

from man-made events. In addition, the level of arsenic contamination of the ground water needs urgent attention. Population density intensifies the impact of these events.

Presently, policy decision have been made by both national and state governments that are directed at enhancement of the local capacity to mitigate the impact of disasters, and shift emphasis from dependency upon relief to preparedness. The NGOs have been asked to strengthen preparedness. The concept of Community-Based Disaster Preparedness (CBDP) is to develop or strengthen local capacity, and not to depend on doles in the name of relief after disaster. The success of a CBDP program lies in attitudinal changes from dependency to preparedness. A CBDA helps local people develop their own capacity. A good CBDP plan helps effective utilization of relief articles.

Preparedness at the community level must be divided into three phases. (1) Pre disaster phase; (2) Emergency phase; and (3) Post-disaster phase. A brief action plan is described that includes:

1. Pre-Disaster Phase
 - (a) Historical assessment
 - (b) Task force development
 - (c) Involvement and coordination of all team members, especially women
2. Emergency
 - (a) Appropriate and timely response
 - (b) Rescue, relief, and temporary rehabilitation
 - (c) Shelter, food, and water in camps; sanitation, hygiene, and medical relief
3. Post-Disaster Phase
 - (a) Restoration of normal life
 - (b) Monitoring and surveillance

Conclusions: The CBDP is the successful aspiration of local people. It is their plan made by them, for them, and with them in an effort to mitigate local disaster through scientific process.

Keywords: community; Community-Based Disaster Preparedness; disaster; emergency; India; mitigation; phases; plans

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Characteristics of the Disaster and Emergency Community-based Programmes in Rural East Africa

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The article highlights desirable characteristics of Disaster and Emergency Community-based programmes in East Africa. Most of our ideas, beliefs, attitudes, concepts of self, personality, philosophy of life, and images come from community experiences: destroy them then there will be a disaster.

When young people make application to enter college or to get an important job, they are asked to provide much information about themselves. To do this, they must draw upon several sources, and involve many persons besides themselves. They must call upon the community in which they live for help. They are asked to give their "permanent" address, the name of the school they attended, what courses they received, in what extra-curricular activities they

participated, what work experience they have had, and so on. They are asked to name three or more persons, not relatives or teachers, who will provide an independent judgment concerning their ability, character, personality, and their promise for the future. Their dependence upon people in the community is not confined to supplying data for application forms and the moral support of those willing to testify in one's behalf, but one "community experience", e.g., if we are asked about the place in which we live and are called upon to tell others what it is like, we are inclined to think we know a good deal about it. We have spent a part of our lives in it, our friendships have been formed among the people with whom we have associated. At one time or another, we nearly all have been over the place where we live.

If we are asked also how all these familiar things are made possible, we become vague and uncertain. We may not know just how far the community extends, and how many people live in it. How people live on the "other side of town". Or, those residing in some particular section may provide something we have not thought about.

The list of things we don't know about the place we live is likely to grow more extensive the longer we think about it. As a matter of fact, persons may talk about "our town". And "what a fine place we have here" until asked about details of police protection, taxation, health services, hazards, vulnerabilities, and so on.

When so confronted, the pronoun "we" often is shifted to "they", and references may be made to "the poor service they give" and "the heavy taxes they demand". Thus, at times, we may fail to identify ourselves with others who comprise the community, and refer to parts as if they were separate and independent. These and many other things about our dependences and knowledge of our community form the baseline of disaster manager.

These are the recommendation of Rural Development and Environmental Community based programmes:-

- The African community is a local society
- The African community is a subculture
- The African community exists on a geographical setting
- Community emergency management program
- Injury reduction program
- The community based disaster program mapping

Keywords: community; culture; disaster; emergency management; mapping

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Remote Area Disaster Response in Australia

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Australia, with a land mass of 7,682,300 square kilometers, is approximately the size of the United States of America (excluding Alaska), 37 times the size of The United Kingdom of Great Britain, twice the size of Europe (excluding the Russian Federation) or three to four times the size of the European Community. Australia's population of almost 20 million is centered mostly in and around the capital cities that generally are situated peripherally on the island continent, and is divided into the Australian Capital Territory and seven other States and Territories. The tyranny of distance is a major factor in planning for