THE JOURNEY

SOLUTIONS FOR WORKING PEOPLE CENTERED

Introduction

People affected by crisis are the main agents of their own crisis response. They are resilient problem solvers and active makers. There are ways of working that make it possible to respect this agency and to build on the solving capacities of those who know best about their situation and what it takes to improve it.

While common practice and narrative in aid sector often treats humanitarian agencies as the 'main agents' of crisis response who 'engage with' or 'involve' crisis affected people, the approach presented here turns this around: Giving people affected by crisis as experts of their situation the opportunity to design and implement crisis response.[1]

To learn about how this approach could be operationalized ReflACTION[2], a group of independent practitioners in crisis response, went on a journey to study different work examples. The core takings from this journey are presented here. The following paper

- describes solutions for working people-centred,
- explains the underlying reasoning and mindset,
- shows how they work in practice.

Why is this important and why do we aim for more people-centeredness?

Crisis affected people naturally have the capacity to respond to crisis and they are already doing it in a natural way. There is a risk that the *natural space for community owned crisis response and local strategies for self-help* is being diminished by an aid sector, which acts beyond the limits set by subsidiarity.

This can be impactful in terms of self-reliance and community togetherness: Short-term delivery from outside experts might be necessary and justified in sudden-onset crisis. Yet, in the long-term it can lead to dependencies of aid and undermine traditional mechanisms of self-help, local innovation or

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[1] Often humanitarian debates on community engagement, involvement, accountability, participation and even partnership often reflect power hierarchies between humanitarian organisations and crisis affected people: In many humanitarian debates the direction of desired action is that humanitarian agencies engage with or involve crisis affected people; that humanitarian agencies are – as deliverers of a service – accountable to the people; or that humanitarian agencies let affected people participate in their (the organisation's) programmes and look for their 'eligible partners' – instead of the other way around (see Brown and Donini 2014, p. 26; see Konyndyk und Worden 2019, p.16).
[2] www.reflaction.world

local creativity. Given the fact that today long-term and recurrent crisis is the new normal, intervention strategies better build on and support local crisis response.

The journey

After exponential growth, some see international aid reaching operational, financial, and ethical limits, already for years. Many practitioners working in humanitarian aid daily feel the need for new ways of working. A group of individuals with a heartfelt interest in the emerging future of international response to crises felt the urge to do something about it.

In 2017 they embarked on a journey to reflect on the current mechanism of response to crises and to find possible answers for change and promoting new ways of action with emphasis on locally led initiatives on the ground. With the slogan **"From Voices to Choices"**, ReflACTION applies and promotes concrete ways of working that keep people affected by crisis in the driver's seat of their response. ReflACTION offers action-oriented reflection and connects individuals as catalysts for change.

Though working "people-centred" is a popular goal and a widely used claim among organisations providing humanitarian assistance in crisis and displacement contexts. At working levels nobody seems to know what change towards working more people centred can look like.[3] The goal of the ReflACTION activities in 2019 and in 2020 was thus to fill the widely used claim of 'working people centred' with concrete content by gathering hands-on examples which show what *placing crisis affected people at the centre of humanitarian action* can look like in practice.

The network gradually identified **five methods** which held an innovative approach to listening to peoples *voices* and enabling people's *choices* in humanitarian assistance: The methods *People First Impact* Method (P-FIM), *Survivor and Community Led Response (SCLR), Participatory Video (PV), Pathways to Participation (PP), and Community Led Total Sanitation (CLTS)* greatly influenced RelACTION's search for people centred ways of working. ReflACTION studied the methods and is now promoting and supporting their application in different contexts.

There certainly are more examples where people centred response already *manifests* itself in concrete ways of working. ReflACTION wants to give these examples *more visibility* in the humanitarian sector to gradually shift the system towards *more choice* for crisis affected people themselves: *From voices to choices!*

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[3] See e.g. Konyndyk and Worden 2019, p. 1f.; see also HAR 2018, p. 23, 26, 56; Ruppert and Binder 2019.

Outline of the Methods and Core Takings

This section *summarizes the core* of the ReflACTION journey so far – what emerged in discussions, throughout learning activities and by deeply studying the five methods.[4] The methods are all very different and have their individual merits: While some focus more on truly basing programmes on peoples *voices*, others emphasize letting people have the ***choice*** about the implementation of their own crisis response. Yet, despite the variety in the methods it was striking to discover common aspects of problem analysis and mindset among all of the methods.

From Voices …

We found hands-on methods which promote a certain way of working among aid agencies so that humanitarian programmes *are based on and start with the perspectives of crisis affected people.* Especially **P-FIM** argues that "*if [aid agencies] are not in contact with the community's perception , the rest is lost*"[5], and promotes a trustful, *goal-free conversation* between implementing agencies and affected communities, where people can *speak freely* about issues important in their lives. P-FIM introduces communication tools which *take the communities priorities as the starting point* – not the agencies programmes, or information needed by the agencies. Practices where implementing organizations only engage with crisis affected people 'to squeeze out' needed information for a specific project, pose crisis affected people as passive "objects" and "aid receivers"[6]. This can have harmful effects in terms of trust in and acceptance of crisis response *measures ("People didn't trust the message, because they didn't trust the messenger"[7]).*

Instead, a trustful relationship between an implementing agency and the affected population serves as a *crucial pre-condition for a common understanding* and the *right assumptions* from both, the community's, and the agency's side: The goal is to reach an *"'us and us' and not 'them and us'"* conversation.[8] P-FIM thus aims to deeply understand the context from the perspective of the people. *Peoples voices have the ability to shape and frame humanitarian projects.*

The method **Participatory Video** provides another opportunity for community members to communicate *freely and directly* within their own community and with a broader audience –

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[4] See p. 11 and 12 for overview of the methods and contact information.
[5] P-FIM.
[6] McCarthy and O'Hagan 2017, p. 5.
[7] P-FIM.
[8] McCarthy and O'Hagan 2014, p.14.

organizations, donors, neighbouring communities – using video as a vehicle to transport the *direct narrative* of the people. Humanitarian agencies can base their programmes on the community's voice. Based on community discussions in the beginning of the exercise, the film group decides for themselves *where* to film *whom,* and *which* stories to tell. The filming group takes action by creating a film together – filming one another and integrating wider parts of the community.

Very importantly, Participatory Video highlights that the product (the film) itself is not important*, but the process around its production is most important as it supports a community owned conversation and reflection about accomplishment, challenges, solutions and recommendations within the community.* Participatory Video can be used as a tool to initiate a "dynamic process of community-led learning, sharing and exchange"[9] and can thus be the basis for community action.

To Choices…

Enabling the community to take action based on what the community members define as the topic that needs to be addressed, is what Local2Global with their approach **Survivor and Community Led Response** are aiming for. SCLR emphasizes the complementary mandate of humanitarian assistance and points to the *disempowering, hurtful consequences that aid can have on traditional social practices of self-help, community cooperation and community togetherness* if external aid actors do not respect what people want to do and what they are already doing for themselves. SCLR sees it as something *'quintessential human'* to care for one another. The developers of SCLR identified a lack of strategies within the humanitarian aid system, to support and protect local response systems. While trusting the communities capacities and aiming for a humanitarian response which works in complementarity to local response systems, SCLR does not ask, how the community can participate in humanitarian response implemented by a humanitarian organization, but the other way around: *How can an organisation support local response to crisis?* The goal is *not to replace big scale humanitarian aid*, but to *provide the opportunities and necessary means for communities to take action* in response to their crisis.

The methods **Community Led Total Sanitation** and **Pathways to Participation** are similar to SCLR in terms of letting the community *take action on their own*. Both methods are about construction – with CLTS quite specifically about latrine construction; with Pathways to Participation about the design as well as the construction of tools useful for everyday life, addressing very immediate everyday challenges: Similarly to SCLR, **Pathways to Participation** identify a lack of strategies to promote greater agency among crisis affected populations and a lack of mechanisms "moving [crisis affected people] *from receiving basic goods toward self-reliance and new*

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[9] see Lunch and Lunch 2006, p.28

opportunities"[10] in humanitarian settings after the critical-life stage: Especially in displacement situations people are often trapped for years, being restricted in movement as well as access to employment and services.[11] Pathways to Participation criticizes that many goods are provided *for* crisis affected people *which crisis affected people could build themselves*: People could or should have the freedom to accomplish these things by themselves from the inside. **All three methods, CLTS, SCLR and Pathways to Participation, are connected by the element of** *providing the opportunity for crisis affected people to act for themselves*. Processes of Pathways to Participation address this aspect through participatory design trainings where crisis affected people frame their own problem in a pragmatic way – they identify their own challenges in everyday life and necessary tools to address them, and they start building these tools. The method emphasizes the psychosocial aspects of changing the role of a "recipient" of humanitarian assistance to an "active maker" and a "resilient problem solver"[12].

Community Led Total Sanitation is different from the other methods in the sense that it is not goal-free – the whole process is about preventing open defecation and the dreadful impact that it can have on public health. The 'CLTS intervention', which is done by a local community mobilizer, conducts expressive exercises using drastic language while drawing on emotion of disgust and shame to create awareness about the problem of open defecation. Community members then collectively conduct their own analysis of their hygiene behaviour, and possibly decide on and organize the building of latrines, or the maintenance of public latrines (e.g. in refugee camps). The original CLTS was against giving any subsidies. In post emergency and fragile state contexts smart and targeted subsidies were provided due to urgent needs and limited resources.[13] The method stands in contrast to a 'delivery approach' – nothing is merely delivered to the communities. Instead the method focusses on *behavioural change* which is coming from within the community: If the community doesn't decide to take action, nothing will change.

Why the methods inspire us

Readers of the above might have noticed that the methods are all quite *colourful and diverse* – just as the ReflACTION community :). **The** *common goal* **which all the methods address in one way or another is to** *build upon, support and protect local crisis response initiatives*: External crisis response very often fails to base assistance on what the *community wants to do* and

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[10] Thompson and Smith 2018, p. 3.
[11] Thompson and Smith 2018, p.3; PP No.1, l. 96-98
[12] Thompson and Smith 2018, p.3, 11,19.
[13] Greaves 2016, p. 2f.

what people affected by crisis are *already doing* for themselves. However, acting beyond the limits given by *complementarity* – complementarity as plugging *specific gaps* which cannot be solved on a more immediate level[14] – can do harm on the local sphere (local coping mechanisms, resilience, self-reliance).

The methods inspired us because they take this into account and look at *people's lives more holistically* – taking into account the *perspective of the individuals* affected by crisis, their *immediate life circumstances*, *their emotions and visions, their strengths:* The methods are characterized by a *strong trust* in people's capacities as '*main agents'* of crisis response, '*creative problem solvers'* and '*experts of their own situations'.* We believe that more visibility is needed for strategies that reflect this mindset and *enable people* to respond to their crisis – **strategies that support, protect, energize local response measures.**

The outline above described more generally the approach and the mindset behind the methods. The mindset is of great importance. *WHY we are doing something, and HOW we are doing it* are two inseparably linked questions.[15] In the following, some examples will be shown on how the methods *operationalize their approach* and *put their mindset into practice.*

Operationalizing People Centredness

Self-evaluation by the communities – Standing back as agencies – Enabling peoples' own response
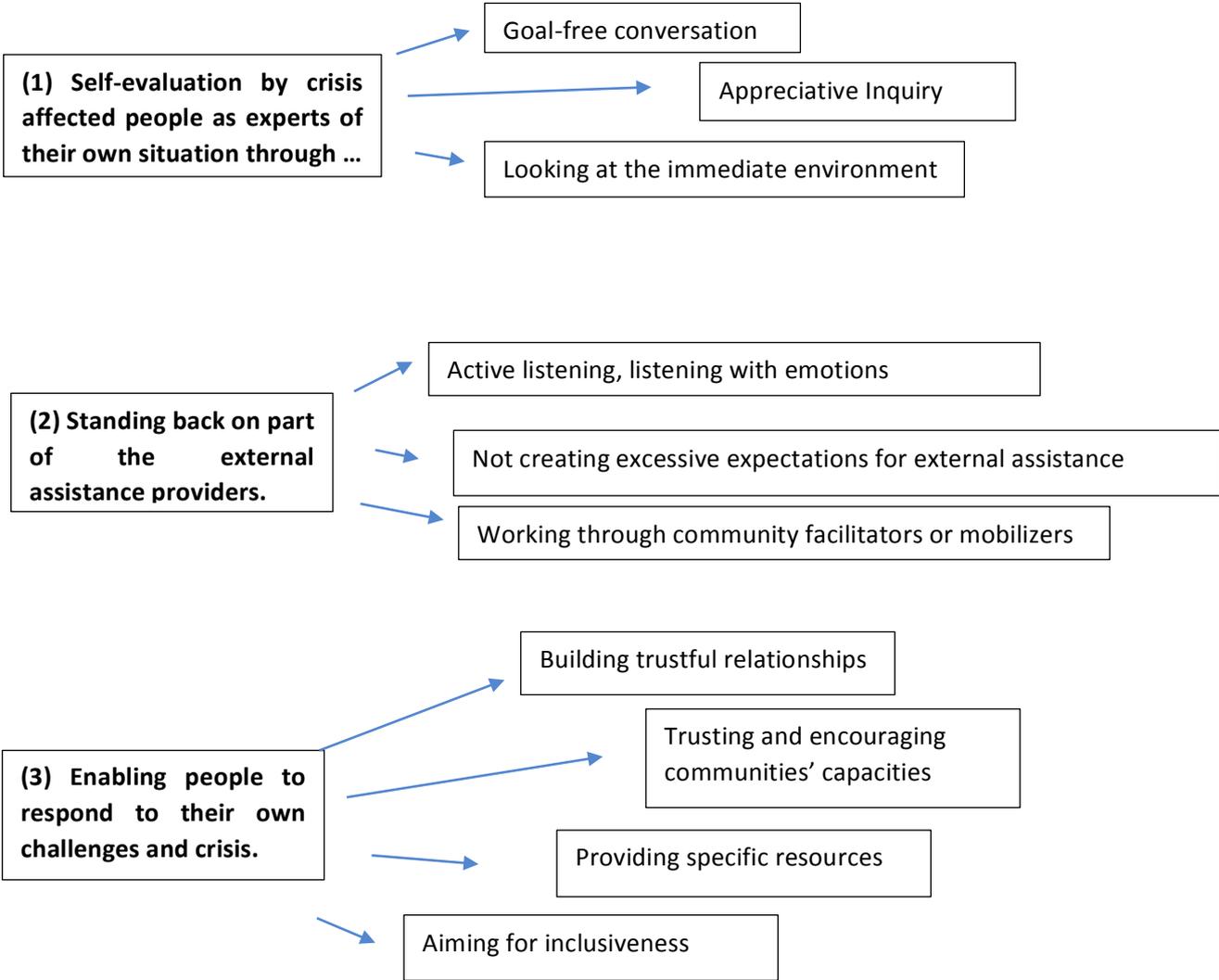
All the studied methods include some kind of **self-evaluation by the communities** as an integral starting element (see point 1 in graphic). With all the studied methods (despite CLTS which is about preventing open defecation), crisis affected people *decide on the topic* they want to address: *Instead of assessing a communities situation from the outside, community members have the chance to collectively look at their immediate circumstances, frame their situation, identify challenges and/or recommendations and set their own priorities in a context-specific way.*

In order to enable a self-evaluation by the communities, which focusses on internal (community) resources and solutions, humanitarian organizations should **stand back** to enable an open conversation between community members *themselves* (see point 2 in graphic).

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[14] Subsidiarity is defined as the principle that "a central authority should have a subsidiary function, performing only those tasks which cannot be performed more effectively at a more immediate or local level" (Oxford English Dictionary). It implies that decisions should be taken at the level closest to where they will have their impact, unless higher level support is required to solve the problem or coordinate broader impacts (IARAN 2018, p. 15, see Müller 2013, p.149)

[15] Especially P-FIM highlights this point and leads training participants to reflect about their own aspirations in life: "We cannot help others to live a fully human life unless we appreciate what this means for ourselves first." See McCarthy and O'Hagan 2017, p. 6.).

Depending on the context, this self-assessment is a crucial precondition in order to **base external crisis response on communities' voices** and/or to **enable and support community owned crisis response** (see point 3 in graphic): Humanitarian agencies can enter into a discussion with the community on how to jointly address problems to *find out* what people affected by crisis are concerned about, how they want to address problems and/ or are already doing it. The self-assessment can further serve as a *springboard for community owned action* as the process can support communities to reach a common understanding between community members about their own situations and/or how they want to address challenges. Humanitarian agencies can then provide specific resources to support the community's own response activities.

(1) Self-evaluation by crisis affected people as experts of their own situation through …

Goal-free conversation

Appreciative Inquiry

Looking at the immediate environment

(2) Standing back on part of the external assistance providers.

Active listening, listening with emotions

Not creating excessive expectations for external assistance

Working through community facilitators or mobilizers

(3) Enabling people to respond to their own challenges and crisis.

Building trustful relationships

Trusting and encouraging communities' capacities

Providing specific resources

Aiming for inclusiveness

(1) Operationalizing self-evaluation by communities

P-FIM introduces the element of a **goal-free conversation** between communities and implementing agencies, which is supported by open and "probing questions" (like "tell me", "describe

to me", "give me an example")[16] that lead the community members to a deeper reflection about their situation[17]. Instead of assessing the situation as an 'outsider' (e.g. through extensive questionnaires) the community members are *invited to speak freely about issues important and thus assess their own situation*. Agency staff members listen actively and holistically – not only focusing on data but considering also emotion.

This aspect is found very similar in SCLR, where the community mobilizers invite the community to come together for an exchange about 'what is going on in the community' (challenges, accomplishments, activities). Thereby community mobilizers use **Appreciative Inquiry** questions that – instead of focussing on needs or vulnerabilities – appreciate accomplishments, include dreams, and develop visions within the community.[18]

With Participatory Video community members can come together in the beginning of the exercise in smaller groups to freely discuss about issues important to them and can use the video to reflect among themselves about challenges and solutions in their life. In the end of the exercise the community-made film is watched with the wider community to jointly assess challenges and accomplishments and develop community projects. With Pathways to Participation, which is about community-led design, people look at their very **immediate environment**, *frame their own challenges and decide* which tool they want to work on. CLTS supports community members to self-assess their hygiene behaviour. Here self-assessment is seen as a crucial pre-condition to help people realize the harmful effects of open defecation on personal and public health. *It is understood that in the medium and long term an external assessment without an understanding by the community members themselves is of little or no sustainability.*

(2) Standing in the background by agencies

Especially SCLR and CLTS emphasize that the presence of an outsider or a humanitarian organization could be hindering the process of community owned action as it could *create (extensive) expectation for outside assistance* and could *distract from finding what the community prioritizes*. Thus, with SCLR and CLTS no personnel of aid organizations (neither international nor local) interacts directly with the community; community interaction happens merely through community mobilizers, who are trained by the local/implementing organization to take a subtle role (e.g. playing questions back to the community, not prescribing, not instructing). Later in the process **community mobilizers** pass their role to community volunteers. The implementing or international aid agency monitors the process

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[16] See McCarthy and O'Hagan 2014, p. 29.
[17] McCarthy and O'Hagan 2014, p. 29.
[18] "Appreciative Inquiry is a way to engage groups of people in self-determined change. It focuses on what's working, rather than what's not working, and leads to people codesigning their future." (positivepsychology.com). See for further information about Appreciative Inquiry: https://positivepsychology.com/appreciative-inquiry/ (Accessed 1 Nov. 2020).

only from the far and provides specific resources. For CLTS and SCLR, the process of stepping back on part of the aid agency further means *not to promise any big monetary assistance from the beginning.* The rationale behind this approach is to *give back power to the community through self-organized processes* instead of through material or monetary goods.

With P-FIM the goal-free conversation emphasizes to provide the space for community members to frame their own problems. Agency members present at the meeting should stand back ("If we control the question, we control the answer"[19]). Similarly, with PV the training facilitator has a background role, giving mainly technical support and assuring inclusiveness of the process.

(3) Enabling and supporting community owned crisis response

With Participatory Video and P-FIM which strongly focus on letting community members frame their own situation, aid agencies can use this information as the starting point for their programmes. To enable an open and honest conversation a **trustful relationship** between community members and agency personnel is needed[20]. Active listening helps building this relationship. P-FIM adds to the goal-free, *a goal-focussed two-way communication*: While the goal free conversation enables a space for community members to debate openly, the goal focussed meeting gives the possibility to *integrate topics that agencies want community insight and direction on*. In the goal-free/ two-way conversation aid agencies and community members can jointly discuss and decide on how to address which challenge.

With CLTS and SCLR community members are the ones who implement the project and act upon the decision taken through the self-assessment process. For this matter, CLTS and SCLR encourage communities to gather own/local/regional resources– in the own community or in neighbouring communities – as means for local action and local innovation which serve to respond to immediate problems. With SCLR and CLTS aid agencies, which are only working from the background, further provide **specific resources to enable communities** to address their own problems: CLTS in emergency contexts gives out targeted and small subsidies, which community members need to construct their own latrines. *SCLR provides small funds (called "kicks starts") directly to the communities: The community members manage the funds themselves*: They develop their own mechanisms for small communal project proposals, selection, implementation, and monitoring.

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[19] P-FIM.
[20] P-FIM.

Lastly, PP follows the rationale that knowledge and skills build confidence which makes people experience themselves as capable and encourages them to take action on their own.[21] Providing knowledge and skills is seen as the groundwork for the community to act more independently on a continued basis: "Here are the skills, there is a path for solving problems, which is the design process. Here are the things for doing it and you figure out what you want to use these for and how you want it."[22]

All the methods strongly emphasize the importance of being sensitive to *inclusiveness* in locally led processes: "*If you do not facilitate in such a way that you provide for inclusiveness, or that minorities can show their talents, the locally led response is not going to work.*"[23]. The practical implementation of inclusiveness is done through giving minimum standards on inclusion: With SCLR, the board of volunteers must be composed of a man, a woman, a young person and (where given) a person with disabilities. P-FIM encourages training participants to visit diverse community groups (the training participants themselves decide whom to visit during the training) and pays attention to giving a safe space for the groups. This is also the case for PV, PP and CLTS which furthermore apply inclusive standards on the composition of training participants.

The outline above summarized core takings of what we found during the journey in terms of *working people centred* – the mindset and the practice. These practical, concrete methods form a valuable, pioneering contribution to closing the often criticized 'implementation gap'[24] between the claim of working people centred, which can be found in various commitments (see next section), and the reality.

Embedding the approach in the wider humanitarian debate

Strong support for people-centred work can be found in numerous humanitarian commitments: For example, in the Red Cross Code of Conduct which stated that "[d]isaster response assistance should never be imposed upon the beneficiaries[25]"[26]; in the Humanitarian Charter (incorporated in the Sphere standards in 2000) which committed to "support local efforts to prevent, prepare for and

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[21] Thompson and Smith 2018, p. 17ff.; PP No. 1, l. 134f.
[22] Pathways to Participation
[23] Participatory Video.
[24] See e.g. see SCHR 2017; Steets et al. 2016; IASC 2017, van Brabant and Patel 2018.
[25] The term "beneficiary" is increasingly criticized for reproducing hierarchies between those 'providing' assistance and those 'receiving' it (see e.g. ODI 2018, p. 38f.). Instead, this group can better be described as 'people affected by crisis', as it reduces the subliminal message of powerlessness and helplessness which the term 'beneficiary' implies.
[26] Red Cross Code of Conduct 1994, Comm. 7.

respond to disaster and to the effects of conflict, and to reinforce the capacities of local actors at all levels"[27]; or in the Good Humanitarian Donorship principles by "[requesting] implementing humanitarian organizations to *ensure, to the greatest possible extent, adequate involvement of beneficiaries in the design, implementation, monitoring and evaluation* of humanitarian response"[28].

A milestone was the system-wide Tsunami Evaluation Coalition's (TEC) report in 2006 which found that "[i]nternational action was most effective when enabling, *facilitating and supporting local actors*"[29]. It called the "humanitarian aid community [to] *cede ownership* of the response to the affected population"[30] and to act in complementarity to local capacities.[31] Very strikingly, the TEC report concluded with the expression that "[the] international humanitarian community needs a fundamental *reorientation from supplying aid to supporting and facilitating communities' own relief and recovery priorities*"[32]. The Listening Project (2012), which among other things pointed to the harmful effects of non-meaningful participation on relationships between humanitarian organizations and affected people, as well as the Core Humanitarian Standards (2014) were influential in the ReflACTION journey. Lastly, the Grand Bargain as todays main point of reference for the so called localisation agenda aims in its 6th Commitment for a "Participation Revolution" This is the common ground between localisation and ReflACTION's agenda: Our goal is to take 'localisation' – which today is very much focussed on partnerships with and increased autonomy for national and/or local *organizations* – one step further to where we think it should be: *to crisis affected people themselves.*[33]

Merely giving more autonomy to local and/or national organizations risks shifting the power hierarchies to another level, instead of giving more autonomy to affected populations. The Humanitarian Accountability Report (2018) states that although there have been improvements in *community engagement* there is "little progress in allowing people affected by crisis to participate directly in making decisions which affect their lives"[34]. This statement reflects well the direction that ReflACTION is aiming for: From voices to choices.

Further we believe that *From voices to choices* also finds strong support in the standard of *subsidiarity*, which is defined as the principle that "a central authority should have a subsidiary function, performing only those tasks which cannot be performed more effectively at a more

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[27] Humanitarian Charter 1997, Commitment 8.
[28] GHD 2003, commitment 7.
[29] Cosgrave 2007, p. 4.
[30] Ibid.
[31] see Cosgrave 2007, p. 13.
[32] Cosgrave 2007, p. 22.
[33] Support for this argument can be found in the Humanitarian Accountability Report 2018, p. 36,49.
[34] Humanitarian Accountability Report (HAR) 2018, p. 40.

immediate or local level"[35]. Yet, the "*the standard operating procedure remains internationally led action, without systematic assessment of local actors' capacity to lead effective humanitarian responses* "[36]. This critique is supported by the findings of the Humanitarian Accountability Report (2018) that "[i]n many cases, the pressure to deliver on time and on budget trumps the commitment to listen to what people are already doing and what they need and want, much less to involve them in the decision making process"[37]. In emergencies aid decision making is often rapid, centralized, and drawing on outside expertise, because in this stage activities are driven by the "urgency of massive and rapid distribution of goods and services"[38].

Traditionally humanitarian aid has been seen as "short termed and needs based"[39]. Yet, the *character of crisis has been changing* with many crises today being *protracted, chronic, complex crisis.*[40] Thus, *adjusted, adequate strategies must be found for these new types of crisis.*[41] Pathways to Participation argues in this context that "[t]here is no intrinsic reason why becoming a refugee or a displaced person *should strip people of their agency in the medium and long term*"[42]. Instead, experiences of accomplishment, success, and control can be crucial for people who experienced great powerlessness and force during crisis or trauma[43]. From a psychosocial perspective agency, control and transparency are of utmost importance for people in crisis and in immediate post-crisis settings.

Conclusion

What the concept outlined here envisions for the humanitarian sector goes beyond 'involvement of' or 'engagement with' crisis affected people – beyond letting people 'have a say in our (the aid agency's) decisions. In many points *people centredness as described here* turns common practice in the humanitarian system on its head[44] – even though it is not the whole system which is turned but small scale, context specific steps towards local response:

Within the humanitarian discourse the issue of *trust* is often discussed from the perspective of humanitarian actors, asking how they can achieve to be trusted more by crisis affected communities. Yet, the mindset presented here *challenges humanitarian actors to also trust* – and not 'over-control'

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[35] Oxford English Dictionary.
[36] Gingerich and Cohen 2015, p. 44.
[37] HAR 2018, p. 34.
[38] See Thompson and Smith 2018, p. 1-3.
[39] Roepstorff 2019, p. 46.
[40] Schneiker and Dijkzeul 2019, p. 8f.
[41] Lieser and Dijkzeul 2013.
[42] Thompson and Smith 2018, p. 2.
[43] See e.g. Keilson 1979; or Antonovsky 1997, p. 93; Scheper et al 2006, p. 44.
[44] See Gingerich and Cohen 2015, p. 38.

– people affected by crisis. Instead of assessing the local situation from an external perspective – e.g. through extensive queries – affected people are supported *to assess and frame their own situation, set their priorities and policies for crisis response.* Humanitarian actors at all levels can look for and support local response initiatives and thus 'energize' self-mobilisation by communities that can last beyond the timely restricted projects: "As humanitarian actors we tend to think about crisis response in terms of project time frames – for crisis affected people it is just life".[45]

Working people centred serves different functions: It has the ability to increase the quality, relevance, sustainability, effectiveness and cost efficiency of humanitarian programmes[46] Despite seeing people centredness as an instrument for improved humanitarian programmes, we see it as a "valuable objective in itself"[47]: It is a fundamental aspect of *respecting peoples dignity* to leave as much autonomy as possible to them. Respecting *people's voices and choices* in order to **not disempower**, but **encourage and support local coping mechanisms, community togetherness and self-reliance**. This approach stands in contrast to 'supply driven delivery' following the slogan: "Anything without us, is not for us." Community organized processes include letting people take decision by themselves, act be themselves, fail and get up again to **grow resilient.**

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[45] P-FIM.
[46] See Konyndyk 2018, p.5; Obrecht and Warner 2016, p. 43.
[47] See Brown and Donini 2014, p. 20f.

Overview of the methods and contact info

PEOPLE FIRST IMPACT METHOD (P-FIM)

What is it for?	P-FIM can be used to support accountability processes, assessment, evaluation, programme design, monitoring and evaluation, policy and strategy development.
Key features?	Inter-agency approach, which puts listening to the community voice without agency or programme bias as indispensable starting point to understand context from the community perspective. Agencies learn if they are "doing the right things and doing things right.'"
Contact?	Gerry McCarthy (Co-Developer and Director of P-FIM) http://p-fim.org/

PATHWAYS TO PARTICIPATION:
Tools and Techniques for Engaging the Affected Population in Humanitarian Innovation

What is it for?	Approach, which aims to expand and improve the participation of affected population in the design process of hands-on tools useful for everyday life in displacement contexts.
Key features?	Workshops are held and innovation centres are established with and for people affected by crisis. The goal is to ensure that the correct problems are being addressed, to improve the adoption of tools to certain contexts and to provide the affected population with greater agency.
Contact?	Amy Smith (Founding Director D-Lab, Massachusetts Institute of Technology) Martha Thompson (Humanitarian Innovation Specialist) https://d-lab.mit.edu/innovation-practice/humanitarian-innovation

COMMUNITY-LED TOTAL SANITATION IN A CRISIS AND DISPLACEMENT CONTEXT

What is it for?	Method promoting open defecation free behaviour in a crisis and displacement context.
Ky features?	Community-Led Total Sanitation is a method which through awareness raising and emotional engagement mobilises communities to conduct their own analysis of open defecation and to take their own action to become open defecation free. Coming from the development sector, some adjustments from the original method were taken to make the method suitable for displacement contexts.
Contact?	https://www.communityledtotalsanitation.org/

SURVIVOR & COMMUNITY-LED CRISIS RESPONSE/ LOCAL TO GLOBAL

What is it for?   Method supporting people affected by crisis to identify opportunities for positive change which they themselves can pursue with the right kind of external support and resources.

Key features?   Approach implementing a new set of roles in crisis context: While the international and the local NGO only work from the background, the community is facilitated to integrate their own resources and act in their own crisis response through community mobilizers and volunteers.

Contact?   https://www.local2global.info/

PARTICIPATORY VIDEO

What is it for?   Approach by which communities jointly make a film to visualise and discuss issues important to them. The film can be used for monitoring, evaluation, accountability & learning.

Key features?   Participatory Video gives the members of a community the opportunity to create a film together and in doing so reflect about their community response to crisis and share their stories in their own narrative with donors, agencies as well as other communities and stakeholders.

Contact?   Simon Koolwijk
          https://www.facili.nl/

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