Valuing What Works:

Success Factors In Disaster Preparedness

An independent analysis of Red Cross/Red Crescent practitioner needs

Robin Mays
Rebecca Walton
Maria Lemos
Mark Haselkorn

UNIVERSITY *of* WASHINGTON

HCDE Human Centered Design & Engineering
University of Washington

EXECUTIVE
SUMMARY

This report summarizes an 18-month, evidence-based study, conducted from November 1, 2012 to May 1, 2014, that sought to understand practitioner information needs by asking the question: *What are successful Red Cross/Red Crescent (RCRC) preparedness practitioners already doing that works, and how can the organization better support their information needs in what they are already doing?* We conducted a qualitative, ethnographic study consisting of 116 interviews conducted across the five regions and multiple levels of the RCRC movement to include six, two-week visits to national societies where we observed and interviewed practitioners who had been named as doing good work by their peers within RCRC.

The primary information and organizational support needs of successful practitioners i.e., *What information do successful practitioners need the most for success?* and *Where is it already being successfully accessed or provided?*, did not reveal the expected results of the need for specific outside technical knowledge or technological capacities. Rather, participants revealed information most needed for success was information that resided in communities. Further, this information wasn't needed primarily for their consumpti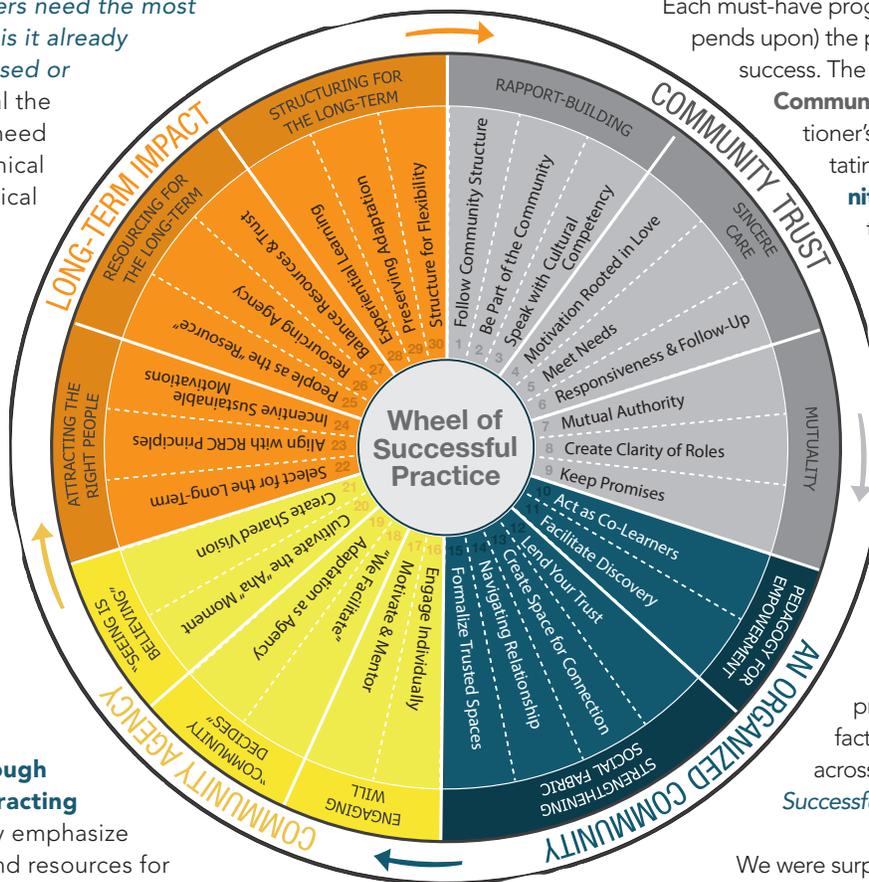on and use, but for the community's. **Therefore, successful practitioners' most critical information needed for success is primarily accessed through their core work of interacting with communities.** They emphasize gaining the capacities and resources for working with communities to more effectively reflect the community's own knowledge back to them for discovery and action. As such, this study spans beyond a narrow understanding of information and where it is accessed, to bring forward a broader understanding of overall success factors and the organizational support needed in work-practices more generally.

The overall findings convey those factors and behaviors that consistently emerged as relevant to the success of practitioners across all the countries we studied. Principally, we found that practitioners' primary information needs reside within the evolving community–practitioner interaction. The interaction is characterized by a work-practice concentrated around four dynamics the successful practitioner must-have for both the information most needed to emerge and for success, itself. These must-haves are:

I. Community Trust: Knowing the Community and Being Known
II. An Organized Community: A Connected and Aware Community
III. Community Agency: A Community Acting & Advocating for Themselves

IV. Long Term Impact: Ensuring the Work Takes Root
Each must-have progressively builds (and depends upon) the previous must-have to bring success. The arduous work of building **Community Trust** and the practitioner's advanced skills for facilitating **An Organized Community** are not just an ends unto themselves, but are necessary in the progression of communities towards acting in **Agency** and eliciting the information needed for achieving sustainable, **Long Term Impact**.

Within each of these four phases of must-haves, we have organized the findings around 11 Success Factors (SF) and 30 Success-Driven Behaviors which explain the primary ways those success factors are enacted consistently across contexts. *See Wheel of Successful Practice.*

We were surprised to find practitioners putting a priority on training and resource needs around effective relationship and pedagogy over technical information or technological tools, and even, at times, over financial needs. The results emphasize the skills, time, authority and resources required to (1) effectively build trusting relationships with communities; (2) manage, administer and facilitate group dynamics; (3) motivate, learn, iterate and adapt programs within the local and peer communities; and (4) achieve wider organizational understanding and support around impacts on these essential elements within organizational decision-making and delivery of programs. These findings suggest that the overall challenge to RCRC is to evolve its various organizational systems and support to better recognize, preserve, and improve the often hidden and complex two-way interaction between the community and the practitioner. This report holds valuable insights for informing the future development of research and design initiatives that will advance the science and organizational support for field-level practitioners.

TABLE OF CONTENTS

The disaster management community has been prolific in developing information tools and documents on the topic of disaster preparedness. These resources include a broad range of lessons learned and best practice documents that are intended to inform the actions of local and national decision-makers on disaster risk issues. However, few of these resources are based on a rigorous analysis of practitioner work-practices, needs and preferences for information.

In order for information tools and measures for disaster preparedness and response to be meaningful and relevant, their design must be informed by a deeper understanding of how practitioners are doing the work, the values the work supports and the role of information in that work. When there are mismatches between the institutional systems and the needs of the practitioners, informal practices take precedence to ensure needs

emerge from the data. For a specialized field where it can takes years to understand the work and organizational cultures, peer recommendations more credibly allows those who know the work best—fellow colleagues—to point us towards success. Likewise, in a field with dynamic, varied, and even conflicting views of success, using peer recommendations enabled a picture of success to emerge from patterns across the many perspectives, contexts and experiences of practitioners.

RCRC workers are information workers. Participants revealed that information most needed for success was information accessed through their core work of interacting with communities. Their information needs focused on multi-directional information exchanges, and skills and training for facilitating relationship building, reflection, discovery and collective sense-making. This was contrary to the initial expectation, where primary information

INTRODUCTION

are met on the ground. For this reason, important elements that create success in disaster work can be "hidden" from collective organizational awareness, with key success factors existing within implicit expertise, informal relationships, unstructured communication, informal social networks, and unwritten work practices. These hidden success factors are difficult to bring to light because a) it is impossible to wholly observe a highly dynamic, diverse and decentralized work system in action and b) making implicit knowledge explicit requires a high degree of practitioner collaboration and reflection. The primary aim of our research was to facilitate successful practitioners in making these factors explicitly known, and to observe and distill practitioners' points of view, work-practices, and information needs. We asked:

In the context of information needs, what are successful Red Cross/Red Crescent (RCRC) preparedness practitioners already doing that works? and how can the organization better support them in what they are already doing?

This research involved recruiting practitioners who were known for successful preparedness work and uncovering what information they find most essential to the success of their work across contexts: i.e., What information do successful practitioners need the most for success? and Where and How is it already being successfully accessed or provided? It aims to contribute to the future development of preparedness and response support products and outputs by identifying those factors most central to successful practice, and therefore central to designing future mechanisms for effective organizational and technological support.

UNDERSTANDING SUCCESS

We intentionally avoided imposing an outsider definition of "success" for this study. Instead, we asked participants to identify and describe good work, thereby allowing the definition to

needs were expected to be technical knowledge in sectors or technological capacities to collect and distribute information. The assumption underlying the research question was that information needs were extant to the activities within communities. The rest of this section explains the details of how the qualitative methodology employed supports the flexible discovery of success factors of work-practices more generally.

This report is the product of a rigorous, evidence-based, iterative qualitative coding and analysis of the in-country interviews by a trained, diverse team of qualitative researchers. The inclusive project dates extended from November 1, 2012 to May 1, 2014. For our analysis, we used a grounded theory approach, where what is deemed important comes from the data (grounded), or is defined by the *significance and repetition of information found across practitioner experiences.* Our project consisted of three phases. Phase 1 and 2 were *scoping* phases and Phase 3 was an *in-country ethnographic field study (Page 5).*

In Phase 1 & 2, we spent the first 6 months scoping the project: reviewing existing organizational documents and studies and conducting 20 interviews of preparedness practitioners who are recognized by their peers for their expertise and experience in preparedness. This initial subset was representative of persons with extensive field experience serving in all regions (16 countries) and across the different levels of the RCRC movement (e.g. international, regional, national, branch). *(Figure 3)*. We identified interviewees by asking peers to name *where is good response and preparedness work being done?*, *who is doing good work?*, *why do they consider that work to be good?*, with an aim to predominantly reach those implementing work at the community level. The picture of success that emerged from peer-recommended practitioners showed that good response and preparedness did not necessarily represent a particular iconic example or definition, but rather revealed a wide variety of examples in consideration of different influential constraints, and a variety of profiles. The

Observe Analyze

Interviews, observations, field visits (ethnographic)

What patterns emerge? (coding)

What do these patterns tell us about success?

Figure 1

Figure 1 & 2: Evidence-Based Research. Grounded theory is an inductive analytical approach in which findings and subsequent claims emerge from the data rather than from preconceived hypotheses of researchers. In this case "data" is the practitioners' testimonies and the observations of them at work. Open coding is a lengthy process of iteratively reviewing data to identify patterns based on frequency and significance. Focused coding involves iteratively reviewing the body of data according to specific, pre-identified themes. In our case, focus-coding themes emerged from similar patterns found across the country by country open-coding. The rigor of this process can be strengthened by intercoder reliability—having multiple trained researchers code the same data and compare their analyses.

RCRC Organization

Clarity of Roles

Auxiliary Roles

Navigating Relationship

Gov. knowledge VS . Comm. knowledge

Relationships Communication as Core Work

Assessment

Roles

1:1 Relationship in goals

Advocacy

Identifying Gaps

Change,Iterative not fixed/dynamic

Centrality Of NS

Scaffolding alongside

Establish way for community to bring ideas

Relationship Building

On the ground presence

Expectation of constant change

Always Improving

Diversity Everyone's Different

Diversity Everyone's Different

Empower Community

Community Agency

Listening

Attitude

Adapted & Customized based on context

Training

Training

Will and Ambition

Don't Impose

WPNS Menu

Fertile Time/When

Recent Disaster

Long-term Approach

Community knows best

Emergency #s in latrines

Tools

External Sources of Info

What makes preparedness 'take'?

Holistic

Cell Phones

Assessment

Figure 2

early interviewing and scoping work of Phase 1 & 2 that included review of current, pertinent internal RCRC studies, processes and tools, allowed us to develop an understanding of the structures, relationships, mechanisms, and definitions of preparedness within RCRC1[1].

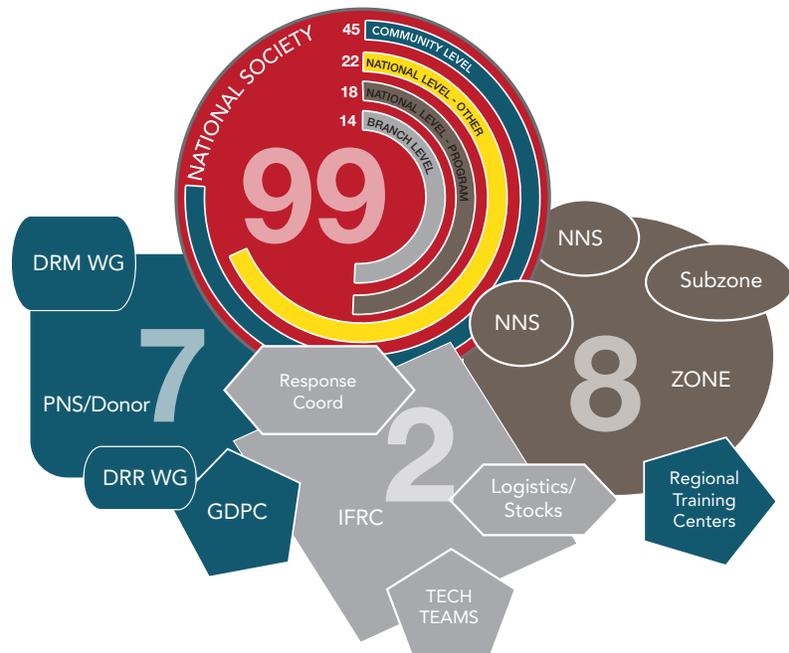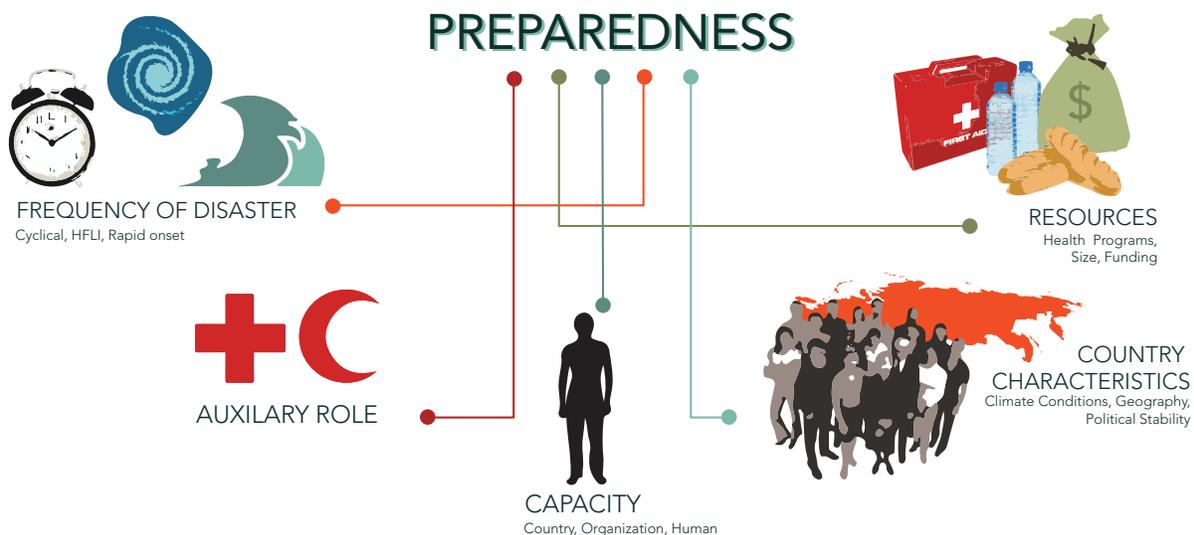In Phase 2, we also identified candidate countries for our Phase 3 in-country visits by grouping countries with medium and lower Human Development Indexes (HDIs) according to attributes (such as resources, disaster profile, frequency of disaster, and geography) identified by practitioners as affecting their definitions of "good" preparedness work *(Figure 4)*. At the end of Phase 2, we developed a candidate list of 22 countries across six groups for the two-week in-country ethnographic studies comprising Phase 3. Finally, six societies named for doing good work, that were representative of our preparedness-relevant categories, all geographic regions, and able to participate, became the focus of our Phase 3 visits: Colombia, Jamaica, Burkina Faso, Uganda, Kyrgyzstan and Nepal. We then conducted a total of 96 additional interviews within these societies, investigating and observing successful practice in each country for two weeks using ethnographic observation methods: that is, interviewing and observing the behavior of practitioners while conducting real work-practices within their actual work environment. The quotes and examples shared throughout the report are from these interviews and observations.

Finally, we qualitatively open-coded and analyzed our Phase 1 & 2 interviews to construct our Phase 3 interview questions and observation guide *(Figure 2)*. Following our country visits, we separately open-coded the interviews across each country to determine patterns for a focused-coding scheme. Our coding consisted of an insider-outside perspective, ensuring at least one coder with humanitarian experience, and one qualitative researcher who participated in the in-person interviewing. Where possible, we also included a host nation researcher (4 out of 6

Figure 3: Interviews Conducted. Overall we conducted 116 interviews across all 5 regions and multiple levels of the RCRC, with an aim to reach those predominantly at the community level. This diagram depicts primary partnering national society (PNS), international (IFRC), and regional functions named for their involvement in the disaster response & preparedness work of a national societies.

countries.) We then conducted iterative focused-coding by six trained student-researchers to look at the patterns that existed across countries for these in-common focused themes. Finally, we collectively and iteratively analyzed the focused-themes for the meanings and connections into the findings presented in the following chapters.

Figure 4: Preparedness Attributes. In order to nominate a more widely representative set of candidates, we used publically available data proxies for attributes identified as relevant for prepare dness and response. (For example, low HDI as a proxy for resources.) We grouped countries according to their strongest rankings in those attributes. Although countries were grouped according to their strongest rating, all have multiple attributes and micro-climates that may be more representative of other attributes. For example, while Uganda provided us a representative low stability country, we were also led to strong work they are doing in addressing cyclical disasters.

1   Organizational elements depicted in Figure 1. Also see Mays R. E., Walton R. & Savino, B. (2013, Oct) "Thirty years of practice: the evolution and emergence of a more holistic view of preparedness." Paper presented at World Conference on Humanitarian Studies 2013, Istanbul. http://www.humanitarianstudies-conference.org/

THE WHAT AND HOW OF SUCCESSFUL PRACTICE

The findings paint a detailed picture of what successful practitioners across contexts viewed as the most important factors needed for their success (and to access information needed for success). We were surprised to find practitioners repeatedly identifying needs revolving around effective relationships and pedagogy, far surpassing descriptions of technical or material needs. The findings emphasize the importance of the practitioner's skills, time, and authority, as well as needed organizational understanding for effectively (1) building trusting relationships with communities; (2) managing, administering and facilitating group dynamics; (3) motivating, iterating, learning and adapting programs within local and peer communities; and (4) supporting all of these essential elements in decision-making and delivery of programs.

We depict the findings as a wheel of successful practice *(Figure 5)* and include three levels of results:
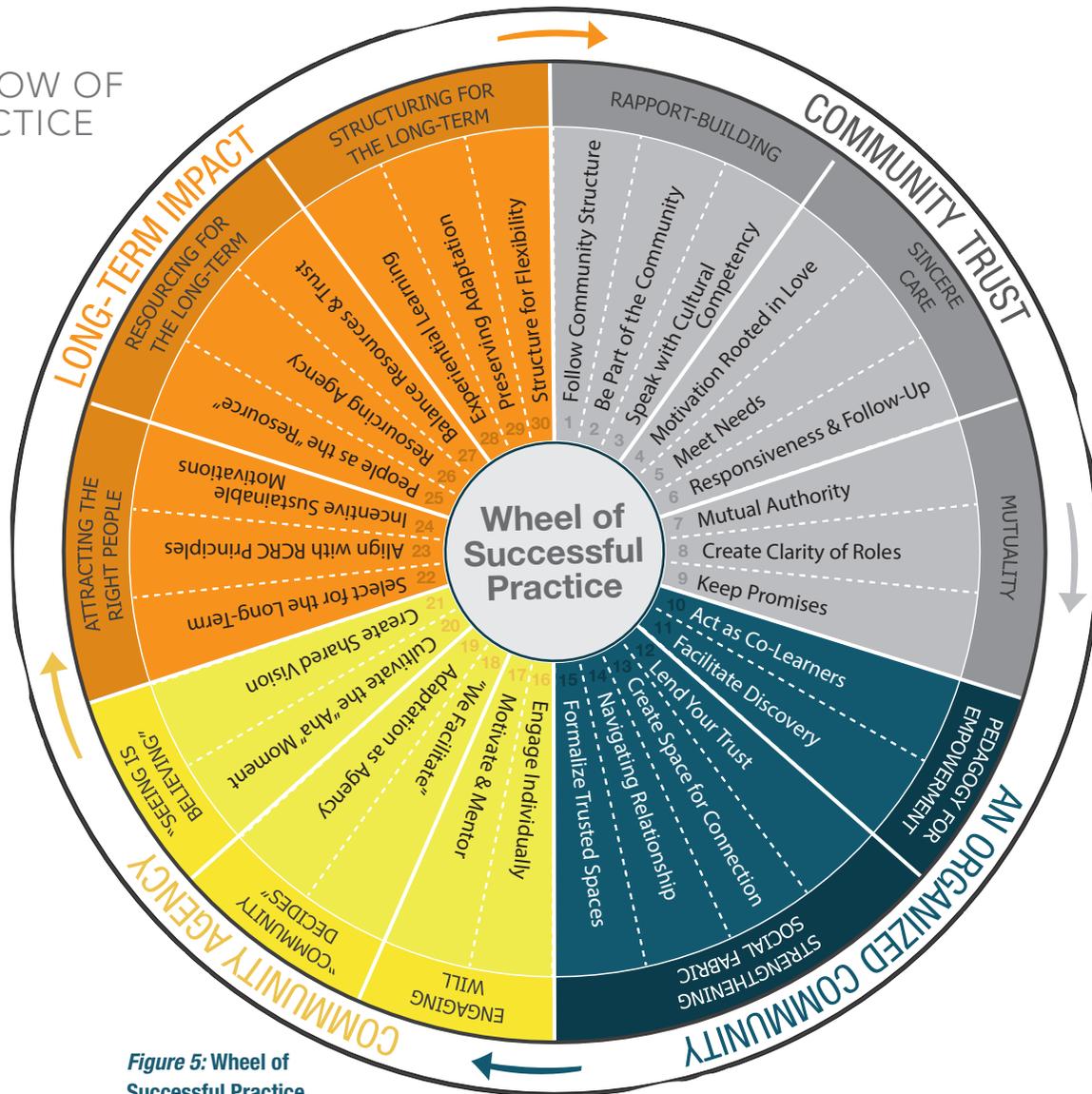

Figure 5: Wheel of Successful Practice

4 Must-Haves
WHY are practitioners doing what they're doing?
Must-haves are a progressive flow of four dynamics at the center of attention in successful practitioners' work-practices to access the information needed for success. Successful practitioners draw out communities' self-knowledge and present it back in a way that brings about the agency and long-term resilience of communities. These four areas dominated the time, energy, and focus of practitioners and explain WHY practitioners are doing what they are doing. We found these in-common "must-haves" to be progressively attended to across preparedness and response activities, sectors and contexts.

11 Success Factors (SF)
WHAT are successful practitioners doing?
Success Factors, broken out within each phase of must-haves, are WHAT practitioners are doing that is working across contexts. Although variations existed across contexts, practitioners share these common factors as central to their success.

30 Success-Driven Behaviors
HOW are they doing it?
Embodied within each success factor, we have identified the shared ways of HOW practitioners are enacting those factors. While variations necessarily may exist across contexts, these are the shared core components of the ways that practitioners are enacting success.

Organizational Implications
What do practitioners' NEED to enact successful practice?
Finally, organizational implications are presented as a summary at the end of each section summarizing some specific needs of the practitioner for enacting success factors and potential implications for organizational support. These touch points provide societies and donors (e.g., partnering national societies) areas they may want to consider for further investigation and incorporation into organizational systems and efforts for improved support of response and preparedness work.

FINDINGS

Practitioners revealed that their most valued information—the information they most needed for success—is predominantly situated within the community members, themselves. Overall, we found that practitioners' primary information needs reside within the evolving community–practitioner interaction. The interaction is characterized by a work-practice concentrated around four dynamics the successful practitioner must have for both the information most needed to emerge and for success, itself. The must-haves are four dynamics at the center of attention in successful practitioners' work-practices. Although practitioner efforts may be addressing any of these must-have at any point over the course of their work, there emerged a distinct common chronology in the way practitioners talked about their success—a progressive realization of must-haves when things worked well.

While our findings may echo much of what RCRC has categorized as community engagement, these findings come from a wide variety of projects ranging from shelter and health projects to in-school programs and first aid training; from refugee camp programs and event response operations to disaster risk reduction (DRR) and response team building. Further, while it was clear that there is much important and helpful technical sectoral knowledge in use by practitioners, the realities of current information needs is that there is less desire for improved technical knowledge or technological capacity, compared with that for community knowledge and ways to help communities reach it. Practitioners' made it evident that having the information needed for success more heavily depends upon the approaches, dynamics, and factors listed here over any particular technical or technological solutions. This does not mean technical information does not play a role in success, rather, it means its role emerged as less significant to practitioners in this study than other factors for achieving success.

THE MUST HAVES

A practitioner's ability to access information critical for achieving success specifically depends on the foundation built by earlier phases. We found across contexts, practitioners achieving success **must-have** the following *(Figure 6)*:

I. Community Trust:
Knowing the Community and Being Known

II. An Organized Community:
A Connected and Aware Community

III. Community Agency:
A Community Acting & Advocating for Themselves

IV. Long Term Impact:
Ensuring the Work Takes Root

Figure 6. The 4 Must-Haves of Success

From the practitioner's viewpoint, knowing the community and being known in the community establishes a genuine trust relationship with the community. A practitioner must have **Community Trust** in order to effectively facilitate a community to become better connected and aware.

A practitioner must have the skills to facilitate reflection and discovery, and strengthen connections (depicted by the yellow arrow) to quicken to life an **Organized Community**.

A practitioner must have an organized community, in order to walk alongside a community in developing their ability to confidently act in their own power and advocate on their own behalf, i.e., **Community Agency**.

A practitioner must have a community acting with agency, in order to reveal the information most critical for establishing preparedness and response solutions that will have **Long-Term impact.**

Critical to the information flow of this process is the contributing role and core-work of the successful practitioner (depicted by the yellow arrow) to draw out communities' self-knowledge and present it back in a way that brings about the agency and long-term resilience of communities.
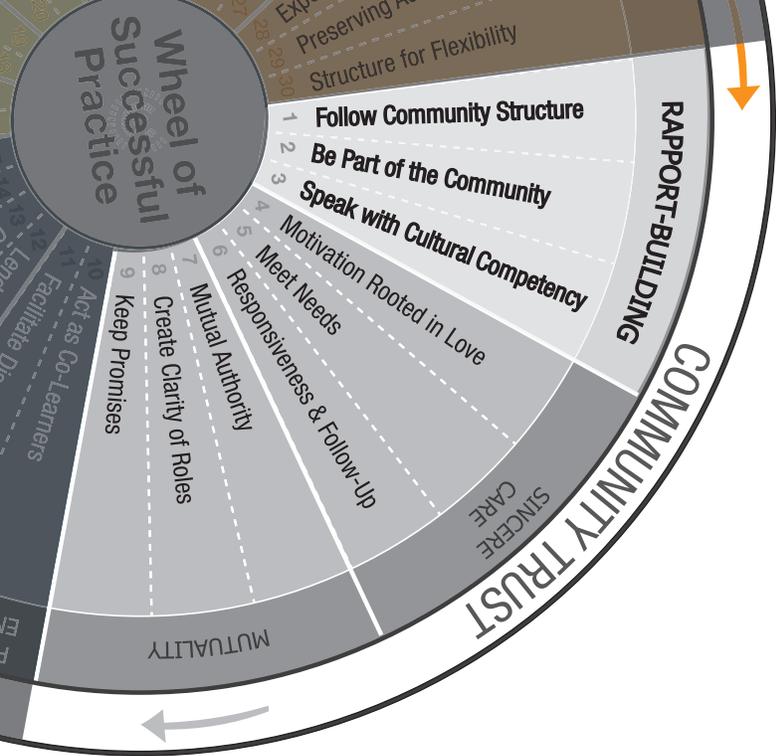
Community Trust
MUST-HAVE 1

Being trustworthy emerged as the primary and foundational service of RCRC to communities and stake-holders—the number one must-have for practitioner's success and ability to access information. Community Trust is the basis upon which all other success factors depend, and relates to behaviors rooted in knowing the community and being known. For successful practitioners across countries, having the community's trust was prioritized above all other efforts.
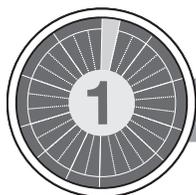
We found three leading success factors associated with having community trust:
- Practitioners are implicitly and explicitly attentive to **rapport-building** with communities from the beginning, entering a community via the respected avenues with total transparency, spending time to become part of the community, and speaking with cultural competency.
- Practitioners reflect **sincere care** for communities-–operating in a way where it was clear to all stakeholders that the practitioner's central motivation was to care for people's individual needs, and without further agenda—both personally and organizationally.
- Practitioners foster **mutuality**--a central dynamic of trusted relationships among participants that embodies shared authority and mutual sense of belonging derived from participatory processes, clarity in roles and responsibilities, and commitment to keeping promises.

Wheel of Successful Practice

Preserving...
Structure for Flexibility

1 Follow Community Structure
2 Be Part of the Community
3 Speak with Cultural Competency
4 Motivation Rooted in Love
5 Meet Needs
6 Responsiveness & Follow-Up
7 Mutual Authority
8 Create Clarity of Roles
9 Keep Promises
10 Act as Co-Learners
11 Facilitate Dia...

RAPPORT-BUILDING

COMMUNITY TRUST

SINCERE CARE

MUTUALITY

Rapport Building
SUCCESS FACTOR 1

Rapport building refers to the actions that practitioners took in an effort to become an accepted and trusted part of the community and nurture belonging. Successful RCRC workers emphasized that without knowing the community and being known, trust could not be established. Knowing the community meant that the practitioner took time to build relationships and learn the unique values, qualities, respected structures, and make-up of the community by spending time with them. Being known meant being present and highly transparent about who they are, the RCRC principles, their processes, and intentions. In most countries this was practiced by individual practitioners—in one country, it was actually formalized into program design. Here, we reflect on the three critical ways that practitioners achieved successful rapport-building: *following the respected community structure*, *spending time within communities*, and *speaking with cultural competency*.

1 **Follow Community Structure**

From the beginning, successful practitioners are hyper-aware of building positive rapport by honoring and respecting the recognized decision-making authorities of communities while being explicit and transparent about their motives and objectives. RCRC project success relied upon good relationships within these community structures in order to be credible and trustworthy.

Honoring the respected community structures is closely related to transparency—about RCRC's intentions, activities, contributions, and processes. Successful practitioners were highly aware of and attentive to their relationships with individuals as they enter a community and with whom and how they interact, recognizing a critical need to follow respected community structures with complete transparency:

> "If they are suspicious they can choose someone to go with you; the chief can decide to choose someone to go with you. And then, you don't oppose because you know you don't have any secret like that to hide from them."

Transparency is one key way of embodying the Fundamental Principles of RCRC Movement[2] into their work as they engage in the 11 success factors. Behavior reflecting RCRC's fundamental principles is essential to establishing credibility for the practitioner and the organization. More than any other behavior, trust of the community is particularly linked to the community's perception of practitioners' motivations. Successful practitioners practiced an intentional honesty and clarity about what the RCRC principles were, what could be expected of RCRC practitioners in a very detailed way, and what would be required of the government and community for their involvement. Practitioners then were careful to follow through:

> "we do not violate our fundamental principles… and so that helps us because people know that our principles say we are neutral, we are not aligned to a political party… we remain transparent in whatever we do and so more than likely they'll look forward for us to provide the service."

By incorporating practices that provide clarity in their intentions and mission, including their alignment with RCRC principles, practitioners communicate honor to the respected community structures and create trust and belonging with communities. In this way of operating, local authorities could trust that RCRC did not seek to work against them. This, in turn, also meant the community could trust that working with them would not create conflict with the larger community. Finally, it is the community structures, as we will see with success factor 5, Strengthening the Social Fabric, which later becomes a necessary pathway for which RCRC and the community are able to strengthen and sustain their preparedness impact.

2 **Be Part of the Community**

Trustworthy relationships with community members are developed and nurtured through spending time together, including activities outside of traditional job tasks. Rapport building, or becoming a belonging member of the community, was predominantly enacted through directly living within the communities or engaging in repeated, frequent visits. There appeared to be no shortcut for time with, and presence within, community.

Practitioners expressed sharing a one-to-one value system that was aligned with the communities' needs: "We are 100% on the community side." Practitioners who are part of the community have goals and agendas that not only align with but are driven by those of the community, which explains the importance of

drawing out information from the community. Practitioners' ability to understand, adapt, and respond to community needs is achieved by spending time with the community.

Successful practitioners demonstrated an unquestioning willingness to go above and beyond in their personal time to gain this important time with communities. Practitioners described visiting communities on weekends, staying longer than required when visiting communities during the week, attending weddings and funerals, and engaging in social activities such as soccer games with community members. It is the deep connections formed with communities that allow for the free-flow of communication that will ultimately inform success. This free-flow of communication is also a key for successful response—when information flow needs to happen quickly:

"It is effective because this is a community where you are living… Once you are in your community, you are used to the community, and they are also used to you, and it is easier to get information –so first I call them and they know that the contact person who can help you so fast."

"Now, for all the communities that RC has live-ins -- I have all the contact information…sometimes cell phones are still up [after a disaster] and once that happens, they just call the information in. And we do it by clusters… They'll call and say well, we have flooding. They normally just call. And I said to them, call. If you don't get me, call back. If you can't call and get me, just put the community name…"

House-to-house visits, in particular, is where these deep connections begin and emerged as a critical staple in every context for practitioners. Theses spaces give practitioners the needed time for engaging and supporting the community members in a way which builds genuine relationships and understanding:

"When we go to poor people's houses with our RC uniforms, they share a cup of coffee. It is just a simple cup, but it means a lot to them. That is the moment in which we realize that we have access to their houses, and we understand each other… when you can go in somebody's house and sit down with them and you can talk they will develop this confidence. And they can tell you what it is that is causing them to hurt or what is it they are feeling and why is it they can't send their children to school and what it is that is bothering them."

Hence, the intimate space and one-on-one interaction of house-to-house visits are necessary for building trust. And because the interactions needed for establishing strong connections begin in house-to house visits, these are a crucial space for practitioners to create a free-flowing communication. This space then becomes a key location for determining effectiveness and understanding how to adequately adapt and problem solve with communities, as expressed by one practitioner running a preparedness education program in schools:

Q: Ok, in terms of this project what are the components that make it successful?

RC: First the deep approach to the community

Q: What does that mean?

RC: That we are not only going to observe them, but when we identified them we try to approach their families, their houses by visiting them to see what's happening beyond the school.

Q: This project is in schools but they even go to the family's home?

RC: After the first visit we do follow up visits to see the changes of the kids. For example in healthy hygienist habits, we observe how their habits improved; if the house is cleaner…

Being present and spending time are necessary for becoming trustworthy, understanding needs and assessing progress, but they also serve as an important place for becoming culturally competent.

3 Speak with Cultural Competency

Another way practitioners build rapport as they spend time with communities, is by immersing themselves in relationships, culture, and ways of life of the communities where they worked to become part of the community. Specifically, practitioners practice an intentional sensitivity to the way they speak, respecting the unique qualities and makeup of the community. In fact, speaking with cultural competency was often explicitly taught to volunteers. As practitioners learn the community's cultures, norms, values and sensitivities, successful practitioners adapt their behavior, language, and approaches to the community. In-turn, they increase their own understanding and effectiveness through the way they communicate.
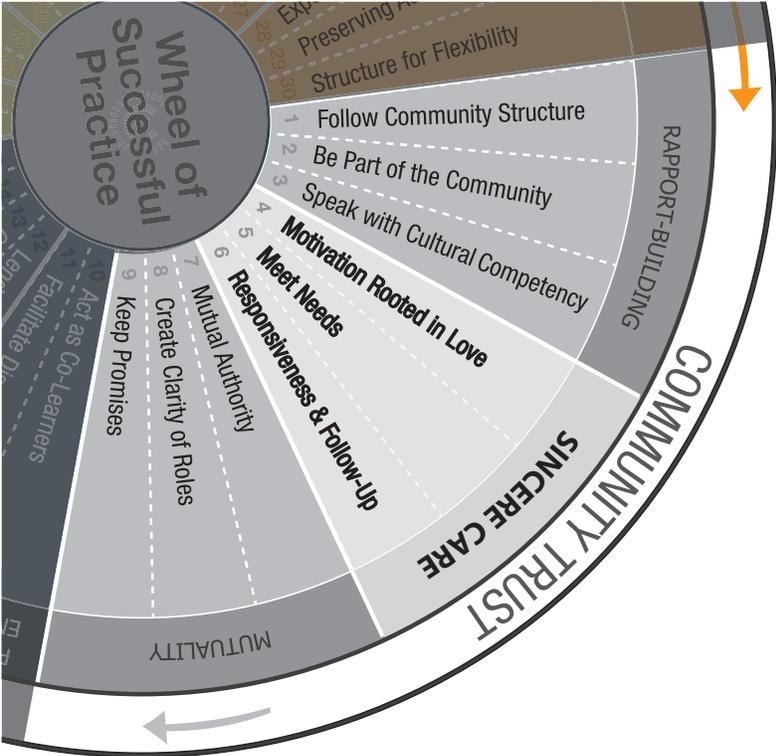
Practitioners aim to be seen as peers in rank, and they enact that equity by demonstrating dignity, honesty, patience and respect for community members and by playing the roles of their peer rank with competence. Participating practitioners revealed how this respect is centrally conveyed through communication: listening carefully to community members and communicating in ways that show cultural competence. Several practitioners said that how they approach people is as important to success, as what they say:

"it is about the technique we use to approach people, you know, when you have to deal with people, you need to be honest, you need to be a responsible person, respectful, and to know that the people that you are going to meet are people who are different from you. So you need to accept them, listen to them, be patient, all of these."

Language, in particular (for example, in terms of tone, form, and word choice) provides key messages about the practitioner's view of rank and power to those they interact with, an issue that informed the training of volunteers:

"How do I explain this? It is about how to approach people, since the time you say hello, to know how to listen to them, a very careful approach to the families. It is also important to mention training that volunteers receive because we don't start with zero. They have previous training. The language is also very important. We don't use a very technical language. So it is not like we are the professionals and they are the community, but it is a peer-to-peer approach."

In other words, showing respect for community members includes both an expectation of cultural difference and care to accommodate that cultural difference through the way one interacts in communities. As seen here, becoming part of the community through rapport building is an important time-space for learning how to speak, what individuals value, understanding their basic needs, and how best to meet those needs. In addition, it is within these individual interactions where the next foundational success factor for earning the trust of the community is substantiated---that of sincere care.

Wheel of Successful Practice

- Preserving Assets
- Structure for Flexibility
- Follow Community Structure
- Be Part of the Community
- Speak with Cultural Competency
- Motivation Rooted in Love
- Meet Needs
- Responsiveness & Follow-Up
- Mutual Authority
- Create Clarity of Roles
- Keep Promises
- Act as Co-Learners
- Facilitate Di...

RAPPORT-BUILDING

COMMUNITY TRUST

SINCERE CARE

MUTUALITY

Sincere Care
SUCCESS FACTOR 2

Practitioners credit having a sincere motivation to care for people and communities as a primary reason for their success. Practitioners sincerely believed their motivations, and the community's perceptions of their motivations were a primary reason for their success. A practitioner's motivations, and hence RCRC's work, are well-received when individual interactions communicate a *motivation rooted* in sincere care, or what practitioners often called "*love,*" for community.

Sincere care was expressed when operating in ways that made it clear to all stakeholders that his or her central motivation is to care for people's individual needs, and without further agenda— either personally or organizationally. *Meeting needs individually and holistically*, and a high degree of *responsiveness and follow-up* are primary common behaviors that practitioners enacted to communicate this sincerity.

④ Motivation Rooted in "Love"

Practitioners we observed sincerely expressed a great deal of affection for the communities they worked with, and often used the word "love" to explain the heartfelt motivation they consistently credited for their success:

"It means giving affection to that person; you do not feel you are more than the other person. When you hear that someone gave someone hospitality, it means that someone really loves this person, that someone wants to take care of that person."

"Well, actually [most important thing is] to work with love, to WANT to do things with the community. Sometimes you not only have to have respect for people but a sense of belonging toward them as well. In this work, one is not working alone but with the help of others. That leads to the work I do, to be successful, succeed."

A constant regard to nurture the sense of belonging and equity with communities reflects the implicit value born out of this deep motivation and the genuine relationships built between communities and practitioners. In one country, the importance of this motivation in their personnel was reflected where particular behaviors had been implicitly incorporated into human resources interviews and then training. One practitioner explained when he was hired, it was emphasized that "there is no room for anger with local community members in the RC." He was instructed, that while with contractors or government officials it might happen, losing one's temper with the community could not be tolerated.

The statements above express how practitioners attributed success to acting from an authentic place of loving and caring for one another, and implicitly holding this criteria as a requirement for anyone doing their work. Without it, successful practitioners did not believe they, nor other RCRC workers could have the motivation needed to perform adequately:

"For example if we have a disaster situation we need to go there whether it is day or night; be ready all the time. And if you do not love your team and the opportunity to go whenever you should, you will not go anywhere and will not enjoy your job. "

"The success of our work depends on the team. There is mutual understanding and respect. Sometimes we help each other, and in this way, reach our goals. This is important because we are an international humanitarian organization. It's the fact that we know that we have to help…….it is a person's character, a moral issue. We work with precious people. We try our best to find the ways and approaches that suit the group. We know that we need to help if people need it. We need to extend a hand and help…sometimes [we have to do] all sorts of jobs. Not even the one in the job description. We go beyond these descriptions. "

Pay interacted heavily with this perceived perception of genuineness with communities and with teammates. Many participants expressed working with little pay or no pay as central to demonstrating the sincerity of their motivation and the RCRC principle of volunteer service, and therefore, trustworthiness and reliability.

Organizationally, the lack of financial incentives supported the perspective-- both internally, as a core value amongst the team, and externally, with communities-- of RCRC's reputation as being trustworthy. Practitioners often credited their success to an "advantage" they held over other NGOs of having credibility with communities. A re-emerging aspect of this credibility was the way that RCRC workers attested to receiving no pay or much less pay as a witness to the sincerity of their motivations. It provides one of the few tangible ways communities assess a practitioner's, or organization's, motivations to be genuinely rooted in care for the community.

5 Meet Needs: Individually & Holistically

Meeting needs is the openly stated core work of RCRC societies. Therefore, meeting needs necessarily is a basic requirement for success. However, practitioners also most evidentially demonstrate sincere care to communities by when they meet the community's specific individual and holistic needs. Successful practitioners shared a common focus to care for the individuals they serve while continually advocating for a holistic approach.
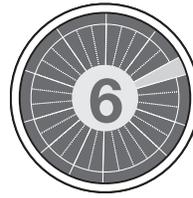
RCRC practitioners recognize meeting individual needs as their obligation and will go above and beyond to do so, regardless of organizational obstacles. Instances of adapting down to the individual level of need was evident in every context, and often given as the chosen example to represent successful work. Although not organizationally mandated, we found it routinely practiced in community interactions. For example, teachers would adjust the content of their training plans to meet gaps in knowledge or volunteers would work around the rules to feed a family for one more month past was permitted, and even pay out of pocket to feed someone a meal or pay a bill. One group gave the example of altering the approved architecture plan for a woman with a special eye condition where her vision became impeded by bright light. They removed windows from the plan, and in addition painted a picture of a window on the outside of the house. The included justification of success across these examples was that they somehow confirmed sincerity of motives—that attention down to the individual is proof of the genuine care of the RCRC.

Meeting individual needs goes hand in hand with successful practitioners use of holistic approaches. A holistic approach enables a necessary flexibility for tailoring their programmatic actions to help meet specific needs. Practitioners often seek ways to meet a wide range of needs within communities, regardless of technical sector. This is important not only for adaption to individual needs, but also for addressing root causes. This approach is a unique characteristic afforded preparedness practitioners, who start the process of identifying needs not tied to any particular technical sector, but by starting with community-driven risk assessments. It allows the community's more urgent needs to emerge, uncovering root issues so that more relevant and effective actions can be taken:

> "The project that was developed was changed according to the context. It depended on the dynamic and the characteristics of the area, and the needs of the people. It was initially about sanitary units, but when we went into the community we realize that there were other needs. We found that many families were living in small spaces so we realized that there was a need for another room. That means building the room, materials. We realized that for health reasons, we had to provide better stoves."

Being able to meet the most immediate needs regardless of sectoral priority is also crucial to building trust, and allowing the community-driven prioritization of interconnected needs. Once immediate needs are met, then individuals and communities are able to realize their other long-term needs. For example, practitioners who wished to bring earthquake preparedness to communities, emphasized that they could not talk about the earthquake risk, until the more urgent risks to the community were addressed. If the community was hungry for a meal tomorrow, they would not be ready to engage on a risk that they could not as easily predict.

6 Responsiveness & Follow-Up

In all countries, sincere care was notably expressed through responsiveness and follow-up. Initiative in communication—combined with being present, spending time--demonstrates a practitioner's accessibility, reliability and ultimately trustworthiness to communities.

We saw this in practice as we joined practitioners at work, making and taking calls, visiting community members, giving out their number, making lists for actions, multitasking, and juggling many tasks at once to keep things moving along. Community members remarked how they can always reach their volunteers; and volunteers aim to follow-up on every request even if they couldn't meet the need, they would pass along information to someone (other service providers or neighbors) who could; and project officers at HQ spoke of their intentional efforts to check in every few days with all of their branch officers:
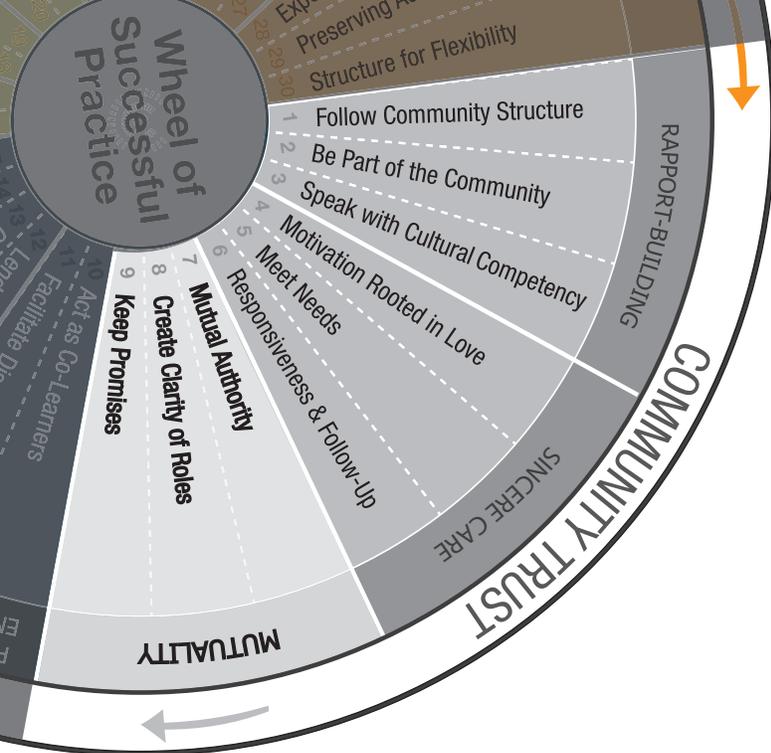
> "I try to call them as often I can. All of us have Skype, and we just like [ask] "how are you doing, hello, everything is fine? How is going? How is training going or did you receive money for this training? Did you prepared everything?" Very simple things can make the person really happy."

Practitioners also implicitly recognized these skills as important when they recruit volunteers or valued team members, or shared examples of strong practitioners they used terms such as "busy," "active," "reliable," "motivated," and "loyal" to explain the characteristics of their best performers.

Follow-up is a key way successful practitioners represent to others that their word is reliable: that they can be counted on to do what they said they would do: to help. Following–up on smaller requests, like returning a phone call or accompanying someone to go to the hospital are important ways successful practitioners could demonstrate their reliability. Successful practitioners combine long-term projects with less funding-intense efforts, such as partnering with service providers to provide opportunities in response to families concerned about their health or community frustrations, like organizing exercise groups, community clean-ups, or educational events. Delivering in these short-term projects were important for not losing trust when bigger projects took a longer time to show results. They reaffirmed RCRC's credibility by showing short-term results and maintaining the trust needed to wait for longer-term results.

Follow-up, in particular, also enables more opportunities for responsiveness. It is a key way for practitioners to be aware of changing needs and to engage in ongoing learning. As we noted in success-driven behaviors #2 Spend Time, and #5 Meet Needs, practitioners value this time for precisely the purpose of being responsive to individual needs, and the feedback it provides them on the success of their work, or needed adjustments to ongoing projects:

> "One day we were making a shelter and one of the woman came to tell us that a the way that we put the mat was not appropriate to their rules… not good for their customs. But

Wheel of Successful Practice

Follow Community Structure
Be Part of the Community
Speak with Cultural Competency
Motivation Rooted in Love
Meet Needs
Responsiveness & Follow-Up
Mutual Authority
Create Clarity of Roles
Keep Promises

RAPPORT-BUILDING
SINCERE CARE
COMMUNITY TRUST
MUTUALITY

Preserving
Structure for Flexibility

we take it account and we put it where she wanted because it's her shelter".

If practitioners are present over time, they will know what is working and what is not working, and can respond to the expected dynamic of ever changing needs.

Mutuality
SUCCESS FACTOR 3

Successful practitioners valued mutually beneficial exchanges between the RCRC and community members and across community stakeholders. Mutuality is a third success factor operating when trust was present. Without the 2-way street of mutuality, a shared exchange of valued information cannot be maintained. Mutuality was expressed as a *shared authority* among parties and characterized by a sense of mutual belonging, ownership and accountability. It is carved from participatory approaches and working to *create clarity of roles* and responsibilities with written, agreed upon specifics for ways of operating among stakeholders. It is sustained by RCRC practitioners in their commitment to *keeping* their *promises*.

7 Mutual Authority

Mutual authority describes the relational acknowledgement that all are receiving, all are contributing, and all belong; and therefore, all may hold one another accountable to what has been agreed upon, no matter what traditional hierarchies or perceptions of power might be otherwise recognized. This relational ac-

knowledgement could be seen in the way successful practitioners enable a dynamic of mutuality through participatory approaches that include face-to-face meetings.

Where community members possessed a legitimate sense of authority, individuals feel comfortable to speak up. We observed a good example of this in action when a slightly impertinent visitor from a branch office was speaking to a group of community volunteers. When one volunteer arrived after the meeting had begun, the speaker lightly drew attention to this. However, the community member did not receive the chiding willingly, and responded with a correction that he was not late but, in fact, the speaker had moved up the meeting at the last minute and began early. As this was the case, the speaker, in turn, humbly acquiesced.

In development and humanitarian work, it is common to think of donors, aid agencies, and those with funding as "giving" parties and communities receiving aid as the "receiving" parties. However, in areas where practitioners were successful, there exists acknowledgement of mutual contribution and benefit among parties:

> "First, they were called, the target population of our intervention. With which we completely disagreed, because we said that they are not passive, rather they put a lot in play in order to bear fruit. The other thing we want to change is the concept of beneficiary, since they are there not only to receive, but they are making a significant contribution to the process also. Also, because on the logic of the beneficiary, often people perceive the other as if they were a little below us, they are less than us; but they do not realize that we are receiving and learning a lot from people, too."
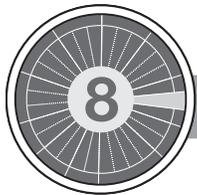
In their own quest to attain information critical to successful projects, successful practitioners acknowledge they are receiving many benefits in being accepted as member of the community including being given access to community culture, knowledge and understanding--information that is only shared among it's members. Without trust and belonging, RCRC cannot receive open access to what the community cares about—which is what the practitioner needs for project success. The successful practitioner's expressed regard for belonging as previously introduced in Rapport Building (SF1) is mutual; and represents both an acknowledgement of the practitioner as an equal "beneficiary" of something of great value (community trust and information), and of the community as an equal "donor" within the project. Successful practitioners acknowledge the community's legitimate ownership role within a project, the decisions and even, the continued relationship.

Participation is an expression of one's sense of belonging and ownership. A community's sense of authority is born out of a willingness to participate, which sprouts from a trusted relationship with a practitioner who champions mutual belonging and authority through a commitment to participation:

> "One of the contributing factors I would think has been our constant engagement with the communities. We have managed to gain community trust as the RC, you know? We are always there when a disaster happens, and we've also initiated what we call beneficiary accountability. Previously, we'd only account to those who give us the funds and we'd ignore those we seek to serve, you know? But now [there is] the fact that we engage the communities themselves to identify the areas of project implementation. And it was a very intense, it was a very intense exercise."

14

Because participation houses the seeds for mutual authority, successful practitioners often pointed to community participation as an indicator for success. Where practitioners were successful, community members participated in problem identification, solution-finding, decision-making, implementation and evaluations during RCRC projects. We observed that trusted practitioners' preferred methods that enhanced this participation, showing stronger preferences for tools and processes specifically based on their ability to foster or deter a sense of belonging and ownership. For example, they pointed to the main advantage of face-to-face meetings and the importance of presence in terms of making participation and belonging more accessible. Their rejection of seemingly helpful technological tools, at times, such as smartphones and excel spreadsheets, is linked to disruption to mutual presence and authority they can introduce. One practitioner specifically explained, that although he and his teammates owned I-phones and agreed they would be helpful in some tasks, they preferred not to use them due to the way it violated a sense of mutual belonging and would therefore prohibit participation.

We discuss tools further in the next success factor, Pedagogy for Empowerment (SF4). Mutual authority lays the groundwork for the practitioner to begin to facilitate a mutual agreement of roles and responsibilities, and ultimately achieving the future must-haves of community agency and long-term impact.

8 Create Clarity of Roles

The next critical building block to the success of achieving mutuality is the importance of clarifying roles and responsibilities for volunteers, team members and all stakeholders in a project. In clarifying roles, successful practitioners facilitate the explicit defining of each party's responsibilities—responsibilities that are mutually agreed upon by individual team members.

> It is all about knowing your role and accept it and division of labor…. another factor is the involvement and participation of all stakeholders, of sharing the responsibilities across [stakeholders] has been a critical issue.

We observed team and community meetings where practitioners facilitated agreement by leading the whole group, line by line, through written documents intended to express clear and mutual agreement. For example, practitioners described using the Vulnerability and Capacity Assessment (VCA) tool to develop action plans that were very detailed, including each step, example such as building a water tank--with an entry designating who is responsible. Also, when building a response team, or when the community, partners, government and the RCRC conduct preparedness planning together, all participants will openly review together the word for word obligation of each.

Clarification of roles is a highly detailed process of not only sharing responsibilities across stakeholder groups but of mutually deciding upon and creating a record of who is doing what. Developing records and reports provide a mutual clarity needed for carrying projects forward over the long term. These written records particularly when created in the presence of all stakeholder groups and often signed by them, can then be consulted at a later time to hold parties mutually accountable. This is an arduous
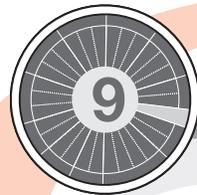
and time-consuming process of collaboratively developing written agreements directed by the community's priorities, requiring a great deal of time, patience and administrative initiative by practitioners. In addition to having a great deal of responsiveness and follow-up in creating and editing these documents as agreed upon, practitioners also demonstrate considerable organization skills and attention to detail.

In a diversity of successful work, we found such collaboration processes captured in written agreements undergirding

Attendees of a community meeting record minutes as they go over agreed responsibilities for their community-driven mitigation project.

the success of projects, and key tools used by practitioners and communities to motivate, build capacity, and leverage resources, as well as hold stakeholders accountable. This work in creating clarity brings a mutually empowered sense of accountability to teams and communities, as well as for organizing communities to establish their own voice and use it.

9 Keep Promises

Finally, trust built through mutuality could be negatively affected by RCRC practitioners making promises that are not kept. Successful practitioners are acutely aware of the halting impact unkept promises can have on their ability to succeed. They are extremely careful to manage and balance their desire to help with the prospect of breaking promises.

> "The community cannot be cheated. You cannot just talk—blah blah. If you work directly with the community, and you do what you promised, then you will have a lifelong defender. And that is very important for the RC because in the end its purpose is to support vulnerable communities affected by disasters."

Successful practitioners are intentional not to jeopardize trust by committing more than could they know can be provided. If they are not confident of their organization's ability to deliver for a particular project, they were careful not to promise, recognizing a single failure to deliver would result in loss of the community's trust. This was a primary pain-point for practitioners—where projections are made

based on expected resources from headquarters or donors but are met with delays in funds or logistics. The inability to guarantee their performance emerged as an occasional obstacle to the adoption of technology, as well. For example, one practitioner responsible for finances explained a fairly long and difficult trip he would take every few weeks in order to collect the financial paperwork and original receipts from a team in a far-off village. When asked about the option of using a scanner, he rejected the option for the uncertainties it would cause in his ability to guarantee delivery of the receipts to him. Successful practitioners are apt to choose the most reliable methods so as to maintain their ability to make good on promises.

In cases where things outside of their control impinge on promises that have been made, practitioners would engage in bargaining with communities and providers for time and trust in furious attempts to not lose more trust and to deliver on the mutual accountability they owe to the community. In bargaining, practitioners draw from a precious bank of earned trust that could not withstand too many shocks. Therefore, not keeping one's word is something to which practitioners are especially alert for its effect of eroding trust. The perceived authenticity of the practitioner and, in turn, of the RCRC is at stake, and difficult to recover once lost.

ORGANIZATIONAL IMPLICATIONS

In Summary, **COMMUNITY TRUST** is the first intentional dynamic practitioners must have for success. Building trusting relationships with communities creates the foundation of the eleven total success factors identified in our wheel of successful practice. Necessary for trust is the ability to know the community and be known in the community. Specifically, this dynamic requires sincere, motivated, culturally-competent workers with strong administrative, communication, and relationship building skills to be accessible and present within communities.

Relationships are the primary pathway for critical information. It might be advantageous to reconceive programs as longer term, holistic endeavors with communities versus discrete, one-off or temporal project plans. Consider formalizing RCRC rapport building with the community as part of program timelines. Six-month long projects might not be enough to ensure successful rapport-building. As a solution, one society formally mandated a nine-month minimum commitment for conducting any preparedness programs to ensure time for trust to develop.

This must-have calls for training and tools around rapport building and administrative support. Consider building training for practitioners to nurture cultural competency within attitudes, approach, and the specific ways they speak (eg. training in listening and non-verbal communication). The research accentuates a dearth of resourcing for administrative work, and need for flexible tools. Help develop practical training, tools and templates for supporting transparent ways of operating (eg. use of language, writing and use of computer applications, collaborative paper-based solutions, or copying capacity.) Likewise,

practitioners can be better supported by highly adaptable tools and programmatic solutions—prioritize designs flexible enough to allow tailoring to local languages and contexts, and the meeting of individual needs. Consider evaluating RCRC rapport building in a community by examining community impression of RCRC.

Finally, RCRC might benefit to pursue a greater understanding of sense of belonging and mutuality; and how to observe those factors as a possible measure of accountability to beneficiaries. Explicitly recruit qualified RCRC practitioners not just for their technical skills, but for their attributes compatible for "belonging to the community." Incorporate incentives and evaluations for trust investment, such as encouraging and monitoring more time spent with communities, or evaluations of community perceptions on practitioner's availability, responsiveness to individual needs, mutuality of information exchange and the sharing of responsibilities and authority roles in the field.

House-to-House visits and face-to-face meetings within communities is where relationships are forged, and much of the needed information is tangentially shared: information on immediate needs, for adapting approach, and for evaluating progress and success of practitioner work. This also has implications for technological advances that may passively remove face-to-face time and spaces or create obstacles to trust and participation (eg. a transition to electronically-based assessments vs in-person visits.) Such tools can create an absence of face-to-face interactions needed to build the primary trust bonds that provides information pathways. As technology advances, intentional considerations for preserving relationship time especially in initial stages[3] may become important.

Motivations matter. Practitioners are the face of RCRC within the community. The perceived genuineness of the practitioner influences trust and affects the credibility of the organization. Practitioners must be sincere in their motivations, and able to relate to others not based in transactional interactions or on meeting a goal, but grounded in sincere care for others. It is their time with the community as well as their ability to keep their word that makes or breaks community trust. Therefore, extraordinary individual effort builds and strengthens RCRC's credibility. Consider how the organization can better recognize and reward this behavior while also removing obstacles to, or stigmas about it. Incorporate more explicit attention on implicit indicators for genuineness such as a willingness to go above and beyond discreet job task to meet needs, availability of the practitioner to the community, abiding by the volunteer principle of RCRC, and keeping their word even when the organizational support may not come through.

Preparedness programs are uniquely situated different from traditional development activities with preparedness focus on risk/vulnerability and capacity assessment to identify needs and allow the community-based risk and needs assessment to drive [or direct] program interventions versus starting with a particular single sector. Consider distancing initially from traditional development approaches which can target single sectors, and instead partner across sectors in order to focus on specific sectors later, according to community-identified needs.

Where **larger organizational systems unknowingly interact with these dynamics**, the necessary foundation for organizational success (ie. community trust) can be rapidly subverted. Setup accountabil-

3   Research shows that face-to-face communication is especially important early in relationships and collaborations and that mixing in some technology-mediated communication can be fine after a foundation has been established by in-person contact. So technology could come in appropriately in later stages to supplement relationships built and maintained in person—not replace those in-person relationships and not to be used until a foundation is established. Baskerville, R., & Nandhakumar, J. (2007). Activating and perpetuating virtual teams: Now that we're mobile, where do we go? IEEE Transactions on Professional Communication, 50(1), 17–34.
Olson, G. M., & Olson, J. S. (2000). Distance matters. Human-Computer Interaction, 15(2), 139–178. doi: 10.1207=S15327051HCI1523 4

ity for making and meeting support function promises (especially logistics, finance and leadership functions). Sensitize higher levels of the organization about the role they play in developing credibility and accountability within communities. The field is dependent upon the larger organizational system in order to keep agreed delivery promises, and breaking these promises erodes years of organizational investment that is difficult to recover.

Must-Have	Necessary for Success
COMMUNITY TRUST to know the community, and be known in the community.	Culturally competent workers present in the community, motivated by sincere care, and encompassing strong administrative, communication, and relationship building skills.

Organizational Implications

Program Design

- Reconceive programs as long-term relationships
- Build & broaden holistic, tailorable approaches
- Formalize rapport-building time into project timelines
- Undergird house-to-house & face-to-face interactions
- Make adaptable at the community & individual level
- Create indicators for trust investment (time spent, responsiveness, mutuality, meeting individual needs)
- Evaluate via community perceptions of these

People & Training

- Explicitly recruit qualities compatible to "belonging" (known, reliable, mutually-oriented)
- Train for speaking with cultural competency
- Provide more practical administrative skills training
- Recognize & reward extraordinary efforts to meet individual needs

Tools & Templates

- To enhance transparency, belonging, & mutuality
- Keep flexible & adaptable for local language, contexts
- Be aware of passive impacts of technology on trust

Organizational Support Systems

- Enhance & resource administrative tools for operating transparently & collaboratively
- Consider new measures of beneficiary accountability via greater understanding of belonging & mutuality
- Sensitize & evaluate organizational support functions on how their roles impact community trust

Organized Community
MUST-HAVE 2

The information that practitioners most need for successful work is at the intersection of community knowledge, experiences and beliefs. However, communities are rarely singular entities and are composed of diverse—sometimes conflicting—groups, peoples, agendas and even cultures. Therefore, advancing from a strong foundation of trust, practitioners next seek to foster an organized community, nurturing the awareness and connection needed for community-wide discourse and decision-making. An organized community paves the way for community agency and, ultimately, for successful preparedness and response. Therefore, successful practitioners are embracing the necessary task of strengthening or cultivating community organization: where a community's organization is strong, they seek to further strengthen it, and where organization is weak, they use advanced skills to help communities develop it. The practitioner is able to assume this role precisely because he or she has been welcomed as a trusted part of the community.

This section summarizes the advanced skills practitioners are using to foster an organized—i.e., aware and connected—community, and it reflects some of the most impactful implications for meeting practitioners' information needs in preparedness and response work. We group this must-have into two underlying success factors:

- Practitioners facilitate community awareness through sophisticated **pedagogies for empowerment**, situating themselves as co-learners within the community and practicing reflective and interactive teaching methods to facilitate communities in self-discovery.
- Practitioners foster connection by **strengthening the social fabric**—that is, reinforcing relational bonds by lending their trust across community groups, creating space for connection, applying conflict resolution experience to navigate relationship, and then moving to formalize this trusted space for the long term.

10 **Act as Co-Learners**

An organized community is an *aware* community, where neighbors (1) know one another and their shared history; (2) establish networks and mechanisms for reaching each other, sharing information, and allowing discussion on matters that affect preparedness and response; and (3) learn and decide together. We found practitioners' use of pedagogies of empowerment—sophisticated teaching methods that involve listening, reflection, and dialogue to lead the process and outcomes of learning[4] —as a common factor across practitioners that led to successful community realization of their own knowledge and power (i.e. community agency.)

The yellow arrow depicted in the diagram of the must-haves (above) represents skilled use of pedagogy and facilitation by successful practitioners to help communities draw out existing knowledge, capacities and power that already resides within them, individually and collectively, and reflect it back to them for their own realization and action.

This success factor is grounded in an attitude in which the practitioner situates her or himself as a *co-learner* among the community. From this position, practitioners are able to contribute reflective and interactive (dialogical) methods for *facilitating positive discovery* of each individual's own abilities and capacities as well as those of their neighbors. In this phase, successful practitioners provide an essential role and service, helping communities to draw out that information that resides within the community members, themselves, and is most needed for their successful resilience to disasters.

Pedagogy of empowerment, a term used within academic communities, reflects a style of teaching that embraces a co-learning approach to teaching. Successful practitioners echoing methods akin to this appreciate that the most important knowledge needed by both the practitioner and the community is that which resides within the community itself: people's experiences, history, beliefs, capacities and solutions. It involves an attitude that recognizes the authority of community members, and practitioners situating themselves as co-learners amongst the community:

"It's another style of management. For us, it's like democratic. For example, if a branch volunteer or even like interns says to me, "It will be correct and it will be useful." Why not? We, [practitioners], don't have a right position or wrong position. We discuss everything."

Comments like this reflect the common guiding mantra practitioners shared across these success stories—that of "the community knows best." This perspective includes recognizing that communities are in the best position not only to lead in developing effective solutions but also in defining what the problems are:
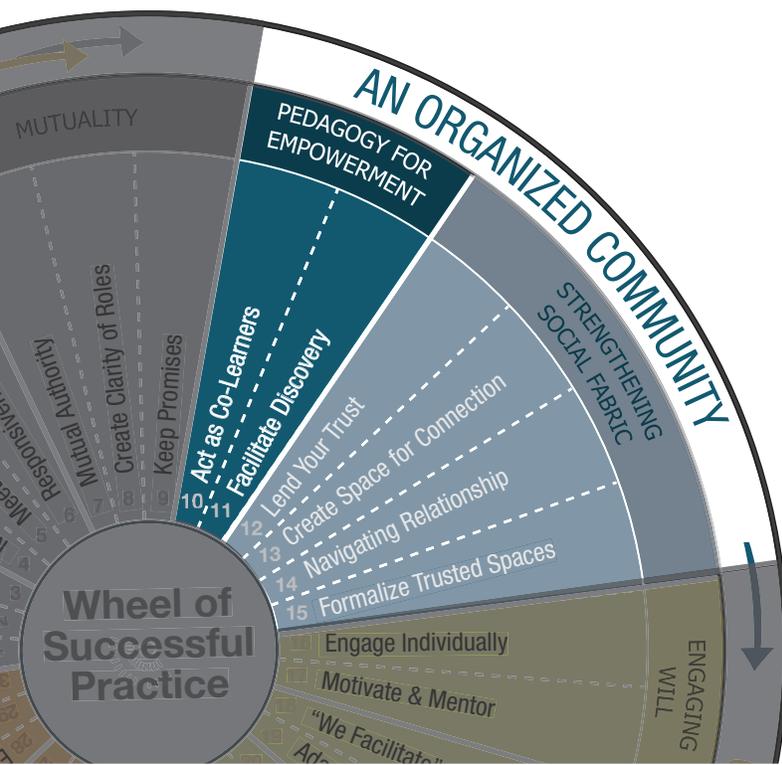
If they live close to river, they know exactly when the river comes, when the river overflows. They know how to live. What is important—it is to know what people really want, to know what they really feel about the risk they have, because sometimes we think they have a risk but for them is not a risk, it is their daily way of living.

Equally important, by situating themselves as co-learners, practitioners show a humble recognition that there are hidden things about the community they cannot know, thereby making space for critical information to be revealed.

This recognition of community knowledge and authority does not mean the practitioner does not contribute. On the contrary, having established themselves as members of the community, practitioners are enabled to play a respected role in the discussion, providing valuable information in areas such as disaster preparedness or sectoral technical expertise. Yet, more than this specialized knowledge, these practitioners saw the role of helping communities to access their own knowledge and capacity as far more critical:

"Through the guidance of the RCRC—and not only RCRC technical knowledge---there is a lot of knowledge, a lot of information that the communities have. Communities know a lot of things but they don't have the incentive and the guidance [to decide and act for themselves]. For example, the government goes and gives what they consider has to be given may not be what the community really needs, because they don't do a participative action with the community."

Having positioned themselves in supporting and discovery roles, practitioners have an increased awareness of the central importance of listening. RCRC practitioners are alert to the exper-

4 Practices of successful practitioners reflect specific adult education pedagogical theories such as "transformative learning theory," "position identity," and "critical reflection." eg: Mezirow, J. (1990). How critical reflection triggers transformative learning. Fostering critical reflection in adulthood, 1-20

tise of community members and invite those community members to share expertise with both their fellow community members and with practitioners. When talking about what information they needed to successfully access to do their jobs well, practitioners talked a great deal about the importance of listening and their use of—and desire for more training in—group facilitation skills.

11 Facilitate Discovery

Across societies, the vulnerabilities and capacities assessment (VCA) methodology, response team training and disaster planning meetings were frequently named in the context of success.[5] In particular, these tools were valued by successful practitioners for their role in helping to draw out what the community knows, and supporting community reflection and interaction.

> "VCA is just a tool from which we can derive the problems of a community. It is the realization of the problems by a community, which is probably the main reason that the project is successfully running til now."

However, the practitioner's ability to wield these tools by offering keen insights, navigating conversations, and encouraging reflection in a way that fosters community realization ultimately realizes the tool effectiveness (or not). Practitioners inspire positive learning, self-discovery, and discovery of others by nurturing and encouraging intra-community dialogue. By observing and accompanying the community in bringing forward its own ideas, understandings, and beliefs, practitioners foster the conditions that leads to longer-term goals being pursued by the community, not pushed by the practitioner.

Dialogical methods[6] in education describe an interactive process when all participants, through the act of reflective and non-power based conversations, are allowed to contribute knowledge to a dialogue, so that meaning and understanding is constructed collaboratively. Many practitioners have learned along the way, or even designed themselves, such interactive (as opposed to authoritative) activities that value reflection (as opposed to direction). Dialogical learning allows participants to lead the conversation and express their highly situated understandings such that the varied meanings, motivations and purposes they each bring, and the tensions between those variations, are allowed to determine the outcome.

> "Let's see. Well, I started with some exercises through a game. We made teams, and we built some platforms, and we had to accomplish a goal. So how would the team accomplish the goal? They have the platforms, and they have the rules of the game; so this makes people smile and laugh, and at the end I ask them what they have learned from that. What does the team have to do to accomplish the goal? What does working together and listening to each other has to do with it? So with that type of dynamics, I can talk about the project with the people. We accomplish to get this, and I tell them that it is important to listen to each other and it is also important to have a leadership. So I bring this idea to the project. To execute the project we

also need work teams that can organize themselves. Also talk about motivation and to generate the commitment of the people. I designed these things."

This is the cherished moment for which the practitioner has invested so much—releasing the practitioner to shepherd the community through collective sense-making, and enabling the community to discover their most viable solutions.

Another key area of discovery and learning recognized in the VCA, but also by practitioners not using the VCA, is in regard to capacity. Successful practitioners are heavily concentrated on the importance of leading community members to recognize their own capacities:

> "When we start this identification of capacities, the transformation of the vulnerabilities into capacities is key. We look at people's own capacity: 'Hey, you have guys who run so fast. Did you see that before? So he can be the early warning assistance while we find money for other early warning assistance'… This is the key moment."

> "It is through questionnaires that we determine, that we define: For example, we can ask, "Is there an economic unit in your area? Are there churches? Are there stores, is there a market?" And we can know for example that when there is a flood in the village, if there is a school in the village, it can serve as a capacity of shelter for the victims. Because sometimes our communities have capacities but don't know they do. They think it doesn't represent anything important for them."

Participants gather for a group photo at an annual RCRC first-aid competition

Successful practitioners pinpoint recognizing capacity as a critical pre-cursor for communities to realize their ability to act on their own behalf. While not all inclusive, other effective methods at play reflecting pedagogies of empowerment and dialogical learning included:

- Hazard mapping of historical disaster events (interactive and collective reflection)
- Role playing, theater dramas, and dance for expressing reflective learning
- Games and practicing with a discussion component

In facilitating discovery, practitioners accompany the community in bringing forward its own ideas, understandings, and beliefs through reflection, dialogue, listening, and learning. These impressive pedagogical skills practiced by successful RCRC workers hold a symbiotic relationship with the skills discussed in the next

5   Participatory hygiene and sanitation transformation (PHAST) was also named more than once.
6   Shor, I., & Freire, P. (1987). What is the "dialogical method" of teaching? Journal of Education, 169 (3), 11-31.

section, to help create the robust environment needed for achieving must-have III, community agency.

An organized community is also a connected community. Pedagogies of Empowerment (SF4) explained ways practitioners facilitate an aware community, and strengthening social fabric explains ways practitioners facilitate a connected community. A connected community is one that has developed trusting spaces for gathering and has established agreed-upon ways for working and acting together toward shared priorities, in spite of differences.

Where there are existing structures in place for connecting the community, practitioners are able to achieve greater success in preparedness work. Where there are no trusted place for shared discourse among the diverse members of the community, successful practitioners emphasize fostering connection, or strengthening social fabric, as necessary work.

Practitioners first strengthen the social fabric of communities by *lending their trust* among individuals and groups, thereby *creating a temporal space for connection*. Next, they *negotiate relationships* by employing group facilitation skills and conflict resolution techniques. Finally, they move communities to *formalize this trusted space* for the long-term.

12 Lend Your Trust

Many successful practitioners view their role in building trust connections among individuals, disparate groups, and institutions not only as a necessary step for a community to have agency and resilience, but specifically, as one of the core services RCRC offers communities:

"The community doesn't believe in the government all the time, and the government is doing a good work. But this link between the government and the community is the real challenge for us, because we go out [for a short while] but we are not with them forever. So how the community can improve their own skills to go and advocate with the government? I think when we talk about this coordination between community, institutions and government; we are talking about this link, this commitment, this will, between all of them."

To build connections, the RCRC practitioner must have earned trust not only within the community, but also with the government and other stakeholders. As discussed in Rapport Building (SF1), much of a practitioner's core work is in building authentic relationships with the community and other stakeholders. Here, we see yet another place where a foundation of trust is necessary—practitioners who have successfully built trust are able to "lend" or share that trust to enable communication among stakeholders.

Once achieved, RCRC's credibility serves to create a space of willingness and trust among other parties, be that community member to community member or between communities and authorities. For example, although the community may not trust the government and vice versa, where they both hold trust for RCRC, the stakeholders can depend on the trust of the RCRC until their own is developed.
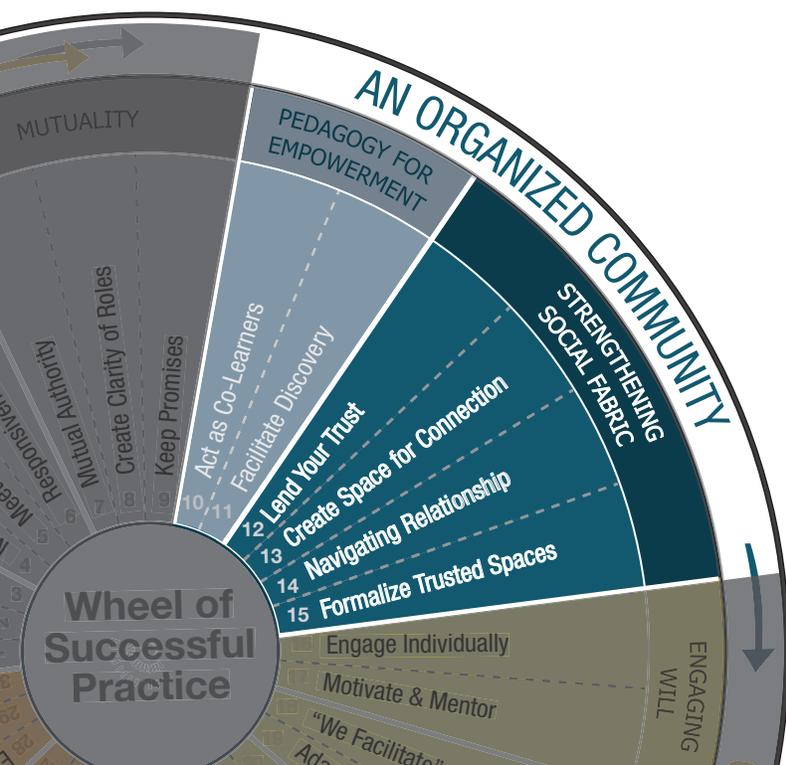
13 Create Space for Connection

Practitioners organize and design space for building bonds among multiple diverse community stakeholders, and also among diverse community members. Meeting each other in coordination meetings and trainings hosted by RCRC creates a temporal space where these parties can safely meet together, and have the mediation of a trusted partner.

"They elect their own members, people within the community, different groups, different people, men, women, people with disabilities, the elderly. And because they have lived in this area for so long, they know everything more than we do. So ours is to just sit with them, and we share knowledge and experience."

New respectful and mutually beneficial relationships are built in this space, particularly through project meetings and exercises where personal interactions can occur between community/team members. Practitioners design space into projects in order to build and enhance bonds between community members:

"So the exercise also included that a small group can organize itself to cook lunch for everyone, so that also helps to integrate them more so they can know each other better. Because even though they were from the same neighborhood, sometimes they didn't really know each other."

The space also allows individuals with varying levels of comfort, and varying strengths to be embraced by the group for their contributions, and in result, flourish. Participants build trust and confidence both in a) their own capacity to serve others and b) in one another, as each other's positive capacities are revealed.

MUTUALITY

PEDAGOGY FOR EMPOWERMENT

AN ORGANIZED COMMUNITY

STRENGTHENING SOCIAL FABRIC

Mutual Authority
Create Clarity of Roles
Keep Promises
Act as Co-Learners
Facilitate Discovery
12 Lend Your Trust
13 Create Space for Connection
14 Navigating Relationship
15 Formalize Trusted Spaces

Engage Individually
Motivate & Mentor
"We Facilitate"

ENGAGING WILL

Wheel of Successful Practice

14 Navigate Relationship

While a practitioner's work may consist primarily of coordinating planning meetings, conducting training, and visiting communities, much more of the work resides in the hidden aspects of how they manage relationships within these shared spaces. Across contexts, successful practitioners share significant skills for cultivating an environment in which diversity and unique contributions of individuals are valued.

"Once you come here we all form one family. There is no discrimination. It doesn't matter what your ethnic group is. Whether you are a [tribe name 1], a [tribe name 2], a [tribe name 3], or whatever ethnic group, we form one family."

By modeling respect and listening to all community members, practitioners foster an attitude of acceptance amidst diversity. An ability to mediate the diverse interests of participants, whether in neighborhood meetings, or among varied stakeholder groups, was a recurring theme. Navigating complex relationships became especially apparent and necessary for practitioners' engaging in multi-stakeholder projects, in particular. One practitioner provides insight into this implicit part of successful work:

"If the main interest is the organization and the community work, then really important in these kind of projects are the institutional articulation and the coordination. For example, we did a coordinated work with a local NGO, national government agency, the mayor's office, the community, and the RC, avoiding antagonisms. The RC convened and programmed the drills and articulated the actions of all the entities. It was about mediation between different organizations because every organization had results to show, and they want to be recognized. So we mediate between the interests of the organizations to avoid conflicts, so they could work together rather than in individual actions."

We consistently found that practitioners who were named for success held conflict resolution training and skills. In each society we met participants relying on conflict resolution skills in which they, or others, credited for their success in preparedness programs. Practitioners had brought this skill set with them from other experiences, as expressed in these examples:

"There are fights/arguments in the village. Even though I was small/junior, I saw my father, my grandfather used to moderate such conflicts. I think I learnt from them and don't feel awkward in fulfilling such roles."

"This is my formula for managing conflict, and I have been training my colleagues: 'Guys, if there are some conflicts in the community, it can be in many forms. It can be in the form of geography, it can be inform of socioeconomic structure. These things are there.' This is mostly designed to work in the conflict scenario because I worked in a refugee program, so I practiced it there, and this is my impression. I am trying to replicate."

Conflict resolution training or experience equips practitioners to navigate the sensitivities of diverse stakeholders and to unite communities around a common purpose. This was regardless of a project's location in programmatically recognized conflict or non-conflict settings—exposing the need for such skills in any community.

15 Formalize Trusted Spaces

As practitioners find success in resolving conflicts and creating safe spaces for relationships to form within communities, they also are seeking ways to strengthen the social fabric by incorporating created places of temporal trust into established parts of the community structure.

In half of our country visits, while practitioners were working to evolve places of shared trust and mutual participation amongst participants, they were also endeavoring to sustain trusted spaces within the community system. In these cases, even in spaces where only a small amount of trust had been created for meeting and possibly planning or agreeing, practitioners were formalizing these opportunities through law:

"So we motivated them to be part of the governmental boards at local level. They have municipal councils of risk management; these councils by law have to have community members."

At least three societies we visited had engaged and advocated at the national level for creation of new legislation to mandate such councils at the local level for addressing preparedness. These initiatives additionally brought more sustainable funding for response and preparedness initiatives funneled through federal government priorities and structures.

ORGANIZATIONAL IMPLICATIONS

The second intentional dynamic practitioners *must-have* for success is **ORGANIZED COMMUNITY**. Necessary for successfully fortifying communities to become more aware and connected (i.e., organized) are trusted workers who use sophisticated pedagogical, group facilitation and conflict resolutions skills to walk alongside communities in the discovery of community knowledge, capacities and trust. Some implications that might be considered for further investigation are:

Pedagogical methods found in practice present profound linkages between successful preparedness and response work and education research. Going deeper into existing pedagogical research could leapfrog years of learning to bring techniques and approaches that practitioners could use to advance community resilience. Consider conducting further research both internally, by documenting the detailed techniques and approaches that practitioners are using already, and externally, by investigating what other education research might be brought forward to more formally inform better practice.

Methods for discovery through reflection, dialogue and conversation are at the heart of creating viable, long-term solutions by communities. Years of study within the larger adult education community on dialogical learning could offer an abundance of methods and tools for facilitating reflective and interactive activi-

ties. Our research suggests RCRC has been successful in designing some methods, tools and templates that include reflective and interactive activities. Continue and consider hinging them more tightly to a supporting pedagogy for practitioners.

Trusted space for building and strengthening relationships are critical for bolstering community capacity. Practitioners are facilitating more than training in training spaces, and doing more than depositing knowledge in communities. Trusted and skilled practitioners are creating a habitat where the needed community knowledge and connections for resiliency can be shared. This reinforces the need to support factors discussed within Community Trust

(Must-Have 1) in order that the practitioner can provide the service of *trust*. RCRC might prioritize building tools and training for practitioners to also work on team building, assess community collaboration/organization, and conduct group facilitation, mediation and conflict resolution. In addition, it might reap long-term returns to incorporate and protect the required time for facilitating awareness and connectivity into program design, especially in fragmented communities with weak social fabric. Finally, promote structural and transactional options for formalizing these spaces such as laws or written agreements that can establish rules of engagement to facilitate ongoing dialogue and collaborative engagement.

Must-Have	Necessary for Success
ORGANIZED COMMUNITY An aware and connected community.	A trusted practitioner positioned as co-learner with strong pedagogy, group facilitation and mediation skills; tools, skills and space to walk alongside the community to reveal knowledge, strengthen capacities and build bonds between diverse stakeholders and community members.

Organizational Implications

Program Design

- Focus on the pedagogy, not the technical solution
- Recognize current community capacities and orient capacity-building from this foundation
- Prioritize time for community dialogue & connection into program timelines
- Incorporate efforts to formalize trusted spaces as closing stages to projects

People & Training

- Develop pedagogy training for practitioners
- Train for speaking with cultural competency
- Conflict resolution skills/experience
- Pyschosocial skills for facilitating group dynamics

Tools & Templates

- For reflective and interactive activities
- Broaden community discovery tools such as VCA and Response Team Training
- Hinge together with pedagogy, not stand alone

Organizational Support Systems

- Sensitize & evaluate organizational support functions on how their roles impact community trust
- Enhance & resource administrative tools for operating transparently & collaboratively
- Create organizational awareness around the importance of trust

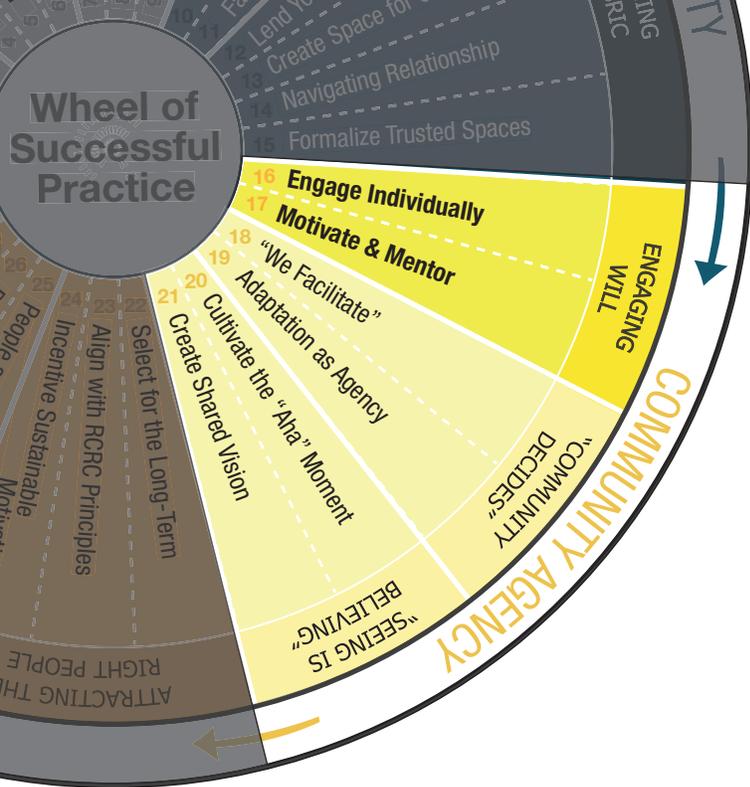# Community Agency
MUST-HAVE 3

Practitioners, having strengthened the organization of a community through pedagogy and conflict resolution skills, continue their work as they inspire action through Community Agency. *Community agency* is when a community recognizes and is confident in its own knowledge, capacities, and ability to determine its own best solutions, coming to act and advocate on its own behalf to bring about positive change. Practitioners reflected community agency as the only truly viable route for acquiring key knowledge needed for successful, effective, long-lasting results:"

"If the community doesn't participate, it's meaningless, you can't even do it. Because all information & data that you gather is given to you by the community."

Therefore, in this section, we see key success factors involving the skills to move an *organized community* to become a community acting in agency. Here again we see the critical way the four must-haves come together to bring success. Where, the arduous work of building trust (Must-Have 1) and facilitating community organization (Must-Have 2) are not just an ends unto themselves, but are also necessary in the progression towards communities achieving agency (Must-Have 3) and eliciting the information needed for achieving sustainable, long-term impact (Must-Have 4).

    The success factors in this section identify the advanced skills that were revealed by practitioners across contexts for engaging with an organized community to realize and act with its own power and authority on its own behalf. Practitioners commonly used and emphasized the need for skills and tools that supported their efforts to advance a community's ownership, voice, and action. Common across countries were the following success factors:

- Agency starts with will, and a willing community starts with willing individuals. Practitioners **engage** one on one to affect the **will** of *individuals* using motivation and mentorship.
- A common mantra among practitioners is **"the community decides."** Successful practitioners intentionally align their role primarily as facilitator, and enable agency through adaptation and iteration by communities.
- **"Seeing is believing"** are tangible "aha" moments where agency is realized. Community ownership and agency solidify in a personally realized and shared experience of positive results, induced through a physically visible action or artifact.
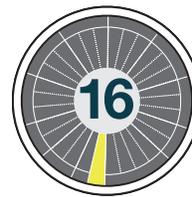
Wheel of Successful Practice

10
11
12 Lend Yo...
Create Space for...
13
14 Navigating Relationship
15 Formalize Trusted Spaces
16 Engage Individually
17 Motivate & Mentor
18 "We Facilitate"
19 Adaptation as Agency
20 Cultivate the "Aha" Moment
21 Create Shared Vision
Select for the Long-Term
Align with RCRC Principles
Incentive Sustainable Moti...
People a...
ATTRACTING THE RIGHT PEOPLE

ENGAGING WILL

"COMMUNITY DECIDES"

"SEEING IS BELIEVING"

COMMUNITY AGENCY

Engaging Will
SUCCESS FACTOR 6

This section summarizes the advanced skills practitioners are using to foster an organized—i.e., aware and connected—community, and it reflects some of the most impactful implications for meeting practitioners' information needs in preparedness and response work. We group this must-have into two underlying success factors:

• Practitioners facilitate community awareness through sophisticated pedagogies for empowerment, situating themselves as co-learners within the community and practicing reflective and interactive teaching methods to facilitate communities in self-discovery.

• Practitioners foster connection by strengthening the social fabric—that is, reinforcing relational bonds by lending their trust across community groups, creating space for connection, applying conflict resolution experience to navigate relationship, and then moving to formalize this trusted space for the long term.

Agency starts with will. In a variety of ways, practitioners showed community will to be the central ingredient for building community agency. In Organized Community (Must-Have 2), we discussed how practitioners relied on strong administration and group facilitation skills to help cultivate connectedness and form places of connection. Now we see, within those organized spaces, practitioners employing strong psychosocial skills to *engage at the individual level, using motivation and mentorship* to inspire individuals to find their own voice and act.

Notably, practitioners' engagement of will overlaps with the long-established fieldwork of *community awareness* and *community participation* in development programs. Possibly

---

contrary to this traditional framing, we found *engaging* will to appear more as a central goal which these efforts support. In other words, bringing community awareness represents one of many motivating ways practitioners sought to engage will, and community participation was often treated as an indicator for willingness.

Engage Individually

Practitioners prioritized time, skills, and spaces for one-on-one engagement, revealing that the path to community ownership is through *individual* engagement.

"At community level, we consider that preparedness is very related to the people as individuals, related to the individual consciousness…. What I consider is that preparedness starts in the consciousness of the individual and go to the family and go through the community."

In Community Trust (Must-Have 1), we introduced the importance of spaces for relational interactions. In the dynamic of Community Agency, we see these spaces arise again as essential spaces for practitioners to engage with community members individually. One-on-one interactions provide essential information for the practitioner on how to engage individual will, which is an important step towards developing community agency. An example would be in repeated house-to-house visits where practitioners come to know individual context, limitations, attitudes and needs. Further, in training classes instructors preferred smaller class sizes that enabled them to take time with individuals, clarifying some of the importance of earlier mentioned behaviors of being present and spending time[7]. Within these relational spaces, practitioners are able to interact not only to survey for a fixed list of questions but also to understand individuals' challenges to participation.

"You can tell just by their reaction, you realize it is not easy for them. And then you may call them to one side and ask what schoolwork they had, what problems they had. Some of them may be having home problems, whatever, and it stops them from really enjoying and participating fully."

"Because when you go through the camp, you're going to pay attention to the way people behave. Someone may be is out of the latrines, going just to have a little time to observe him up to his house. What is he going to do? Is he going to clean his hands with soap? Or what is he going to do? So I can give a little time to observe. "

"What I'll do, alright, you find that in your first 2, 3 classes you find where the chatterbox is. Who are the leaders? Who are the quiet ones? You know? Who are the ones with esteem problem? And those with quiet or esteem problems I use them. Could you please hand these out for me?…."

A basic link revealed here is that successful practitioners

not only value participation as the seed for belonging and ownership (as discussed in Mutuality (SF3)), but also as an indicator of a more core objective: willingness. Other ways we saw practitioners detecting willingness ranged from creating ways to express willingness other than verbally, such as through written expression, to formally incorporating reading non-verbal cues into the design of projects. Mutuality (SF3) also involved the practice of creating of written documents between parties to express their commitment to a project. While this behavior secured commitments of agencies, it was also valued as an expression for individual commitment of personal accountability. When building emergency teams, for example, practitioners placed emphasis on a contract of commitment with members individual signatures.

Will is so critical that practitioners had developed a strong radar for discerning expressions of lack of will, and they were sensitive to these expressions by being intentional to respect a person's limits or their "no."

> "I have to treat you with respect. Not because you are in such dire need, I still have to respect your wishes and your desires. So I will help you according to how much you want me to help you. And then I stop. Although I may want to go on further."

For example, volunteers were trained to listen for cues to know how to stop a survey if someone expressed the desire to quit. Practitioners explained that they would often read people's non-verbal cues: for example, if someone moves back, successful practitioners knew they were pushing too hard and needed to evaluate their own behavior.

> "I don't push things. I still want to get you to a point but I would do it at your pace. Because there's always some physical, non-verbal that indicates to [me] besides the verbal. And there are some people that you realize that you cannot reach…because if you push them too hard, they're not ready. They're going to think that they'd want to resist you. So you really and truly have to help, hold back; help, hold back, and just recognize when they're ready."

Another practitioner shared a success story about when construction work was required and the community agreed to work together on neighbors' houses. There were a few community members who did not want to participate in the work. The practitioner emphasized the importance to permit, without condemnation the unwilling persons to not participate in the project because forcing or coercing their participation would negate their agency and compromise the trust that had been built. Allowing the individuals to choose whether to participate, and respecting their choice, kept a door open for participation later. In fact, in this case, community members who originally opted out of the construction work became willing after observing how it went with others' houses, and requested to join. With this later affirmation of personal will—the necessary ingredient for success—they were gladly included.

17 Motivate & Mentor

In Organized Community (Must-Have 2), practitioners strong administration and pedagogy skills in forging connectedness and organization of communities stood out. In order to extend an organized community to become agents of their own solutions, practitioners revealed a strong psychosocial aptitude for motivating and mentoring individuals.

RCRC is in the business of motivating. In one country in particular, community workers explicitly stated that their job was to motivate, and HR assessed specifically whether candidates are "good motivators." Across contexts, practitioners gave examples of creative and impactful ways they are motivating all stakeholders to find the will and capacity to act. These included inspiring community members to believe in their own power, convincing governments to act in their mandated authority, and encouraging volunteers and team members to keep up the hard work of caring and loving in spite of the challenges and sometimes slow progress.

> "It's more than just people participating in [planning]. It was important when all these government agency had developed a positive outlook toward the event, and when they realized that it was important to them that becomes the most successful part…..[to do this] I told them that if there is a mega disaster…since they are the ones who are responsible, [and if they] are not able to do their job effectively they will be questioned by the public. For example, if their drinking water supply is cut due to a disaster and they are not able to do their work at time, they will be held responsible. I tried to convince them in that way."

As trainers, managers, or facilitators, they adjust and refine approaches in order to motivate according to individual motivational needs. Standing on those qualities and behaviors discussed in Sincere Care (SF2), successful practitioners show higher sensitivity and insight in discerning the different ways that people are motivated and the different ways they will engage. To inspire and motivate communities, practitioners adjust to meet those deeper needs.

Successful practitioners employ *many* strategies for motivating will. Some practitioners conveyed relevance by seeking to connect to a personal experience, and other times they used encouragement or sensed that the person needed a challenge. Some created camaraderie and loyalty among teams, or provided needed structure or help in seeing a successful outcome. These examples highlight psychosocial skills to be able to listen, discern, and adapt themselves to meet personal needs across such a broad spectrum. Stronger psychosocial skills was especially evident where motivating turned into mentoring as can be seen in the extension of this earlier example:

> "You can tell just by their reaction, you realize it is not easy for them. And then you may call them to one side and ask what schoolwork they had, what problems they had. Some of them may be having home prob-

Successful practioners employ many strategies for motivating will:

"It varies. It happens that some people understand right away and for some people we need to repeat a couple of times. As a trainer, people are all different and I understand it."

EDUCATION LEVEL

"I realized that it depends on the age of the participants and level of education. Because you find the persons with a higher level of education can take the notes, read it and understand it. You have someone with just a primary level of understanding will not be able to understand some of the jargon, especially some of the medical jargon. Its all new to them. So I give them a presentation to read at home and try to understand. Then I also go it over in class with them and explain the different, different, terms and things. And let them understand and if they don't understand certain phrases, ill break it down for them and thing. And then I'll reinforce with a little dance or a little you know, little thing, or something like that."

TEAM COHESION

"I build team spirit. Even our last [gathering] was in [a neighboring country]. We participated in an international simulation. It was much more responsibility, because we were representing our country. Not only our national society, our country. And we were so proud, and our work was very high quality. Yes, we did a good job, because each of the sixteen of us, understood that we had to show our best skills in front of international partners."

ENCOURAGEMENT

"She said "I'm thinking of going on to do the University course". I said "Go right ahead" So I said "Apply" because she felt that she had the ability and she got through, you know. They take it and they are successful and that's what they need to do the next little challenge."
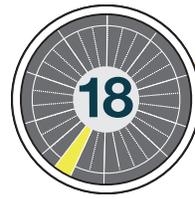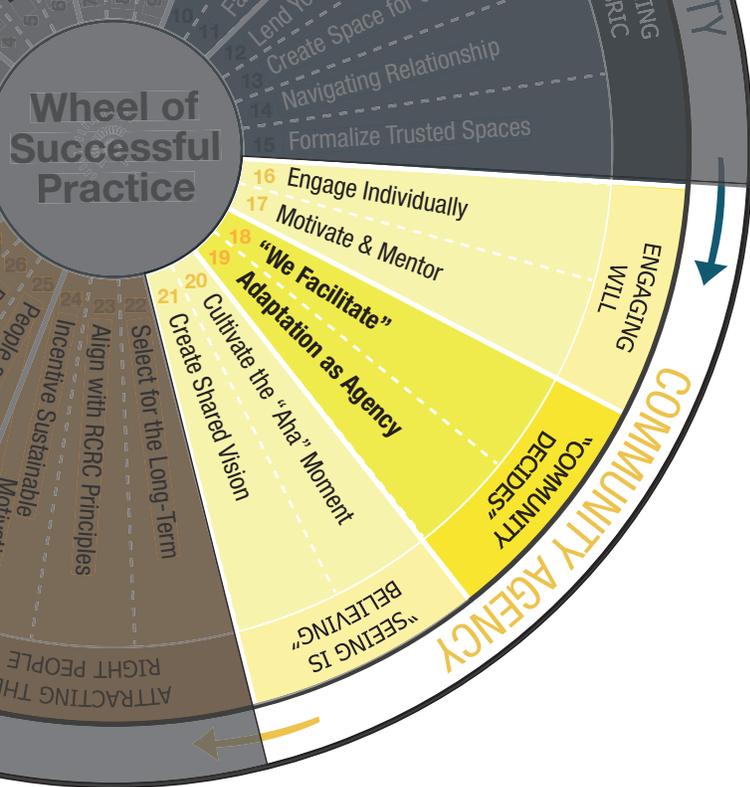
"But our guys, our field guys, they need to be supported, always. And if we don't have support for them or if they don't feel support from our side, we will lose them, and our work also will be not accomplished. I try to call them as often I can. Two – three minutes and they are happy and I am happy. Sometimes the person is not in a good mood. When they share, it is a long, long discussion, and after this discussion he feels much better than before, in my opinion. It's kind of psycho-social support we do this to each other."

PERSONAL RELEVANCE

"Some people are really different and they say that it is not interesting and is not important to us. When we have such volunteers I ask them questions, I want to get them involved. I try to explain to them the importance of the issue, I try to deliver to them that it is very important for each community member to know. Sometimes, it is, I explain that sometimes that their loved ones could require first aid."

lems, whatever, and it stops them from really enjoying and participating fully. So I usually help them, you know. Some of them I'm able to give them my phone number. They can call me with their personal problems, children problems, any problem that they want to talk about…"

In this important role of motivator and mentor, practitioners owed much of their success to psychosocial training and skills. Some were known for this skill—"people tell me the problems" —in the community, and some identified specific RCRC training in this area that had equipped them to be successful. This is particularly relevant as raising individual self-esteem was frequently named as an area they interacted with at could see the individual level that they also linked to a more collective problem to be addressed:

"What I do, I have a technique of saying, "You are beautiful today. Your hair is pretty." I find something

positive.…I'm always appealing to your self-esteem. Because you find a lot of women, especially the poorer ones, who have a self-esteem problems. [Our people] have a self-esteem problem. I'm always trying to empower [them] because we recognize that it's a problem. It's a problem in [our country]."

"We've always known if you build communities and give them a sense of self-worth, there's less things that you have to worry about coming out of the community: crime, sanitation issues where you can have cholera and other things being spread, epidemics as we're covering right now. If you can give them that sense of self-worth and just assist them by looking at some of the issues that they have and assisting them overcoming some of the problems that they have, then it makes [problems] easier [for them] to deal with. It makes them more fore-thinking; they start to come up with ideas;

Wheel of Successful Practice

10
11
12 Lend Yo...
Create Space for...
13 Navigating Relationship
14
15 Formalize Trusted Spaces
16 Engage Individually
17 Motivate & Mentor
18 "We Facilitate"
19
20 Adaptation as Agency
21 Cultivate the "Aha" Moment
Create Shared Vision
Select for the Long-Term
Align with RCRC Principles
Incentive Sustainable
People...
ATTRACTING TH...
RIGHT PEOPLE
"SEEING IS BELIEVING"
"COMMUNITY DECIDES"
COMMUNITY AGENCY
ENGAGING WILL

18

Practitioners are intentional about their role as facilitator, placing checks and balances on their own interference. One way they do this is by being explicit and clear from the beginning that RCRC's role is to facilitate:

"The role of [RCRC] staff is just facilitation. To facilitate the coordination, there is involvement and collaboration with local stakeholders and other local bodies/organizations. These are the reasons for success."

Motivated by respect for community knowledge and the awareness that only community –led action can achieve sustainable results. For successful Mutuality (SF3), practitioners valued a sense of belonging of participants. Here, belonging gives way to ownership as practitioners again emphasized the importance of defining clear roles upfront, placing an accountability on themselves among stakeholders. By clearly and transparently stating their role as facilitator and then achieving it, practitioners prove their trustworthiness, and with that trust in place, communities become open, more willing to contribute and step up to ownership.

"The community people say, 'That is not A RC program.' The community people say, 'That is our program. RC only facilitates to implement the community program in a fixed project time. But this is our problem...' Community people feel that. If you follow different types of steps...observation, different types of visit, you can feel community ownership. They will say, 'That is our program.'"

Underlying a practitioner's discipline to facilitate the community to develop and own these plans and solutions is their co-learner[8] mantra: *"the community knows best."* This mantra is a further affirmation that the information that practitioners most need for success—and therefore what must drive the project design and decisions—are these very contributions by the community:

"They tell you, 'If we did this—if we dug the trenches, if we planted the trees, if we made some lakes, temporary lakes along the riverbank—it will prevent this water from flowing.' And then we, so then we have to plan for this and then we always draw an action plan. We tell them to draw the action plan, the community action plan, which they own. It's drawn by them. We only support them in facilitating, and we're just guiding them. And then, but the ideas are theirs."

In other words, for programs to have a lasting impact, they must be owned by communities. A practitioner's ability to honor the community's autonomy had a lot to do with practitioners *not imposing their own will*. To do so would impede the community's agency—and therefore, the information needed for success. Motivated by a respect for community knowledge and agency, practitioners who were successful realized that access to the information necessary for success partially depended upon their own

they start to develop ways of turning little projects into big projects."

Thus, in these examples, we can see how stronger psychosocial skills used to motivate at the individual level provides the necessary building blocks for engaging and motivating whole communities to agency.

"The Community Decides"
SUCCESS FACTOR 7

"The Community Decides" is a common mantra among successful practitioners. Claiming the role *"we facilitate"* and bringing forward community voices by using *adaptation as agency* are key ways practitioners ensure the steering wheel remains in the hands of the community.

"So the first thing is to talk about where we started and that, people, neither in the worst conditions, lose their ability to think and decide what to do with their lives. And in that logic, we have to listen, recognize what people have chosen as survival strategies, and guiding the processes, without ruining the people's choices."

The findings in Organized Community (Must-Have 2) made clear that for practitioners to be successful in encouraging the knowledge of the community to be known, practitioners must firmly relinquish decision-making and situate themselves as co-learners. Here we see how successful practitioners carry that a step further in practice to maintain a position where they **do not** decide nor disempower the community. For communities to truly have agency—and therefore, to contribute the information needed for long-term success—practitioners create clear and transparent ways to maintain their own role as facilitator and allow for adapting and iterating approaches, plans, and implementation for accommodating community ownership.

8   Success-driven behavior #10: Act as Co-learner

self-attunement. Many spoke fervently when explaining that they themselves do not decide. It was not a casual statement but an imperative, backed by strong personal awareness and discipline. This intentionality is evident in Engaging Will (SF6), where practitioners emphasized discerning and respecting non-verbal cues that express a lack of willingness or "no" decision:

"…and to others who may fail at first, I say "Come back and finish the course" and I tell them two, three times and they don't and I leave them. I say "When you're ready, I'm always there to help you" that sort of thing because I realize that they are not ready. But they have to be ready."

Other examples of practitioners honoring community decision-making included upholding the community selection of participants and leaders, direct community management of assets, and communities receiving their own funding to support their own plans. This priority of community decision-making underlay the robust capacity-building activities that practitioners built into the numerous programs we observed. For example, meetings often had a dedicated secretary to record decisions and to assist with heavy administrative requirements. The Practitioners taught communities to record and report on their projects and volunteers, providing training in leadership and administration skills to those who had been nominated by the community.
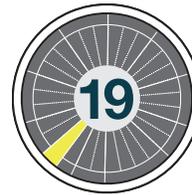
"So we got community representatives in each, trained them on how to write reports and recordkeeping, you know, just basic skills, leadership roles, and also trained the wider community on what risk reduction is all about, how can they participate in risk reduction. And for me, I think that has been the reason why, besides the usual being the first on site when a disaster happens, I think that has also helped gain their trust in us."

As also mentioned under Organized Community (Must-Have 2), while the facilitator role is neutral, it is not passive. The practitioner is situated as co-learner and contributor, often a contributor of technical expertise. However, the contributions that practitioners more critically relied upon for success were predominantly those that help communities to be organized and informed, to know and act in their own voice. For example, the above quote describes administrative capacity building that significantly supported the community in further efforts to engage and practice its own agency. Applying those administrative capacities, communities collaborated with local government groups, sharing copies of their reports so that community plans could be incorporated into local government plans. Practitioners' support of that community-government collaboration was vital, and practitioners also facilitated official recognition of the community groups that made the groups eligible for funding to carry forward the work they had planned. This concrete example of community empowerment—communities receiving their own funding to support their own plans—directly tied back to the community-developed written plans produced after training in leadership and administration skills. To summarize, practitioners said identified their successes more closely with facilitating community decision-making and

structuring projects to enable community ownership than with having access to sectoral technical expertise.

The examples of efforts being driven by the community and facilitated by RCRC shows community members that RCRC is there to support, as mentors and facilitators, not to make the decisions. And in practitioners' discipline to facilitate but not to decide, trustworthiness of RCRC is proven.

When communities are able to make and act upon their own decisions, they have agency—and are equipped to respond to changing circumstances, challenges, and environments.
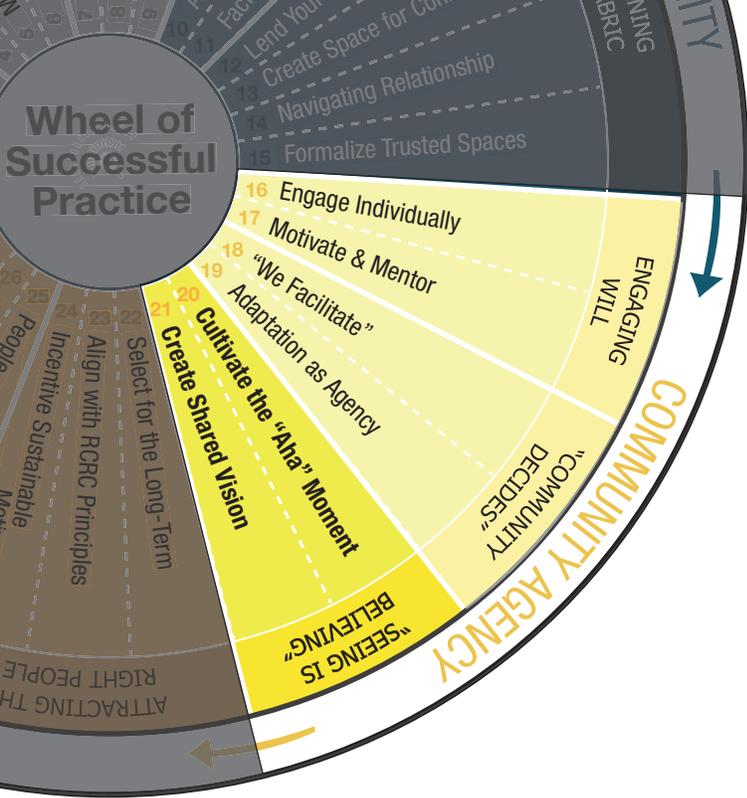
19 Adaptation as Agency

Adaptation is where community agency is born. Communities walk in their own power when they can adapt plans, programs, and priorities to reflect their own will.
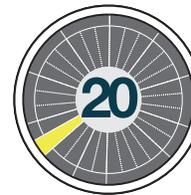
"I think dignity must be present during the entire project. And it is true since the time you approach the community and you tell them the option that is available. It is about giving them the possibility to participate and they themselves to be the managers of their own transformation, in this case the project. So they are the agents who have to do the adjustments and say, "This goes here, and this goes there," because finally this is for them. From the beginning of the project because you don't come to impose your plans of the project; you come to propose them as an option or an alternative, and they are the ones who do the necessary adjustments. They might say, for example, "Coffee doesn't grow here; potatoes grow here." They are the ones who know their environment, and they know best what is the most optimal. "

"We Facilitate," the previous success-driven behavior of the "The Community Decides" (SF7) reflects a learning perspective that respects community agency as the primary contributor and driver of success. Practitioners guided by this mindset, then emphasized adaptation and iteration of ideas, programs, plans and tools by community for bringing their voices forward. Practitioners consistently told us that communities had the best solutions and that for solutions to improve conditions over the long term, communities had to own the solutions. Agency can be achieved where practitioners have carefully situated themselves as co-learners (Success-Driven Behavior #10) creating environments where communities are encouraged to initiate learning, not just to receive or shape learning initiated by RCRC. In making room for experiential learning, allowing agency to be practiced and developed. Key is opening space for beneficiaries to request the kind of activities and training that they would find interesting and useful, as seen in this example:

We came with an initial proposal that we made from our perception. However, while working on it, we realized that it didn't have the effects we were expecting, especially on the

Wheel of Successful Practice

16 Engage Individually
17 Motivate & Mentor
18 "We Facilitate"
19 Adaptation as Agency
20 Cultivate the "Aha" Moment
21 Create Shared Vision

"SEEING IS BELIEVING"

ENGAGING WILL
"COMMUNITY DECIDES"
COMMUNITY AGENCY

Select for the Long-Term
Align with RCRC Principles
Incentive Sustainable Moti...
People...
ATTRACTING TH...
RIGHT PEOPLE

---

community ownership and agency often culminated where the community members, together, could physically see the positive results from their own contributions and accomplishments--often through the creation of an artifact (i.e., an object created by the community such as a map, or a building) or personal experience. Evidence of the community believing in its own power are seen in "aha" moments, driving practitioners to use and seek tools and methods for *cultivating "aha" moments,* and welcoming *shared community vision* to form, giving rise to communities expressing agency: acting together within their own power as their own agents of change.

20 **Cultivate the "Aha" Moment**

The "aha" moment is where will is transformed into action—that moment when individuals clearly see their potential to meet their needs and the needs of their community.

> "You have to find a way for them to SEE what they have, what they can do—then they will believe and take action."

Some of the most commonly named tools were those that aided practitioners in bringing individuals and communities to collective "aha" moments. Mapping, mitigation projects, and modelling were the most consistently named methods that would provide an actual tangible picture or example for the community's shared experience. The most common examples occurred through mapping tools found in the VCA. In these exercises, the community becomes engaged and motivated to identify community-level needs.

> "… in utilizing one of the tools during the VCA, the historical timeline, we realized disasters have been happening before, but the magnitude was different- and the issue is why. Okay? And the beauty of a vulnerability assessment, we kept probing the why, the why, the why, and also using the problem tree."

All the hard work practitioners have invested can be seen at this achieving moment where communal knowledge emerges. Once the community has drawn an historical timeline of hazards and vulnerabilities in their village and populated and assessed it with their own knowledge—and with the help of a trusted and skillful practitioner's probing—it creates the visual for an "aha" moment. When they can visibly see their results in one place, their achievements and sense of their own knowing becomes tangibly real to them.

Mitigation projects were also key places for individuals and communities to come to believe in their own abilities. In mitigation projects, members do the work and in the end have a visual beacon to their own power and abilities. For example, one community that suffered from annual floods coordinated a community-wide effort to dig and maintain trenches to divert flood waters. When their community was spared flood damage, the trenches became a powerful symbol of their own ability to protect themselves and even

---

motivation of the population. After the suggestions the youth leader gave us, we reprogrammed the activities and had an activity that was little more interesting for them.

A key point emphasized by strong practitioners was that for programs to have a lasting impact, they must be appropriate for communities and individuals within those communities. Even community-developed programs may need to be adapted to meet needs at the individual level. Organized communities have a strong social fabric[9] characterized by knowing the strengths, contributions, and individual needs of its members. Thus, when communities are walking in their own power (that is, when organized communities have agency), they are well equipped to make these adaptations. Adaptation enables the needed ownership and respectful, appropriate engagement down to the individual level.

Tools that allow adaptation give communities an opportunity to express their own priorities. During one sensitization exercise involving Muslims, the practitioner modified depictions of the household environment to reflect the Islamic tradition of keeping animals in a certain quarter. The practitioner explained this flexibility in terms of a need to have the communities "recognize themselves" in interacting with tools provided by the RCRC. Creating ways for community to see their contributions and power builds their capacity, motivation, and sense of agency.

"Seeing is Believing"
SUCCESS FACTOR 8

"Seeing is believing" is where agency becomes explicit and can be shared, inspiring practitioners' and communities' confidence in long-term success. Practitioners found that
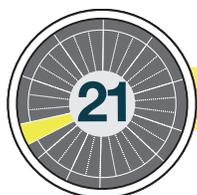
inspired surrounding communities to engage in this practice. This is where we can see how important that attitude of "we facilitate" comes into play—this recognition of their own capacity would not be easily seen if the practitioner steps in to do the work.

A life-size community hazards map hangs at the gathering of a community preparedness meeting.

The "aha" moment doesn't always have to be of one's own experience. Practitioners were conscious of serving as models for the community. One field mobilizer noted that while he did not want to dress fancy and make the community feel like he was different or better, he also recognized that he must model personal hygiene and would, therefore, keep a certain standard of cleanliness. Through behavior in meetings, practitioners also provided examples for how to respectfully listen, relate to and encourage one another, how to communicate effectively, and how to lead.

An "aha" moment firmly captures one's will, turning community members into lifelong volunteers who make up the backbone of the organized, prepared, and caring community. This key moment collectively turns communities into faithful partners committed to a shared vision for change.

21 · Create Shared Vision

Mapping and plans were key tools for success because they facilitated communities in developing a shared understanding of reality, risks, and capacities, as well as a positive, shared vision for their future.

> " I remember six, seven years ago [when] we went to a village, there was just the field. They were really tough the community and with the RC, they drew the neighborhood and the community center, play ground. They kept these nice drawings. I went there seven years later, and they showed me, "Do you remember? This is our playground, look it." They kept this as a plan. It is not totally finished, but they keep working on it even when the RC left them three years ago, because they have this as a plan."

The above example shows the importance of a shared vision for channeling and sustaining community agency. As we have seen throughout Community Agency (Must-Have

3), participation reflects a measure of will, which begins with individuals and spreads throughout communities. When will is expressed through adaptation of plans, programs, and priorities, it gives birth to agency. This agency becomes explicit when communities experience an "aha" moment, recognizing their capacity for walking in their own power. As a final component of agency, shared community vision is key to channeling that communal agency toward particular, practical actions (i.e., solutions) that benefit communities. This vision lays the groundwork for long-term impact when communities see the vision as their own to craft, adapt, and carry forth over time. Thus, we see the importance of visual maps and documents that create a shared vision, uniting the community to move forward in actions into the long term.

ORGANIZATIONAL IMPLICATIONS

The third intentional dynamic practitioners must-have for success is **COMMUNITY AGENCY**. Necessary for successfully helping communities to confidently act and advocate on their own behalf are trusted practitioners committed to the autonomy of an organized community; with strong interpersonal relationships, motivational methods and psychosocial skills; and equipped with the tools, time and space needed to shepherd adaptation and collective action.
Implications for consideration include:

Strong psychosocial aptitude is a basic foundation for engaging will. Engaging will stands out as the more core objective, rather than awareness or participation, that practitioners are focusing on for success. Community members have a wide variety of individual motivational needs. One-on-one and house-to-house visits, as well as training and planning meetings, provide individual interactions that are just as important for practitioners to assess approach and direction in implementation, gain participation, and foster belonging as they are for assessing sectoral needs. Be aware that approaches which reduce interpersonal interactions may have negative effects on engaging will and advancing community agency. Build and broaden current efforts to provide training in psychosocial skills. This includes developing skills in coaching and mentorship, and for reading and respecting non-verbal communication signs. Because individuals are motivated in a variety of ways, ensure practitioners have the autonomy and organizational support to meet this diversity both via a range of motivational tools and techniques, and the necessary time and space to effectively enact them.

Honoring and accommodating community ownership is a central need for practitioners and RCRC's wider organizational systems. When communities are able to make and act upon their own decisions (i.e., when they have agency), they are equipped to respond to changing circumstances, challenges, and environments. This is the development of resiliency. Practitioners should be able to balance their desire to show results with the efforts to honor community ownership of decisions, solutions and plans.

Consider training of practitioners regarding facilitation skills, co-learning attitudes, and the promotion of other's leadership. Develop measures, tools and incentives that support transparency and uphold spaces for ownership to emerge. For example, are organizational systems cultivating belonging?, inviting leadership and learning at the community level? and providing the flexibility to allow communities to influence and design program plans?

Adaptation is agency. It is the pivotal action for creating sustainable solutions. This has implications for scaling up of programs. Our study suggests that success is intimately linked to the flexibility of programs to adapt to community-driven plans, practices and outcomes. The need for this flexibility suggests large-scale replication for success must focus on process solutions vs specific outcomes, and empower communities with the time, tools and systems that accommodate adaptation.

Personal experience precipitates community confidence. Creating experiences of agency and success roots the potential for long-term success. Structure mentoring and shadowing as part of program plans. Increase program emphasis on actual community-driven projects and collective visualization. Bolster training and development of practical tools and templates for collective visualization while being aware that overly technological tools can hamper participation and agency if the tool is not compatible with the local level of common use.

Must-Have	Necessary for Success
AGENCY A community confidently acting and advocating on its own behalf	Trusted practitioners committed to the autonomy of an organized community, with strong interpersonal relationships, motivational methods and psychosocial skills; equipped with the tools, time and space needed to shepherd adaptation and collective action

Organizational Implications

Program Design

- Reconceive programs as long-term relationships
- Protect one-on-one time and space
- Formalize adaptation and iteration into programs
- Focus on process, keep open outcomes
- Consider ways to incorporate community's self-reported measure of interest & evidence of agency

People & Training

- Bolster psychosocial skills, to include non-verbal communication
- Invest in training for coaching and mentoring
- Add good motivators and mentors to hiring criteria
- Create frequent recognition for exceptional examples of meeting individual needs

Tools & Templates

- Build, document & disseminate motivational methods
- Promote designs that obligate collaborative action & vision (e.g., mapping, modeling)
- Be aware of designs that might reduce interpersonal interactions (e.g., especially technology)

Organizational Support Systems

- Uphold flexibility and autonomy for community level adaptation
- Scale-up for long-term processes vs. short-term outcomes
- Invest in permanent regional/national translating concepts for local practice & application

Long-Term Impact
MUST-HAVE 4

Through the activities they focused on, and the reasons why they do what they do, successful practitioners repeatedly revealed that a central way they define success is in whether their work will have lasting impact for communities. Practitioners are constantly asking what will make preparedness become rooted into the communities for the long-term? Sustaining good preparedness is not what one might think: programs lasting forever, program design replicating over and over across contexts, funding sustained through appearing on the news and attracting donors. Instead, practitioners expressed that they intended their work in communities to leave a sustained sense of agency and flexible skill set, rather than a sustained presence of the national society.

Three additional major themes of *selection*, *incentivizing*, and *resourcing* emerged as prioritized behaviors undergirding the progression of must-haves (Trust > Organized Community >Agency >Long-Term Impact). These major themes play supporting roles to achieving the four must-haves and are especially interconnected with long-term impact. Ultimately, we found selection of people and incentivizing behaviors, creative resourcing, and space for learning and adaptability all at the heart of creating long-term impact. The following are the success factors identified as key to their work having long-term impact:

- Successful practitioners set up communities for long-term success by **attracting and retaining the right people**. From the beginning, they are noticing different capacities of individuals participating in RCRC activities and creating incentivizes that attract and keep people who ascribe to RCRC principles.
- Overall, committed volunteers and trusting relationships emerged as the most valued **resourcing for long-term success**. Practitioners needed resources that sustained the capacity and commitment of personnel, preserved trusting relationships, and supported the agency of communities.
- Repeatedly, practitioners held a learning perspective in their approach to information, recognizing communities as the primary place for learning. The need to be flexible and dynamic was accommodated by mechanisms and **structure for the long-term** primarily by preserving adaptation and iteration of ideas in programs, plans and tools.

Careful, intentional selection and incentivizing emerged as major themes in supporting the must-haves for successful work. *Selection* and incentivizing were intentional foci of practitioners very early on in the process of preparing for disaster preparedness work and were often noted for their critical impact on long-term success. Setting up communities for long-term success starts with an initial focus of recruiting and *incentivizing sustainable motivations*, and in particular individuals aligned *with the RCRC mission* from the beginning.

22 **Select for the Long-Term**

As highlighted in Rapport Building (SF1), selection is conducted through the structure of recognized authority of communities and by community members. Although selection criteria were not organizationally formalized or explicit (except in one country), successful practitioners consider in the very early stages who are the people needed to participate for long-term impact. When speaking to community leaders about nominating response team members, recruiting volunteers for going house-to-house, or training project participants, RCRC practitioners consider a range of skills which they have learned contribute to successful teams and work. Practitioners consider that volunteers often become future community leaders and determinants of the success of the community's disaster preparedness. Therefore, careful selection is where long-term success starts.

> "Making sure that the volunteers are loyal and stay with RCRC for a long time, that is also important. Because a national organization like us without volunteers is somewhat crippled."

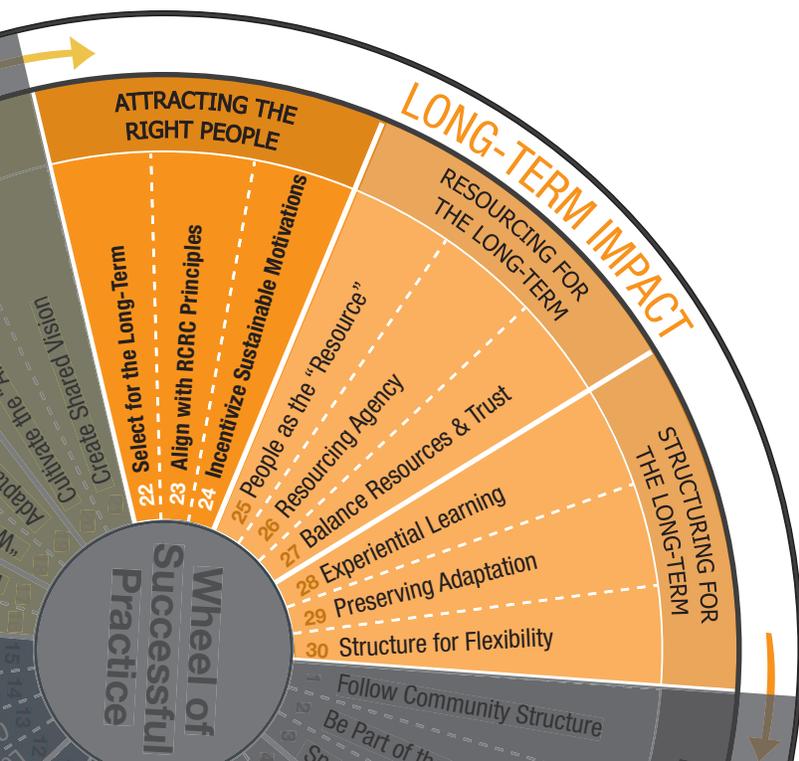Volunteerism serves as a pipeline of reliable practitioners.

Many current RCRC practitioners began as volunteers, and many continue to fill roles as volunteers or staff members. Considering this common path to long-term engagement, experts' (often implicit) focus on careful selection makes sense. While practitioners considered a range of abilities and qualities in selection criteria, these were the most emphasized criteria across contexts:

• **Knows the community:** The person is familiar with the community—its various branches and subgroups, needs, norms, and concerns.

• **Well-respected in the community:** The person is considered to be reliable, trustworthy, and well-respected by community members.

• **Initiative:** The person takes initiative, is proactive and busy, looks for needs and opportunities to meet them.

• **Motivator:** The person motivates others, often through their own dynamic nature and way of engaging with and encouraging others.

• **Aligned with RCRC principles:** The person has selfless motives and personally ascribes to the RCRC principles.

Of the selection criteria common across countries and contexts, the final criterion—personally ascribing to the RCRC principles—particularly stood out. Practitioners said they would recruit "only people who are interested to give service to the community" and that a "RCRC volunteer cannot do anything without following the principles, that is, the guiding principles [of] humanity, neutrality, impartiality, voluntary service…"

23 **Align with RCRC Principles**

Consistent, long-term involvement is more likely when RCRC practitioners are motivated by ideals compatible with the RCRC principles: a desire to contribute, to have a purpose, to care for others.

> "Where we've done **really very strong dissemination of the values and the philosophy of the Red Cross** is where we've had good success. You'd find somebody is not joining because he or she is suffering from lack of what to do, but rather because they **believe in the philosophy of the organization**. I also credit it to where the people instill … a community-ism -- where you find the people of the community are still interested in what happens in the other person's life."

The way RCRC principles are visible and have integrated a constant tribute of them at the beginning of their meetings, for example, attracts people who desire the opportunity to serve communities in a likeminded way.

> "RC gives you an opportunity that you can be a part of those service organizations and still be a part of RC giving back to the most vulnerable. And so it's us reaching out… and mobilizing resources for the critical persons, the most vulnerable persons but ensuring that we do it within our own humanitarian activity: ensuring that we do not violate our fundamental principles… and so that helps us because there are some persons that feel that our principles

because they are neutral, we are not aligned to a political party…"

People who are attracted to RCRC because of its principles are those whose primary reward is found in:

• **Helping others:** In some cultures, there are widely held values of coming together to care for vulnerable people or to help one's neighbors. Often in these cultures, RCRC principles are appealing because those principles resonate with values people already ascribe to in terms of caring for the vulnerable.

"It is always interesting and it's fulfilling. As I say, when you look back at it, you look at the people you helped and sometimes you go into some areas and some people calling to you… and they say, "well, you helped us." You know, it is really a joy."

• **Sense of belonging:** In some cultures, particularly those in which the government has traditionally more robustly assumed the role of caring for the vulnerable, people's primary reward for involvement with RCRC may look different. A sense of belonging—belonging to one's team, loyalty to team members, and a sense of strong cohesion—is deeply motivating.

"In fact, what is motivation? It is between us. First, you need to make the person understand that at [the society] here, it is like a family. We are all here together, it is like, "He my older brother, I am his younger brother." It's one family… The last Sunday of every month the youth meet here; we do some simulation exercises on First Aid. We stay here until 5 pm, and have fun together like in a family. People tell jokes, and everybody laughs."

The strong emphasis and visibility of the principles among those known for successful work helps to attract people whose motivations for engaging with RCRC work are sustainable. Incentivizing these sustainable motivations is another important focus of strong practitioners.

24   **Incentivize Sustainable Motivations**

The work that volunteers engage in is challenging; some find this work inspiring, while others find it discouraging. Practitioners explained that those who had "sustainable" motivations, that is, remained committed and involved over the long term tend to "self-select." For example, many workers we met had been introduced to their RCRC society as beneficiaries of a project and then became lifelong volunteers as a result of RCRC's work and contribution to their family. Therefore, approaches emerged across contexts that emphasize the lack of monetary gain.

Small tangible incentives are useful not only for retaining people but also for initially recruiting them: for example, serving food at meetings, providing transportation or reimbursing part of people's transportation costs, and providing a small amount of cell phone credit. These small tangible incentives make it financially possible for people to gather together, and serving food encourages the team cohesion and sociability that many find motivating. But tangible incentives were used judiciously by strong practitioners, who were also careful to disincentivize participation by those motivated by personal gain:

"Some will look for gain. Because they will feel in a sense that if they are at the shelter and things come in, …they can benefit from that as well. You know, they can get a mattress or things like that. But we always let them know that the volunteers get served last."

Personal gain, in terms of receiving goods and in terms of earning high salaries, is not only an unsustainable motivation—that is, fluctuating and insufficient funding makes financial incentives impossible to maintain—but more importantly, it erodes trust. Communities are aware that RCRC practitioners make little or no money for the important work they do, and this selflessness is an important component of the trust that communities have in Red Cross/Red Crescent and the perceived credibility of volunteers.

"All that you do here, you know, that is volunteer work. You don't expect a salary. There is no salary. It's all about giving the little time you have to the Red Cross. […] People see written on the backs of our shirts "Red Cross" when we go around [the community] doing this sensitization, and they all know that the work we're doing is for free."

Even more important than small tangible incentives, intangible incentives emerged as common across contexts and cultures, sustainable in fluctuating funding environments, and valuable in retaining trust and relationships. Providing close community[10], training and certification, encouragement, and recognition were emphasized.

"Belonging to a community, both as a team member or as a member of the communities practitioners worked in, was an incentive that inspired comitment, particularly in difficult times."

"And sometimes it was this year - actually it happens every year - in the beginning when donors have not approved our programs …and we had no salary and sometimes we felt very depressed. Like "Oh, let's leave from this. We don't want to work here. I have no money for lunch." or something like that. But even though we were saying that, nobody left. Because we still come and are working together with each other. I don't know, it's the kind of bond that makes us stay here. Even salaries in other organizations are much higher, there is no community like this."

Training serves as a both a recruiting and retention incentive by providing a place where relationships began and also in terms of professional credibility and greater opportunity:

"It was during those trainings that we recruited and worked to earn the loyalty of the volunteers."

"Having our own educational department allows people to get certified. That is something that volunteers value. It is important for them to know that their training is backed up by a certification."

"Persons, yes, want the course and also because RC is international, once they're trained they can use their certificates and possibly go abroad and make them more marketable."

However, primarily, training serves as an incentive that enables people who are motivated by a desire to help people, to fulfill that calling:

"I remember there was one specific situation where this little boy drowned. He was about twelve years old. It was the

summer before he was supposed to go back to school. He died on the route. He died and I revived him en route to the hospital, and somebody said to me, "You good, you know!" And I was like "No, I'm just well trained." And they were like "Seriously?" I was like "Yeah, I got training from RC…" […] And I remember the father saying "Boy, what's the charge?" And I said "No man, there's no charge! A 'thank you' handshake is fine." His mother hugged me and I couldn't breathe. She was just squeezing the life out of me. And I say to persons especially within RC, we do it because of the people we help and not for any other reward or status."

Several participants mentioned that recognizing and encouraging good work as an incentive for continued involvement. Key to this point is an understanding of "good work" as work that meets needs of communities, that supports RCRC principles, and that builds the capacity and connections of team members. In other words, **the same factors motivating initial involvement can inform the motivation of continued involvement**. In at least one country, for example, they have retreats and holiday parties at which they thank volunteers, recognizing them for their service and commemorating the number of years they have been involved. Another example of recognition is programs like "Club 25," in which people are encouraged to join the club by donating blood at least 25 times. Club members receive no financial incentive but rather are recognized for their commitment, creating a sense of cohesion, accomplishment, and appreciation. Members were also encourage by team leaders who took time to motivate volunteers day to day, for example, by encouraging them through positive chants and sharing sayings that "make everybody feel the spirit of volunteer work and that create a positive atmosphere." In other words, team leaders encourage volunteers by reminding them of the incentives they receive in terms of feeling fulfilled and satisfied by helping others.

> "Our volunteers have a motto they say when they are together, 'Nothing makes me happier than helping someone who is suffering and hearing him say thank you.'"

In summary, incentives are important for recruiting and retaining people whose primary reward is in helping others and having a sense of belonging. Incentives targeted to those motivations include small tangible incentives that enable people to meet together and cultivate a sense of belonging, as well as intangible incentives that increased people's capacities to help others and recognize them for good work. Sensitization, recruiting, and training efforts repeatedly conveyed that 1) good work is that which meets community needs, 2) meeting community needs is the greatest reward of RCRC practitioners, and 3) work that is recognized and commended is that which meets needs. This message attracts those who are rewarded by helping others and downplays other rewards, such as financial incentives, which are not associated with the strongest practitioners, and which are difficult to sustain.

Resourcing for the Long-Term
SUCCESS FACTOR 10

Successful practitioners found creative solutions for resourcing that which would preserve and improve the long-term impact of RCRC. In general, these creative solutions filled gaps in organization and program resources, and when societies had a critical need for success and a gap in resourcing it, they got creative! Creative resourcing initiatives show us what successful practitioners needed most. When they could control resources, they prioritized *retaining experienced personnel* within the organization, *supporting* communities' initiatives to act in *agency*, and reinforcing trusting relationships. Practitioners also revealed an ongoing need to *balance* an organizational tension between raising *resources and* protecting community *trust*.
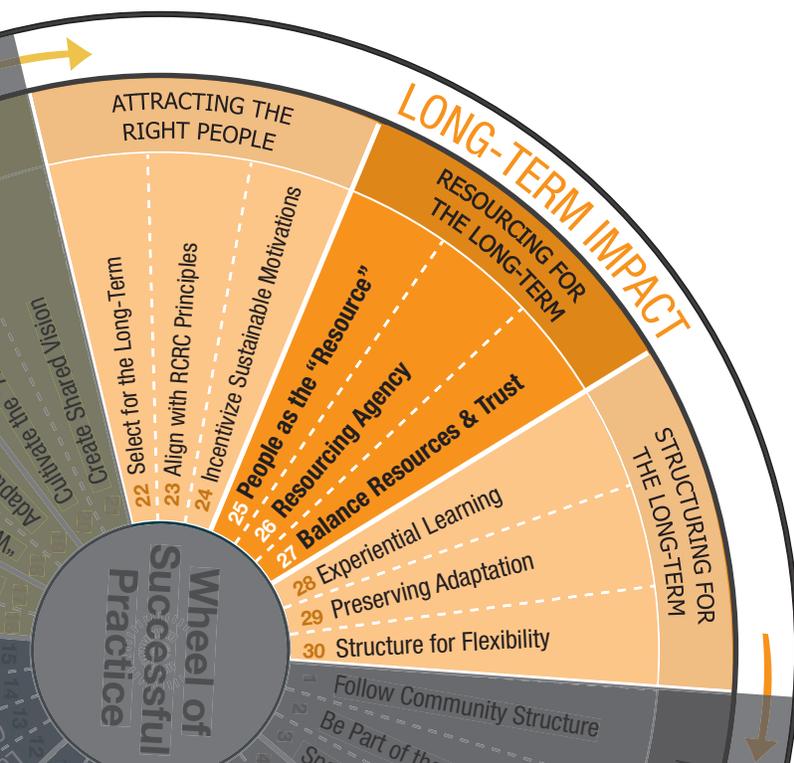
25 People as the "Resource"

Congruent with the previous success factor, we continue to see that people and relationships—not technology, technical solutions, or donations—are the top-priority resource for long-term success. Rightly motivated, trained, and trusted people are the common denominator of successful work:

> "The first thing, the most important is trained human resources and the receptivity of the people that we are going to intervene. For us that is the most important."

The RCRC organization itself centrally prioritizes capacity building for communities, volunteers, and staff, and this capacity building was part of activities in every project we heard about or witnessed. However, at a much deeper level, societies experienced a critical need for resourcing solutions to keep these trained, experienced, and trusted personnel involved in RCRC over the long term, especially those who have established trusting relationships with communities. Selection of volunteers and staff who embodied the qualities we discussed above in SF9 attracted people who would be willing to go above and beyond for communities and had therefore earned trust for RCRC. It is through this trusting relationship that information flowed, and that information flow was important for strong preparedness.

> "We have strong preparedness because we have a wide range of volunteers who are being trained in different areas.

LONG-TERM IMPACT

ATTRACTING THE RIGHT PEOPLE

RESOURCING FOR THE LONG-TERM

STRUCTURING FOR THE LONG-TERM

Create Shared Vision

Select for the Long-Term

Align with RCRC Principles

Incentivize Sustainable Motivations

25 People as the "Resource"

26 Resourcing Agency

27 Balance Resources & Trust

28 Experiential Learning

29 Preserving Adaptation

30 Structure for Flexibility

Follow Community Structure

Be Part of the

Wheel of Successful Practice

We have a [response team] made up of 25 people with different fields. And we have trust, people have trust, the community has trust in RC. And therefore whatever happens in the community, we are allowed in it. And also this is because of the selection criteria of volunteers from different places. Therefore getting information from the community is more, is easier for us to get. Then when it comes to execution, execution has positioned itself in a manner that it is ready to interface with any situation. Many of the human resources is there, and it is well prepared."

The impact of funding on RCRC's ability to attract and retain people varied across contexts. In one country, for example, all practitioners below headquarters level were unpaid, so practitioners were limited to those who did not need paying jobs: e.g., retired people or married persons whose spouse earns the family income. At the opposite extreme, one country had sufficient, consistent funding that enabled it to attract and retain the strongest practitioners without threat of losing them to funding gaps. In the middle were cases in which the ability to pay staff fluctuated. Financial challenges to retaining key people over the long-term include gaps associated with project-to-project funding, funding restrictions, and delays in receiving or accessing expected financial resources. To mitigate the impact of these challenges, some practitioners would work without salary out of loyalty or because of their commitment to the work. We saw across contexts that the line between volunteer and paid staff would blur, sometimes because financial challenges inhibited the ability to continue paying staff for their work or caused gaps in ability to pay. But it is not always possible for skilled, trusted practitioners to work without pay, and in some countries inconsistent funding contributes to high personnel turnover.

This finding—that inconsistent pay impedes the ability to retain the strongest practitioners—is not incongruent with the earlier point about sustainable motivations. Whereas high salaries risk attracting people motivated by personal gain and unwilling to go above and beyond to build relationships and trust with communities, consistent pay enables skilled, trusted practitioners to continue working with the organization long term. It enables RCRC to retain the most important resource for long-term impact: people with both the skills and relationships needed to conduct successful work.

In countries that struggled with inconsistent funding, societies engaged in creative approaches to retain the strong, motivated practitioners critical to their successful work. For example, they focused on maintaining the connectedness of their volunteers during financial dry spells by 1) keeping up-to-date records of volunteers and contacting them regularly, 2) holding team gatherings around town to keep valued connections among members strong, and 3) inviting workers to participate in training offered via other projects. In this way, societies intentionally strengthened relational incentives for participation while they awaited available funding.

Other strategies include borrowing temporary funding between departments, programs, and projects as stop-gap measures. For example, one society provides official department-to-department loans when funding has been promised but delayed. While managers are aware that borrowing across project budgets is frowned upon, when this practice enables them to retain key people during a financial dry spell, they prioritize what they know is most important for long-term success: retention of trained, trusted people. This practice is not without sacrifice, as

project officers, for example, may accept reduced pay while maintaining the same level of work in order to divert that money to practitioners to keep support going (or relationships maintained) in other projects. This is particularly true when it was felt that a gap in relationship would damage a community's progress. In some cases, teams even pay their coworkers rent or salary out of their own pockets during funding gaps.

In addition to creative financial strategies, strong practitioners had a long-term view of recruiting as key to the most important resource for successful work—that is, committed and trained people. Youth programs and school programs were key ways that practitioners invested in the future of human resources—by engaging those they saw as the next generation of RCRC volunteers. Many youth exhibit the selection criteria discussed in Attracting the Right People (SF9), especially initiative and a dynamic nature.

"First what makes the difference is that we have a youth that is very dynamic and energetic. For example when there is an activity here, when you call the youth, they are ready. They mobilize themselves and are ready to get started with the work."

In addition, many practitioners personally recruit with an eye to succession: who will take up the work of future facilitator-motivator role and carry it into the future within their communities or the national society. Strong practitioners are aware that volunteerism is a pipeline for career practitioners, so they consider long-term ramifications of supporting the most important resource for long-term work: trained and trusted people.

26 Resourcing Agency

When communities are able to make and act upon their own decisions (i.e., when they have agency), they are equipped to respond to changing circumstances, challenges, and environments. Practitioners are consistently seeking ways to fund those community-driven initiatives and needs that may not have been part of the original funding but are prioritized by the community. To secure funding to support locally designed projects, some practitioners conduct their own fundraising. In this way, they ensure the flexibility to use that funding according to community priorities: supporting work that is desired, designed, and enacted locally. Practitioners described several strategies for garnering and funneling resources into activities driven by communities—that is, strategies for resourcing agency:

• **"Top-up" projects:** These projects grow out of long-term relationships between communities and local RCRC practitioners, as community members discuss their needs and their capacities for meeting those needs. Practitioners engage with community members to envision solutions that cost almost nothing and then "top up" the community's efforts with a very small amount of funding to enable the work.

• **Invisible projects:** Invisible projects are collaborative local efforts to improve lives that require no financial funding. The name "invisible projects" illustrates the common misperception of funding as vital for long-term impact, as this term emerged from the discovery that local RCRC practitioners had long been work-

ing with their communities to improve lives but had not discussed these efforts across the organization because they believed that if it was free or not part of a specific project, it did not count. Invisible projects resource agency by calling for the investment of time, planning, coordination, and facilitation to support projects that are locally envisioned and enacted. Thus, these projects do not involve financial resources, but they do involve the most vital resource: trusted, committed people.

• **Revenue raising at the branch or chapter level:** This is a strategy that practitioners employed with mixed results. In two countries in particular, we saw that raising revenue at the local level was encouraged as a way to resource agency. One of the major differences in the level of success appears to be training. In one country, there was a strong focus on increasing agency by teaching people how to raise their own revenue, an approach that resulted in communities with their own resources and the capacities to sustain and direct those resources. Where the expectation of revenue raising was not coupled with training, people were less confident of their ability to do so and unsure of how to proceed.

•**Partnering with local government and other NGOs:** Long-term impact is also supported by structuring for flexible partnerships between the societies and other stakeholders such as government actors and other NGOs. RCRC's formal auxiliary role to the national government and ongoing relationship with local government agencies are central not just to building the social fabric, but building the capacity of communities. Local agencies frequently were the key stakeholder responsible for technical training to communities such as in construction or job training, or in providing response team training in areas such as psychosocial skills or responding to fires. Relying on one other or referring each other to cover gaps in needs was common practice. As was active coordination with other NGOs to ensure there was no duplication of efforts.

We see here that resourcing agency is key to resourcing for the long term, as it is communities themselves who know what they need. Their ability to design and direct the work is aided when organizational structures shift power to the local level to enable resourcing agency. Practitioners engaged in several strategies designed to resource agency, strategies useful not only for stretching resources but, more importantly, for retaining community trust.

27 Balance Resources & Community Trust

RCRC practitioners known for strong work understand personnel and relationships to be their most important long-term resource. Financial resources and the equipment and services they purchase are an important secondary priority—and this is a very important reason—where they support relationships. While financial resources can amplify successful work, they can also jeopardize it—requiring an intentionality in understanding where resourcing can risk trust with communities. A tension we observed in societies is balancing two important priorities: securing funding (including the visibility that leads to donations) and supporting the building and preservation of community relationships. Balancing these priorities can be challenging because while it is widely known to all

11   Also discussed in Success-Driven Behavior #3: Keep Promises

RCRC personnel that funding is required to function, practitioners who implicitly know the crucial role of trust for long-term impact face an ongoing challenge to try to make that visible to those in the organization who do not regularly engage with the community. Thus, an important organizational implication is discovering and making visible those places where the long-term capital of trust might be jeopardized by less yielding pursuits of financial resources.

Successful practitioners often find themselves as a minority able to see where funding decisions can impact community trust and are put in the position of having to make the long-term "revenue" of trust visible for the rest of the organization:

"Sometimes in the [branch] we are looking for resources but this project is not going to provide any resources to the [branch]. We are not a priority. So, we also made visible Red Cross actions at the municipal level… Then the [branch] can see that the **revenue is not monetary, but it is visual**."

Building and preserving relationships with communities is less flashy and harder to measure than financial resources, meaning that trust is more nebulous than other priorities that can threaten to outrank it—such as raising donations or appearing on the news during disaster response (having a "CNN moment"). Yet, we found trusting relationships with communities are at the core of successful long-term impact: *"We have an advantage, the community trusts us."* Without these relationships, work cannot even begin, much less be sustained.

"Another example is in [community name] in a program with relocated IDPs. The municipality gave them land to build houses. There was construction; there were the resources to do it, **but there was not trust**. The community didn't trust the authorities, the community didn't trust the constructor, and the constructor didn't trust the municipality, and everything was stopped. We were there. We didn't have money, and we started this process because of something that is really valuable here and in many countries is that **RC is trusted by the population**."

A related tension that practitioners face is bargaining for time and community's trust.[11] Some donors place requirements and restrictions on funding because they want to support fast positive outcomes. But building relationships with communities, and supporting community's own ways of operating is time consuming, and resourcing the agency of those communities requires flexibility.

"Those aren't long-term processes because the donors want to see the results and the products fast. It's very difficult to understand that this process of changing minds and behaviors needs more time, needs two, three, five years or permanent resources to be in those communities."

Thus, practitioners find themselves trying to support conflicting priorities—donor accountability and community trust. They bargain with donors for more time with communities and they "borrow against" existing stores of trust with communities by pushing to meet deadlines or external priorities, a dangerous practice that can wear away at the foundation of trust. Further complicating this dynamic is the issue of agency. Projects can proceed faster when they are designed and implemented from the top down, but it is the longer route—through community agency—that makes projects better suited to local needs, priorities, and capacities and therefore, suited to long-term positive outcomes.

There are times when funding becomes of primary importance for success, for example, when funding or delivery of goods is required for keeping promises.[12] When promises are broken, so is trust, which erodes the foundation for long-term impact." Thus, when financial resources are necessary for keeping promises to the community, they are a top priority—because they are necessary for sustaining trust and therefore positive impact.

> "If you are not keeping your promises, later on if you come to do your activities, they will say, 'No, we're no longer ready. We're tired because you promised this or that.' So that's why it's better to avoid, not to promise something that's beyond your means or that you are not able to do."

Similarly, promises can be implicitly communicated. This is a particular risk to RCRC trust with communities in conducting disasters assessments:

> "There have been cases when we go to conduct surveys in a time of disaster, and the community refuses because many people from other organizations who came and conducted investigation promised them some things and then left, while all they heard all the time from those people is just, 'investigation, investigation, investigation.' So finally, when [our society] goes to them, they are unreceptive."

Community trust is eroded when they share time and information to meet with RCRC members but the returning benefit is not readily seen.

Finally, the pinch of resources is felt when practitioners felt they could not adequately do the job of being responsive to meeting needs in basic ways nor honor the RCRC principles of meeting, for example, the most vulnerable's needs. Multiple practitioners reported having to select communities for projects based on their already strong social fabric, or their previous success organizing for another project. Prioritizing resources based on community organization level, may exclude the most vulnerable communities, where resilience is most needed but organization might be weak. Practitioners also discussed, for example, how distressing it is to lack stretchers to carry injured people and to fear hurting the very people they tried to help. Transportation constraints were a repeated painpoint.

Practitioners expressed frustration at delayed responses to communities in need when transportation to disaster sites was unavailable. As mentioned in previous sections, onsite presence is vital to relationship building, and transportation can enable or constrain practitioners ability to not only be present with communities, but also meet their needs to participation at meetings or events. This is an important point because it is of great cost to the organization to lose strong practitioners who become disheartened by the inability to meet needs—which may be more costly than losing financial revenue.

Structuring for the Long-Term
SUCCESS FACTOR 11

Practitioners exhibited a widespread learning perspective in their approach to information, recognizing communities as the primary source for learning. They valued *experiential learning* both for the communities and themselves, and *preserving* spaces necessary to experience learning and allow *adaptation*. For shared knowledge to have a long-term and widespread impact, it is important to have mechanism that are *structured for* this *flexibility.*
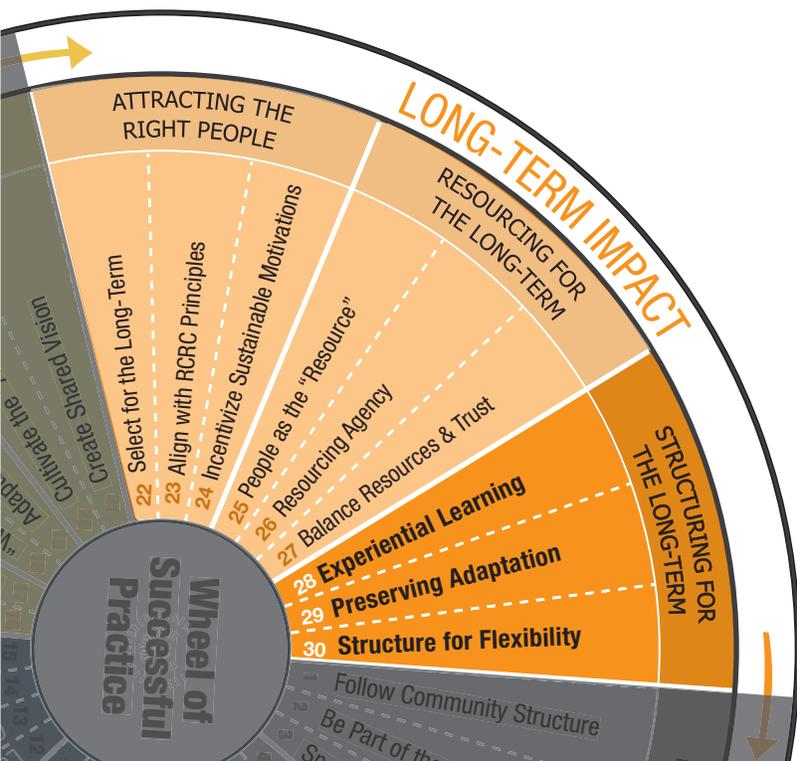
28   **Experiential Learning**

Successful practitioners learned successful ways of operating primarily by experience. Many practitioners credited their success in preparedness work to what they had learned from their previous experiences in disaster response. While they greatly valued training, practitioners explained that it is in seeing what happens and working hands-on with communities where they learn how to deal with the complex dynamics of their work.

> "You get education at school, but when you go out there to work with the communities, that is when you really learn. The places where I have worked are those who have provided me the tools, and it is through practice how we realize how things work and how they don't."

Across countries, we observed an important role for organizations in recognizing the relevance of institutional memory to the sustainability of RCRC and its programs. In countries where practitioners are very well versed in their history of major disasters, the role of the government and RCRC of disaster and preparedness, and the implications of that history have created more effective systems within the organization over time. In another country, managers are notable for a nurturing approach that helped the society maintain momentum. In one of the most advanced countries in terms of organizational learning and processes, learning is reified through constant iteration and organizational capacity-building initiatives. This is accomplished through lessons learned as well as active research into volunteer and practitioner experiences.

To draw out the same experiential knowledge from communities, practitioners use methods discussed in Pedagogies for Empowerment (SF4) to help communities reflect upon their history, what they had experienced, and what they knew that could

Also discussed in Success-Driven Behavior #3: Keep

inform their actions moving forward. Co-learning methods, such as those used with the VCA process, and role playing, as well as mapping, and mitigation projects (from 'Seeing is Believing' SF8) are effective ways practitioners manifest the affecting impact of experiential learning prior to an actual disaster.

Also important for long-term impact is teaching new skills to community members, rather than bringing in outside professionals to do work such as building shelters. Equipped with new skills and confidence, community members are able to maintain their shelters, share knowledge with other community members, and use these skills in new ways as needs arise.

A key point to emphasize regarding experiential learning is that it is flexible and iterative: "learning by doing" allows for starting with an imperfect solution that can inform adaptation and the development of an improved approach. Like one practitioner who told us of her success in working to notify families of urged or dying during protests. It starts with a story of failure:

> "We were only good in theory because we learned a lot of things, how to do what was needed and what to do, but we had no practice before, have tools and brochures from the ICRC, but not a real experience. At the beginning [of the crisis] we didn't know what to do, how to get contacts—help them locate their families. We got nervous and were very stressed and could not do it very quickly—but then got better "

Then:

> "With the help of our colleagues of ICRC. They have more experience and they could see how [to create a system]. I became involved with this team that had more experience. We watched how their team did it. The most helpful thing was doing it [for real]. By doing it, we had more practice work and we became quicker."

And because experiential learning is participatory, it is necessarily holistic—that is, open to a wide range of community interests. Therefore, being able to be adapt to support a wide range of needs is important.

29 Preserving Adaptation

Key to long-term impact is enabling community agency over time by preserving space for adaptation. In fact, adaptation is the culmination of the must-haves. As we have discussed, the four must-haves operate progressively, each one necessary for and leading into the next. Trust is the required foundation upon which to begin relationships. These relationships are the vehicle for bringing a community to operate in its own power, through organizing and then acting in agency. And preserving the space where agency manifests is essential for communities to continue operating in their own power.

Therefore, achieving long-term impact is rooted in preserving spaces where adaptation can occur. This begins with the understanding that adaption is needed not only at the beginning of a project but over time as needs and situations change, and is led by the community, as it is the expert on its own needs.

> "It's not like the design at the beginning works every time, it should be changed with the need of the community and whatever findings are from the community."

Countries known for strong preparedness created a space for preserving adaptation in different ways. For example, organizational leadership in one country talked about the importance of collaboratively creating project plans that are not prescriptive or restrictive but rather operate more like processes, and can structure how a community coordinates to take action according to the specific situation. Successful project plans are developed not only collaboratively but directed and adapted at local levels and shared up through the organization to the national level.

> "We have a quarterly review where we review the annual plans in quarterly basis and discuss with the community people. But firstly, we will review in the community; then we have review in the district. Based on these reviews, we go to the national headquarter. Therefore, we address the community voice in each quarterly review. Community people also participate in this meeting. This is our working model/ process."

Another key to preserving agency is to work with communities to plan an initial approach to meeting community-identified needs using the resources currently available, with the expectation that as more resources became available or needs shifted, the work would iterate. In other words, key to preserving adaptation is expecting needs and resources to change over time and facilitating communities in developing a similar iterative mindset. This mindset informs structures built to formalize trusted spaces,[13] where community committees and groups operate to meet changes in community needs over the long term: identifying needs over time and implementing strategies to meet those needs, including advocating for resources from local government.

Creating space for learning and adaptation is more intentional and active than simply *allowing* learning and adaptation, and it is not quite the same as *encouraging* learning and adaptation, which is likely to be top-down oriented (i.e., leadership advising those they supervise to learn and adapt). The idea of creating space for learning and adapting is to cultivate an environment in which knowledge is gained through experience; and agency leads adaptation; and finally, in which the organization's mechanisms are formalized for dynamic, long-term engagement.

30 Structure for Flexibility

This recognition of the importance of constant learning and adaptation by the practitioner in the community is insufficient on its own to optimally support long-term success. Long-term success is realized through the support of policies, plans, agreements, organizational support systems processes and technology—that create a space for flexibility and adaptation over time.

> "These are the organizational activities, right? Only having RC in the community is not sufficient. Organization support should be dynamic. For that purpose, we develop policy, plan and strategies related to the organizational [change and] development."

In addition to supporting ongoing organizational learning through policies and plans, practitioners' everyday work reflects a structure that is flexible according to community agency. Official policies and day-to-day practice allow for adapting work to local needs and sharing those adaptations across the organization. The respective roles of headquarters and local levels are distinct but both important: the local level leads adaptations for specific environments and conditions, and the headquarters shares what is learned across the organization. In other words, in countries known for strong preparedness, the role of headquarters is not to determine or approve the suitability of adaptations but to share across the organization what has been learned in communities. For example, in one country, policies at the national level made available funding for "top-up" projects which are envisioned, planned, and carried forth by communities in partnership with local RCRC practitioners. In this way the national society "structured" itself to resource agency at the local level by encouraging the request of small amounts of funding for "top-up" projects.

The above example also illustrates something we saw repetitively in our data: that to facilitate knowledge sharing, leadership must be responsive and accessible for suggestions, questions, and requests. Responsiveness was conveyed by intentionally creating both public and private spaces for questions. For example, one person in RC leadership said that he starts the day with a team-wide meeting where he encourages volunteers to raise questions or problems, which he tries to answer immediately during the meeting so that all can benefit from the exchange. Other leaders were named for being easy to speak with at any time without fear. Others still, sought out team members one-on-one to check in with them and enable them to raise any questions they may not have felt comfortable asking in a more public setting.

In addition to structuring for flexibility within the society itself, we have already seen how strong practitioners structure for flexibility beyond the organization. As discussed in Strengthening Social Fabric (SF5), an important value that RCRC offers in many locations is to serve as a mediator between parties that do not trust each other: for example, between community members and local government representatives. But lending trust to facilitate one-time collaboration is insufficient to support work over the long term. Thus, they establish parameters, processes, or structures that sustain relationships for collaboration and partnership, spaces in which distrust is suspended and collaboration enabled.

Graffiti Art on a wall near a RCRC branch office

RCRC workers are RCRC's best resource for long-term impact. Make organizationally explicit the qualities and criteria that should be considered when selecting, recruiting, and retaining volunteers. Be strategic and intentional about what and how it incentivizes practitioners. Hand-in-hand with selection is retention. Incentives that reward qualities associated with strong practitioners—such as having initiative, motivating others, and aligning with the RC principles—are more likely to retain those types of practitioners while simultaneously dis-incentivizing those with other qualities and motivations.

Design rewards that are always congruent with RC principles. Attract those who sincerely care about contributing to and helping the community by offering training that enables practitioners to better meet community needs. For example, training and methods that enable practitioners to facilitate and motivate others will be interesting to those who see the long-term importance of a community's project ownership, management, and resilience. Operationalize ways to show respect and appreciation for practitioners' commitment to communities. This is a primary way to reward and retain rightly motivated practitioners, who ultimately feel accountable to communities and strive to be responsive to them. Support activities that promote a sense of belonging to the community and the organization, and develop financial tools that can support highly skilled staff with consistent, but not necessarily highly rewarded, pay.

Prioritize authority, space and capacity for adaptation. For practitioners to be responsive to community needs, and support their initiatives, they must work with some degree of autonomy and be comfortable with adaptation. For example, this may mean building into planning processes steps for review and community-driven adaptation at various points throughout the life of a project. It also means building flexibility for adaptation into not only plans but also funding. Intentionally create organizational norms of day-to-day practice in which actors at the local level drive adaptations and actors at the headquarters strive to share/distribute what has been learned across practitioners.

Experiential and historical knowledge informs the improvement of organizational success over time. Explicitly curating and retaining organizational memory—knowing the history of the organization, the community, the disasters, the actions taken in the past to mitigate and respond to disasters, and the outcomes of those actions improves work. Because knowledge resides in people, poor staff retention or project-by-project personnel can inhibit organizational learning. For example, plan co-learning activities within the organization, to provide long-term views and

ORGANIZATIONAL IMPLICATIONS

The fourth and final dynamic practitioners must-have to achieve success is for the practitioner's work to 'take root' and have **LONG-TERM IMPACT**. Necessary for preparedness to successfully take root are rightly-motivated practitioners supported with the time, resources and organizational awareness to prioritize trust, learning, and adaptation with communities. Because organizational systems are central to many of these success factors, there are many organizational implications that can be considered:

organizational memory about how adaptations have been successful or lacked insight, and how to remain flexible yet consistent with RCRC principles. Acknowledge the dynamic nature of organizations and enabling improvement over time. Couple training with mentoring and hands-on experience for learning that can evolve successful practice over time.

Prioritize resourcing to support building trusted relationships, promoting community organization, and supporting community agency. Retain, support, and recognize practitioners who have built trusting ties to communities. Find ways to know which practitioners have built trusting ties to communities and

to retain their employment, even when fluctuating or temporary funding threatens the ability to pay their salary. Enable practitioners to communicate with and be present in communities by investing in cell phone minutes, transportation, and food for meetings and trainings. As supporting entities to communities, RC must keep promises to communities by being intentional to avoid overestimating funding and logistical delivery. Restructure funding sources to have the ability to support those practitioners who can work holistically, in a cross-sectoral approach, especially for initiatives emerging from community agency.

Must-Have	Necessary for Success
LONG-TERM IMPACT Ensuring the work takes root.	Rightly-motivated practitioners supported with the time, resources and organizational awareness and flexibility to prioritize trust, co-learning, and adaptation with communities.

Organizational Implications

Program Design

- Factor in adaptive and iterative steps
- Consider adaptation as a measure of success
- Factor a small amount of highly flexible resourcing to 'top-up' or provide for small incentives

People & Training

- Design reward congruent with RC principles
- Give skills that increase agency at local levels, e.g., fundraising capacity of branches & chapters, or pedagogy & facilitation
- Give particular relevance to youth programs
- Require hands-on time in certifications

Tools & Templates

- Prioritize improvement of tools that advance agency (eg. VCA, low-tech)
- Create common standards & parameters for the quality of 'adaptation' in tools
- Develop tools for wider intra-organizational sharing & documenting of histories, practices & stories

Organizational Support Systems

- Sensitize & evaluate organizational support functions on how their roles impact community trust
- Develop & disseminate creative funding models & financial strategies
- Invest in organizational learning and sharing
- Expand value measures beyond discreete project factors to more holistic measures about long-term community relationships

CONCLUSION

What have we learned about information needs?

Our study did not reveal the expected results of need for specific outside technical knowledge or technological capacities. Rather, participants revealed information most needed for success was information that resided in communities. Their primary needs emphasize gaining the capacities and resources for working with communities to more effectively reflect the community's own knowledge back to them for discovery and action.

What have we learned about success in disaster preparedness and response work?

In asking participants to identify and describe good preparedness or response work, we avoided imposing an outsider definition of success. The humanitarian field has a long history of assessment—of analyzing practices and programs to determine their level of success—but there are wide and varied views on what success might mean. Our research design focused on understanding success from those who know the work the best, and are also known for their "successful" work among their professional peers. Therefore we have a larger body of data that is pointing us toward a rich and credible definition of success.

In conclusion, we found success to center above all else on an outcome of communities acting and advocating on their own behalf to meet their own needs. We also uncovered the shared factors and behaviors by which success is being acheived as depicted in this report. It is not the whole story, not even within our own data—there is much more to learn as this study offers a beginning for more deeply situated studies into these emerging consistencies of successful priorities and practices.

What have we learned about practitioners' primary needs for success?

Across a broad spectrum, training and resources to support effective relationship and pedagogy are needed more than technical information or technological tools, and even, at times, over financial needs. The results emphasize the skills, time, authority and resources required to (1) effectively build trusting relationships with communities; (2) manage, administer and facilitate group dynamics; (3) motivate, learn, iterate and adapt programs within the local and peer communities; and (4) achieve wider organizational understanding and support around impacts on these essential elements within organizational decision-making and delivery of programs. These findings suggest that the overall challenge to RCRC is to evolve its various organizational systems and support to better recognize, preserve, and improve the often hidden and complex two-way interaction between the community and the practitioner.

Glossary

DIPECHO - European Commission's Humanitarian Aid Department's Disaster Preparedness Programme

DRM WG - Disaster Risk Management Working Group

DRR WG - Disaster Risk Reduction Working Group

GDPC - Global Disaster Preparedness Center

ICRC - International Federation of the Red Cross

IFRC - International Committee of the Red Cross

NGO- Non-Governmental Organization

NNS - Neighboring National Society

NS - National Society

PHAST - Participatory Hygiene and Sanitation Transformation

PNS - Partnering National Societies

RC - Red Cross or Red Crescent

RCRC - Red Cross Red Crescent

SF - Success Factor

TECH TEAM - Technical Teams

VCA - Vulnerabilities and Capacities Assessment

Acknowledgements

Robin E. Mays (UW)   Rebecca Walton (USU)
Maria P. Lemos (FHCRC)   Mark P. Haselkorn (UW)