



Humanitarian Kits: The Politics and Ethics of Making Care

Final Report
Applied Research Project 53

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Executive summary

KITs are pervasive in humanitarian action. They are easy to transport, reach affected populations in an emergency swiftly and are easy for those providing care to work with. The core aim of this project is to provoke reflection on how kits are situated in reality and on the ethico-political circumstances shaping the making of kits. Throughout this infographic we invite the reader to reflect on the ethico-political design of humanitarian kits. Some ethico-political effects of humanitarian kits include the questions of: Who designs the kits? Whom are they intended for? Who determines what goes in the kits? Does it reinforce the power dynamics of humanitarian governance? Standardised kits vs “Kits that Fit”. And finally, what are the symbolic messages behind humanitarian kits? Why do some kits frame humanitarian crises as logistical instead of political? Kits can be empowering but also pervasive for some people, depending on how relevant, respectful and culturally appropriate they are. These important questions will be answered throughout this document with the research to reflect on the ethics of humanitarian kits design and on the relevant questions mentioned above.

Humanitarian kits are defined as pre-packed collections of essential items, like hygiene products or emergency supplies, designed for rapid distribution to people in need during crises like natural disasters or conflicts. These kits intend to address immediate needs and can include a wide range of goods based on the specific need or kit's purpose.¹

The infographic's annotated section is intended to contextualize the kits design justification, emergence, making of (gendered) body, co-creation, and the evolution of kits that have been integrated in a visual form to the infographic.

The podcasts are intended not merely to inform, but to provoke a broad audience to reflect on the ethical and political dimensions of humanitarian kits in the context of the exhibition. We decided to narrow the research focus on Menstrual Health Management Kits (MHM), which have today become a major part of sanitation and relief efforts in places of humanitarian crisis. The three podcasts last around four minutes, meshing interview snippets and an overall narration.

In essence, humanitarian kits aren't simply objects of care. They are political artefacts encoded with assumptions about bodies, households, and needs, shaped by institutional logics that often outpace the realities they claim to address. This research project seeks to make some of those assumptions audible, and visible tracing the distance between a kit designed in Geneva and the displaced person who receives it in DRC, and asking what is lost, added, or distorted in that journey.

¹ Gender-based Violence Sub-Cluster Turkey. Dignity Kits Guidance Note. Global Protection Cluster. UNFPA Turkey, 2015.

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Annotated Infographic

The infographic's annotated section is intended to contextualize the kits design justification, emergence, making of (gendered) body, co-creation, and the evolution of kits that have been integrated in a visual form to the infographic. The infographic can be consulted in the annex section.

Humanitarian kits are defined as pre-packed collections of essential items, like hygiene products or emergency supplies, designed for rapid distribution to people in need during crises like natural disasters or conflicts. These kits intend to address immediate needs and can include a wide range of goods based on the specific need or kit's purpose.²

To understand how humanitarian kits are designed, it is important to look at who creates them, for whom and why. The people that create the kits are humanitarian agencies related to the UN like UNHCR, UNICEF, UNFPA; NGOs such as Oxfam and the ICRC and IFRC; and other International Organisations. Some agencies like UNICEF and the ICRC also distribute the kits on the ground but for some organisations like the UNFPA rely on local NGOs or implementing partners to handle the distribution of kits.³

² Gender-based Violence Sub-Cluster Turkey. Dignity Kits Guidance Note. Global Protection Cluster. UNFPA Turkey, 2015.

³ Salomons, Dirk. "'Dignity Kits' in Humanitarian Responses: A Global Assessment | Columbia Sipa." Columbia School of International and Public Affairs, 2011.
<https://www.sipa.columbia.edu/dignity-kits-humanitarian-responses-global-assessment>.

Design justification

Humanitarian design generally refers to “creation of objects and systems that improve lives of people”⁴, within the humanitarian action whose core aim is to save lives by providing food, shelter, clean water, medical care, among others in disaster contexts. Humanitarian designers have social and moral responsibilities by deciding what is relevant or not to include in a kit and whether these elements effectively contribute to improve the lives of people and achieve the objective the humanitarian actions wants to fulfil, which is often referred to by the literature as to restore the human dignity of the benefited populations. These design decisions include plans, costs, activities, and processes within legal, political, social, environmental, and economic constraints. All these elements imply privileges and oppressions within the capitalist system, including the fact that the majority of territories intervened by humanitarian action were colonized territories. Furthermore, the environmental footprint of producing humanitarian kits, like materials, transportation, storage, distribution, and disposal of the elements that are part of the kits.

1.1 Ethics of Design

The curatorial decisions of museums are an example of how design decisions impact the narrative of history and how it connects with the public. On the international stage, museums are non-state actors that hold soft power in defining history and politics; and that also functions as a place of exhibition of oppression like colonial robbed objects. These elements play the main role in curatorial practices of museums to portray stories that sustain the global order, therefore being part of the power structure of states.⁵

Museum design historically silenced or appropriated marginalized voices. Ethical decolonial design restores agency, diversifies curatorship, and recognizes contested histories and identities⁶. Humanitarian design often embodies compassion but can simultaneously perpetuate border regimes, exclusion, and passive victimhood. The ethics here asks: Are we challenging the structures that harm, or designing for their continuation?⁷ Ethics in research design means asking not just what is measured, but what meanings, stories, and understandings are foregrounded or suppressed. It's about humility and reflexivity⁸.

⁴ Anke Schwittay, “Designing Development: Humanitarian Design in the Financial Inclusion Assemblage,” *Political and Legal Anthropology Review* 37, no. 1 (2014): 29–47, <http://www.jstor.org/stable/24497789>

⁵ Christine Sylvester, *Art/Museums: International Relations Where We Least Expect It* (Boulder, CO: Paradigm Publishers, 2009).

⁶ Panayot, N. (2023). Gender diversity and inclusive representation as a means to decolonise museums

⁷ Keshavarz, M. (2020). Violent compassions: Humanitarian design and the politics of borders.

⁸ Schwartz-Shea, P., & Yanow, D. (2012). Interpretive research design

According to Tom Scott-Smith⁹, the three main reasons for failing in humanitarian design are triumphalism (celebrating a game changing idea, while delivering only marginal improvements), under-representation (not consulting the final recipient their desires or needs), and over-complexity (complicated schemes difficult to implement in reality). In contrast, humility, autonomy, and simplicity are the three most important principles for sensitive humanitarian design, which is ethical and politically responsive.

The humility principle is a matter of approach; as the opposite of triumphalism, it can be interpreted as an attitude of selflessness and empathy. The humanitarian designers have to accept that their actions can be limited, this allows a gap that can be filled with community creating a space for co-creation of the humanitarian response; therefore distancing from the savior-victim narrative. The autonomy principle is a matter of process; humanitarian design should be directed at promoting the autonomy of recipients. This is ultimately what restores the human dignity of the benefited people, recognizing them as active subjects rather than objects that just receive aid. The simplicity principle concerns the quality of the design itself, meaning to prioritise effectiveness; this is translated in low waste, easy to maintain, easy to transport, and easy reparation design choices, which finally enhances autonomy of the benefited communities.

The choices on the humanitarian design of kits have a symbolic message through prioritising certain materials or elements over others. The pre-packed collections of essential items come from a previous work of deciding what is essential for certain people. Kits are meant to respond to humanitarian crises, however, taking the decision to call it as such is not logistical but political. Furthermore, kits intend to be designed for rapid distribution. Prioritizing the rapidity rather than addressing the needs of the benefited population, has implications on how effective the humanitarian design choices are. The principles for a sensitive humanitarian design (humility, autonomy, and simplicity) are the key to address the design of kits in an ethical and politically responsive way.

⁹ Tom Scott-Smith, "Humility, Autonomy, and Simplicity: Three Principles for Humanitarian Design," *Third World Quarterly* (2025): 1–15, <https://doi.org/10.1080/01436597.2025.2491094>

Emergence of Humanitarian Kits

Humanitarian aid kits have undergone significant evolution over the past century, reflecting shifts in how the world responds to crises and supports those in need. The idea began after World War II, when in 1946 the organisation CARE created the first famous “CARE Packages.” These boxes, filled with food, coffee, milk powder, and other essentials, were sent from the United States to families in war-torn Europe. This model of portable, pre-assembled aid was only one early expression of a broader shift already beginning in global relief. During the 1960s and 1970s, a period marked by major disasters and geopolitical upheaval, humanitarian actors began rethinking the very design of emergency response. According to Redfield, the origins of the modern humanitarian kit lie in earlier efforts to create minimal, mobile infrastructures capable of operating where states were weak and health systems absent.¹⁰ The Red Cross’s *Materia Medica Minimalis* (1940s) and later logistical experiments, along with Fred Cuny’s influential work on disaster engineering, positioned mobility, standardisation, and efficiency as central humanitarian values well before the end of the century.

At the same time, the 1970s saw a profound transformation in the ecology of aid. According to Messell, the decade was marked by growing recognition that disasters were not simply technical failures but the result of social, environmental, and political conditions.¹¹ This shift generated new institutions and collaborative research networks linking anthropology, public health, engineering, and architecture to develop more adaptive and context-sensitive forms of relief. Industrial designers, in particular, gained a notable place in humanitarian circles. International and national seminars began featuring design proposals for emergency shelters and lightweight equipment, and organisations such as ICSID collaborated with the League of Red Cross Societies and UNDRO to rethink the material culture of disaster response. These efforts promoted design as a discipline capable of producing portable, inexpensive, mass-producible solutions, even as they remained constrained by manufacturing realities and the minimalist nature of emergency interventions.

By the late twentieth and early twenty-first century, this long lineage of experimentation helped shape the specialised kits used today from medical modules and dignity kits to family shelter boxes. Yet the underlying logic remains tied to earlier decades: a belief in mobile, standardized packages as a way to manage suffering at a distance, often reproducing hierarchical relations within a humanitarian system still dominated by Western actors. Contemporary initiatives such as UNICEF’s “Kits that Fit,”¹² which aim to localise procurement and adapt

¹⁰ Redfield, Peter. (2008) Vital Mobility and the Humanitarian Kit. In *Biosecurity Interventions: Global Health and Security in Question*, pp. 147-72: Columbia University Press.. (2017) On Band-Aids and Magic Bullets. *Limn* 1:10-17.

¹¹ Messell, Tania. (2023) Design by Disaster: Icsid and the League of Red Cross Societies (1971–1979). In *Design, Displacement, Migration*, pp. 165-78: Routledge.

¹² Kits that fit | Unicef Office of Innovation. Accessed November 11, 2025.
<https://www.unicef.org/innovation/kits-fit>

contents to community needs, therefore represent not a new beginning but an ongoing attempt to revise and humanise a design tradition rooted in the crisis-driven innovations of the 1960s and 1970s.

Through the evolution and emergence of humanitarian kits we try to locate how bodies have often been defined in binaries existing within the conservative hierarchies of the society inviting us to think and discuss how historically evolution within kit design hasn't addressed how we construct and contest existing etho-political debates.

Making of Bodies

Humanitarian aid has the potential to alleviate suffering and restore dignity to those affected. However, a closer look at the design and distribution of humanitarian kits, whether rape kits, orphan kits, shelters, and camps, or museum exhibits, reveals a more nuanced story about how bodies are not simply helped, but actively made, governed, and interpreted by interventions intended as 'acts of care'. Thus, does design extend care or simply reproduce violence by shaping bodies, dictating whose lives are told and saved? Do they confront ethico-political challenges, or are they designed to maintain their continuation?

Humanitarian design often claims to operate at the threshold between compassion and control, showing that while aid objects may be crafted as tools of help, they can also perpetuate power divisions, defining who is visible, who is an active participant, and whose voices are unheard. Media depictions of bodies are often shown through the lens of destruction, death, overcrowding, washed-ashore bodies, or images of injured children that evoke compassion among audiences. This framing positions refugees as recipients of help rather than agents with the capacity or agency to change their own circumstances. Humanitarian imagery thus participates in making and governing bodies. Such as, making of "helped bodies," which are bodies often scripted by donor logics, neglecting underlying border politics, and racialized imaginaries of suffering.¹³ Drawing on Butler's idea of gender as performative, humanitarian design repeatedly reinforces existing social relationships, it is seen as a site for biological help but not for political support.

Morse brings into the humanitarian aid discussion the example of rape kits. Kits designed to document trauma and secure justice turn lived bodies into evidence, transforming individual pain into case files, data points, and testimony. The survivor's body becomes a site of evidence, a "case" that must fit procedural logic more than personal narrative. This medicalization of kits aims to empower, yet it also re-traumatizes individuals, especially when dignity and narrative are subsumed by bureaucracy and paperwork to record violence, reducing agency.¹⁴ Nelson extends this layered process of making kits in the context of Mozambique. The orphan kits deployed by an international NGO aimed at supporting girl orphans' nutritional, empowerment and education needs, however once distributed they were swiftly re-imagined by local actors. The kits were actively redistributed by recipients, community leaders in the form of tokens, negotiations and redistribution within existing moral economies. Rumors surfaced around their use interpreting these acts as signals of authority, obligation questioning the

¹³ Keshavarz, Mahmoud. "Violent Compassions: Humanitarian Design and the Politics of Borders." *Design Issues* 36, no. 4 (2020): 20–32. https://doi.org/10.1162/desi_a_00611.

¹⁴ Morse, Jaimie. "Documenting Mass Rape: Medical Evidence Collection Techniques as Humanitarian Technology." *Genocide Studies and Prevention: An International Journal* 8, no. 3 (2014): 45–54.

<https://digitalcommons.usf.edu/cgi/viewcontent.cgi?article=1032&context=gsp>.

motives of the NGO.¹⁵ Here, humanitarian design collides with local economies of morality, revealing that aid objects rarely remain neutral; they are always being claimed, resisted, and negotiated.

The physical spaces of aid distribution and the architecture of camps, clinics, and shelters are also sites of witnessing bodies. Camps and hot spots are often fenced or fortified making the distinction of “safe” and “unsafe” deciding whose life is protected. The spaces create “states of exception” where people are provided food, shelter and care to keep them alive, however separate from political and social existence. Moreover, spatial segregation reinforces othering “front vs back”, “inside vs outside”, “helpers and helped”, “staff- compound vs refugee area”. With time people naturalize and embody this segregation living with inequality and surveillance consequently impacting how people interact, move and imagine belonging while also constraining the ability of bodies to organize, resist or build alternate forms of community.¹⁶

Synthesized together, these studies illustrate that the making of bodies in humanitarian design is largely a social, ethical, and political process. Kits and aid objects are never simply things; they are mediums through which power, care, meaning, and contestation flow. Each intervention remakes not only bodies, but the very relations, anxieties, and intersectional worlds of the communities they enter.

A museum visitor, aid designer, or critical researcher is challenged not just to ask, “Who receives help?” but “Who is made, remade, and perhaps silenced by the design, distribution, and repurposing of humanitarian objects?” In every kit and intervention, bodies are being shaped and are themselves shaping the evolving meanings of aid, justice, and belonging.

¹⁵ Nelson, Ingrid. "Gendered Orphan Kits, Authority, Power, and the Role of Rumor in the Woodlands of Mozambique." *Gender, Place & Culture* 24, no. 7 (2017): 1005–1025.
<https://doi.org/10.1080/0966369X.2017.1387124>

¹⁶ Smirl, Lisa. "Building the Other, Constructing Ourselves: Spatial Dimensions of International Humanitarian Response." *International Political Sociology* 2, no. 3 (2008): 236–253.
<https://doi.org/10.1111/j.1749-5687.2008.00047.x>.

Creation and Management of Kits

To decolonize spaces, participatory models must be adopted; this includes engaging with communities for co-creation. The section examines the challenges that arise while humanitarian kits are designed, co-created and managed and how they influence the larger debates on ethico-political design of humanitarian kits. The creation and distribution of humanitarian kits face several challenges ranging from logistical and operational to the design of the kits themselves. Logistical challenges include procurement of materials and the centralisation of production systems which are generally found in the Global North and then sent to warehouses in the Global South for distribution. This can be a challenge as it can lead to long delays¹⁷.

To decolonize spaces, participatory models must be adopted; this includes engaging with communities for co-creation. The creation and distribution of humanitarian kits face several challenges ranging from logistical and operational to the design of the kits themselves. Logistical challenges include procurement of materials and the centralisation of production systems which are generally found in the Global North and then sent to warehouses in the Global South for distribution. This can be a challenge as it can lead to long delays. Kit management refers to the process of designing, assembling, storing and distributing pre-packaged humanitarian kits to rapidly address humanitarian crises. There is a key distinction emerging between “responders” and “kitters” developers who prioritize quality control and assemblers who emphasize contextual relevance, reflecting a trade-off between standardization and local adaptation.

Example: “Kit that Fit” by UNICEF.

4.1 Kit Management In Humanitarian Supply Chains

Kit management refers to the process of designing, assembling, storing and distributing pre-packaged humanitarian kits to rapidly address humanitarian crises¹⁸. In humanitarian kit supply chains, a key distinction emerges between “responders” and “kitters” developers who prioritize quality control and assemblers who emphasize contextual relevance, reflecting a trade-off between standardization and local adaptation.¹⁹

¹⁷ Cullen, Maria, Bertrand Taithe, and Janelle Winters. “Unpacking the Emergency Health Kit of International Humanitarian Medical Aid 1978-1990: How Humanitarian Standards and Supply Chains Became Global.” Research Explorer The University of Manchester, June 5, 2025. <https://research.manchester.ac.uk/en/publications/unpacking-the-emergency-health-kit-of-international-humanitarian->

¹⁸ Vaillancourt, Alain. “Kit Management in Humanitarian Supply Chains.” Science Direct , June 2016. <https://www.sciencedirect.com/science/article/pii/S2212420916300553?via%3Dihub> .

¹⁹ Hygiene Kits and the Use in Humanitarian Response, Travis Yates, Marta Domini, Juliemarie Vander Burg, and Daniele Lantagne. 2021

Effective kit management depends on integrating technical, field, and market knowledge during the design stage, fostering collaboration among headquarters specialists, suppliers, and country offices. Continuous monitoring and evaluation enable organizations to adjust kit contents, respond to evolving needs, and build institutional learning. Ultimately, successful kit management requires a balance of logistical capacity, strong partnerships, and adaptive learning systems to navigate the increasing complexity of kits and the unpredictability of humanitarian demands.²⁰

To illustrate how kits are created, managed and distributed, it is interesting to examine UNICEF's pre-packed kits and its project "Kits that Fit". UNICEF's pre-packed kits play a crucial role in the creation and distribution of health essentials, as well as water, sanitation and hygiene (WASH), protection and education supplies for children and families and made to be rapidly assembled to be distributed in crisis situations.²¹ Another important aspect of humanitarian kits is kits that are designed with a specific audience. UNICEF's project "Kits that Fit" aims to improve humanitarian response by delivering aid that is smarter and more human-centered²². This strategy stems from the recognition that, despite UNICEF spending over US\$687 million on emergency supplies like WASH kits in 2021, limited mechanisms exist to collect sustainable and rapid feedback from affected communities to inform procurement. "Kits That Fit" addresses this gap by promoting mass customisation to maximise procurement efficiency and resilience. Mass customisation allows manufacturers to achieve flexibility in product design while maintaining economies of scale and keeping costs low. UNICEF's strategy places the needs of affected communities at the core of the production cycle. To achieve this, the project uses UNICEF's "Voices of Change" supply platform, which includes online and offline tools for end users to share feedback and express concerns about the supplies they receive. This project seeks to ensure that these improved products are manufactured as locally as possible. This project is crucial for providing guidance and building capacity among local small businesses and manufacturers, enabling them to respond to procurement needs with increased innovation, agility, and sustainability.

Furthermore, some agencies collaborate with each other to co-design humanitarian kits. For example, UNICEF and the Norwegian Humanitarian Innovation Programme collaborated to address current and future humanitarian needs and provide customized emergency kits.²³ Moreover, the Norwegian

²⁰ Kit Management in Humanitarian Supply Chains, Vaillancourt Alain, 2016

²¹ "UNICEF's Pre-Packed Kits." 2024. Unicef.org. 2024.

<https://www.unicef.org/supply/unicefs-pre-packed-kits>

²² "Supporting Humanitarian Innovation, from Pilot to Scale | Unicef Office of Innovation," UNICEF Office of Innovation, accessed November 13, 2025,

<https://www.unicef.org/innovation/stories/supporting-humanitarian-innovation-pilot-scale>

²³ Ibid

Humanitarian Innovation Programme aims to support and de-risk innovation partnerships between humanitarian organisations and private companies.²⁴

4. 2 Language As An Ethico-Political Effect

According to the Global Protection Cluster's guidance note on dignity kits, language is an important aspect of humanitarian kits.²⁵ It plays a crucial role in the ethico-political design of the kits. For instance, in English, the international definitions and the technical guidelines use the term 'dignity kit'. However the Global Protection Cluster argues that "when talking with communities about such items, it is best to adapt the language to the local environment. This is illustrated in Arabic: the term 'dignity' has a very specific, strong meaning that might make communities uncomfortable and so an alternative name could be more appropriate in conversations with communities." Therefore, implying cultural sensitivity is crucial in the conception and creation of humanitarian kits.

²⁴ "Kits that Fit: Putting Dignity and Choice at the Heart of Humanitarian Aid," The Humanitarian Innovation Programme, last modified October 13, 2025, <https://hip.innovationnorway.com/article/kits-that-fit-putting-dignity-and-choice-at-the-heart-of-humanitarian-aid>

²⁵ Gender-based Violence Sub-Cluster Turkey. *Dignity Kits Guidance Note*. Global Protection Cluster. UNFPA Turkey, 2015.

Evolution of kits

The evolution of humanitarian kits has been based in innovation and adaptation to the needs of the benefited populations; also considering the rapid changing contexts of crisis where the majority of humanitarian actions take place. Humanitarian innovation should not be limited to do things more efficiently, but to increase the reach of the solutions. Technology offers an opportunity for social and political transformation. The introduction of technology to humanitarian response should not be limited to automation which can create a disconnection between aid workers and recipients; but the adoption of fluid technologies that keep as central aim the survival of benefited communities, by providing food, shelter, clean water, and medical care. This translates in the adoption of innovative measures that are sensitive and responsive to the contexts where they are implemented; meaning they can be fully adopted by the benefited populations, and prioritise preparedness and resilience.²⁶

One example of this type of innovation is the introduction of cash as a way to respond in disaster contexts. Due to the urgency of responding to crises, some agencies like UNICEF²⁷ have implemented direct cash transfers as a fast, flexible and cost-effective way of distributing aid; this way the benefited populations can purchase what meets their immediate needs, rather than a standardised kit. This type of “kit” recognizes the autonomy of the beneficiaries from the first contact, adding to the respect of their dignity. However, it's worth considering whether cash transfers change power dynamics between aid agencies and recipients compared to standardized kits? Or do they keep reinforcing existing power dynamics. Going further into new innovation there seems to be a growing focus on the digitization of kits.

5.1 Digital

The implementation of digital tools in humanitarian action has been a recent innovation to humanitarian response. The use of the “kits” has been implemented by the WHO “digital adaptation kits” (DAKs) which are designed to facilitate the accurate reflection of clinical, public health and data. These kits are guidelines to integrate digital systems into public health; this is aimed to create a spillover effect and further help the humanitarian workers to offer better services to the benefitted population²⁸. This is an example of how the implantation of technology is aimed to uplift the preparedness and resilience of the humanitarian response to

²⁶ Tom Scott-Smith, “Sticky Technologies: Plumpy'nut®, Emergency Feeding and the Viscosity of Humanitarian Design,” *Social Studies of Science* 48 (2018): 3–24.

²⁷ “Humanitarian Cash Transfers: Dignified & Effective,” UNICEF, January 22, 2024, <https://www.unicef.ch/en/current/blog/2024-01-22/humanitarian-cash-transfers-dignified-effective>

²⁸ World Health Organization, *Digital Adaptation Kit for Child Health (0-59 months) in Humanitarian Emergencies: Operational Requirements for Implementing WHO Recommendations in Digital Systems*, May 2024, ISBN 978-92-4-008990-7, <https://www.who.int/publications/i/item/9789240089907>

effectively restore the dignity of the benefited population, which aligns with the humanitarian kits objective.

The RedSafe app developed by the ICRC also offers a “digital kit”, serving as a digital humanitarian platform providing safe and secure services for people affected by humanitarian crises. The platform is a smartphone app that provides reliable and crucial information for displaced persons, such as where to find shelter, food, healthcare, legal aid, assistance, or protection, and which organizations work for migrants and refugees in a particular country²⁹. This is framed as “Information as AID”, constituting a kit directed to the preparedness and an effort to reach as many people as possible. This impacts directly on what we conceive as a kit, because it aims to provide information as a part of humanitarian aid rather than material elements. The app has an easy distribution and it adapts to the necessities of the beneficiaries.

Nonetheless, we should be aware of the ethical considerations in access to these tools, in a context of crisis the people who have effective access to technology have a level of privilege, making more vulnerable the unattended population. As well as, the risks to privacy, safety, and data security, that can cause a problem to the populations. Humanitarian kits should adopt technology innovations that are responsive to the reality of the benefited populations.

²⁹ Jonathan Luke Austin and Anna Leander, “What If We Were There? A Counter-Factual Call for IR to Engage with Material-Technological Making,” *Global Studies Quarterly* 3 (2023).

Podcast series

Menstrual Management Kits: From Institutions To The Field

This section of the report entails the conceptualization and production of a three-part podcast series designed for the ARP in collaboration with Future of Humanitarian Design. As agreed with the partner, this project seeks to investigate the ethical and political design of humanitarian kits. Initially, we engaged with the literature by producing an annotated literature review capturing contemporary debates relevant to the theme. This served as a backdrop for our Infographic, which was made by condensing discussions, evolutions, and contestations in the form of interactive visual pieces on Canva.

The major deliverable after this stage was the production of an audio series. The podcasts are intended not merely to inform, but to provoke a broad audience to reflect on the ethical and political dimensions of humanitarian kits in the context of the exhibition. For that reason, the podcasts are intended for a large, uninformed audience.

As per our partner's request, we decided to narrow the research focus on Menstrual Health Management Kits (MHM), which have today become a major part of sanitation and relief efforts in places of humanitarian crisis. The podcasts intend to explore the core themes of the research, including unique case studies as they flourish individually from different interviews, both in the field and in the office. By joining our extensive research as well as personal experiences of people working in the design and distribution of humanitarian kits, our podcasts have a unique outlook on questions surrounding often invisible ethical choices embedded in these objects. The three podcasts last around four minutes, meshing interview snippets and an overall narration.

You will find attached to this document as annexes the latest version of the podcasts' drafts, as well as the transcription of the interviews conducted.

Conceptual Design of Podcast

We worked on understanding menstrual and household kits and how assumptions about bodies, what a body is, and what it needs are constructed through the “kitification” of bodies. We are interested in how humanitarian organizations decide who needs these kits and who does not, and how their language and design choices often exclude certain groups.

7.1 From Research Questions to Audio Format

The choice of podcast as the primary output was the expected outcome agreed in our Terms of Reference (hereafter ToR) with the partner. Humanitarian kits are, pervasive in humanitarian action, easy to transport, easy to distribute, and easy for care providers to work with. But this operational ease conceals a set of ethico-political choices: who creates them, for whom, on what assumptions about the body that receives them. Where written academic formats address specialists, audio can reach the general public, the uninformed listener who may have donated to a humanitarian appeal or seen images of kit distributions without ever questioning what is inside the box, who decided, and why. The goal was not simply to inform but to provoke reflection on what the project's theoretical framework calls the “kitification of bodies”.

The three-episode structure emerged organically from the research process. As interviews were conducted, we discovered three important themes: the individual body, the household, and the institution and supply chain. Rather than imposing a thematic framework in advance, we followed the logic of what practitioners actually said, allowing the episodes to respond to the tensions surfaced in each conversation.

7.2 Kitification of Bodies: Conceptual Framework

A core concept underpinning all three episodes is what the term “kitification of bodies” means and how human needs are boxed into standardised, packageable objects. This translation is, as the annotated infographic emphasizes, never neutral. It involves design decisions that are embedded in legal, political, social, environmental, and economic constraints. Often, carrying the legacies of colonialism, deciding who is visible and who counts as a subject of humanitarian care.

Drawing on Tom Scott-Smith's three principles of sensitive humanitarian design: humility, autonomy, and simplicity, the podcast series holds these principles up against the lived realities described by practitioners³⁰. Humility requires that designers accept the limits of their knowledge and make space for co-creation rather than perpetuating a savior-victim logic. Autonomy means that aid should

³⁰ Scott-Smith, Tom. “Humility, Autonomy, and Simplicity: Three Principles for Humanitarian Design.” *Third World Quarterly* (2025): 1–15. <https://doi.org/10.1080/01436597.2025.2491094>.

restore agency to beneficiaries rather than governing their bodies and choices. Simplicity prioritizes effectiveness, ease of use, ease of maintenance, and reduced waste as a route back to dignity. All three principles appear in and are tested during the interviews.

Episode 1: Kitification of Bodies: Menstrual and Dignity Kits

The first episode foregrounds how Menstrual Health Management (MHM) kits encode assumptions about menstruating persons, frequently collapsing menstrual hygiene kits and dignity kits into a single category despite their meaningfully different purposes. As Florian Haas explains, the design of these kits demands genuine listening, focus group discussions, key informant interviews, attention to preference and taboo, and yet the structural pressures of humanitarian response (speed, standardisation, supply chain logic) constantly pull against the contextual sensitivity that good design requires.

Episode 2: Household Kits and the Making of Bodies in the DRC

The second episode examines how the household becomes the unit of humanitarian response in the Democratic Republic of Congo (hereafter the DRC) and what is erased when individual needs, particularly those of women and girls, are subsumed into this unit. The episode connects to a broader body of scholarship on how humanitarian design actively makes bodies. Drawing on the literature, aid objects do not simply help bodies; they govern them, render them legible to institutions, and reproduce hierarchies of care³¹. Félicité Zabine Mwanawabene and Ursula Kayali's account of what the household kit does and does not contain, and why, brings this scholarship into practitioner voice.

Episode 3: Journey of a Kit: From Desk to Field

The third episode traces the institutional pathway from policy advocacy to field distribution, revealing how decisions made at the desk level shape what reaches beneficiaries and whose needs are counted in assessments. This connects directly to kit management in humanitarian supply chains. There is a broad tension observed between the people who create humanitarian kits and those who distribute them. During the interview, Neena Sachdeva explained that to be able to advocate for a new kit or a new item to be included on the distribution table, practitioners must wait for the end of a five-year cycle. This illustrates the structural friction between institutions and practitioners.

7.3 Format and Production Vision

Each episode runs for about five minutes, combining narrator-led contextualization with excerpts from practitioner interviews. The politics of language is played by how the term 'dignity' has specific cultural meanings that

³¹ Keshavarz, M. "Violent Compassions: Humanitarian Design and the Politics of Borders." *Design Issues* 36, no. 4 (2020): 20–32. https://doi.org/10.1162/desi_a_00611.

can make communities derive different connotations. Adaptation to local contexts thus becomes essential. We took into consideration how terminology travels and how meaning can be distorted in translation from the global to the field level.

The podcasts are designed to make the listener feel the tensions and question the themes of standardization versus individual need. How global policy often oversimplifies and compromises on the ground realities of those left behind by the system.

Methodology and Interview Participant Selection

This section documents the methodological choices that shaped the interview process, how we identified, approached, and selected practitioners, and how those choices were themselves shaped by the structural realities of humanitarian institutions and the epistemological challenges of researching a deliberately opaque supply chain.

8.1 Research Approach

The project sits at the intersection of applied research and audio production, which shaped its methodological orientation. A qualitative, practitioner-centred approach: the aim was not to produce a statistical account of kit design and distribution but to generate rich, first-person accounts of how ethical and political choices are made within humanitarian systems. This approach is consistent with an interpretive research design³², which foregrounds humility and reflexivity, asking not just what is measured, but what meanings, stories, and understandings are foregrounded or suppressed in any research encounter.

The podcast format reinforced this orientation. Interview excerpts were selected not for their comprehensiveness but for their capacity to illuminate the tensions and questions the series tracks: between standardisation and contextualisation, between institutional logic and field reality, between the language of inclusion and the practice of exclusion.

8.2 Sampling Strategy: Purposive and Snowball

Given the highly specialized nature of the subject, the design and distribution of Menstrual Health Management (MHM) and household kits within international humanitarian organisations, we adopted a purposive sampling strategy. The aim was depth rather than breadth: to identify practitioners whose roles gave us direct, first-hand knowledge of kit design, distribution logistics, or policy advocacy.

Initial outreach was guided by desk research into WASH (Water, Sanitation, and Hygiene) programming, gender-based violence response, economic security, and humanitarian supply chains. Seventeen professionals were contacted across a range of organisations and geographic postings through LinkedIn and connections forwarded by Professor Surie Moon, who leads the Global Health Centre at IHEID.

From these, four formal interviews were conducted. Some initial contacts redirected us to more appropriate colleagues, as occurred when the ICRC logistics team in Nairobi redirected us to the ICRC team based in Kinshasa. We followed

³²Schwartz-Shea, Peregrine, and Dvora Yanow. *Interpretive Research Design: Concepts and Processes*. London: Routledge, 2012. <https://doi.org/10.4324/9780203854907>

these referrals. Thus, effectively incorporating a snowball element into the sampling process.

8.3 Selection Criteria

Participants were selected based on three primary criteria:

1. Operational relevance: direct involvement in the advocacy, design, procurement, adaptation, or distribution of MHM or household kits in humanitarian contexts.
2. Institutional diversity with representation across different levels of the humanitarian system (field, national delegation, global team) and across different organisations (IFRC, ICRC, Canadian Red Cross).
3. Geographic diversity, coverage of contexts ranging from acute emergencies to protracted conflict settings, and from Western European and North American coordination hubs (Geneva, Ottawa) to DRC field operations (Kinshasa, Bukavu). It was a conscious choice to include diverse voices and global perspectives that stand as an alternative to the normative discourses.

A secondary criterion was institutional clearance to speak on record. This proved a significant practical constraint: Neena Sachdeva's interview required rescheduling due to clearance requirements, a delay that itself illuminates the degree to which institutional gatekeeping governs what can be said publicly about humanitarian decision-making.

8.4 Participant Overview

This section provides an overview of the people that we have interviewed for the podcast series. Each podcast focuses on relevant subjects discussed during the interviews.

Podcast 1

Florian Hass (Hygiene Promotion Officer, IFRC, Geneva)

His extensive, field-based experience with humanitarian WASH programming and kit design. Over more than 12 years, he has worked in diverse disasters around the world, beginning with the Pakistan monsoon floods in 2011, and has since moved from emergency response into longer-term projects. He now serves on the Geneva global WASH team as a Hygiene Promotion Officer, a role that directly involves the development, adaptation, and implementation of hygiene- and menstrual-related kits in different contexts. This combination of operational field work, global-level responsibilities, and specific involvement in kit design makes him uniquely positioned to speak to how menstrual and dignity kits are conceptualised, assembled, and distributed, and how assumptions about bodies are built into IFRC kit design over time with policy changes on inclusion.

Podcast 2

For the second podcast, we interviewed two aid workers from the ICRC office in Kinshasa. The first interview, with Ursula Kayali, provided us with a general understanding of the situation in DRC, whereas Félicité Zabine Mwanawabene provided us with examples of on-the-ground knowledge and issues. It is crucial to note that we were only able to use excerpts from the interview with Félicité, as the audio from the interview with Ursula was not ideal for the podcast audio.

Ursula Kayali (Economic Security Coordinator, ICRC, Kinshasa)

She currently serves as Economic Security Coordinator at the International Committee of the Red Cross and Red Crescent (ICRC) in Kinshasa, DRC. She has been a humanitarian worker for more than 10 years, with posts in Kabul as economic security coordinator, livestock expert in Sudan, among others. Her expertise on the general logistics of how the ICRC distributes kits in kind or in vouchers, and the follow-up with communities after distribution, was of great help for our project.

Félicité Zabine Mwanawabene (Economic Security Coordinator, ICRC)

She serves as an Economic Security Officer for the International Committee of the Red Cross (ICRC) at the Bukavu Sub-delegation in the Kivu region of the Democratic Republic of the Congo. As a member of the Economic Security Department, she works alongside populations affected by armed conflict, specifically displaced persons, returnees, and host families, focusing primarily on areas that are difficult to access for humanitarian aid. The primary objective of her current post is to provide relief to these victims of armed conflict by addressing their economic security needs, including menstrual health management. Her experience is heavily field-based, as she remains in constant contact with the populations affected by armed conflict.

Podcast 3

Neena Sachdeva (Advocacy and funding at the Canadian Red Cross)

She serves as a Protection Gender Inclusion Advisor at the Canadian Red Cross. Her experience focuses on promoting gender equality and supporting national governments in evolving development contexts, conducting gender analyses, and recommending gender strategies. Neena's expertise extends to reviewing projects in Afghanistan, India, the Maldives, Nepal, and Sri Lanka. She brings her expertise in integrating gender perspectives within international development and crisis response settings, especially in menstrual kit management advocacy and distribution.

8. 5 Access and Structural Constraints

The participant selection process highlighted the gaps in the humanitarian supply chain. This institutional fragmentation, which mirrors what Vaillancourt identifies as the integration challenge across design, field, and market knowledge, means that no single interview could account for the full journey of a kit from design to distribution³³.

This gap is not merely logistical but an epistemological one; the supply chain is not a neutral pipeline but a site of political and ethical decision-making. Understanding it fully requires access to voices in logistics, procurement, and field operations that are difficult to reach and rarely speak publicly. The podcast series's goal was therefore to gesture towards this gap and not to fill it.

Regarding the interview process, all three interviews were conducted remotely via video call on Webex, depending on participant location and availability. Each was semi-structured, guided by a thematic protocol but with significant latitude for the participant to introduce their own framings. Two Interviews were conducted in English and two interviews in French. Full transcripts are attached as annexes.

³³ Vaillancourt, Alain. "Kit Management in Humanitarian Supply Chains." *International Journal of Disaster Risk Reduction* 18 (September 2016): 64–71. <https://doi.org/10.1016/j.ijdrr.2016.06.002>.

Ethical Considerations

We believe that it is important to discuss the ethical dimensions of this project that operate on two levels: the ethics of the research process itself, how we conducted interviews and handled participant data, along with the ethical questions that the research subject raises about humanitarian design, questions that the podcast series brings to a public audience.

9.1 Research Ethics: Consent, Confidentiality, and Institutional Clearance

All participants were contacted with a clear explanation of the project's purpose, the intended output (a publicly distributed podcast series), and the specific ways their contributions would be used. Given that the podcast is designed for a broad public audience and features named practitioners speaking on the record, we treated informed consent as an ongoing process rather than a single point-in-time agreement. The final podcasts will also be shared with participants. If the podcast series is included in the temporary exhibition at the ICRC Museum, all participants will be acknowledged through information cards next to each relevant podcast.

This approach was particularly important given the sensitivity of speaking publicly about internal humanitarian decision-making. One participant required institutional clearance before the interview could proceed, a delay that we accommodated to, and which itself became analytically significant: it illustrated the degree to which humanitarian organisations govern their own knowledge production.

9.2 Sensitivity of Subject Matter

The subject matter of all three episodes touches on sensitive dimensions of humanitarian response, menstrual health, gender-based violence, the inclusion of all menstruating genders in kit design, and the structural exclusion of certain populations from humanitarian assistance. Several specific ethical considerations arose during production.

As a team, we adopted inclusive terminology throughout ('menstruating persons', 'menstruating genders') while remaining attentive to the infographic's insight that language does not travel neutrally across cultural contexts. As the Global Protection Cluster's guidance on dignity kits notes, the term 'dignity' itself carries specific, potentially uncomfortable meanings in certain languages and communities³⁴. The podcast acknowledges this tension, inclusive language at the policy level can become opaque or counterproductive in field contexts where stigma is addressed through discretion rather than visibility

³⁴ United Nations Population Fund (UNFPA). Minimum Standards for Prevention and Response to Gender-Based Violence in Emergencies. New York: UNFPA, 2015. 13. [GBVIE.Minimum.Standard.Publication.FINAL_ENG_.pdf](#), in,

Podcast 3 addresses the particular risks faced by LGBTQ+ beneficiaries in contexts where being identified as a menstruating person outside the gender binary could cause harm. The podcast follows Neena Sachdeva's own ethical guidance: do not identify individuals; work through trusted local networks and organisations to avoid putting people at risk.

Power dynamics in representation – All three episodes feature practitioners speaking about the needs of beneficiary populations, rather than beneficiaries speaking for themselves. This is a recognised limitation acknowledged in the podcast framing, and connects to a broader critique documented in the infographic: humanitarian design has historically silenced marginalised voices, and ethical decolonial design must work to restore agency rather than reproduce the saviour-victim narrative. We were careful not to render beneficiaries as passive objects of humanitarian action, centering instead the practitioners' accounts of listening, adapting, and reckoning with the limits of their own systems.

The infographic notes that the majority of territories where humanitarian action takes place were colonised territories, and that the power structures of the humanitarian system are still dominated by Western actors that reproduce hierarchical relations. We were attentive to this throughout, particularly in decisions about whose voice was centred. For example, putting forward Félicité Zabine Mwanawabene's voice in podcast 2 was a deliberate choice to have the voice of a local on the field humanitarian from DRC. Following that decision, the audio of podcast 2 is in French to retain authenticity, accompanied by translations done in English to cater to a larger audience.

In the first podcast, Florian Haas explicitly acknowledges his position of privilege as a Western, white man who has worked in the field of sanitation for over a decade. He encourages listeners to seek out and document alternative voices, such as Neena Sachdeva, to create a more nuanced, diverse, and enriching understanding of the subject. Here, Félicité Zabine Mwanawabene's voice was key as it represents the voice of the target population in DRC, keeping in mind that she spoke from a humanitarian perspective. Furthermore, when Neena Sachdeva presents herself at the beginning of the podcast, she states, "I am based in Ottawa on the lands of the Anishinaabe people who are the indigenous people, original people of this land, and here with gratitude."; acknowledging the colonized history of the territory she is standing in, which adds to her positionality engaging with menstruating persons.

We also wish to acknowledge our own positionality as the podcast producers coming from different parts of the world. Engaging with the sensitivity of the subject matter for the first time, with no direct field experience or firsthand exposure to the realities of beneficiaries and practitioners. This podcast, therefore, represents our interpretation of the topic, shaped by the sources we engage with and our learning process.

9.3 Ethical Framing of the Podcasts Themselves

The podcasts are designed not simply to describe an ethically complex field but to invite listeners into the discomfort of that complexity. This reflects what the infographic frames as the core ethical question of humanitarian design: Are existing humanitarian institutions challenging the existing structures of harm, or designing for their further continuation?

Episode 2 closes with a direct question to the listener: are standardised kits what is really needed, or should aid workers evaluate which items are most useful in each context? Episode 3 raises the question of whether cash-based assistance, the dominant current preference, genuinely restores autonomy or simply transfers the burden of decision-making to beneficiaries without ensuring the conditions for genuine choice. The podcast notes how cash transfers require functioning markets, safety in accessing them, and individual control over spending, none of which can be assumed. Neena Sachdeva's concern that women may not control how cash is spent within the household, or that persons with disabilities may not be able to reach the market, points to a gap between the policy preference for cash and its capacity to genuinely restore autonomy. It is important to highlight that even if the works of Florian and Neena are similar and complementary, due to Neena's background as a gender inclusion advisor, she was the one to point out this disparity.

Initially, as suggested by our partner, our podcast design included speaking with a recipient of aid/the beneficiary to understand their experience of receiving aid. However, following interviews with practitioners and a preliminary literature review, we decided against this approach. Our limited engagement in the field could introduce biases and mismatches in representation, and virtual interactions risk compromising the autonomy and authenticity of beneficiaries.

9.4 What could we have done differently?

When choosing the interviewees, we focused on the people who best adapted to our approach to the ethico-political implications of the kits and the kitification of bodies. Perhaps we could have expanded our research by persistent outreach to logistics and procurement teams, specifically at the ICRC's and UNFPA's global supply centre and at major kit manufacturers, would be necessary to close the supply chain gap identified. Although we were already struggling to fit all the content that we already have in the 5-minute podcasts, integrating a more logistical in-depth perspective could have been a good path to follow as well, to identify potential gaps in the design and procurement of the kits that can also impact the final beneficiaries.

Post-Podcast Reflections on the Process

The following reflections document what we learned from the process of producing this podcast series, not only about humanitarian kits but about the practice of research-based audio production, the constraints of institutional access, and the gap between what was hoped for and what was possible.

10.1 The Supply Chain as Epistemological Limit

This ambiguity in the management of the supply chain is not incidental. It is a site of political and ethical decision-making. The supply chain fragments accountability when a kit designed in Geneva reaches a displaced family in a crisis area. Understanding this requires access to voices that are difficult to reach and rarely allowed to speak publicly.

10.2 What the Interview Process Taught Us

Conducting interviews across different institutional contexts and geographic locations gave us a more granular understanding of how the humanitarian system works in practice and how that practice diverges from policy.

10.3 Reflections on the Audio Format

Producing a five-minute podcast episode incorporating interview excerpts, narration, sound design, and thematic argument proved more demanding than initially anticipated. Several structural choices were debated extensively:

The constraint of under five minutes, driven by the exhibition context and the partner's brief, required significant editorial discipline. Many analytically rich interview moments were cut. We remain uncertain whether five minutes is sufficient to do justice to the complexity of each theme.

The decision to use a narrator rather than a fully interview-driven format gave us more control over framing but risked subordinating practitioners' voices to our own analytical priorities. We consciously tried to let the interviews lead, with narration serving to contextualise rather than interpret.

10.4 Editing process

Concerning the editing process of the podcasts, we used three editing tools: Reaper, Descript, and Adobe Podcast Speech Enhancement. We used Reaper as our main editing tool as it is more precise and allows for multiple audio files to be incorporated at the same time. We employed Descript to be able to check the audio through the transcription and edit out the background noise. The third tool that we used is Adobe Podcast Speech Enhancement, which allowed us to readjust the different sound levels, enhance speech, and clean the overall audio.

In order to edit all three podcasts in a limited time, we decided to divide the tasks. Xunaxi edited podcast 1, Joséphine edited podcast 2, and Lou edited podcast 3. This division is based on who was present during the interview of the practitioner that we hear in the specific podcast, so that they have an idea of what the podcast will be about and how to structure it. There are several steps to edit a podcast using all three editing tools:

First, we started the process by using Reaper to cut the interviews' audio files to the selected quotes. We then uploaded the audio into Descript to check the quotes and clean the audio file. We took some time to record the narration for each podcast and then uploaded them to Reaper alongside the interview quotes. Finally, when we had a full audio file of the podcast, we uploaded it to Adobe Podcast Enhancement, which allowed us to readjust the different sound levels, enhance speech, and clean the overall audio. These steps were repeated multiple times until we had a draft version that we liked. Following this, we had a meeting with the partner and the faculty lead on May 5th to present the podcast draft and received feedback. After that, we went back to editing, incorporating the feedback and repeating the steps until we had a final version of the podcast series, which we are happy with. The final podcast will be presented to the curator of the next temporary exhibition at the ICRC Museum on May 26th.

Concluding Reflection

The podcast gave us creative and intellectual freedom to engage with the subject through our interpretation of the theme. We were given autonomy on how we would like to present our consolidated research on the topic, from the selection of practitioners, interviews, to the design and framing of the podcasts. This creative liberty made us go through some roadblocks on time management and discussion of prioritisation with the partner and our supervisor, but we believe in our vision and trust that it works in the best interest of the viewers. The constraint of not having access to the physical kits, along with some difficulties in communication, did make the process a little hard to navigate. We tried to respond to these challenges with a level-headed approach, taking into consideration the complexity of the subject matter.

This project began with a question about humanitarian kits as objects: what is in a kit, who decides, and why? They are not merely logistical solutions; they are artefacts of a system producing assumptions about bodies, households, and needs built up over decades of practice, policy, and compromise, from the CARE Packages of 1946 to today's MHM and household kits. Making those assumptions audible even partially, even for a general audience in an exhibition context, feels like a contribution worth making. It was interesting to notice how the language of inclusion used at the global policy level ('menstruating genders', 'dignity') can become a source of confusion or even concealment at the field level.

The podcast seeks to make visible that the design-procurement gap is structural and persistent. At each handoff in the consultative chain from field assessment to regional team to global team to procurement and logistics, technical and contextual knowledge risks being lost or diluted.

In essence, humanitarian kits aren't simply objects of care. They are political artefacts encoded with assumptions about bodies, households, and needs, shaped by institutional logics that often outpace the realities they claim to address. This podcast series, which we decided to title “Menstrual Management Kits: From Institutions to the Field” seeks to make some of those assumptions audible, tracing the distance between a kit designed in Geneva and the displaced person who receives it in DRC, and asking what is lost, added, or distorted in that journey.

AI Statement

This project made limited and supervised use of Claude (Anthropic, Sonnet 4.5) during the report-writing stage only. All research, interview design, fieldwork, data analysis, and substantive argumentation — including the conceptual framework of kitification, the application of existing literature were conducted entirely by the team. AI was used solely to grammar check and synthesise material from completed source documents into structured prose drafts; all AI-generated content was reviewed, edited, and where necessary rewritten by team members before inclusion. Interview transcripts were generated using inbuilt AI tools in webex, all practitioner quotations were verified against original recordings. The team takes full responsibility for the content of this report.

Annexes

1.  Annexes - Podcast Transcript
 - a. Podcast transcripts
 - b. Podcast questions in English
 - c. Podcast questions in French
 - d. Annotated infographic
 - e. Infographic link
2. Podcasts  Drafts (Audio)

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