the webinar platform with the slides. If you are not using the webinar platform, you can download a copy of today's PowerPoint presentation at ADApresentations.org in the schedule section. At the conclusion of

today's presentation, there will be an opportunity for everyone to ask questions. You may submit your questions using the chat area in the webinar platform. The speakers and I will address them at the end of the session. So feel free to submit them as they come to your mind during the presentation.

To submit your questions, you can just navigate to the chat area text box or press ALT H and enter the text in that chat area. If you listening by phone and not logged into the wish, you -- webinar you may e-mail ADA tech, that's A-D-A-T-E-C-H@ADAPacific.org.

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Today's ADA national network learning session is titled, A Disability Justice Approach to Disaster Assistance. Today, we'll have an interactive virtual workshop on disability justice approaches to disaster assistance that recognizing histories of harm and centers on communities of color. The session will be co-facilitated by Justice Shorter who serves as the disaster protection advisor for the National Disability Rights Network. And Valerie Novack who is currently a Portlight fellow at the Center For American Progress.

Together, they will use title 2 of the ADA and ten disability Justice principles created to guide participants through critical questions that call for a nationwide re-imagining of more equitable and effective state and local emergency management practices.

Today's speakers are Justice Shorter. She's the disaster protection

advisor of the National Disability Rights Network. Where she advises the 57 federally mandated protection and advocacy agencies for people with disabilities across America and its territories.

She is a former Disability Integration Advisor for FEMA and worked on public engagement in disability inclusion at the White House and U.S. Department of State under the Obama Administration.

Valerie is a Portlight fellow focused on inclusive emergency management. She was a disability rights advocate working on state and local issues in housing, transportation and public access. All right. Justice and Valerie, I will now turn it over to you.

>> JUSTICE: Thank you so much, Lewis. Good afternoon, everyone. Thank you for joining us this afternoon for our webinar on A Disability Justice Approach to Disaster Assistance. Hopefully, we'll come together and re-imagine the ways we prepare for, respond to and recover from disasters, fires, and other emergencies. I am Justice Shorter. I serve as the disaster protection advisor at the national disability rights network and I'm joined by my lovely co-facilitator, Valerie. Would you like to greet the group.

>> VALERIE: This is Valerie. I'm a Portlight fellow at the Center For American Progress focusing on inclusive disaster response and we're excited to have a bit of a conversation with you today providing you with some framework, ten principles that will hopefully let you think a little more inclusively and act more inclusively in your preparedness efforts. If you can give me a second. The slide show doesn't seem to be moving forward. Give me just a moment.

>> JUSTICE: While you're doing that, I'll remind the group with a bit of context here so they can fully be informed how we came about this workshop

series of the we initiated this series back in June of 2019 at the annual MVRN national conference. The response to that particular section of a workshop focused on disasters was simply remarkable and folks wanted to learn more about how they could use intersectional approaches into the work they're doing around disasters and emergencies.

Typically, we get folks extremely experienced in doing this work or we get folks who are not experienced whatsoever. Of course we have folks who have in between. What we are hoping to do is to go through many of the principles with you, although we made the presentation, we've designed it in such a way that it has space to breathe. In the sense we have not infused it with tons and tons of different examples because we would like to spend majority of the time after we wrap up the brief description of all of the principles on you. We would like to focus on you and have direct interaction with you to get a better sense how you see this being applied to the work you're doing.

Valerie and I work with tons of disability organizations, emergency managers, first responders, different aspects of the disability community and folks are quite enthusiastic about doing this work, but they are applying it in a plethora of ways. It has been exciting, invigorating but also been challenging trying to confront some of the concerns that people are trying to contend with on a day-to-day basis.

Hopefully, we all come together collectively and move toward new pathways that allow us to fully work with, and include, individuals with disabilities who are black indigenous, people of color, LGBTQIA who are low income but live at the intersection of mobile identity. That's our goal and expectations for the day.

>> VALERIE: This is Valerie again. To give background on the disability

justice framework the way that Justice and I have tried to use this to make a more inclusive response comes from a group that is a group primarily of disabled, queer people of color, largely women on the west coast who are in collective art activist group and they dropped this framework as a way to try to create justice and equity within the disability rights movement and community. Recognizing that within our community as disabled people, we have many of the same hierarchies when it comes to our rights we see in the broader community when it comes to multi-marginalized groups and how to continue to do this work without continuing to perpetuate those same types of systemic oppressions or discrimination within the disability rights work we're doing.

The solution or framework they came up with to help facilitate that was broken down into ten principles. Those are ten principles of disability justice. We're going to go off each other and take turns going off the ten principles and actions and ways you can look at an applying these principles to the work you are doing or hoping to start doing.

We do want to highlight this is something people have applied a plethora of ways we're still working through. We hope at the question and answer portion at the end, we can talk about some ways you're applying this stuff. Maybe barriers where you're having difficulty thinking in certain ways or being inclusive in certain ways and really looking at these as guidelines and ways to help you and ourselves be better at this work but not necessarily the hard and fast answer to some of the questions that we'll be asked when it comes to how do we best serve trans, disabled people in disasters or how do we serve somebody who is carless in this situation or something like that. There's a lot of flexibility in the stuff we're talking about and we're hoping to start having a deeper conversation about that.

Okay.

We're going to go over a few different starter stats you may or may not be aware of that are kind of some things that can help you think about some of these emergency situations in a little bit broader context. I think sometimes, especially if you're in a situation or in an area that's hit very, very frequently, of course the immediate focus is on the immediate event. And we sometimes don't think about the way that there's long term kind of spiralling effects from some of that.

We wanted to bring up a few starter stats. The first one some of you may have recently read, the NCD, council on disability report that came out, regarding institutionalization and if you haven't, we should be able to link that somewhere in a wrap-up e-mail to get that to you. It's a great report.

But it's following the way that part of what we see in response is an increase in institution constitutionalization. Removal for people in disabilities as a means of finding them shelters in disasters. There's numbers on there from Katrina and also with Harvey and Michael where we saw institutionalizations. I know at one point, in Florida, there was an article that came out regarding 76 children that had been put involuntary institutionalized because of homelessness and they were seeing trauma from the hurricane season. And these are the kind of things we see regularly happen. People going into nursing homes, hospitals, institutions and being unable to get out because of the way we're handling response.

Some of the other things less known, things like domestic violence. Sometimes we don't necessarily think about this but domestic violence isn't only spousal abuse or partner abuse, which it can be, but we see increases in

traumatic brain injury in children have been documented. The extent of domestic violence increases a lot of times because response personnel or believe it's because response personnel is stretched.

Also the increase of stress of the situation you're going through. Some of these violent situations might be towards a partner or children, but also may be from a caregiver or another situation like that in which those are things we don't always think about when trying to serve some of our populations.

Some that are increased in this time are things like human trafficking whether it's sex trafficking or work trafficking. People are higher at risk for those kind of events or other kind of financial or caregiver abuse when these situations happen. So being able to recognize some of those risks towards the community is important as well as some of the reluctance that people might have in why they might not contact maybe their response personnel. Because in the past, they've been put into a hospital or institution so they're not as keen to call up somebody in response to evacuate their home.

Or they are a person of color who has not had good experiences with police officers. So they are not making that contact, even though stress is causing domestic violence situations in their home. Some of these things, while they might not seem like they'll immediately effect, or you believe is something someone will tell you is happening so you don't think about, we hope to bring those lenses in so you're able to sort of preempt your planning, knowing some of this stuff may be happening and there's reasons why you may not be hearing about it. And ways to plan accordingly and that's hopefully what some of these principles will go over. I think Justice will talk about the legal lens that we can kind of apply over all of this before we get -- broke down the principles for you all.

>> JUSTICE: Thank you, Valerie. This is Justice. We'll be looking at many principles through the over arching prism of the ADA as our center piece because we're going the collaboration with the Pacific ADA, we want to drill down on Title 2 of the ADA which specifically focuses on state and local governments. Ensuring and requiring that all programs, activities and services are made accessible for individuals with disabilities.

Moving on, you can look at some of the legal aspects of the were applicable but also section 504 of the rehabilitation act. Many managers, disability rights, different advocacy agencies employ when trying to protect the rights and amplify voices of people with disabilities which is what we're hoping to get at today.

Section 504 as Lewis mentioned earlier, 1973, the way we explain is every single federal dollar should be used in a way that's accessible for the entire community. So leave nothing one out of that equation. We look at all of those aspects in terms of the ADA title two. We look at the legal lens in terms of the rehabilitation act of 1973 and other state laws that are applicable. These could be jurisdictional regulations or policies or laws that have been enacted that are state specific.

So they're not applicable across the entire country but may be unique to your particular County or to your particular state. Understanding all those things are absolutely critical when we try to approach this issue of ensuring and protecting the rights of people with disabilities. We'll move on from there.

And we'll focus on intersectionality as the very first principle. I want to make a clear distinction because sometimes diversity and intersectionality is used interchangeably and they're not the same. Diversity focuses on the recognition

and perhaps some cases the celebration of difference.

That's quite different from intersectionality which hopes to the compounding effects of marginalization and effects it has on marginal used groups. Looking at that in discrimination and prejudicial treatment. Understanding how they interact and overlap in a multitude of ways and how it affects a person's ability to be able to prepare, respond recover.

I was deployed out to South Carolina a couple years ago and working with a family where a mother had a disabled. Her daughter was trans and also had disabilities. They experienced a ton of discrimination in the shelters they were residing in at the time. So much so the daughter began to have multiple concerns related to her mental health. Many of the folks working in the shelters there were unaware that this was happening. Some of them were accused by the family of being the perpetrators of this prejudicial treatment.

Once a few people -- it only took a few -- once a few folks intervened on their behalf and said they're not only dealing with the fact they lost their homes and identify as being individuals with a disability, but they are also being discriminated against because this young woman is trans and not being respected and being ridiculed in a space she should be safe.

Do we intervene when the intersectional experiences of survivors are deemed invalid when people who are supposed to be in charge or responsible for ensuring access or folks have the capacity to move forward more fully with their recovery at the same pace, the same rate as everyone else who is also in their community or from their community, neighborhoods, right? All of these are things we can understand and kind of look through when we talk about intersectionality.

We also want to explore how people with disabilities are impacted by

multi things preponderance things -- multiple things. We also its in release to classism. We have people with disabilities who live and reside in multiple communities. You can have someone who is an indigenous individual who also has a disability. Who also identifies as LGBTQIA. Who also is part of a low income status.

All of these different factors effect somebody in compounded ways dealing with discrimination or treatment that comes from living a life that requires you to move through all these different barriers can be exhausting. And can cause a significant amount of trauma and stress and strain on an individual on top of having to contend with loss of their livelihood, but most certainly, the lives that they had known prior to the disaster.

We want to think about that as we use intersectional approaches in the ways that we operationalize and standardize the work that we do, trying to make sure we're not just working in a way that says, we're only dealing with the visibility piece here but also want to say, in order for us to deal with that disability piece, we may also need to understand where the person is coming from with regard to the other communities that they identify with. And in doing so, it makes us more effective in addressing the full range of their needs and complexities of the communities that they come from can help us into -- or with ensuring that they have everything they need in order to move forward successfully.

All of those are things we want to think about. By the way, intersectionality is a term that was coined by Dr. Crenshaw, which is the picture you saw on the initial slide a couple moments ago. So the next slide is principle two which is focusing on leadership by the most impacted. And I think that's self-explanatory. Focus on the people who are the most impacted by disasters.

Many of whom live in these -- at the central of these intersections we just spoke about. The great thing you'll notice with these principles is they blend into one another as we go.

As we move forward, you'll see how one thing blends into the other with regards to these principles. You'll see on your screen a graphic of the ladder of citizen participation which is coined by Sherry. I don't think she was a doctor. She is absolutely phenomenal. This ladder was created back in 1969 and so it's something I use literally in almost everything I do especially each workshop that I give. And people have found it to be tremendously helpful.

Folks can print it out, put it on their walls, use it in whatever way they find is useful. Let me take you through it a bit because often when we do this work, we're either connected or collaborating with partners who say, we're including the disability community, working with them, they're included. But what does that inclusion look like in practice?

There's several different rungs if you want to examine it. The lowest rung of this ladder of citizen participation is manipulation. This is the illusion of conclusion. Manipulating a community to presume they have access to decision makers or decision making authority and when they actually do not. Completely being disingenuous and pretense of actually including a group when there is really no long-term commitment to doing so whatsoever.

Number 2 is therapy. So this is kind of putting the burden on the communities that we serve. Making them think that the problem really is completely all on them, kind of shifting the burden. Shifting the responsibility on to the communities we work with and saying it's not really us, it's not really systemic changes that need to be made. But you need to make the change.

The problem is with you.

A prime example is you have a community that is being ravaged by the effects of some of the toxic chemicals coming from a plant that's nearby. And instead of dealing with the toxin that's being emitted by this plant, we put in a community clinic and say this is the solution. The resolution to your problem and how we think we can deal with that. It's a there -- there putting a solution get together core of systemic change.

Number 3 is about informing. Passing information onward but not really collecting information in return, not really engaging with people on a long term sustained level. Telling people what you have done, decisions being made and expecting them to deal with the consequences of it

Number 4 is consultation, this means bringing people in when you deem necessary or when a group is deemed necessary. Having them be consulted with weather a group of organizations or emergency managers say it's a time for it to happen opposed to ensuring folks are included during the entire time but it's more regulated access. We'll consult you when we deem the time to be right to do that.

Number 5 is placation. It's a bit tricky because sometimes it's can be a great pathway for things happening. Placation typically occurs once something terrible has happened. And something needs to happen in order to calm the furry that is emerging from, or the out rage, or the pain that is emerging from a community after a significant tragedy. This typically follows almost every single disaster. We've seen this after hurricane Katrina and we see this often when folks are baffled by the lack of equitable and efficiency and effective responses and they demand change.

So in order to placate the community, changes are put forth. The tricky

part I eluded to earlier is sometimes, these changes are not sustained. They're not on going. It's a one time thing, one-off situation because the community was so upset so the direct response was to do something quickly but there isn't this long term commitment.

Number 6 is partnership. This is, again we're moving up this ladder. Partnership is quite clear. Trying to make sure we work with people as partners but understand that not all partnerships are made equal. Sometimes, we can say we are partnering with an organization, but are we really just utilizing the word partnership as a way to work with folks but only doing so in a way that's reflected in those lower rungs. We're use it to inform or consult but it's not a fully fledged or equal partnership where people have access to pertinent information. And actually have a decision making role in what is happening.

And that leads us to number 7 is delegated power. The delegate themselves has decision making authority to be able shape the scale of how response, recovery, mitigation, preparedness, how these things look in our communities. They have more power in creating what those things look like which is critical.

Number 8 is citizen control, which means they control it all. They have the leading with the majority relationship to what is happening within the decisions that are taking place in their community. So they have majority control, which is kind of absolutely central. We'll move on from here. The only thing I'll tease out from this actions to consider slide is, I've worked with so many different groups. Between Valerie and I, we've worked with hundreds.

One thing I would like to talk about is this commitment to ensuring people with disabilities, especially individuals who are black, indigenous people of color,

folks are not being engaged as story tellers but we shift this thinking so people become decision makers. In doing so, can we examine the different ways we can make this possible. Are there barriers in place such as access to transportation, child care accommodations? What is the blockage, the barrier, that prevents people from fully engaging or embarking on these leadership opportunities to bring about the best and ideal impact not just for themselves but the communities they live. With that I'll pass it back to Valerie.

>> VALERIE: I apologize. We'll try to be more mindful how quickly we speak. There might be trouble keeping up with us so I apologize about that. Before we move on to principle three, I want to go back to the participation for a moment. And really look at the three, four and five rungs and really want to call that out because I think Justice really touched on it when she was talking about the actions to consider. But I think it's really, really easy to get the top of this tokenism section and to think that you are doing the best that you can. And the way I kind of think about this section is often like your -- like a college diversity brochure.

All the pictures of the students throughout the school campus or all the pictures of the people that go to your sill, and it's colorful, beautiful and looks great. Maybe you have been intentional on making sure you hire people of different background, people of color, people of different genders and sexual orientation.

And you've done that so that when you look at your organization, it appears to be diverse and it appears to be looking at those intersections. But that those people and those experiences remain within these rings of the three, four and five. They remain being something maybe consult with. Maybe they're a colleague, but never moved to that point of giving power. That's really what

Justice is trying to highlight when we talk about moving from story tellers to decision makers.

We move from taking these people's experiences to inform the decisions we do or the decisions we make. And giving them the power to make the decision. I think the other thing to be mindful when we look at this is that other organizations are running at the same rung. Why it's important, I'm sure you've come across the work you do, where you try to research the solution to a problem.

Find the best practice or answer, and as people in the disability community, we come across this all the time where the solution or the answer has been created by a parent or a researcher or an academic who doesn't have that experience. We who have that experience say, it's not the best way to help me, but because it's within the academic literature or the national organizations suggested framework, it's what we're getting.

Those are reasons why it's important we're moving people from the nonparticipation ring to those power positions so we are centering and really getting the best responses and the best information we can from the people who are actually being effected. That's is a really, really crucial -- and I might say -- maybe the most crucial element of the framework information we're going to go over. I really wanted to make sure that that was in there.

The third principle makes a lot of people uncomfortable. But is very necessary for how we think about this work. That's the idea of an anti capitalist politic. This is not necessarily saying, you have to be anti-capitalism to do this work. I don't want anybody to get the idea we're trying to make this is a political conversation, but when we talk about preparedness and response in disaster situations, the way that our economy functions, particularly when we're talking

about nationally, is very -- you cannot ignore it and do that work. Part of that comes from recognizing who is often considered a person who has access and functional needs and what that might mean.

Looking at both the ways our economic systems influence the events we're seeing whether that's terrorism events, natural disasters and climate change related events, both recognizing that but also the way our system focuses on distribution of resources. And our overall systems. When we start to look at that, we can realize and see the desperate impact in resource allocation that certain marginalized communities are seeing versus other communities. And without being able to think critically about that, we tend to get in a loop with people we are helping and miss entire groups or things we might be able to do.

The one example I always think of when we go to this is personal preparedness when it's national preparedness month, the beginning of hurricane season, we always see all these things about what you can do to be personally prepared. When we talk about the community we serve with access needs, we hardly talk about the reality of financial preparedness for these people and look at things like, a gallon of water is a dollar but if you're trying to get three days worth of water for a family of five, suddenly it's looking harder. And when you have people who are sometimes struggling to put dinner on the table for that day, they're not necessarily going to be in a position to purchase nonperishable for a disaster that may or may not happen. That's a reality for a lot of people we serve.

Really, what we're talking about some of this, economic side of preparedness and response, we need to have a realistic look at both how the economy and economic systems affect the events people are harmed by but also how we're prioritizing or not prioritizing underserved communities and where we're

rebuilding and where are our voices at the disability community and people doing this work as advocates to change that conversation and make sure the conversation is including some of these people sometimes left off the mark there.

So we go into the find out principle here, which is commitment to cross movement organizing. This one will really -- seems basic, but will help you bring together all the previous principles we talked about, intersectionality, centering the most impacted and anti-capitalist politic.

What it allows you to do and commitment to cross movement organizing is developing partnerships with people working in the same region, same community but may not necessarily be doing the same work you're doing. This is helping to recognize that the people that we serve are full people and not only a -- they're not only a person with a disability, they're not only a black woman, they're not only a veteran, right? But they are all of these things.

So when you partner with your community in organizations that maybe you wouldn't have normally, when it comes to these situations, you're able to understand and learn what the whole person might need in this response. Rather than just your expertise. And in addition, you're able to educate some of those other organizations that maybe have never worked with a disability organization before, especially not a disability led organization before to what your community needs as well.

So not only are you educating in that situation, you're making sure the community you serve is getting more holistic service all the way around and it helps to make sure the message spreads and when disaster happens, maybe the organizations a year before you weren't having conversation with have a better informed way of responding to needs. So it's important to start building those

relationships across people who are doing your work.

Sometimes it's real easiest for us to sit at those round tables and coalitions we're apart of and it's different people that are largely part of our community. It might be somebody who is representing the blind community and somebody who is representing the deaf community and somebody who representing developmental disabilities but largely, it's sort of all our people. And we need to make sure we're taking actions to recognize the other things that make our communities who they are. And how we can incorporate some of their needs into the work we do for the disability community and vice versa.

And so that's going to be really important to making sure you're get the whole picture of what people need. I think Justice will go ahead.

>> JUSTICE: I will, indeed. Principle number 5 focuses on wholeness. Before I dive into that, I want to piggy back off a few things Valerie said especially around anti-capitalist politics. A lot of folks brought to our attention, we know this having done the work in our field that it is important to follow the money and figure out which communities are being served financially with regards to recovery funds, mitigation funds. There's a couple different tools you can use to get as those answers. Specifically public record requests.

You can do that under the freedom of information act or you can look at that with any -- in terms of any relevant state statute that allows you more access to public records. You utilizing those tools to have a data driven backdrop to the advocacy work you're doing. Zone in on some of those communities that have been repeatedly underserved. And remain mindful of disaster capitalism and climate gentrification.

These two things hone in on people who have vast amounts of money

coming in to communities that have been damaged by disasters and completely remodelling and restructuring them in such a way the folks who lived in those communities beforehand can no longer afford to return to them.

Being mindful of some of the reconstruction and transmissions communities take directly after a disaster. This is also true with regards to climate gentrification. This might not be a big national or international company coming in to a community, but it could be a couple of different people coming in who raise the cost of living in such a way that also, people cannot afford to come back and return to their community. So there's a number of different ways when we look at this issue of money and capitalism that it affects people with disabilities in particular, people of color, specifically and also primarily focusing on folks who may live in low income areas. We want to make sure you're made aware of that.

When it comes to recognizing wholeness, if we can understand people have inherit work, that ensures whatever we do is going to prioritize safety, dignity, accountability, full participation and that we are striving to do no harm. One of the things I'm constantly insisting folks focus on when they come into my workshops I do regardless of what the topic is, is to make sure they are comfortable bringing their whole selves into the room.

Sometimes, when we are in these board rooms or at these different high level meetings, folks are encouraged to focus on the work. Let's focus on the task in front of us as opposed to understanding the background, the way in which people identify, can also help to inform the work. And hopefully, make us more adept at making decisions alongside individuals with similar background ensuring they're centered in those conversations. We want to consistently express that people can show up as their full selves without risk of persecution. Are we

expressing and acknowledging that in various ways? Are we remaining mindful that people with disabilities are also first responders? They're also emergency managers? If they are not, we need to ask ourselves why.

If we're in countless meetings and know none of these people there have disabilities, they don't identify with the disability community, perhaps that's a red flag. We. When we talked about leadership being the most impacted, a large part of making sure that happens is to really affect the hiring practices. Or the different people appointed to positions of authority.

Recognizing people with disabilities can also serve in those roles, but they also are members of multiple communities but recognizing that not only the work experience is important, as Valerie noted earlier, but it's also super important to understand those lived experiences.

So the next principle here, number 6 focuses on sustainability. One of those, the largest part I will tease out of this is to understand a large part of sustainability can focus on, and should focus on, the physical, mental, different types of body, mind needs. And body mind means the connection between our bodies and our mind. But also the community needs and how all of these things wrap up very neatly into the overall success of the sustainability plan.

When we think about sustainability, we have to ask ourselves, how are we shaping sustainability in a way that recognizes those needs and understands the historical trauma a community may have had to endure in previous disasters, previous emergency settings. For devising some sort of plan if we want to ensure it will be sustained and that it will be successful, and effective, then we have to ask ourselves what has been done previously? And why didn't it work?

You see this type of assessment happening consistently in international

circles but it's also prevalent across the states where people are trying to figure out why are things not working. Data is one way of trying to figure it out, but collecting that data directly from people who have lived through these disasters is absolutely imperative. But how can we do that in a way that measures success?

And who is defining what that measurement of success looks like? Is it all the folks who are involved with the types of different government programs? We're talking about local and state entities because we're examining this under title two of the ADA, are government officials the only ones defining what success looks like and who have the individuals putting forth contributions around what those measures of success are. How are we measuring what sustainability looks like?

We also want to understand how we can unpack the connections between climate justice and disability justice. We think about that in terms of sustainability. We think about it in relation to racial justice and environmental justice and racism. Are those different components, how do we factor those in? Are we factoring those in to our long term sustainability plans as it relates to recovery, mitigation and how we continue to connect with these communities in a number of ways.

With that, I'll pass it back over to Valerie.

>> VALERIE: This is Valerie, thank you. We're going to go forward. Principle 7 is commitment to cross disability solidarity. I think this is something, hopefully, people do in this work do by default. But sometimes we need to remind people disability is not just one thing.

And most people -- a lot of people don't just have a singular disability, right? And so we might be organizations, some are cross disability organizations

that work with anybody who identifies as somebody with a disability. Some of us might work for organizations that have a specific focus, specific anything, and focus on a certain kind of population.

Regardless of what side you're coming from, when we start talking about doing inclusive response, we have to make sure we're not only being inclusive of whole identity markers when it comes to things like sexuality or class or education. But also that we're making sure that we're being inclusive of people with a variety of needs. With a variety of disabilities. So that means reaching out and working with organizations that may be function differently than you. That maybe work with other kinds of populations.

Sometimes, this seems like it's maybe an obvious principle but some of the things we see sometimes that you're having to make action and make intention about doing are to make sure you're attending and supporting initiatives of other organizations. I know when we work, especially if we're doing nonprofit work, sometimes you're fighting over the seem funds or you would do a program differently and it's easy to let petty things get in the way of being successful working together. But these emergency response situations where we don't have the time or the resources for that kind of pettiness to be quite honest.

Make sure you're creating those bridges, you're having these conversations, that you're creating strategy, you're creating plans ahead of time as part of that preparedness. Whether that's strategic plans you're doing with those organizations.

And then addressing some of the inequalities even within the community. One example we can give you talk about a lot is a lot of legislation we have, a lot of act access we look at it wheelchair focus. There are a lot of people disabled

and not wheelchair users. There were stories we heard last year out of North Carolina regarding service dogs where you had one person who was a person with autism and had an intense fear of dogs. And another person who needed their service dog to function.

And we don't want to wait until you're in a shelter situation in a heightened stress situation to, start having conversation about how do we make sure both needs are met? So making sure we have multiple people from different parts of the disability community also involved in these conversations and not saying, hey, we have this one representative from this one disability organization. Therefore, we have disability representation it's not going to be effective. We need to make sure the cross movement work is strong to make sure when these emergency situations happen, we are being as accessible and as intentional as we can.

Also, it allows us to have a solid front and solidarity if we are dealing with issues outside the community. If we're trying to make an ask to FEMA or the Red Cross or our state government that we can come with a large and strong voice saying, this is what we need for our people. This is where people are being left behind and that gives us a lot of strength in those numbers.

The next principle, which is principle eight is interdependence. This really fits the same thread of the recognizing wholeness that Justice talked about earlier as well as some of that cross movement solidarity. For us and for people who do this work, we're very aware that no person or organization is entirely independent. We rely on each other on a regular basis to get through life.

Whether that's relying somebody's going to follow the street sign so we don't get in a car accident to having somebody that helps me get out of bed in the

morning. There may be variance, but it's essential to recognize that interdependence and what I think is sort of -- I don't want to necessarily say a silver lining, but a way we can preach this message to people that are maybe not receptive normally is actually in post disaster situations.

It seems like that's the time that people are most understanding and most realize that we need each other. And it's critical to recognize that before these situations happen. Also, when we're in the response process, and then afterwards when we're trying to rebuild to recognize and appreciate the need of other people and to -- once we start having that conversation, and we can recognize that a little bit more, we're able to make sure to ensure the dignity of people we serve when they need to ask for help, as well as others who maybe felt like they hadn't had to ask for help and now they're in a situation they had to. To help eliminate some of the shame in meeting those services or help to make sure people get what they need.

Things you can do to help make this happen is, of course, to develop an understanding of the needs of those around us to anticipate what some of needs are going to be. Help to meet those needs while maintaining dignity of someone who needs that. -- needs that help. For some people, it's hard to swallow, we see that a lot with evacuation, for example. And there's a lack of trust as well. Because that value of interdependence isn't magnified.

There's a lack of trust that first responders or paratransit drivers will be able to be a support to somebody and that lack of trust put as lot of people in danger because we haven't done that collective developing of those needs and the training and the communication within the community that says, I got this happens and I understand what you're going to need and we'll do what you have

to do to make sure you get what you need.

>> JUSTICE: This is Justice. Jumping off of that, I think it's really important to drill down on several other things Valerie just mentioned especially around that lack of trust and how dealing with the ramification of previous actions significantly influences whether the rate of your success in the types of intervention, programs, different actions you are trying to deploy yourself. Getting a better sense of who those communities are, understanding what it is they've been through is absolutely imperative.

I worked with a gentleman who said I can not get these people to talk to me. People who have various types of disabilities and people who are from various ethnic background but I can't get them to talk to me. No win wants to answer my phone calls.

I stopped him, my question was, who came before you and what did they do? What was the impact of their involvement with this community? What were the actions or inactions that were in play there and how did it affect this community? Was there any sort of community or collective trauma that result from the interactions or involvement of folks who were working with this community prior to your arrival and what does that mean for the ways this much they are now willing, ready, to work with you?

All of these are ways we try to unpack our understanding of the communities that we serve because it directly correlating to how we are able to do our work most effectively. It's really important to drill down on those. Now we are already at principle number nine. It also flows quite nicely with much of the information Valerie presented. We just finished talking about cross disability solidarity and spoke a lot around interdependence.

Those two work very well in terms of looking at them directly in association to collective access. We want to focus on prioritizing collective access while simultaneously ensuring we representative somebody's independence and their self-determination when planning different disaster activities and emergency practices and involvement.

That is quite important to think about because sometimes, folks will come in and we'll try time pose different levels of what we think is the correct form of access when in actuality, having that conversation with the individual who has a disability, as we all know, is the only way to get a good sense of what that person may need.

We don't want to impede access at any level by imposing our viewpoints and perspectives on to people. If folks want to make a decision and determine, No, I don't need this or I do, that choice lies with them. We want to recognize and be respectful of that. Are we going to a variety of different groups to get a better sense of what the access needs are?

When we are talking about communication access, are -- be clear in the different communities we're reaching out to. Not just the deaf community but also people who have different speech disabilities such as a stutter or people who may have different variations in their speech as a result of a stroke. Or any other number of contributing factors but remaining mindful when at the walk about community or communication access we look at that in a number of ways.

We want to seek out suggestions prior to an event but have folks at the ready to provide access in the midst of an event. We talk about this in terms of cross movement solidarity. Some folks are putting into action, ensuring collective access by working with organizations that focus on disability and training them to

have access coordinators so when people with disabilities come into their spaces they are fully welcome.

Sometimes you don't just need to expressly say folks are welcome as we mention with recognizing wholeness, but you show that in the venue you choose. How quickly you respond to request for reasonable accommodations. How quickly you adapt and adjust to turn overs. All these things send direct messages to individuals with disabilities about your full level of commitment to this idea of collective access to the communities you serve.

It's important to note, do we prioritize certain access needs over others? Are we only looking at the access needs we think are the easiest? Printing out things that is large present. We can do that with the printer we have but some of the other access needs might be more difficult to bring about in a timely manner. Thinking about those things beforehand is imperative. Also it's important to make sure that we promote and publicize that access is going to be available when people enter into the spaces we are occupying.

Not often do I assume, as a blind woman, when I go anywhere that access will be automatically available to me. I often have to call in, in advance and say, do you have material available in alternative formats? Will there be someone I can work with to get the layout of the space. I would like to navigate independently and need basic orientation where things are laid out. I often do not show up assuming those levels of access will be engrained or a permanent fixture at various organizations because that has not been my lived experience and unfortunately it's not been the lived experience of most people with disabilities.

Now we move on to our final principle which is liberation. You'll see some of my favorite quotes. You have a picture of the late great Tony Morrison

talking about function of freedom is to free someone else, and a quote from Dr. King. None of us are free until we're all free. And the mantra of disability.

Some of the things we talked about before, trying to center and include all folks with disabilities and particularly looking for how do we best do that with people of color is central. In doing so, we want to look at the ways black, indigenous and people of color are not freed as it relates to the criminal justice system or how many folks with disability are currently in prison.

When we talk about disasters and emergencies, folks working with those prison programs, we want to ensure there are effective emergency management plans. Are there evacuation plans? We want to make sure they're happening and in place and realistic. This is quite true for some of the protection and advocacy folks who enter into jails and detention centering saying, do you have a disaster plan?

You're in a zone that has disasters every year, do you have a plan how you'll continue to serve prisoners with disabilities? These are questions agencies are asking and trying to address on a daily basis. This is also true for proactively monitoring and investigating and tracking involuntary institutionalizations after disaster.

We had a robust round table series in collaboration with the national council on disability last week where we addressed this issue trying to prevent institutionalization of individuals with disability which often happens, before, during and after disasters. Not serving people with disabilities in the most integrated places and areas possible. Which would be a general population shelter.

As a measure of convenience and perhaps as a cost saving measure, often individuals with disabilities are diverted into shelters or facility sets,

institutional settings instead of being served in the best setting possible. Working to track it and help people reintegrate into the community after a disaster if they happen to be institutionalized is another way to act on this issue.

Focusing on how placement and lack of housing may impact or somebody's risk of being trafficked. We're examining human trafficking as an area as it relates to disasters. Does the lack of housing, high levels of displacement, how do they contribute to someone's risk of being institutionalized? They want to look at that in relation to women and girls in particular as well. Examining all of these different ways that are noted here.

All of these are things we can do to make sure we're understanding the multiple ways people with disabilities are not only affected but particularly how folks who are affected by the lack of freedom are affected by disasters and emergencies and how can load in the case of human trafficking to greater losses of freedom in a sense.

With that, we conclude the wrap up of ten -- ten principles. I apologize, we live in the D.C. area where people talk a mile a minute. We'll make an effort to slow down as we focus on you as we promised we would do at the beginning. That we would not spend too much time focusing on various case studies because we wanted to make enough space for you to share with us your experiences if you've been doing this work for years, we would love to hear some of the unique ways you're applying these intersectional approaches to disasters and emergency work.

If you are not doing it and hope to do so at some point in the future, what are your ideas, expectations, what would you like to be doing and how do you tend to embark on that journey and what can we do to support you in that? We would

like to discuss this more in the conversation ahead. With that, we'll shift it back over to Lewis who I think will guide us through that discussion portion of our workshop today.

>> LEWIS: All right. Thank you, Justice and Valerie. You heard everyone that they're asking now for questions. Before we head to those questions, let me remind you, you can submit your question -- in the chat window. You good move your mouse, the screen will show up on the bottom. If you want to make it stay, hit your ALT key a couple times and it will stay and you can click on the chat and type your message in there.

In the meantime, while we await those kinds of questions, you did get a couple of questions throughout. Mostly about terminology clarifications. So maybe we can clear that up. The first person I saw said something, they want to though about the group since -- sins invalid, why is it called sins invalid, what is that meant to mean? If you know that.

>> VALERIE: Yeah, this is Valerie. I saw that and quickly looked it up because I know I read that before when I had a similar question. The group is sins invalid and it's been around in many iterations for many years. Patricia Byrne was the founder of that. I'll read a quote from her when she was asked that same question and I can go over that. She said, it's a play on words, of course, referring to the fact people with disabilities have been called indolents but it's also acknowledging in many cultural context, having a nonnormative body is considered along the lines of the sins of the father being cast upon the son.

To us, that's the invalid framework. The idea that some how it's not part of the way we exist as humans to have a wide variety of ways of embodiment, the truth S all bodies are valid and beautiful. We knew our new nickname would be

sins and that works for a group exploring sexuality. Which goes towards the work they do, and that's also where that sins thing comes from.

I heard link to original sin and things like that. But this idea that we say, despite knowing there's a variety of human bodies, that certain bodies are invalid, largely disabled bodies, so that's the play on words there. That is a quote from the founder on that. Hopefully that helps shed some kind of light on the name of the organization.

>> JUSTICE: And also, we heard in various interview, different members of sins in -- invalid if we use heteronormative frames of thinking, you're only valid if you're a white cis gender straight male, those are the prominent opinions, most important, if we use that frame of thinking, most of the world would be rendered or deemed invalid as well.

Many people have bodies who work in different ways and many of us come from a multitude of intersectional background. When we understand it from that perspective, it's actually far more inclusive than one would initially think upon reading the name. So it's a great play on words. Unpacking is phenomenal to see the various layers and levels to it.

>> LEWIS: All right. Great. Another one we've got is a little bit of clarification. I think you went over it a bit but maybe you can clarify about the anti-capitalist language and for people, even though you said it was not political, it seemed political. And want to know if you can explain what you mean when using the term anti-capitalist.

>> JUSTICE: This is always the most popular question at the end of this.

>> VALERIE: This is Valerie. We get in a lot because it pushes buttons. I'm going to answer this by giving a defense and also.

By give -- a definition and example. The way our system works in the market capitalism we have is this idea -- there's two prongs. The idea of commodifying things in bodies and where we find worth. Both of those ideas, in order to effectively treat and respond to people, in any circumstance, but we're talking specifically about emergency preparedness, has to be rejected.

And so we're not necessarily talking about a political mind set or thought on capitalism, but the way we function. The example I'll give here, we talk a lot about weather events. But I'll give an example of active shooter events and mass shooting events. Right now, the school safety industry has just now hit a billion dollar industry. What has happened as mass -- happened as mass shootings increased, we have increased now a market for creating safe schools.

What that then does is says that schools that can afford to partake in the school safety market can maybe buy things that make their school safer. Where schools that are poorer and don't have that in their budget, don't. What has happened as a function of the economic system, a capitalist market has been built on the safety of children.

The other side that is built is that now there are legitimate businesses and trade shows and such in which their paycheck and food on their table quite honestly, it depends on people needing these safety tools. So that's the kind of thing that happens when we start to commodify these situations and it takes resources and goes back what we talked about resource allocation, who has the money to pay for the resource allocations and not necessarily the right of somebody to have a home or the right for a child to be safe in the school.

We're not talking about who you vote for, but the framework in which we look at resource allocation and we look at how we address these issues cannot be

inclusive of all people if we are doing that on a foundation that says you have to pay to play. Because the most affected people cannot pay to play. We have to, when we do this work, reject that idea in order to be fully inclusive in our work. I hope that kind of answers that question.

>> JUSTICE: I think it thoroughly does. I also think that the point there of understanding which communities are deemed worthy enough for investment. Which communities are deemed worthy enough for recovery funds to be funneled into those communities, areas, those schools. All of these are points that folks are dealing with every disaster cycle.

And it's important to understand that, that association to worthiness, invariably, send as message to individuals who are not included directly. And the distribution in those funds sends the message you are not valued enough to be invested in one way or another.

The purpose, a secondary point to all of those things Valerie mentioned S to understand better the ways that we are valuing communities, the ways in which we are showing value of communities through e, through the dollars spent in the communities and the ways we're not delivering those messages by not investing, not showing real commitments by way in which dollars are flowing throughout cities, counties and states and holding officials accountable the ways money is spent which is why we mentioned FOIA

>> VALERIE: It looks like another comment asking us to use a different term to explain the thought. I want to call out I appreciate that. Part of why we don't that is because it's the same idea. This framework was dropped by -- developed by the people we are talking about, the people most marginalized. It would not be within the spirit or that or prudent for us to take that and change it

to make it more palatable for people.

And that's exactly that kind of stuff thought, when -- that thought when we go back to the ladder of participation Justice mentioned in the beginning, taking the work that's found to be problematic by the people most impacted by it and watering it down so it's palatable for people is part of that tokenism practice. Yes it's hard to hear, it's uncomfortable, it's also accurate.

>> JUSTICE: We also don't want to take things we like and then leave the things that we -- that is more hard to hear, more difficult to deal with. We want to grapple with all of it. And we're not in any way saying that process, that practice, will be easy. It is difficult. But it's also a form of a measure to water it down or take -- erase different portions because we think it may not land well with various audiences. We do this workshop and say every time we do it, but we're also very aware and conscious of the groups in which we're working directly with.

But also, like Valerie said, want to be true to the spirit of sins invalid and why they created this and this came from communities impacted by the ravages of some of the decisions made around the economics in this country. We want to be clear, honest and committed to those principles and ideas. We'll stop there to see if Lewis had additional feedback that's come in on his end.

>> LEWIS: We have quite of bunch of messages piling up and not a lot of time left. Maybe you can be shortener your answers so we can do that. The next person is asking about gentrification and disaster recovery. Cue provide suggestions for -- could you provide suggestions for how to offset adverse impacts for an existing community that might stem from impact from those communities.

>> JUSTICE: Making sure people in those communities are part of the decisions how it's being purchased and Howland is divided up and what is

happening directly after a disaster. Sometimes, these things don't happen until months or years after. Those of us who do this work understand recovery is not a short term process. Often it can be a long process. Working directly with those communities to remain vigilant of what is happening. It's not to say one doesn't welcome diversity as we were talking about before, but that diversity becomes detrimental when folks can no longer afford to live in communities they were residing in prior to a disaster. If there are community meetings happening, town hall sessions that are happening.

If there are different high level meetings that are going on between emergency management officials or city officials and different companies within a particular city or state, it's important to make sure individuals from those communities are directly involved with those decisions to ensure reconstruction or recovery is being done in a way that fully includes them and allow loss them -- allows them to take full benefit of it.

>> LEWIS: How do you recommend the advocate groups to encourage local government to allocate funds prior to the event, specifically towards those that are most marginalized. Please give specific on something that's worked especially in smaller community government if possible.

>> VALERIE: You can go first.

>> JUSTICE: Okay. Especially some of the rural communities, things we've seen is folks being made aware which some of those meetings are happening and showing up to ensure government folks are taking their thoughts, inputs into advisement. Also applying If she some of the leadership positions have been key so people are not requesting that folks who are in power or those responsible for these decisions are not just requesting them to acknowledge their

concerns but they, themselves are part of those decisions.

It goes back to what we were saying before, ensuring people shifted from story tellers to being decision makers. That's why it's important to ensure people with disabilities are in decision making positions so they have positions within emergency management agencies so when funds are allocated they can say this needs to hit this community. Or it needs to be spent this way.

But also requiring and holding them accountable to coming out to your communities beforehand. Requesting meetings and telling them we've experienced this problem, we've asked you to be here and no one showed up. What is happening here? You represent us or supposed to be responsible for our safety and our recovery and we want to know why you're investing that amount of energy and attention into some of the concerns we have around disasters and emergencies.

We've also seen people sue. That is yet another option. I do not want to -- not emphasize the importance and effectiveness of impact litigation and structure negotiations as a last ditch effort when you haven't reached success with traditional advocacy avenues. When these don't work, local and state entities are required to uphold the ADA and section 504 of the rehabilitation act. If they're not including people with disabilities in their plan, we can't presume they'll take place in practice because they're non-existent. There's been no planning and preparation. In that case you want to hold them responsible and perhaps legal means is the most effective way of doing so.

>> VALERIE: The only thing I would ask is this is where data collection can be really useful. And where you have seen -- seen some take place in a lawsuit but even closed door conversations is being able to have the numbers that

say, this many people came to our organization because they lost their electricity and were dependent on it when this event happened. A lot of times, response organizations are not disaggregating data by disability. And some of the information we're looking at to keep people safe, they are not.

A lot of times, the lack of funding when we take that ask, our sometimes being told, what's the need? We don't have the data to back it up because nobody's collecting that data. I think that's something we're trying to work a lot more towards now. I know that was one thing that came across as well for the NCD report linked in the chat box was a lot was getting swept under the rug because nobody had the hard data to say, this is what's happening.

So that might be a first step to some of these conversations that Justice mentioned is to start tracking it yourself when people are giving you these complaints, when you see these things happening, organizations you're partnering say our client had XYZ happened to collect that data so when you have conversations with government officials, you have numbers to back up what you're saying you need.

>> JUSTICE: That's imperative. Too often, people with disabilities are individualized so because they haven't seen this happen for themselves, the problems simply don't exist and we know that's not true because data collection can be a wonderful way of validating those concerns.

>> VALERIE: I think win of the best comments -- one of the recent examples I heard is the story of Maria to used to be in Texas tells about when Harvey hit their registry. He had a quarter of a million people with disabilities in the Houston areas and only six people on their special needs registry contacted -- were reached and contacted when Harvey hit.

The reason I bring that up is also, that's the kind of numbers you can take to your local government and say, look, they put a lot of money into this. This is how well it worked out. This is how we need it to go X, Y, Z. It needs to change because it's not a successful number. That's the kind of situation we're having that kind of stark data really paints a picture that says, wow, we need to do something differently.

>> LEWIS: Thank you, thank you so much. All right. Everyone, we realize that many of you may still have questions for our speakers and apologize if you did not get the chance to ask your questions. You can contact them there. Their contact information is there on the screen right now.

Or you can also, if it's an ADA related question, you can contact your regional ADA Center at 1-800-949-4232. You'll receive an e-mail to a link to an online session evaluation. Please complete the evaluation for today's program as we value your input and want to demonstrate the importance of this to our funder.

We want to thank our speakers for sharing their time and knowledge was. That was very useful and informative. A reminder to everyone that today's session was recorded, and it will be available for viewing next week at ADApresentations.org in the archive section.

Our next webinar on November 14th will be on Earthquake Preparedness For Everyone By Everyone with the Earthquake Country Alliance, the people behind the great shakeout events. We hope you can join us for that. Watch your e-mail two weeks ahead for the announcement that of the opening of registration for that webinar.

Once again, thank you, Justice and Valerie. Thank you all for spending time with us today. And attending today's session. Have a good rest of your day

everyone. Bye-bye.

>> JUSTICE: Thank you.

>> VALERIE: Bye.

[End of webinar]