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# COMMUNITY PARTICIPATION IN TRANSITIONAL JUSTICE: A ROLE FOR PARTICIPATORY RESEARCH

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# PREFACE

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For nearly 25 years, and through our work in 99 countries, we have remained committed to this mission. ABA ROLI and our partners seek to strengthen legal institutions, to support legal professionals, to foster respect for human rights and to advance public understanding of the law and of citizens' rights. Each of these efforts contributes toward a more hospitable environment for rule of law in our host countries and, ultimately, worldwide.

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ABA ROLI's work in the field is supported by the Research and Assessments (R&A) Office, which is composed of a team of lawyers based in ABA ROLI's headquarters in Washington, D.C. The R&A Office develops and implements a series of highly regarded assessment tools, provides in-depth assessments of draft legislation at the request of host-country partners, conducts legal research, and produces a variety of papers and resource guides on rule of law issues.

# COMMUNITY PARTICIPATION IN TRANSITIONAL JUSTICE: A ROLE FOR PARTICIPATORY RESEARCH

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Cover photo: Amadou Cellou Barry, a gathering of women in Saramoussaya adjacent to the community's weekly market.

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# INTRODUCTION

This manual aims to assist civil society organizations (CSOs) to use participatory research to promote community participation in transitional justice. Transitional justice describes a range of strategies that are designed to respond to a period of systematic or widespread human rights violations, and which intend to promote accountability, reconciliation and, ultimately, peace. Typical transitional justice strategies include criminal prosecutions of perpetrators of human rights violations; truth commissions that investigate past abuses and provide recommendations to address them; reparations to compensate material and moral damage suffered; memorials that preserve public memory of human rights violations and their victims;[1] and institutional reforms designed to address the root causes of abuses.[2] Transitional justice is not, however, limited to these approaches and, at its broadest, "involves anything that a society devises to deal with a legacy of conflict and/or widespread human rights violations, from changes in criminal codes to those in high school textbooks, from creation of memorials, museums and days of mourning, to police and court reform, to tackling the distributional inequities that underlie conflict."[3]

This manual defines a community as a group of people that live within a defined geographic area and who may also have common demographic, social or cultural characteristics. In referring to "community participation" in transitional justice, however, this manual refers to an effort to involve people who have experienced periods of conflict and/or human rights violations,[4] and who are supposed to be the principal beneficiaries of transitional justice strategies, in the design and implementation of those strategies. "Community participation in transitional justice" can therefore be equated with a "local"[5] or "bottom-up"[6] approach, and can be contrasted with state-driven, "top-down"[7] or "legalistic"[8] approaches.

What are the benefits of community participation in transitional justice?

Community participation in transitional justice has three significant benefits. First, involving communities in the design of transitional justice strategies makes it more likely the strategies respond to the unique needs and challenges of each community,[9] whose experiences of the past (and their present circumstances) are likely to vary widely.[10] Transitional justice has at times been seen as a "toolbox" of measures that can be "brought to any situation[…]and ensure a better process of peace building and democratic nation-building."[11] Even when the importance of adapting to local circumstances is recognized, policymakers have had a tendency to revert to the same strategies they utilized—often with limited success—elsewhere.[12] Transitional justice processes have also tended to treat countries as an "undifferentiated whole" and have adopted inflexible national-level strategies that do not always capture the meaning of conflict for specific communities.[13] Amplifying the voice of communities in the design of transitional justice strategies makes it more likely the strategies will be responsive to local priorities.[14]

Second, participation creates the support necessary for change. Policymakers frequently refer to the need for transitional justice initiatives to be perceived as "legitimate" by the public, because it is they who are asked to participate in transitional justice institutions, and who ultimately must accept their decisions.[15] Communities are, however, more likely to support initiatives that they themselves help to develop and implement. Margaret Wheatley and Deborah Frieze, in a compelling analysis of how sustainable change occurs in communities, note that "[p]eople don't support things that are forced on them. We don't act responsibly on behalf of plans and programs created without us. We resist being changed, not change itself."[16] Transitional justice processes are therefore lent legitimacy where they create opportunities for communities to participate in their design and implementation.

Third, participation addresses the marginalization and disempowerment that are the root causes of human rights violations. By enabling communities to be heard in decisions about transitional justice, participation addresses the loss of self-esteem and confidence that can result from victimization.[17] This in turn increases

communities' ability to engage more with political and legal processes, and to "compel the public and government actors to see them as human beings with dignity, agency and a drive to be treated on the basis of equal opportunity."[18] The act of participation also requires communities to organize in order to articulate their needs and priorities, and leaves behind structures, and skills, that enable communities to continue to play an active role in public life.[19]

How can participatory research promote community participation?

Policymakers have accepted the importance of community participation in transitional justice.[20] They recognize, for example, the need to consult with conflict-affected communities when designing transitional justice strategies,[21] for example by seeking their input into a national transitional justice policy or the design of a specific strategy, such as a truth commission mandate[22] or reparations policy.[23] Transitional justice institutions also increasingly try to provide opportunities for communities to be active participants in their operations, and are moving beyond simply viewing victims as only witnesses and beneficiaries.[24] Local-level transitional justice mechanisms are also being discussed as a legitimate and effective transitional justice strategy.[25]

Given this trend, there are likely to be increasing opportunities for communities to participate in the design and implementation of transitional justice strategies. It is not, however, always easy for communities to take advantage of these opportunities. Effective participation requires communities to articulate their needs and priorities, and to be able to understand, and critique, proposed policies. Communities also need to know how to use mobilization and advocacy strategies to make their voice heard among the many actors that inevitably attempt to influence policymaking.[26] Finally, communities need to develop the expertise, and resources, necessary to be active participants in transitional justice institutions, or to design and implement their own local-level mechanisms.

This manual offers participatory research as a catalyst for community participation in transitional justice. Participatory research refers to efforts by communities to collect and analyze information about their community and, in so doing, to initiate and sustain a dialogue about finding more "effective ways to respond to the economic, political and social challenges in their lives."[27] The results of participatory research describe what the community has decided are its greatest needs and priorities, and set out an action plan to address them.

Participatory research has long been used to involve local populations in the creation and conduct of policies designed to change their lives. It has, for example, helped small-scale miners in Kenya organize themselves to protect their land and livelihoods from large-scale mining companies and other private development projects.[28] It has enabled war-affected young mothers in Liberia, Sierra Leone and Northern Uganda to design their own approaches to reintegrating themselves and their children into society, and helped build support for the reintegration process within the broader community.[29] In a transitional justice context, participatory research offers a way for community members to investigate their experiences of past human rights violations, to scrutinize current efforts to address them and to discuss how the community could itself try to influence or complement those efforts. Participatory research can therefore nurture community-driven responses to human rights violations, which might include mobilization strategies that increase the community's ability to take collective action, advocacy designed to influence policymaking or local-level transitional justice mechanisms that fill the gaps in national or international efforts. The box below provides an example of participatory research conducted in Saramoussaya, Guinea.

Participatory Research in Saramoussaya, Guinea

In 2012 the American Bar Association Rule of Law Initiative (ABA ROLI), an international development organization, and Les Mêmes Droits Pour Tous (MDT), a Guinean human rights group, assisted Saramoussaya, a rural community in Middle Guinea, to conduct participatory research. The research aimed to help Saramoussaya to consider how to respond to human rights violations committed by the succession of dictators who ruled Guinea since its independence in 1958.

ABA ROLI and MDT helped Saramoussaya to appoint a representative committee of community members to lead the research. The committee organized a series of discussions to examine the community's experience of human rights violations, the impacts of those violations and efforts that the Guinean government and international actors are making to address them. One discussion, for example, brought people together to plot a timeline of the most significant events in Saramoussaya's history; another examined specific types of human rights violations, such as arbitrary arrests by security forces, and asked participants to draw a tree with branches representing the causes and consequences of the violation; another invited community members to share their views on Guinea's Interim Commission for National Reconciliation, a government institution tasked with formulating a transitional justice policy. With ABA ROLI and MDT's assistance, the research committee recorded the information shared during the discussions, and later analyzed it to uncover key insights and formulate conclusions. The research suggested, for example, that there was an exodus of prominent families from Saramoussaya in the 1970s, following the execution without trial of the families' patriarchs by Sékou Touré, Guinea's ruler from independence until 1984. For many community members, it was this exodus that led to the community's subsequent economic stagnation, illustrated by the dilapidated state of the road linking Saramoussaya to a national highway (in many communities in Guinea, a prominent or well-resourced community member will pay for key roads in the community to be paved). The community's research therefore documented the impact of human rights violations on an individual level—the community introduced ABA ROLI and MDT to relatives of victims of the Touré regime—but also described the impact of violations on the community's overall economic well-being. It therefore suggested that, if the Guinean government is committed to a comprehensive transitional justice strategy, it should consider finding ways to link formal recognition of past human rights violations, and the individual suffering of victims, with attempts to support the economic development of communities most affected by human rights violations. The research also identified a number of possible local transitional justice interventions for Saramoussaya, such as the construction of a paved road linking the community to the nearby highway, which would be inaugurated as a memorial to victims of past regimes.

## What is the purpose and structure of this manual?

The example from Saramoussaya demonstrates how participatory research can catalyze community participation in transitional justice by assisting communities to articulate how national-level interventions should address their needs and what action the community itself can take to respond to human rights violations. However, communities like Saramoussaya will often need training and support to conduct participatory research. National- and provincial-level CSOs, such as MDT, are perhaps best placed to provide this support. Their independence from government or international institutions can give them credibility with, and access to, communities, while their national profile and connections can assist the community to access national- and even international-level policymakers. CSOs also generally recognize the importance of amplifying the voices of grassroots actors in transitional justice policymaking, even if this can be difficult to achieve in practice.[30]

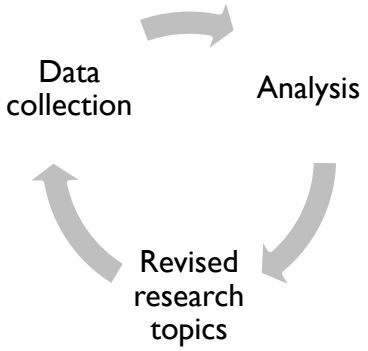
This manual is a resource for CSOs that wish to use participatory research to inspire community participation in transitional justice. Part I introduces participatory research, explaining it as both a process that CSOs and communities follow together, but also as a commitment to a set of principles that should guide all aspects of CSOs' work. The focus of this manual is on qualitative participatory research; that is, research that does not result in generalizable findings that might apply to other communities, but which assists the community to obtain a deep, nuanced understanding of local issues.

Part II of this manual provides practical guidance to CSOs on how to assist communities to conduct participatory research that respects the core principles described in Part I. Chapter 1 discusses how a CSO will lay the foundations for a successful project by formulating the project's objectives and choosing suitable partner communities. Chapter 2 provides guidance on how to install Community Research Committees to manage the research process. Chapters 3 and 4 focus on data collection and analysis, the two key elements of participatory research. Finally, Chapter 5 discusses a number of possible strategies that communities might include in the action plan that is ideally the culmination of the research process. Throughout Part II, key concepts are illustrated using examples taken from the manual's principal case study—that of Guinea presented above—as well as by reference to participatory research projects implemented elsewhere. By presenting context-specific examples, the manual tries to avoid prescribing a singular approach, but encourages CSOs to learn from what has worked (and what has not) before. Part III draws together Parts I and II by providing a "Quick Guide" that contains the core guidance from the manual.

As a final note, participatory research is undoubtedly a time- and resource-intensive process, primarily because it seeks to building lasting capacity, and to create sustainable change, within communities. However, no participatory research process will follow all of the guidance contained in this manual (certainly ABA ROLI and MDT's work in Saramoussaya did not), and it will be for CSOs to adapt this manual to their purposes and resources while trying to stay true to the core principles of participatory research.

# PART I: INTRODUCING PARTICIPATORY RESEARCH

## 1. PARTICIPATORY RESEARCH AS A PROCESS



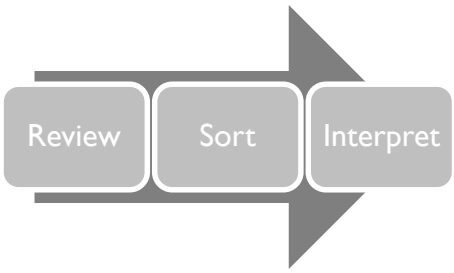

A simple way to understand participatory research is to view it as research conducted by the community that will benefit from it. Research, participatory or otherwise, can be understood as a series of cycles, each of which has two basic components: data collection and analysis. A cycle begins with an effort to collect and record information—called "data"— about the subject being investigated. Data is then analyzed and the researchers reflect on how the information collected sheds light on the research topics. In most cases, the data provides only a partial answer, but gives ideas for new research topics and methods of inquiry. A new cycle therefore begins, and a new set of data is collected and analyzed. As additional cycles are completed, the researchers gain an increasingly thorough understanding of the subject they are investigating.

Participatory research follows the same cycle of data collection and analysis, but the research is led by a committee of community members, which this manual calls a Community Research Committee (CRC). A CRC acts as the intermediary between the community and the CSO that facilitates participatory research, and a CSO's role is to help the community to appoint the CRC and then to provide the CRC with training and support.

Participatory Data Collection

A CRC begins each research cycle by collecting data. Participatory research emphasizes data collection techniques that create opportunities for groups of community members to share information about their experiences of human rights violations, as well as thoughts on how to respond to the impact of those violations. A CRC might, for example, invite community members to share stories about their past, or to create a timeline showing the history of the community. Later in the process, a CRC might ask community members to map out the organizations that are currently assisting them to respond to human rights violations, and to discuss the strengths and weaknesses of each organization's work. With the assistance of the CSO, the CRC records the information that community members provide, and also observes how they behave during each activity, gaining insights into participants' attitudes towards the topics discussed.

Participatory Analysis




The CSO also assists the CRC to analyze the data that it collects. Analysis will generally follow three stages. The CRC will first *review* the information and then *sort* it according to emerging themes or categories. Sorting the data gives the CRC an understanding of the research findings—what the key issues were, and for whom—and enables the CRC to *interpret* the

data, uncovering the insight the data provides on the research topics. The CRC also evaluates which data collection methods were most effective, and uses this information to improve subsequent research cycles. Once its initial analysis is complete, the CRC organizes feedback workshops to give other community members an opportunity to comment on its findings. The CRC will then formulate its conclusions and identify new topics for investigation.

The Complete Process

Transitional justice participatory research projects will generally involve at least four stages, each its own cycle of data collection and analysis.

- In the first stage, which this manual calls *Appreciating Context*, the CRC documents its community's demographic, social and cultural characteristics to allow it to understand the community's transitional justice priorities in the context of its economic and social challenges, and to identify obstacles to broad community participation in the project, particularly for marginalized groups.

- At the second stage, which this manual calls *Remembering the Past*, a CRC addresses transitional justice more directly, exploring community members' experience of human rights violations, and the impact of violations on the community.

- During the third stage, *Assessing Responses and Resources*, a CRC evaluates efforts by international, national and local actors to respond to the impact of human rights violations, and identifies resources that the community could mobilize to respond to residual needs.

- During the final stage, *Planning for Action*, the CRC considers how the community should respond to the impact of human rights violations. The research culminates in an action plan that the CRC hopes will be supported by other community members, and by key external stakeholders, and that can therefore form the basis for collective action.

The table on the following page describes how these four stages combine to create the complete participatory research process.

| Stage | Purpose | Sample Research Topic | Sample Insights |
|---|---|---|---|
| **Appreciating Context** | Document demographic, social and cultural characteristics of the community. | Key demographic characteristics of Saramoussaya (e.g. ethnicity; age; gender; occupations). | Pressing development challenges, such as the dilapidated state of Saramoussaya's roads, explain why community members prioritize immediate economic needs over issues of justice and accountability. |
| | | Obstacles that could prevent marginalized groups, particularly women, from participating in the project. | Activities that seek to involve women in data collection or analysis will need to overcome social and cultural norms that prevent women from participating in public life. |
| **Remembering the Past** | Document community members' experience of human rights violations, and their impacts on the community. | Nature of human rights violations committed in Saramoussaya. | Community members were victims—sometimes directly—of abuses committed in Conakry and elsewhere. The patriarchs of two prominent local families were executed by Sékou Touré in 1976. |
| | | Impact of human rights violations on Saramoussaya. | Fear of human rights violations caused many people to leave the village, creating an "involuntary exile" that community members blame for ongoing economic stagnation. |
| **Assessing Responses and Resources** | Evaluate efforts by international, national and local actors to respond to the impact of human rights violations, and identify resources that the community could mobilize to respond to residual needs. | Saramoussaya's recommendations for the Interim Commission for National Reconciliation. | The government should formally recognize that residents of the community executed for their participation in alleged coup attempts were innocent of wrongdoing. |
| | | Saramoussaya's current contact with the Commission. | The community has had no contact, direct or indirect, with the Commission and seeks assistance to develop an advocacy strategy to communicate its priorities to the Commission. |
| **Planning for Action** | Determine the actions the community should take to respond to the impact of human rights violations. | Steps Saramoussaya should take to communicate priorities to the Interim Commission for National Reconciliation. | The community, with the assistance of MDT, will draft a memorandum that describes its key needs and priorities, and a representative of the community will travel to Conakry to present this memorandum to the Commission. |
| | | Possible local-level transitional justice mechanisms (e.g. memorials). | The community will seek to obtain funding to construct a paved road linking Saramoussaya to a nearby highway. The road will be inaugurated as a memorial to victims of past regimes. |

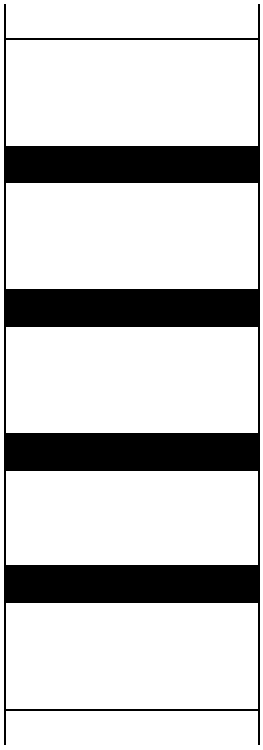
# 2. CORE PRINCIPLES OF PARTICIPATORY RESEARCH

Participatory research can nurture and support community-level efforts to deal with the consequences of human rights violations. If poorly managed, however, it can entrench unequal local power dynamics, provide a justification for bad decision-making or expose participants to harm. This section discusses a number of core principles to guide, and maximize the positive impact of, participatory research.

Participation

It seems trite to say that community participation is a core principle of participatory research. Participation can, however, be difficult to achieve in practice, and it is vital that CSOs keep the need for community ownership at the forefront of their minds. Participatory research has in the past been criticized as a way for organizations to legitimize their own priorities by co-opting local actors.[31] The ladder of participation presented below defines a number of possible relationships between CSOs and communities. The extent of a community's control over the research increases with the rungs of the ladder, and this manual is a resource for CSOs operating at the second- and third-highest rungs. CSOs should be clear with communities from the outset of a project about how much control they will exert over the research process.[32]

**Ladder of Participation for Participatory Research[33]**



*Independent community action:* Communities conduct research and design an action plan to respond to human rights violations.

*Community-led, CSO supported:* CSOs assist communities to conduct research and to design an action plan to respond human rights violations.

*Deciding Together:* CSOs partner with communities to conduct research and jointly design an action plan to respond to human rights violations.

*Consultation:* CSOs solicit input from communities on how to respond to human rights violations.

*Outreach:* CSOs inform communities about how they and other actors are responding to human rights violations.

Equality

Communities are complex structures composed of groups (and individuals) whose experience of the past, and present circumstances, will depend on factors such as gender, age, ethnicity, religion, socio-economic status or political affiliation.[34] Communities may also be ordered hierarchically, with power distributed unequally, and decision-making practices may marginalize certain social groups. In emphasizing community-led approaches, there is therefore a risk that participatory research is dominated by traditional power holders, and so results in an action plan that reflects only the interests of the most powerful.[35] This is likely to be a particular risk in communities that have lived through human rights abuses, as marginalized groups will often have experienced a disproportionate share of violations, and will therefore be at increased risk of exclusion.[36] Marginalized groups are also not homogenous and will include further subgroups that face their own obstacles to participation (e.g. women, disabled women, minority women, and so on).[37]

It is therefore vital that CSOs ensure that all community members have an equal opportunity to participate in the research process. This does not mean that anyone that wishes to participate has the right to do so. Participatory research takes place within communities defined by geographic and/or demographic, social or cultural characteristics, and participation is limited to individuals who are members of that community. *Within the chosen community*, however, community members should have equal opportunities to participate, regardless of gender, age, ethnicity, religion, disability, literacy, socio-economic status, political affiliation or their experience of conflict. In facilitating participatory research, CSOs will need to work with CRCs to encourage them to develop a critical sensibility about who their community might marginalize, and CSOs should specifically consider the obstacles to participation faced by women, children, indigenous groups, disabled persons, displaced populations and refugees.[38] CSOs should then ensure CRCs take active steps to provide marginalized groups with the opportunity to participate in the research process.

A more difficult question is the extent to which alleged perpetrators of past human rights violations should be invited to participate in participatory research projects. Post-conflict societies are usually highly politicized environments in which there remains significant hostility and distrust, and the involvement of perceived perpetrators might affect the willingness of other community members to participate. However, labels such as "victims" and "perpetrators" rarely capture the complexity of communities, which are often characterized by "messy conflicts and cycles of violence and counter violence", and where "today's perpetrators may have multiple claims to past victimhood" (and where victims might once have been perpetrators).[39] A community's capacity to respond to human rights violations will also partly depend on the willingness of alleged perpetrators to participate in transitional justice processes. CSOs should therefore balance community members' concerns over the participation of perceived perpetrators with an awareness of the fluidity of victim and perpetrator identities and a recognition that the participation of all parties is probably necessary for a community to respond to human rights violations.

Action

Participatory research is explicitly *action oriented*, in that it seeks to mobilize community members to take action to respond to the impacts of human rights violations.[40] CSOs should keep constantly in mind that the participatory research process aims to enable communities to formulate an achievable action plan. If, for example, communities are proposing actions that will require financial or other resources, CSOs should challenge community members to develop a realistic plan to obtain them. Where a proposed course of action requires the support or consent of outside actors, such as a national transitional justice institution, CSOs should encourage community members to approach that institution to see whether support will be forthcoming. Finally, if community members are seeking assistance from CSOs with the

implementation of their action plan, it is vital that the CSO is frank about the support, financial or otherwise, that it can provide.

Learning

Participatory research builds on the resources and resilience of communities to create opportunities for community action. It is unrealistic to presume, however, that communities affected by human rights violations possess all of the knowledge or skills necessary to design and implement an effective action plan. Participatory research approaches have in the past been criticized for deferring too much to local knowledge and for failing to ensure that community-driven strategies incorporate perspectives and expertise held outside the community.[41] A key aim of participatory research is therefore to assist community members to develop the skills and knowledge necessary to take effective action.

Rigor

An important premise of this manual is that conducting research to determine a community's needs and priorities is the starting point for any successful community-driven strategy. Research, however, is not always well implemented, and if done poorly can lead to mistaken conclusions and questionable strategies. Poor quality research is also easily contested, offering an easy way out for those who do not wish to implement recommendations. Although this manual advocates a participatory approach to research, it is important that participation does not compromise rigor.[42]

Do No Harm

Although participatory research can benefit communities, it can also expose community members to risk of mental or physical harm. A number of actors may be threatened by community efforts to respond to past human rights violations, and might seek to undermine the process in a way that could harm the community or individual participants. The discussion of past human rights violations may also trigger retribution against perceived perpetrators, or could spark conflict between social groups. By asking victims to recall past suffering, participatory research can also result in re-traumatization.[43] Finally, participatory research can heighten communities' existing frustrations by creating expectations that cannot be met.[44] Throughout the research process, CSOs should therefore take active steps to ensure that participants benefit from, and are not harmed by, participatory research,[45] something that underpins much of the advice in this manual.

# PART II: PARTICIPATORY RESEARCH IN PRACTICE

## 1. BEGINNING

Participatory research is a partnership between a community and a CSO, and the ultimate impact of the research project depends on both the CSO's and the community's efforts. The foundation for success is however, laid by CSOs, who establish the initial project objectives and identify partner communities. These two tasks will usually be accomplished concurrently, with a project's objectives becoming increasingly concrete as a CSO narrows down its choice of communities.

### 1.1 Formulating objectives

***Consider how the project will further community participation in transitional justice.*** The introduction to this manual discussed the different ways in which participatory research can catalyze community participation in transitional justice. In Saramoussaya, for example, ABA ROLI and MDT sought to assist the community to develop a set of recommendations for Guinea's Interim Commission for National Reconciliation, as well as to consider local-level transitional justice strategies that the community itself could implement. Other projects might assist communities to provide input on a specific transitional justice strategy, such as a reparations policy, or to develop a community submission to a court or truth commission.

***Obtain input from key stakeholders.*** CSOs should seek input into a project's objectives from stakeholders whose support will be necessary for the project's success. If, for example, a CSO seeks to assist a community to influence policymaking, the CSO can gauge the willingness of policymakers to listen to and engage with the community, and should also consider how the project can complement the advocacy efforts of other organizations.[46] Similarly, if the CSO aims to assist the community to obtain funding from international donors, it would be prudent to discuss with donors the possibility of such funding before beginning the project.[47]

***Involve partner communities in the formulation of objectives.*** Providing partner communities with opportunities to participate in the formulation of objectives makes it more likely the project will resonate with community members. Even if specific partner communities have not yet been identified, CSOs can include representatives of *potential* partners in the development of objectives.

Involving Stakeholders and Partner Communities in Setting Objectives in Guinea

ABA ROLI and MDT developed their project's objectives during a two-day strategic planning meeting in Guinea's capital, Conakry. Although they did not have sufficient funds to invite representatives from their likely partner community, Saramoussaya, to travel to attend, the two organizations did invite a number of ex-residents that are now living in Conakry. Because of the strong links that Guineans maintain to their hometowns and regions, these participants were able to comment on the opportunities and obstacles that any project in Saramoussaya would encounter. ABA ROLI and MDT did not, however, invite representatives of Guinea's Interim Commission for National Reconciliation, primarily because of the difficultly MDT had previously faced in convincing the Commission's leaders to participate in civil society-organized activities. This was unfortunate: ABA ROLI and MDT knew that a key project goal was to formulate recommendations to present to the Commission, and the absence of the Commission meant that there was no indication as to whether or not it would be willing to listen to, and take any action upon, the recommendations.

### 1.2 Identifying partner communities

CSOs will likely want to implement participatory research projects in communities in which their project will have the greatest impact. This manual defines a community as a group of people that live within a defined geographic area and who may also have common demographic, social or cultural characteristics. Some CSOs will delimit communities by reference only to units of social and political organization, as was the case for ABA ROLI and MDT's work in Saramoussaya;[48] others will further limit scope by working only with certain social groups (for example, young mothers in selected towns in Liberia, Sierra Leone and Northern Uganda[49]). In searching for partner communities in which there is the potential for significant impact, CSOs may wish to evaluate potential partners' commitment to the project's objectives and its core principles; the CSO's own capacity to work with potential partners; and the risk of harm to community members.

***Evaluate communities' commitment to objectives and core principles.*** CSOs should create opportunities for communities to articulate their interest in the project, and should evaluate each community according to its stated objectives and values. One approach, for example, is to visit a number of communities, explain the broad outlines of the project, and then return a few days later to hear community members' perspectives. While CSOs' primarily interlocutors at this stage will likely be local leaders, CSOs need to be careful to give marginalized groups the opportunity to share their views on the project.[50] The list below presents criteria that can be used to assess a community's commitment to a project and the core principles of participatory research.

- *Compatibility of objectives:* The extent that community members have an independent, self-motivated desire to participate in transitional justice in the way foreseen by the project.
- *Commitment to equal participation:* The degree to which the community is committed to providing all social groups an equal opportunity to participate in the project.
- *Readiness for dialogue:* The degree to which community members, including both victims and ex-combatants, can openly discuss past human rights violations and how to respond to them.
- *Desire for learning:* The extent of community members' willingness to learn new concepts and skills, particularly as they relate to participatory research and transitional justice.
- *Capacity for action:* The extent to which the community is likely to be motivated and able to implement the action plan designed during the process.

***Consider CSO's capacity to work with potential partners.***[51] There are a number of factors that will affect a CSO's capacity to facilitate participatory research within potential partner communities, including:

- *Access to the community:* CSOs should assess whether they have the support of the government actors, traditional leaders and other groups (e.g. military or paramilitary forces) that control access to the community.[52] CSOs may also wish to identify individuals and groups within the community who are likely to oppose their work, and address the effect that their opposition will have on the process.[53]

- *Level of trust:* CSOs should consider whether they have the trust of community members necessary to implement the project. In Northern Ireland, for example, where a "deep-seated distrust" of outsiders developed following years of conflict and surveillance, a project in which a predominantly Catholic community documented conflict-related deaths succeeded partly because it was implemented by "'insiders" who had the local background, family and friendship links and specific political history necessary to gain the trust of the community.[54] By contrast, in other communities, particularly those with significant internal tensions, people might be more willing to open up to and collaborate with outsiders not implicated in the conflict.[55]

- *Capacity to engage marginalized groups:* CSOs should consider whether they have the staff and skills (for example, language competencies) to ensure that marginalized community members have an equal opportunity to participate in the project. CSOs should generally include representatives of marginalized groups among their staff, both to ensure that a CSO's own practices epitomize a commitment to equal participation[56] and to enable the CSO to build strong relationships with marginalized groups.[57]

***Assess the risk of harm to community members.***[58] CSOs should assess the likelihood of triggering conflict within partner communities. In Saramoussaya, for example, there was an ongoing and at times violent conflict between two villages over ownership of a paddy field, and ABA ROLI and MDT worried that convening community meetings would create opportunities for conflict between youths from the two villages. The two organizations therefore met with local elders, including those who had tried to mediate the conflict, and only proceeded upon being satisfied that, although meetings between groups of young men were not advisable, mixed gatherings would not create a significant risk of conflict. CSOs should also consider the risk that revisiting human rights violations causes re-traumatization, and may wish to seek input from professional mental health experts at this stage. If satisfied that the project will benefit, and will not harm, partner communities, the CSO can proceed to the next stage: developing community research committees.

# 2. COMMUNITY RESEARCH COMMITTEES

## 2.1 Introduction

Participatory research is designed and implemented by community members, with support from, or in partnership with, CSOs. Participatory research can be led by an informal grouping of interested community members or by a more structured mechanism. This chapter primarily focuses on the latter, and presents a series of questions that CSOs and communities can work through to establish a Community Research Committee to oversee the research process. It is, however, hoped that CSOs interested in more informal structures will find these questions, and the guidance that follows them, useful. The questions discussed in this chapter are:

- Will a community have one or more CRCs?
- How will CRCs relate to existing decision-making structures?
- What attributes are desirable for CRC members?
- How will CRC members be appointed?
- What training will CSOs provide to CRC members?
- How will CSOs transfer leadership of the research to CRCs?

Community Research Committees

A Community Research Committee (CRC) is a representative group of community members that meets regularly to plan and implement research. It is usually composed of between 7 and 25 people, and should neither be so big that it is cumbersome, nor so small that it excludes representatives of key social groups. Saramoussaya's CRC, for example, was staffed by 23 community members and met regularly in a classroom at the local elementary school. To reflect the democratic nature of participatory research, the CRC tried to operate via consensus but in case of disagreement voted through a simple majority. It oversaw all aspects of the research process, working to identify the questions to be answered, and leading the collection and analysis of data. Committee members were also the primary interlocutors for ABA ROLI and MDT, and the two organizations helped to install the CRC and conducted regular trainings for its members.

## 2.2 Will a community have one or more CRCs?

All of a community's social groups should have an equal role in leading participatory research. Many communities will, like Saramoussaya, establish a single CRC that is representative of all social groups. Participatory research may be a way for a community's different social groups to build trust and resolve conflicts by working together.[59] In other communities, however, it can be difficult to create a single structure in which all groups are willing to participate. Some communities therefore establish multiple CRCs, each representing a different group of community members. Each CRC focuses on the experiences of the people it represents, and develops an action plan specific to its constituency's needs. If a community-wide action plan is developed, it is not done so collaboratively, but rather is the result of negotiation among the different CRCs, with each CRC seeking actions that will benefit its constituency. The box below explains how establishing multiple CRCs might have led to a more equal research process in Saramoussaya.

The Need for Multiple CRCs in Saramoussaya

Saramoussaya's CRC was, on its face, a relatively representative body; it included delegates from each of the community's 11 districts, and more than one-third of its members were women. These arrangements, however, failed to ensure that marginalized groups, particularly women, played an equal role in leading Saramoussaya's research. Although women were physically present during Committee meetings, they were extremely reluctant to speak in front of male community members and, when encouraged to do so, often simply repeated what their male counterparts had already said or looked to men sitting next to them for prompts. Women interviewed during the project evaluation expressed a desire to be more active participants in the process and underscored the importance of addressing gender-specific human rights violations. The women stated, however, that this would require a CSO to work with women and men separately, so as to give women a safe and comfortable space to express themselves. In retrospect, it would therefore have been prudent for ABA ROLI and MDT to assist Saramoussaya to establish multiple CRCs, with a committee working separately to articulate women's experiences of conflict, and to create an action plan focused on the needs of women.

### 2.3 How will CRCs relate to existing decision-making structures?

A CSO should also discuss with the community how CRCs will relate to existing community decision-making structures, such as local government and traditional institutions, a practical requirement as permission to begin the project will inevitably have to be negotiated with local leaders. CSOs should therefore consider whether an existing local or traditional institution, such as a community council or a committee of elders, could act as the CRC, or could at least take responsibility for leading it. This locates the project within a permanent structure that is well placed to take action to build on the research. Local leaders can also use their authority to encourage community members to participate in the project. CSOs will need to be sensitive, however, to the ways that conflict can affect local institutions. Government institutions might have been complicit in past human rights violations, or might be dominated by one political faction and exclude others. The legitimacy of traditional leadership might also have been compromised, particularly if leaders took sides in the conflict[60] or if displacement weakened the communal values on which traditional authorities rely.[61] CSOs may also wish to assess the risk that governmental or traditional structures exclude marginalized groups, such as women and youth. While a CSO can encourage local and traditional institutions to adopt more equitable decision-making practices, it would first need to be clear about their willingness to accept proposed changes. As an alternative, CRCs can operate in parallel to existing local and traditional governance institutions. Where that is the case, however, a CSO should keep in mind the difficulty of creating and sustaining an entirely new structure, and may wish to consider whether a community-level CSO, such as a local agricultural or religious group, can take responsibility for leading (and housing) the CRC.

### 2.4 What attributes are desirable for CRC members?

Unless a CRC's membership is already fixed (for example, if a local government or traditional institution acts as the CRC), CSOs can assist communities to make a list of the characteristics they would like individuals on the CRC to possess.[62] Key characteristics include:

- *Legitimacy within social group:* Committee members need sufficient legitimacy within their social group for the group to feel represented and to be willing to participate in project activities.

- *Acceptance within broader community:* CRC members should ideally be capable of transcending intra-community divisions and working together to create an action plan that has broad community support.
- *Relevant skills:* Although specific skills are not a prerequisite for membership of the CRC, it is committee members that will lead the collection and analysis of data and the greater their communication, facilitation and analysis skills, the easier the research process will be.
- *Knowledge of the community's culture and history:* Committee members' local knowledge will be vital in assisting the CRC to design and implement a research process that reflects the community's culture and values.
- *Commitment to project goals and core principles:* It is vital the CRC's members are committed to the project's goals and core principles, including the equal participation of community members from marginalized groups.
- *Availability:* Membership of the CRC is a significant time commitment. CSOs should assist communities to reflect on, and address, potential obstacles to participation. In Saramoussaya, for example, the lack of reliable roads made it very difficult for community members from remote districts to attend CRC meetings. It may be necessary for the community or CSO to make small stipends available to committee members to facilitate participation.

### 2.5 How will CRC members be appointed?

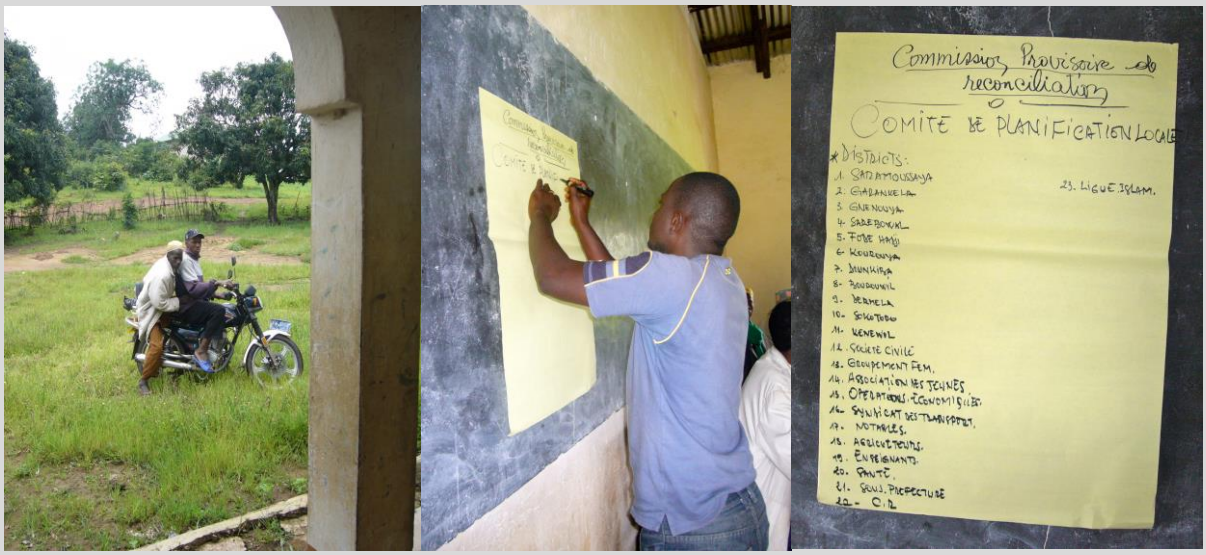
Having determined the desirable characteristics of CRC members, CSOs will assist communities to develop a process for appointing committee members. If a community only has a single CRC, all community members, including representatives of marginalized groups, should have an equal say in the appointment of committee members. If there are multiple CRCs, and each represents a particular social group, all members of that group should have an equal voice. A CRC's members can be appointed in a number of ways:

- Some projects will choose to elect the CRC, with each community member able to vote for the delegate of their choice. This approach, however, while reflecting the democratic underpinnings of participatory research, does not guarantee that the CRC will include representatives of key social groups (there might be no women elected, for example, or no representatives of a key ethnic minority).
- As an alternative, each social group (women, youth, ex-combatants etc.) can be asked to nominate, or even better elect, its own delegate. Saramoussaya's appointment process used this method, and is described in the box below. This approach has the advantage of ensuring that the interests of key social groups are represented on the committee, but can also result in a divided committee in which each delegate focuses on the interests of his or her constituency, and not on the best interests of the entire community.
- Another option is to organize a selection committee, composed of representatives from all the community's key social groups, which then selects the members of a CRC. The advantage of this approach, which is inspired by the process used to appoint commissioners for a community-driven truth and reconciliation commission,[63] is that the community's different social groups are forced to work together to select the CRC's members and therefore opt for people, "who would be fair to all—and would be acceptable to a pretty wide swath of the community."[64]

CSOs may also wish to keep in mind that, no matter what appointment process is adopted, there is a risk that community elites try to subvert the process to take control of the CRC.[65] CSOs can therefore play a vital role in both assisting the community to determine the appropriate process and in ensuring that, once adopted, the process is largely respected.

Appointing Members of Saramoussaya's CRC

Saramoussaya's CRC was formed during a town hall meeting in a classroom at the community's elementary school. ABA ROLI and MDT asked the community's *sous-préfet* (central government representative) to invite delegates from each of the area's 11 districts and from key social groups (e.g. women, youth, religious groups) to attend. Participants were either invited by letter (for those that were literate) or by local children, who travelled to each district to deliver news of the meeting. On the day of the meeting, the school was filled with more than 30 people; although not everyone had accepted the invitation, others had noticed the gathering in the school hall and had wandered in out of curiosity. The meeting began with Saramoussaya's local government leaders presenting the project's purpose and goals. MDT then briefly explained the participatory research process that ABA ROLI and MDT were inviting community members to join, and described how the process would be led by a committee of volunteers, which would include representatives from all of the community's key social groups. ABA ROLI and MDT then invited the community members present to decide how to form the committee.




Community members arrive for the town hall meeting; a community member notes down the social groups that will be represented on the CRC; the final list of social groups.

Community members were quick to take the initiative. They decided to form a structure based on the community's existing Local Planning Cell (*Cellule de Planification Locale)*, which had been used to develop Saramoussaya's Local Development Plan. The sous-préfet asked for suggestions from those present for key social groups that should have representatives on the committee. A young participant wrote, "Interim Commission for National Reconciliation—Local Planning Committee" (*Commission Provisoire de Réconciliation—Comité de Planification Locale*) on a piece of paper on the school blackboard, and noted the suggestions as they were put forward. Although there was some debate about what groups should or should not have representatives, the list quickly reached 23 delegates, including representatives from each of the community's 11 districts, as well as from women's associations, youth groups, trade associations and the local mosque. Community members also decided that the sous-préfet should be represented on the CRC, but should not lead it. Because ABA ROLI and MDT had asked that the community ensure that at least 30% (7) of the committee members were women, the community noted with an "F" (for *femmes*) the community groups whose delegates would likely be women. However, the community decided against immediately nominating delegates, and decided that each social group should have a few days to determine its representative. ABA ROLI and MDT asked that nominated delegates reconvene a few days' later for the committee's first meeting.

### 2.6 What training will CSOs provide to CRC members?

Although CSOs will accompany CRCs throughout the participatory research process, committee members will need a robust understanding of the participatory research process they will design and implement, as well as of core transitional justice concepts.

***Training on transitional justice.*** There a range of resources that discuss how to introduce communities to transitional justice using participatory training techniques.[66] It is for each CSO to determine the most appropriate focus of the CRC's training, which might concentrate on general concepts (for example if, as in Guinea, the community will provide input into a comprehensive transitional justice policy) or a specific transitional justice strategy (for example, if the community will formulate recommendations on a national reparations policy). CSOs may also wish to consider adapting the training they provide to a CRC to the different stages of the research process. During the *Remembering the Past* phase, for example, it might be important to provide some human rights education, to ensure that the CRC has an understanding of how to classify the human rights violations the community has suffered. In contrast, during the *Assessing Responses and Resources* phase, a training on the successes and failures of transitional justice institutions in other contexts might help the CRC to identify the pitfalls of current efforts.

Finally, when designing training materials, CSOs should keep in mind the risk of imposing, even if not deliberately, an external agenda on the community. In defining transitional justice by reference to frequently-used strategies such as prosecutions, truth commissions or reparations, there is a risk that CSOs direct community members' thinking towards these approaches, and make it less likely that community members create local, creative and innovative strategies that reflect their own culture and priorities.[67] CSOs should therefore balance communicating key concepts and sharing ideas with the need to avoid prescribing or recommending particular approaches. In Guinea, where much of the country's transitional justice policy was still undefined, ABA ROLI and MDT used a very loose definition of transitional justice, referring to it as an effort to respond to the impact of past human rights violations on our present. ABA ROLI and MDT avoided reference to frequently-used strategies and indeed, in translating the term "transitional justice" into local languages, eschewed the term "justice," as MDT felt this would direct communities toward courts and prosecution. Other organizations may balance communicating key concepts and ideas and favoring community-driven approaches differently, but CSOs should at least give specific attention to these issues.

***Training on participatory research.*** The goal of this manual is to provide CSOs with sufficient understanding of participatory research to be able to explain its core elements to communities. There are also a number of existing resources that discuss how to introduce participatory research to communities.[68] While these tools are not specific to transitional justice, CSOs can use them to explain the cycle of data collection and analysis that the CRC will follow during each stage of the research process.

### 2.7 How will CSOs transfer leadership of the research to CRCs?

***Articulate mission statement.*** Having provided an initial training to CRCs, CSOs can invite CRCs to articulate their own mission statement, albeit one consistent with the parameters of the project. One approach, for example, is to invite committee members to form a circle and then ask each person in the circle to offer their own articulation of what the project's goals should be. As the conversation progresses around the circle (and multiple circuits might be necessary) the committee's articulation of its mission will become increasingly sophisticated, and disagreements between committee members as to the project's goals will be brought to light. CSOs can then assist the CRC to resolve any key differences (through voting if necessary) until the CRC is ready to adopt a final mission statement.

***Construct core principles.*** CSOs may also wish to work with CRCs to construct some core principles, similar to those presented at the beginning of this manual, to guide their work.[69] The CRC's mission and core principles can be captured in a written statement or, in less literate communities, the CRC can be encouraged to draw and adopt a set of symbols that describe its mission and core principles.[70] Throughout the research process, CSOs can encourage CRCs to return to these documents and discuss their success in fulfilling their mission and respecting core principles.

# 3. DATA COLLECTION

Each stage of participatory research begins with an effort to collect information or "data" about the subject being investigated. Because this manual discusses qualitative research, there is no requirement that CRCs collect data from a representative sample of community members.[71] CRCs should instead collect data from anyone who can provide information relevant to their research topics,[72] particularly where someone might have a perspective or view not already accounted for. CSOs should also keep in mind that obtaining data from multiple sources increases the likelihood that conclusions are accurate.[73] During the *Remembering the Past* phase, for example, CRCs should invite all of the community's social groups to share their experiences of human rights violations so as to ensure that the CRC's findings reflect the experiences of the entire community. Similarly, when *Assessing Responses and Resources*, CRCs should evaluate existing institutions by soliciting input both from community members and from the staff of those institutions.[74] Throughout the research process, CRCs should also make a particular effort to elicit information from marginalized groups who, because they are excluded from the community's decision-making processes, might offer a previously unaccounted for perspective.

To collect data, CRCs will organize activities that create opportunities for participants to provide information relevant to their research topics (this manual calls these "data collection activities"). An example of a data collection activity used in Saramoussaya is contained in the box below.

A Community Timeline for Saramoussaya

During the *Remembering the Past* phase, Saramoussaya's CRC organized a number of activities in order to collect information about the community's experience of past human rights violations. One activity brought together community members from diverse social groups to plot a timeline of the most significant events in Saramoussaya's history. A member of the CRC placed two large sheets of paper on the wall and offered to note down those events that the group agreed should go on the timeline. A lively debate quickly ensued, and ABA ROLI and MDT were careful to take notes of the exchanges between community members. While participants could agree on some landmark events, such as the construction of a road that linked Saramoussaya to nearby Mamou and Dabola or the inauguration of the town's weekly market, other events, particularly those that related to past human rights violations, were more controversial. One group, for example, could not decide whether the public execution without trial of a group of alleged criminals in a nearby stadium during the regime of Sékou Touré was sufficiently important to be listed on the timeline. On the one hand, the execution was a jarring event that demonstrated the unchecked power of the former government over its citizens; on the other hand, some participants thought that those executed deserved their punishment. Where such disagreements occurred, ABA ROLI and MDT noted them, and the CRC encouraged the group to continue to discuss other events. Community members eventually succeeded in creating a timeline that described in detail the history of Saramoussaya.

The creation of the community timeline gave Saramoussaya's CRC a large amount of information relevant to its research topics. The timeline itself was a graphic representation of the events that have most marked the community. The exchanges between community members provided insight into the different narratives that exist among social groups as to the nature and causes of human rights violations. Finally, observations of participants supplied clues about their attitudes towards the questions asked and the relationships among participants. Many women, for example, were silent during group discussions and were reluctant to raise their eyes from the floor, indicating a hesitance to express themselves openly in the presence of men.

This chapter discusses how CSOs can assist CRCs to conduct data collection activities, like Saramoussaya's community timeline, and presents and discusses a series of questions that CRCs will need to work through when planning data collection, including:

- What data collection activities are appropriate?
- How will CRCs ensure that community members are willing and able to participate in data collection activities?
- How will CRCs ensure that participants in data collection activities are not harmed?
- How can CRCs prepare to facilitate data collection activities?
- How will data be recorded and stored?

### 3.1 What data collection activities are appropriate?

A CRC's data collection activities will be based around participatory methods that, like the creation of a community timeline, elicit information relevant to the CRC's research topics. Because of the strengths and weaknesses of each method, CRCs should use a range of methods during each stage of the research.[75] During the *Remembering the Past* phase in Saramoussaya, for example, community timelines were combined with semi-structured interviews with community leaders and focus group discussions with a range of social groups. There are many resources that discuss participatory data collection methods,[76] including those focused on specific sectors (e.g. conflict analysis[77] or violence against women[78]). An appendix to this manual also provides a number of suggested data collection activities for use in each stage of the research process, from *Appreciating Context* to *Planning for Action.* The different methods referenced in this and other manuals are, however, only a starting point and a CSO's role will generally be to introduce a CRC to possible methods, and then to assist the CRC to adapt them to its own needs. CRCs should keep in mind three issues when designing data collection activities: the importance of reflecting the community's "culture of participation"; the necessity to give specific consideration to the needs of marginalized groups; and whether data collection activities will include an effort to convey information to participants.

***Reflect the community's "culture of participation."*** Participatory methods aim to make it easy (or at least possible) for individuals or groups to discuss sensitive and complex topics. CRCs should therefore try to identify methods that reflect their community's "culture of participation"—the circumstances in which people are most comfortable discussing challenging topics—so that data collection occurs in an open, safe and even enjoyable environment.[79] This will include consideration of whether participants will be more comfortable in an individual setting or in groups. While tackling sensitive topics in groups can create a supportive environment in which participants rely on each other for comfort,[80] participants sometimes feel like they are being judged by their peers, or worry that someone will relay confidential information to other community members. CRCs should also consider the rituals that community members use in their social, cultural and spiritual life, and should consider incorporating these into data collection methods. In South Africa, the Khulumani (Western Cape) Support Group incorporated elements of its community's culture of participation into meetings designed to provide a safe environment for victims of apartheid to share stories.[81] Participants, who typically numbered between 60 and 70, sat in a circle, and a facilitator placed a large candle in the middle of the group and asked who would like to light it.[82] The candle, which was used after a suggestion from a community member, was similar to those that would be lit at meetings during the struggle against apartheid or that were used to commemorate those who had died, and created a kind of "sacred space" in which victims could recount their stories.[83]

A "River of Life" drawn by victims of conflict from East Timor and Aceh (used with permission from Asia Justice and Rights).

***Design data collection activities specific to the needs of marginalized groups.*** CRCs should obtain input from marginalized groups (who in any case should be represented on the CRC) into the design of data collection activities. CRCs should, for example, discuss with marginalized groups whether they will be willing to participate in data collection activities in the presence of other social groups (e.g. women and men together; victims and ex-combatants together), or whether specific activities should be designed for marginalized groups. Saramoussaya's CRC, knowing that women were reluctant to discuss past human rights violations in the presence of men, organized women-only data collection activities. CRCs should also give specific consideration to the culture of participation of marginalized groups. For example, a researcher who conducted interviews with child soldiers, who had low levels of education, avoided using methods that involved analytical or technical exercises, and instead opted for narrative and open-ended storytelling that made it easy for the participants to describe their experiences.[84] Another organization asked victims of conflict in East Timor and Aceh to draw "Rivers of Life" (see inset photo) to depict their life story. Experiences were represented on the river through colors, symbols or by gluing on small objects, allowing participants to share feelings and memories even though they speak different languages.[85]

***Consider whether data collection activities will include an effort to convey information to participants.*** In the preceding chapter, this manual discussed how to train CRCs so that they have the understanding of transitional justice necessary to lead the research process. CSOs' efforts to build capacity should not, however, be limited to CRCs, as participatory research aims to give a broad swath of the community the opportunity to develop new knowledge and skills. When planning data collection activities, CSOs should therefore discuss with CRCs whether community members' understanding of the research topics would be improved if an activity was preceded by, or combined with, a training or knowledge-building exercise. As when training the CRC, different training topics will be appropriate for different phases of the research process. During the *Assessing Responses and Resources* phase in Saramoussaya, for example, a town hall meeting was organized to collect data about community members' expectations of Guinea's Interim Commission for National Reconciliation. Some community members, however, were not familiar with the mandate of the Commission and therefore ABA ROLI and MDT gave a short presentation to explain it. Later in the process, when the community is *Planning for Action*, it might be useful to provide examples of how other communities have pursued justice and reconciliation, so as to trigger discussion as to how the community's process should reflect, or differ from, others.

In considering whether and how to disseminate information to participants in data collection activities, CSOs may wish to consider the following guidance:

- It will often be prudent for CRCs to conduct, or at least lead, trainings or presentations. This approach is consistent with the CRC's leadership of the research process, and also enables committee members to develop expertise in transitional justice and public speaking skills. CSOs

can also encourage the CRC to invite outside speakers or trainers to speak to community members.

- In communicating information about existing transitional justice institutions, CSOs might make use of outreach materials established by those institutions.[86] Many of the resources referred to in the preceding chapter, and which discuss how to introduce transitional justice concepts to communities, may also be useful.
- As in the preceding chapter, CSOs should keep in mind the risk that trainings impose an external agenda on community members and therefore limit the space for communities to create local, creative and innovative strategies. CSOs must therefore again balance a desire to communicate key concepts and share ideas with the need to avoid prescribing or recommending particular approaches.

### 3.2 How will CRCs ensure that community members are willing and able to participate in data collection activities?

It can be difficult to convince community members to participate in data collection activities, whether because they have other more pressing priorities, including basic survival needs, or because they are hesitant to discuss a subject as emotionally demanding as human rights violations. When organizing data collection, CRCs should therefore address any issue that will influence whether community members are willing and able to participate, including how participants will be invited, the location and timing of data collection activities, and whether participants will receive payment or other forms or remuneration.

**Invitations.** CRCs will usually have sufficient connections within the community to be able to invite people to participate in data collection activities. If, however, a CRC lacks the necessary contacts, particularly with marginalized groups, it can identify "gatekeepers" to act as intermediaries between the CRC and participants. A research project that sought to interview child soldiers in Liberia, for example, accessed participants through an international organization that was implementing a program to train ex-combatants and therefore, "had gained the trust of the beneficiaries over an eight-month period of daily interaction."[87] If a CRC wishes to invite someone from outside of the community (e.g. a policymaker) to participate in an activity, the CSO may be able to facilitate that person's participation. Before asking community members to attend a specific activity, it might be necessary for CRCs to conduct a more general awareness-raising campaign to inform the community about the nature and goals of the project and nurture the support necessary for broad participation.[88] However, in communicating with community members, CRCs should be sensitive to the nature of post-conflict environments, and to the risk of being perceived to be aligned with one political or ethnic group over another.[89] CRCs will therefore need to be extremely careful to maintain control over the way in which the project is presented,[90] including in written materials, and to consistently emphasize their neutrality.

**Location.** To facilitate participants' travel arrangements, CRCs will generally conduct data collection within or close to community members' homes or workplaces. CRCs should be aware, however, that some people will be uncomfortable discussing human rights violations in close proximity to their families or peers, particularly where disclosure carries a risk of stigmatization.[91] If, for this reason, CRCs decide to organize data collection activities outside of the community, they will have to consider whether they need to assist participants to travel to attend.[92] CRCs should also keep in mind that certain locations or institutions will be associated with past human rights abuses or will be perceived as the domain of one or more parties to the conflict.[93] CRCs will also need to consider whether a location has the level of privacy required to protect participants.[94] Finally, CRCs should consider the likelihood that community members turn up uninvited to activities, and should decide whether these participants will be permitted to take part or, if not, how to politely turn them away.

**Timing.** CRCs should take into account the work and domestic obligations of community members as well as key cultural and religious events. In Saramoussaya, ABA ROLI and MDT delayed the *Remembering the Past* phase to avoid a conflict with Ramadan, when community members were fasting and were in intense periods of prayer. They also delayed the project to avoid the majority of Guinea's rainy season, when villagers spent much of their time tending their fields.

**Payment or other remuneration.** Small payments to people who attend data collection activities can be an effective way to facilitate participation, particularly where people must travel to attend or where they are being asked to take several hours out of their working day.[95] However, payment also undermines the notion that the project belongs to the community and implies that people need an incentive to participate other than a desire to better their community. It can also compromise the voluntary nature of informed consent,[96] and can attract participants who are not acting in good faith. An alternative is to provide a form of indirect payment to participants, for example by providing meals during data collection activities or distributing symbolic tokens of appreciation, such as school supplies.

In addressing the above issues, CRCs should pay particular attention to the obstacles that marginalized groups must overcome to participate in data collection activities. Women, for example, often have to balance work and domestic obligations, such as childcare, and frequently also have to overcome social norms that discourage them from participating in public life.[97] As the example in the box below shows, CSOs need to encourage CRCs to take active steps to facilitate the participation of marginalized groups.

Taking Steps to Facilitate the Participation of Women in Saramoussaya

A number of obstacles made it difficult for women to participate in data collection activities organized by Saramoussaya's CRC. Social norms discourage women from participating in public life: one male leader half-joked that, were a woman to take a few hours away from her family, she would be questioned by her husband as to where she had been that day; if she did this on numerous occasions, another villager might tease her husband as to why his wife was becoming so independent-minded. Women also have little free time: they must look after the children, prepare food for the family and even conduct the majority of Saramoussaya's agricultural work. ABA ROLI and MDT encouraged Saramoussaya's CRC to use a number of techniques to overcome these obstacles to the more equal participation of women. They arranged women-only data collection activities, thereby allowing women to express their views without fear of being stigmatized by local men. Activities were not organized in advance, but rather were convened on an ad hoc basis, taking advantage of existing women-only gatherings, such as groups of vendors taking a break during Saramoussaya's weekly market. Finally, ABA ROLI and MDT's staff made an effort to change the attitudes of male leaders towards the participation of women in public life and repeatedly emphasized that, given the central role that women play in domestic and economic activities, sustainable community-level initiatives will only succeed with the participation of women. These efforts went some way towards ensuring equal participation: 52 women eventually participated in data collection activities, compared to 75 men.

Saramoussaya's weekly market, and a gathering of women near the market. The market was used by Saramoussaya's CRC as a site to conduct informal discussions about the past with women from the community.

### 3.3 How will CRCs ensure that participants in data collection activities are not harmed?

#### Informed consent

CRCs should obtain informed consent from each participant in data collection activities. Informed consent protects an individual's right to choose whether or not to participate in a research project and is considered an essential element of ethical research.[98] Informed consent has three basic aspects:

- *Informed:* The participant is fully informed about the purpose, methods and intended possible uses of the research, what their participation in the research entails and what risks, if any, are involved.[99]
- *Voluntary:* The participant takes part voluntarily, free from any coercion.
- *Competent:* The participant is capable—has the maturity and mental stability—to make a free and considered choice.[100] Where a participant is not sufficiently competent to consent (for example, a child lacking sufficient maturity) consent can be obtained from a proxy (for example, from the child's parent), but the researcher should also consider whether it is in the best interests of the participant for him or her to participate in the project.[101]

CRCs should obtain informed consent by asking each participant to sign a form or give verbal consent to confirm that he or she understands the nature and purpose of the research, and how the information that he or she supplies will be used. When planning data collection, CSOs should therefore assist CRCs to develop consent forms or a standardized protocol for obtaining verbal consent; CSOs can be guided in this regard by sample consent forms and protocols.[102] CRCs should also be aware, however, that participants have the right to withdraw their consent to participate at any time, and they should not force or coerce a participant to provide information.

**Confidentiality and anonymity**

Research is confidential when the researchers do not provide access to their records to outside parties, meaning in this case anyone other than the CRC and the CSO.[103] While a CRC might choose to release portions of its data, such as short quotes to illustrate key points, confidentiality requires that the CRC's detailed records and notes remain private. Anonymity means that the identities of participants in the research are concealed.[104] CSOs should discuss with CRCs to what extent they intend to respect anonymity and confidentiality. They should determine, for example, whether the CRC voluntarily wishes to share data with outside actors (for example, a truth commission) and if so in what form. CSOs also may wish to investigate whether the CRC will be obliged to share the information it collects with outside actors (for example, as a result of subpoena powers from a court or tribunal) and, if so, the extent to which anonymity will be respected.[105] CRCs should also consider the risk of unintended disclosures as a result of theft or loss. Community members should be made aware of any likely limits to confidentiality and anonymity, intended or unintended, when giving their consent to participate in the project.

**Re-traumatization and risk of conflict**

CSOs should discuss with CRCs how to avoid re-traumatizing victims when discussing past human rights violations. If resources allow, a mental health expert should accompany the CSO and CRC throughout the research process. If that is not possible, CSOs may wish to provide CRCs with basic training on how to monitor and support the mental health of victims during data collection activities.[106] If a CSO lacks the capacity to conduct this training, an expert might be found to do so. CSOs should also provide training to CRCs on how to handle the disagreements between community members that arise during data collection activities, and which can result in heated and even violent confrontations.[107]

### 3.4 How can CRCs prepare to facilitate data collection activities?

Consistent with the community-driven nature of participatory research, it will generally be a member of the CRC who facilitates data collection activities, and CRCs will need to identify who among their members is best placed to do so. Facilitators should make participants feel comfortable enough to express themselves frankly. Women, for example, will often feel most at ease talking to other women. A female researcher in Liberia, for example, was able to ask female child soldiers questions about sexual violence

because her gender made the participants "comfortable in sharing issues about their sexual experiences, regrets and hopes."[108] Participants will also often be more comfortable with someone who they feel shares their experience of conflict. In Ardoyne, Northern Ireland, where a community used participatory research to document conflict-related deaths, the fact that both interviewer and interviewee had a "shared knowledge and first-hand experience of traumatic, conflict-related events" meant participants could speak freely, "with the understanding that 'one of their own' would be unlikely to use the information to their detriment."[109]

Once facilitators have been identified, CSOs may wish to assist CRCs to develop a data collection protocol that guides the facilitators in how each data collection activity should be conducted.[110] A protocol will usually contain guidance on:

- How facilitators should conduct themselves (e.g. avoid judging participants; use active listening);[111]
- How the project and the purpose of the activity will be introduced to participants;
- What other information will be communicated to community members;
- How informed consent, confidentiality and anonymity will be addressed;
- How to detect and avoid re-traumatization;
- How to avoid conflicts between participants;
- Any ground rules that participants will be asked to abide by, such as a requirement to treat each other in a respectful manner;
- How the facilitator should guide the participants through the questions to be discussed;
- How the data collected should be recorded and stored.

In developing protocols, and in training facilitators, specific consideration should be given to how facilitators will assist marginalized groups to participate. Where, for example, there is concern that male participants will dominate a group, the protocol can include guidelines to ensure female participation, such as a list of questions that will be directed specifically at female participants. Representatives from marginalized groups can also be invited to provide guidance to CRCs on how facilitators should interact with their group.[112] CSOs and CRCs can also be guided by existing resources that discuss how to consult with marginalized groups,[113] including those that discuss specific groups, such as women[114] and children.[115]

Once a data collection protocol has been developed, it is often advisable for the CRC to test it by conducting a practice run of the activity. This allows the CRC and CSO to verify that the facilitators are able to follow the protocol correctly and to check that the activity will elicit information relevant to the research topics.[116] A practice run can be conducted by asking members of the CRC to pose as participants or by assembling a group of community members to participate (although community members would need to be informed about the purpose of the exercise). CRCs should also incorporate time for feedback from participants following all data collection activities, to ensure that they can integrate "lessons learned" into future activities. CSOs may also encourage a CRC's facilitators to practice specific facilitation skills, such as active listening, for which reference can be made to existing training manuals on facilitation in participatory research.[117] Some data collection techniques will also demand specific skills: one organization trained victims of conflict in Aceh and East Timor to take photos to illustrate stories of human rights violations, and the victims then returned home to document their communities' experiences through photography.[118]

### 3.5 How will data be recorded and stored?

#### Recording data

There are three types of data produced during data collection activities that might shed light on the research questions: graphics, documents or other products created by the community (e.g. timelines or maps); the verbal exchanges that occur among participants (or between the participant and facilitator); and observations of the participants' behavior.

***Community-created graphics, documents or other products.*** CRCs might be able to photograph or replicate the graphic or document created by the community, although it can be difficult to replicate diagrams accurately. When this is not possible, CRCs might decide simply to take possession of the original product created by the participants, although CRCs will then need to explain to participants—who may be very proud of what they have created—how the product will be used and who it will be returned to (e.g. an individual participant, community leaders or a community organization.)

***Verbal exchanges.*** Although some projects use audio or even video recordings,[119] this manual presumes that the vast majority of projects will rely on handwritten notes. CSOs will need to discuss with CRCs whether their members have the capacity to take detailed notes and, if not, CSOs might make available one or more of their staff to do so. The designated note-taker should not also be responsible for facilitating, as it is difficult to facilitate while also taking notes (and vice versa). CSOs may wish to provide detailed guidance to note-takers as to the type of information that it is most important to record, and one approach is to create a standardized form that lists under each research topic the information the CRC is seeking to gather. The note-taker can then record or summarize exchanges under the most relevant heading. CSOs may also wish to discuss with CRCs whether statements should be attributed to particular participants. Codes can be developed so that a note-taker can annotate a statement to indicate the key characteristics of the individual respondent (e.g., M = male; F = female), without revealing the participant's identity. Finally, CSOs may wish to discuss with note-takers the risk that their own opinions, bias and preconceptions affect the way that they record exchanges, and should encourage note-takers to summarize the statements and opinions of participants as accurately as possible.

***Observations of participants.*** Observations of participants' behavior can be recorded by the note-taker or another CRC or CSO member, whose focus is not only on what was said, but also what can be sensed or implied from comments and behavior (the "subtext" or "hidden transcript"). CSOs may, however, wish to discuss with observers the role that their own beliefs and feelings play in determining how they interpret participants' behavior, and should encourage the observer to maintain a critical sensibility as to how their thoughts and feelings are affecting their work (for example, by including observations on their own behavior in their notes).

#### Storing data

CSOs may also wish to work with CRCs to develop a system for storing data securely. If research is to be confidential, only members of the CSO or CRC should have access to it. CRCs should work with local leaders to identify a secure space for the storage of research materials. CSOs will also need to assist CRCs to develop a system for organizing and indexing the data they have collected. Materials will need to be labeled to indicate the data collection activity during which they were collected (e.g. purpose and type of activity, location date, number of participants) as well as the identity of the note-taker or observer. CRCs should, however, try to respect anonymity by refraining from marking documents with the names of participants. If it is necessary to keep track of the people that participated in a data collection activity, this can be done through a simple coding system. Each participant can be given a number (and the list of

participants kept in a separate, secure location) and a transcript or summary marked with the numbers of the people that participated. The list of participants should be destroyed upon completion of the research, or after an agreed upon period of time.[120]

# 4. ANALYSIS

This chapter discusses how communities analyze data in order to obtain insight on their research topics and the effectiveness of their data collection activities. The bulk of analysis will be conducted by CRCs, as analysis is a time-consuming and labor-intensive process and is therefore best conducted by a small group of community members. Feedback workshops can then be organized to give other community members the opportunity to offer insights that might have otherwise been missed, and to strengthen the community's sense of ownership of the research findings.[121] By involving as many people as possible in the interpretation of the data, participatory research avoids the risk that the conclusions drawn reflect the biases and prejudices of a small number of researchers.[122] Because analysis is also a highly technical task, this is a stage of the research process where CSOs may choose to play a particularly active role. CSOs should, however, balance a desire for high-quality analysis, and time efficiency, with the need to maintain a high level of community participation.

This chapter discusses how CSOs can accompany CRCs through each stage of the analysis process, from *reviewing* the information collected, *sorting* it according to emerging themes or categories, and then displaying the sorted data in order to *interpret* it—identifying how the experiences, opinions, ideas and patterns within the data shed light on the research topics. The chapter concludes by discussing feedback workshops that give a broad cross section of the community the opportunity to comment on the initial analysis.

### 4.1 How will CRCs review data?

CRCs should begin analysis by familiarizing themselves with the information they have collected. They should take out from storage all of the research materials produced during the current phase of the research (e.g. community-created graphics or other products, as well as the notes and observations recorded by the CRC or CSO) and then develop a process for reviewing these materials. In Saramoussaya, ABA ROLI and MDT used sticky tape to fix research materials onto the wall of the school hall, where the CRC held many of its meetings. CRC members then wandered around the room and examined the materials to get a sense of what each contained. An alternative method is to distribute the research materials among the CRC and ask each person to read quietly or examine their portion of the materials. Each person can then be asked to summarize to the group the key themes contained within the materials that he or she reviewed.

The review phase can also be used to discard irrelevant data and so focus the analysis on the information most relevant to the research topics. CSOs can work with CRCs to develop a set of criteria that describes what among the information collected is relevant and what can be discarded. The research materials can then be distributed amongst the CRC's members, with two members of the CRC reviewing each portion of the data. Only materials (or parts of them) that the reviewers both agree are irrelevant are discarded.[123] CSOs and CRCs should keep in mind, however, that it can be difficult to distinguish between relevant and irrelevant data at such an early stage of analysis, and data that is not directly relevant to the research topics can still provide useful context and background. CRCs will therefore need to balance a desire to focus their analysis on the most pertinent data with the recognition that the real relevance of data only becomes clear as analysis progresses.

### 4.2 How will the data be sorted?

Sorting data means grouping similar pieces of information together to reveal the themes and patterns contained within the data. Qualitative data can be sorted in a number different ways, from quite sophisticated computer-based methods to more user-friendly techniques. This manual introduces a basic approach that low resource projects can replicate and adapt. CSOs wishing to use more sophisticated methods can build upon the ideas introduced here by reference to other materials.[124] A basic approach for achieving this is described below.

- First, the CRC divides its research materials into smaller excerpts of data. Notes of verbal exchanges between participants are broken down into individual quotes (verbatim or otherwise) that each describe a key point made by a participant, with each quote written on an individual piece of card. Observations of participants made by the CRC or CSO are similarly divided up, with each key observation written on a piece of card. The key points captured in community-created graphics or other products (e.g. timelines or maps) are also placed on individual pieces of card.

- Second, the CRC creates an initial list of the themes or categories that are contained in the data. During the *Remembering the Past* phase, for example, the CRC's categories might detail the types of human rights violations contained within community members' accounts of the past (e.g. unlawful killings, disappearances, loss of property, rape and other forms of sexual violence etc.). During the *Assessing Responses and Resources* phase, the categories might describe the institutions community members identified as working to respond to human rights violations (e.g. national courts, truth commission, humanitarian organizations etc.)

- Third, the CRC takes individual excerpts of data and organizes them according to the themes and categories it has created. For example, when *Remembering the Past*, the CRC might create a series of boxes, each labeled with a single category of human rights violations.[125] Individual excerpts of data (now written on cards) would then be placed in the boxes of the themes to which they are relevant (cards can be replicated if relevant to multiple themes). A community member's description of the killing of her husband by security forces would, for example, be placed in the box labeled, "Unlawful killings." An alternative method is to give each category a color, and attach stickers to each card to identify the categories to which it is relevant.

- As the CRC organizes its excerpts of data, it may begin to realize that its original themes or categories do not capture the complexity of the data it has collected, and so it will design new themes or categories, cluster existing categories into larger groups[126] or create sub-divisions within categories.[127] When *Remembering the Past,* for example, a CRC might decide that community members' accounts of people killed during the conflict, which were originally grouped in a single category, should be divided up into smaller categories that capture the party responsible (e.g. unlawful killings by state, by rebel groups, by peacekeeping forces etc.) or the characteristics of the victim (e.g. killings of children, of women, of young men etc.). Alternatively, when *Assessing Responses and Resources,* a CRC might determine that the categories that contain community members' views on existing transitional justice institutions (e.g. courts, truth commission, humanitarian organizations etc.) should be grouped into clusters of international, national and local interventions. The process of sorting the data is finished when the CRC is confident that it has created sufficient themes or categories to capture the complexity of the information it has collected.

While sorting qualitative data requires that some members of the CRC are fully literate, there is no reason that less literate members cannot participate. Community members can be organized into pairs, with a literate community member working with someone less literate. The literate community member can then read out each except of data and ask his or her less literate team member to contribute to discussions about the themes to which the data relates. It can also be useful to have multiple teams of community members working independently to sort data, as this better allows for comparisons among the themes and categories the groups create, and is a way to check the rigor of each group's sorting.[128]

### 4.3 How will the sorted data be displayed and interpreted?

Once data has been sorted, CSOs will assist CRCs to display the different categories developed, as well as key pieces of data that illustrate each category. During the *Remembering the Past* phase in Saramoussaya, ABA ROLI and MDT helped the CRC to create a table that described the categories of human rights violations that had been contained in community members' accounts of the past (e.g. arbitrary arrests; incarcerations at Camp Boiro) and, under each category, included quotes from community members to illustrate their experiences of that type of violation, or their perspectives on its causes and consequences. Other, more imaginative techniques are certainly possible:[129] a CRC that placed excerpts of data in boxes, each representing a different category, might attach illustrative quotes onto the side of each box, organize the boxes into groups to reflect cross-cutting themes, and use pieces of string that run from one box to another to indicate links between categories.

Having determined a way to display the sorted data, CRCs should discuss what the categories or themes tell them about their research topics. CRCs should record any emerging conclusions or topics that should be investigated during later stages of the research. During the *Remembering the Past* phase in Saramoussaya, the CRC's display of community members' accounts of the past, organized into different categories of human rights violations, led it to conclude that an effort to prevent arbitrary arrests should be a central part of Guinea's transitional justice strategy; arbitrary arrests had been practiced by all of Guinea's regimes and were the underlying cause of many other human rights violations. The data grouped within the arbitrary arrests category also showed that community members believed that arbitrary arrests were caused by a poorly functioning justice system and lax recruitment practices in the security services. Saramoussaya's CRC recorded these conclusions, and noted that a key topic for the *Assessing Responses and Resources* stage was to assess the adequacy of current efforts to reform the justice system and the security services.

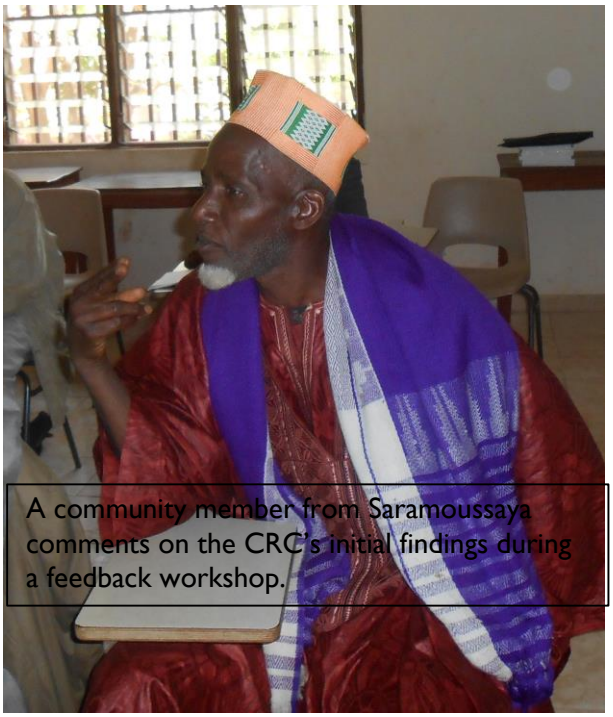
### 4.4 How will other community members give feedback on the CRC's initial analysis?

At the end of each research stage, and having conducted their initial analysis, CRCs may wish to organize feedback workshops to give other community members the opportunity to comment on their analysis. Planning a feedback workshop requires CRCs to work through the same questions that were relevant to planning other data collection activities, and that were discussed in the preceding chapter. However, CSOs will also need to assist CRCs to develop a method through which to communicate the results of the initial analysis to community members, for example through an oral presentation or a visual display. The box below provides an example of a feedback workshop conducted in Saramoussaya.

A Feedback Workshop for Saramoussaya

At the end of the *Remembering the Past* phase, Saramoussaya's CRC invited community members to provide input on their initial analysis at a feedback workshop held at a forestry school about two hours' drive from the community. The school was chosen as the venue because it was close to Mamou, the regional capital, and therefore made it possible for local government leaders who had participated in the research to take part. Fifteen community members were invited to attend, including representatives from a range of different social groups. ABA ROLI and MDT paid for taxis to pick up community members and transport them to the forestry school, and attendees were also given a small allowance to compensate for the time spent away from their work.

The feedback meeting began with welcome remarks from local government leaders, who congratulated Saramoussaya, ABA ROLI and MDT on the work they had undertaken so far. MDT then gave a presentation to outline the initial results of the CRC's analysis. The presentation included a number of graphics that illustrated the themes contained in the data, including a table that described the different categories of human rights violations that had been contained in community members' accounts of the past. The CRC then asked community members to comment on all aspects of the analysis: whether the human rights violations identified reflected the community's own recollection of the violations discussed during data collection activities; whether the quotes from community members grouped under each category illustrated the violations and their consequences; and whether the correct conclusions had been drawn from the data. The comments offered by community members were written down and later used to make changes to the initial analysis and conclusions.



A community member from Saramoussaya comments on the CRC's initial findings during a feedback workshop.

At the end of a feedback workshop, CRCs will adjust their initial analysis to reflect the comments of other community members, modifying both their conclusions and the research topics to be investigated during the next stage of the research. Unless they are at the *Planning for Action* stage, they will then begin a new research cycle and return to data collection. At the *Planning for Action* stage, however, the feedback workshop will mark the end of the research process, and it will then be for the CRC to finalize an action plan that describes how the community will respond to the impact of human rights violations.

# 5. PLANNING FOR ACTION

During the final stage of participatory research, *Planning for Action*, the CRC's research topics consider how the community should respond to the impact of human rights violations. The CRC's aim is to create an action plan that will be supported by other community members, and by key external stakeholders, and that can therefore form the basis for community action. This chapter discusses strategies that a CRC might integrate into its action plan. It is by no means an exhaustive list, but provides communities with ideas of how to become active participants in a transitional justice process and take greater control of policies intended to benefit them.[130] The chapter also discusses the role that CSOs can play in helping CRCs, many of whom have limited exposure to political and civic activism, to successfully design and implement their strategies.[131]

The strategies discussed in this chapter can be divided into three categories: mobilization, advocacy and local-level transitional justice mechanisms. Mobilization strategies are those designed to increase the community's capacity to take collective action, while advocacy strategies focus on how to influence policymakers. Local-level transitional justice mechanisms are community-implemented strategies that fill the gaps in the response to human rights violations by national and international transitional justice institutions. A CRC's action plan might well incorporate strategies falling within multiple categories: mobilization, for example, will often be a precondition for a successful advocacy campaign, or will be necessary to begin a local-level transitional justice process.

It is worth stating that many of the core principles of participatory research will be equally important during the design and implementation of the community's action plan. All community members, for example, should have an equal opportunity to contribute to the design and implementation of the plan, and CSOs should encourage communities to facilitate the participation of marginalized groups. Many of the strategies discussed below might also expose community members to risk of mental or physical harm, and it is vital that CSOs ensure that CRCs analyze the potential risks of a particular strategy before including it in their action plan.

## 5.1 Mobilization

Mobilization strategies are those designed to increase the community's capacity to take collective action. By creating groups of people with a common interest, mobilization amplifies individual voices, and creates a constituency that policymakers are more likely to listen and respond to. Mobilization can also create structures that can serve as intermediaries between communities and national-level institutions, or that can drive the implementation of local-level transitional justice mechanisms.

*Strategy 1: Local Support Groups*

A local support group is a group of community members that serves as the focal point for community action to respond to the impacts of human violations. Support groups can be as informal as a periodic gathering of interested community members, or as formal as a legally constituted organization with its own constitution and regulations. The Western Cape branch of South Africa's Khulumani Support Group began in 1998 as an informal meeting of victims of apartheid at Cape Town's Trauma Centre for Survivors of Violence and Torture. At the group's second meeting, participants decided that a committee should be elected to conduct advocacy on their behalf.[132] Fifteen years later, the group is part of a national-level victims' association, discussed in more detail below, that conducts a wide range of activities to assist victims.[133] Support groups can serve a number of different functions. First and foremost, they serve as a source of support and solidarity for victims. Families of the disappeared in Nepal have formed district-

level associations that provide emotional and psychological support services to families by bringing people with similar experiences together.[134] Support groups can also advocate for better responses to the impact of human rights violations by local government, and can form links with national-level CSOs, or with victims' networks, to conduct advocacy at a national level. A support group formed in Nepal's Bardiya district in 2006 by a local schoolteacher, for example, has organized protests in support of victims' rights and has engaged with civil society in Kathmandu.[135] Finally, support groups can form links with local development organizations, such as livelihood or microcredit groups, to link them to community members in need of support, and can also assist people to overcome the legal and administrative issues that can prevent them from claiming entitlements or accessing vital services. Nepal's family associations, for example, are planning to assist families of the disappeared to address the inheritance and property ownership issues that result from ambiguity over the fate of their loved ones.[136]

Creating a support group is a logical way to build on participatory research, as it creates a structure that can carry out the community's action plan. CSOs can assist the CRC to propose a governance structure for the group, and the guidance provided above concerning the creation of CRCs will be relevant to determine how a group's members should be appointed. Indeed, in some cases, a CRC might propose that the CRC itself take on the responsibilities of a support group, although such a decision will only be appropriate if supported by other community members. CSOs can also provide training and mentoring to community members to assist them to develop the leadership capacities necessary to lead the group.[137] CSOs should pay particularly close attention to the need to ensure that marginalized community members are represented in a support group's governance structure and have the opportunity to participate in the group's activities. Obstacles to participation will often be similar to those that marginalized groups faced during the participatory research process: the most obvious practical constraint on participation in Nepal's family associations, for example, particularly for women who head households, is "simple poverty," which makes it difficult for victims to devote time to the associations' activities.[138]

*Strategy 2: Networks*

A network is a grouping of communities that conducts activities at a national and international level to respond to the impacts of human rights violations. Networks provide a platform for communities to take coordinated action to influence policymaking. South Africa's Khulumani Support Group, a national network of victim support groups, has spearheaded an advocacy campaign to convince policymakers to provide comprehensive reparations to victims of apartheid.[139] Nepal's National Network of Families of the Disappeared and Missing (NEFAD) acts as a secretariat for the district-level family associations discussed above, and aims to conduct advocacy on behalf of associations who individually lack the capacity to influence policymakers in the capital, Katmandu.[140] National-level networks can also act as intermediaries between local support groups and national-level transitional justice institutions.[141] The Khulumani Support Group, for example, assisted victims to participate in South Africa's Truth and Reconciliation Commission by helping them to obtain and fill out application forms.[142] It also assisted victims to appeal negative decisions concerning reparations, and provided individual and group counseling for victims as they delivered their testimonies.[143]

In many countries, a national advocacy network focused on transitional justice issues (or human rights issues more generally) will already exist, and will often be coordinated by a national-level CSO. If a community is interested in joining an existing network, CSOs should encourage the CRC to verify that the network will actually support the community's interests, as opposed to its own political or strategic priorities,[144] and that there is frequent communication between the network's leadership and the communities that comprise it.[145] Some national networks elect their leaders from among the communities they represent, providing a level of accountability to community members.[146] Where there is no suitable existing network, a CRC might propose that a community form its own network by developing links with

other communities that have mobilized to respond to human rights violations.[147] Even a network of only a few communities will still amplify each community's voice.[148] With the assistance of CSOs, CRCs can also plan to take actions to expand their network by assisting other communities to mobilize. In the early stages of the Khulumani Support Group, for example, a group of survivors collaborated with the Centre for the Study of Violence and Reconciliation (an NGO) to organize educational workshops that encouraged other survivors to form their own localized self-help groups.[149] Many of the groups that resulted from these efforts are now part of the national Khulumani network.[150]

In deciding the role that advocacy networks should play in their action plan, CRCs may also wish to keep in mind the challenges associated with them. From a purely logistical perspective, it can be difficult to coordinate actions between community groups operating in areas with poor communication infrastructure.[151] Even if its members share broadly similar goals, networks can also be blocked or even derailed by internal political, social or ethnic divisions.[152] Finally, the success of a network's advocacy strategy may ultimately depend on the willingness of policymakers to listen to the constituencies represented by the network, who are often among the most marginalized in society.[153]

CSOs can play a key role in assisting CRCs to formulate actions relating to nationals networks. CSOs can facilitate contacts between the CRC and the leaders of existing networks or, if the community is beginning a new network, can help them to make contact with other communities, think through possible network governance structures and encourage the CRC to learn from successful networks from other countries or contexts. Finally, as discussed above, CSOs can partner with CRCs to conduct education activities to encourage other communities to mobilize and join a network.

*Strategy 3: Fundraising*

A key part of mobilization is obtaining the resources necessary to sustain a support group or network, to conduct advocacy or to implement local-level transitional justice mechanisms. CRCs might recommend that the community mobilize resources through participatory and/or institutional fundraising.[154] Participatory fundraising aims to mobilize resources from within the community. It is not limited to financial assistance, but encompasses in-kind contributions from community members, such as labor, services, meeting spaces, travel, technology and media coverage. Even in the poorest communities, people may be willing to contribute their time or services for a cause that is meaningful to them,[155] especially where they are motivated to act on the results of a participatory research process. Communities may also be able to look to local organizations, such as religious institutions or trade associations, or to diaspora groups for assistance.[156]

Institutional fundraising seeks resources from organizations outside of the community. The CRC might recommend that the community solicit funding from government institutions, from international organizations – some of which give small grants directly to community organizations[157] – or from foundations. CSOs can assist the CRC to draft funding proposals, or provide training on how to do so.[158] CSOs should, however, encourage a CRC to investigate whether potential funding comes with any conditions that might affect the CRC's (or a subsequent local structure's) autonomy and to consider whether a community organization's association with a funding institution, particularly a government or international agency, will affect its credibility with community members. Finally, CSOs should warn CRCs that it can be difficult for community organizations to obtain funding directly from institutional sources, as donors often require a demonstrated level of organizational and financial management.[159] CSOs will therefore need to encourage CRCs to reflect on how funds would be managed (e.g. by a support group or other local structure). If necessary, CSOs can act as an intermediary, applying for and administering a grant and then transferring funds to community structures or even paying directly for particular activities. The International Criminal Court's Trust Fund for Victims, whose role includes providing general

assistance to victims in areas where the Court is active, often relies on CSOs to be intermediaries between the Trust Fund and the communities it is intending to serve, as do many international donors.[160] If offering to act as an intermediary, however, CSOs should be transparent as to the proportion of the grant that the CSO will take to cover its administration costs.

## 5.2 Advocacy

Advocacy is a strategic process conducted to influence policies and practices.[161] Participatory research often enables CRCs to identify transitional justice policies that they would like to change or improve. Including advocacy strategies as part of an action plan provides a way for CRCs to try to persuade policymakers to act on their recommendations. A wealth of resources discuss how to plan and implement advocacy strategies,[162] including in the context of transitional justice.[163] This manual provides two examples that demonstrate how communities can use advocacy strategies and the role that CSOs can play in assisting them to do this effectively.

*Strategy 4: Lobbying/Face-to-Face Meetings*

Lobbying describes meetings with targeted decision-makers[164] to influence policymaking. Lobbying provides a way for CRCs to persuade policymakers to act on their recommendations or to convince actors with economic and political power, such as international donors or agencies, to pressure policymakers to effect change.[165] For example, the Asociacion Reflexion de Inocentes Liberados ("Reflection Association of Liberated Innocents," or ARIL), a Peruvian self-help group for people wrongfully imprisoned during the country's conflict, successfully lobbied Peru's Ministry of Health to integrate mental health care into its public insurance policy, thereby enabling the group's members to obtain help with debilitating mental health problems.[166]

CSOs can play a vital role in assisting CRCs to conduct successful lobbying. CSOs can help the community to obtain access to key figures within government, to identify the policies and programs for which they are responsible, and identify potential operational and institutional constraints that might restrain their action.[167] They can also assist CRCs to correctly understand the political environment and identify opportune moments to intervene.[168] CSOs can also provide training for CRCs on how to interact with policymakers, and on presentation techniques.[169] Finally, in some cases, it might be effective for a CSO and the community to meet officials together: while community members' testimony will likely have greater credibility and carry greater emotional weight, CSOs may understand how to communicate effectively in policy discussions, and can often exploit their existing relationships with policymakers.

When meeting policymakers, CSOs should encourage CRCs to explain the participatory research process they have conducted, to demonstrate that their advocacy objectives are the result of a rigorous and deliberate inquiry. It can, for example, be useful for CSOs to assist CRCs to develop a short policy brief that summarizes the research process, its key findings and recommendations, and the actions the community is seeking from policymakers.[170]

*Strategy 5: Media Coverage*

Media coverage is a way for communities to publicize the results of their research and the action they are seeking from policymakers. By affecting public opinion, media coverage can apply pressure to policymakers, and can also convince other influential actors, such as international donors, of the need for action. In Afghanistan, a network of CSOs called the Transitional Justice Coordination Group blended concepts of mobilization and media advocacy to assist victims to advocate for a comprehensive transitional justice strategy. The CSOs facilitated a "Victims' Jirga" that brought together over 100 victims from all regions

of Afghanistan to discuss transitional justice issues.[171] Media strategies were a key part of the event, and the organizers created opportunities for victims to meet one-on-one with news agencies to share their stories.[172] The media was also invited to attend a memorial service at a mass grave site near Kabul,[173] during which representatives of victims laid a large floral wreath on the ground and gave speeches about the need for justice.[174]

CSOs can play a vital role in enabling communities to use media strategies. They can assist the CRC to formulate a media strategy,[175] which would include a discussion of the message they wish to communicate, analysis of their target audience and the medium most able to reach their audience.[176] CSOs can also facilitate contact with media outlets, and can advise communities on which organizations are likely to give fair, reliable and credible coverage.[177] Finally, CSOs can provide basic training to community members on how to use media strategies.[178] CSOs should also ensure that communities consider the risks of using the media, which range from the possibility of unfavorable coverage[179] to reprisals against community members.[180] For further guidance on how to protect community members while using media strategies, CSOs can refer to existing guidelines concerning reporting involving marginalized groups.[181]

### 5.3 Local-level transitional justice mechanisms

This manual defines a local-level transitional justice mechanism as a process or activity that responds to systematic or widespread human rights violations, but which is designed and implemented by communities. Local-level mechanisms can therefore be distinguished from those that are primarily implemented by the state or international actors.[182] While CSOs may play a role in nurturing and supporting local-level mechanisms, it is communities that will primarily be responsible for their design and implementation. Local-level transitional justice mechanisms often resemble conventional strategies, such as prosecutions,[183] truth commissions,[184] reparations,[185] or memorials,[186] but might also combine elements of each.[187]

Local-level mechanisms provide a way for communities to partly fill the vacuum left by national or international institutions.[188] This reflects the reality that, while communities can use advocacy and mobilization to try to persuade international and national actors to respect their obligations to victims of human rights violations,[189] they will not always succeed in doing so. Local-level mechanisms can also be used as a stepping stone to community participation in international- or national-level processes, for example where community truth-seeking projects result in reports or recommendations that are submitted to a national truth commission.[190] This is not to say that there are not potential disadvantages associated with local-level mechanisms. If local-level initiatives are not coordinated with national or international processes, there is a risk that they will duplicate (or even undermine) existing efforts or miss the opportunity to be part of a broader, societal-wide movement to respond to the impact of human rights violations.[191] Local-level processes will also not be able to mobilize the level of resources of national or international mechanisms and have been criticized for lacking the rigor of national or international processes.[192] This section discusses two examples of local-level transitional justice mechanisms: community reparations and memorials.

*Strategy 6: Community Reparations Programs*

Reparations for victims of human rights violations seek to recognize, and atone for, the wrongs the victim has suffered.[193] They can be distinguished from efforts to reconstruct communities after conflict, or from the efforts of humanitarian or development organizations to provide assistance to victims, because they are provided in a way that acknowledges the violations and demonstrates respect for the survivors, giving them a moral and political force beyond the simple fulfillment of needs.[194] Reparations can be individual, recognizing the specific harm endured by an individual, or collective, addressing the harm suffered by a group or community, and a balanced program will include both.[195] Reparations can take the form of restitution (e.g. return of property), compensation (e.g. financial payments for quantifiable loss), rehabilitation (e.g. medical and psychological care), satisfaction (e.g. public apologies or commemorations), and guarantees of non-repetition.[196]

An accident on the road from Saramoussaya to the national highway. Community members link the dilapidated state of the road to the execution of the patriarchs of prominent families in the 1970s. It many communities in Guinea, prominent or well-resourced community members will pay for key local roads to be paved.

It is the obligation of the state to provide reparations for gross human rights violations that were a result of its own acts or omissions,[197] and communities can use mobilization and advocacy strategies to call for state-funded reparations. If, however, the community believes the state is unlikely to fulfill these obligations, or if victims need reparations more immediately, CRCs may also consider recommending that the community develop its own reparations program. Community reparations programs might provide assistance to individual community members and families or try to address the collective suffering of the community; many programs will combine both. Nepal's National Network of Families of the Disappeared and Missing (NEFAD), for example, is planning to assist family associations to provide individual assistance for families of the disappeared to participate in livelihood and micro-credit projects,[198] while the Khulumani Support Group has implemented community reparations programs by securing community investment grants for sustainable livelihood activities.[199] In Saramoussaya, a collective reparations program could focus on the construction of a paved road to link the community to a nearby highway. Community members see the lack of a paved road as an indication of the community's economic isolation and stagnation, which many people attribute to the emigration of some of the community's most prominent and economically-active leaders following human rights abuses targeting their families during the regime of Sékou Touré. Were the community able to mobilize funds to construct a new road, it could be dedicated to the people the community has lost, providing an acknowledgement to victims and going some way to repairing the economic damage caused to the community as a whole.[200]

As with all strategies, community reparations programs carry their own risks. If individual reparations are perceived to be unfairly distributed, they may create tensions between social groups, while if reparations benefit powerful actors at the expenses of the most marginalized they might entrench existing unfair power structures. CSOs can therefore play a vital role in assisting CRCs to develop the expertise

necessary to manage and implement a reparations program,[201] or can refer CRCs to experts who can provide training and technical support. CSOs can also introduce CRCs to actors, such as microcredit organizations, who might have funds to dedicate to community reparations projects.

*Strategy 7: Local Memorials*

Memorials honor and remember the victims of human rights violations.[202] They may be a physical acknowledgement of past suffering, such as a painting or statue, or an event or activity, such as a day of remembrance. Many memorials can be designed and implemented in a cost-effective manner, and CRCs may therefore wish to consider whether to include local-level memorials as part of their action plan. Memorials can serve a number of purposes. They can provide recognition to victims and demonstrate the community's commitment to reintegrating victims (or perpetrators) into communal life.[203] Family associations in Nepal, for example, organize events on August 30, the International Day of the Disappeared, to commemorate missing family members.[204] Memorials also can contribute to long-term healing by providing spaces and opportunities for reflection and mourning.[205] When combined with advocacy strategies, memorials can also serve to remind officials, the media and the public about the community's needs and priorities. In one district in Nepal, a family association raised awareness of the plight of families of the disappeared by marching through the district's administrative center carrying a 30m banner covered with more than 200 photos of missing family members.[206] Memorials can also provide a way for communities to share the knowledge and experiences recorded during the participatory research process, inviting other communities to engage in dialogue about the nature, consequences and causes of human rights violations.[207] Members of the Khulumani Support Group, for example, use theater to educate people about apartheid and other human rights violations, and to call for action to address their priorities.[208]

As with reparations, memorials can have negative as well as positive impacts. There are often a number of narratives within communities as to the nature and causes of human rights violations, and memorials can fuel tensions between social groups if seen to favor one narrative over another. Memorials can also re-traumatize community members by asking them to revisit unwelcome memories. CSOs can assist CRCs to investigate how to design a memorial strategy that avoids these pitfalls, and encourage CRCs to draw inspiration from, and learn from, local-level memorials implemented in other contexts.[209]

# PART III: A QUICK GUIDE

**1. The Benefits of Community Participation in Transitional Justice**

- Transitional justice describes a range of strategies that are designed to respond to a period of systematic or widespread human rights violations, and which include prosecutions, truth commissions, reparations, memorials and institutional reform.
- Community participation refers to an effort to involve people who have experienced human rights violations in the design and implementation of transitional justice strategies.
- Community participation in transitional justice has three significant benefits:
    - Involving communities in the design of transitional justice strategies makes it more likely the strategies respond to the unique needs of each community;
    - Participation builds support for transitional justice strategies within the communities whose support is necessary for their success;
    - By giving communities a voice in decisions that affect them, participation addresses the marginalization and disempowerment that are the root causes of human rights violations.

**2. How Participatory Research Can Catalyze Community Participation**

- There are increasing opportunities for communities to participate in transitional justice, whether by contributing to national consultations on transitional justice policies, playing an active role in existing transitional justice institutions or designing and implementing local-level transitional justice mechanisms.
- CSOs can use participatory research to help communities take advantage of these opportunities. Participatory research offers a way for communities to investigate their experience of past human rights violations, to scrutinize current efforts to address them and then to formulate an action plan that describes how the community will become active participants in the transitional justice process.

**3. Participatory Research as a Process**

- Participatory research is led by a committee of community members, which this manual calls a Community Research Committee (CRC). CSOs help communities to appoint CRCs and then provide them with the training and support they need to conduct the research.
- There are four stages to participatory research:
    - *Appreciating Context*: The CRC documents the demographic, social and cultural characteristics of the community;
    - *Remembering the Past*: The CRC investigates community members' experience of human rights violations, and the impact of violations on the community;
    - *Assessing Responses and Resources*: The CRC evaluates efforts by international, national and local actors to respond to the impact of human rights violations, and identifies resources that the community could mobilize to respond to residual needs;
    - *Planning for Action*: The CRC considers how the community should respond to the impact of human rights violations, and creates an action plan that is the basis for community action.
- During each of these stages, CRCs collect information – or "data" – about the topics they are investigating, and then analyze the data to uncover useful insights. As CRCs move from one stage to the next, they therefore gain an increasingly sophisticated understanding of the actions their communities should take to respond to the impacts of human rights violations

**4. Core Principles of Participatory Research**

- *Participation:* Participatory research is either *led by* the community, with the CSO supporting the community's work, or is *conducted jointly* by the CSO and the community.
- *Equality:* All community members should have an *equal opportunity* to participate in participatory research, regardless of gender, age, ethnicity, religion, disability, literacy, socio-economic status, political affiliation or experience of the conflict.
- *Action:* Participatory research is *action oriented*, and seeks to assist communities to design and implement actions to respond to human rights violations.
- *Learning:* Participatory research assists communities to develop the skills and knowledge necessary to design an effective action plan to respond to human rights violations.
- *Rigor:* Participatory research is *rigorous*, and assists communities to formulate actions based on reliable evidence.
- *Do No Harm:* Participatory research benefits, and *does not harm*, communities.

**5. Beginning Participatory Research Projects**

- The foundations for success of participatory research projects are laid by CSOs, who establish the initial project objectives and identify partner communities. These two tasks are accomplished concurrently, with a project's objectives becoming increasingly concrete as a CSO narrows down its choice of communities.
- In formulating objectives, CSOs should:
    - Consider how the project will further community participation in transitional justice;
    - Seek input into objectives from stakeholders whose support will be necessary for the project's success;
    - Provide actual or potential partner communities with opportunities to participate in the formulation of objectives.
- CSOs can define partner communities according to existing units of social and political organization as well as by reference to common demographic, social or cultural characteristics. In identifying partners, CSOs should:
    - Evaluate a community's commitment to the project's objectives and core principles;
    - Consider the CSO's own capacity to work within the community;
    - Assess the risk of harm to community members.

**6. Establishing Community Research Committees**

- A Community Research Committee (CRC) is a group of community members that meets regularly to plan and implement research. Before assisting communities to establish CRCs, CSOs should:
    - Consider whether the community should establish one CRC, representative of all the community's social groups, or multiple CRCs, each focusing on the needs and priorities of a particular social group;
    - Discuss with local leaders, and with representatives of marginalized groups, how CRCs will relate to the community's existing decision-making structures.
- When assisting communities to appoint CRC members, CSOs should:
    - Encourage communities to develop a list of desirable characteristics for CRC members;
    - Ensure that the appointment process provides all community members, including marginalized groups, with an equal say in the selection of committee members.
- Once CRCs have been appointed, CSOs should:
    - Provide an initial training to CRCs on relevant transitional justice concepts and on participatory research, while leaving space for CRCs to develop local, creative and innovative approaches;
    - Assist CRCs to articulate a mission statement and core principles to guide its work.

**7. Data Collection**

- Each stage of participatory research, from *Appreciating Context* to *Planning for Action*, begins with an effort to collect data about the topics being investigated. CRCs should collect data from anyone who can provide information relevant to their research topics, and should keep in mind that obtaining data from multiple sources increases the likelihood that conclusions are accurate.
- CRCs' data collection activities will be based around participatory methods that elicit information relevant to the research topics. In designing data collection activities, CRCs should:
    - Plan to use a range of participatory methods during each stage of the research;
    - Choose participatory methods that reflect their community's "culture of participation"—the circumstances in which people are most comfortable discussing challenging topics—so that data collection occurs in an open, safe and even enjoyable environment;
    - Obtain input from marginalized groups in order to design data collection activities specific to their needs and concerns;
    - Consider whether data collection activities will include an effort to convey information to participants and increase community members' knowledge and understanding of key concepts.
- When organizing data collection activities, CRCs should address any issue that might affect community members' willingness to participate, including: how participants will be invited to attend; where and when data collection activities take place; and whether participants will receive payment or other remuneration. CRCs should also take active steps to facilitate the participation of marginalized groups.
- To minimize the risk that participants in data collections activities are harmed, CRCs should:
    - Obtain informed consent from each participant;
    - Determine to what extent the research will be confidential and anonymous, and ensure that community members are aware of any likely limits to confidentiality and anonymity when giving their consent to participate;
    - Discuss how to avoid re-traumatization and prevent heated and/or violent confrontations.
- CSOs should assist CRCs to develop a data collection protocol that provides guidance on how to conduct each data collection activity. CRCs should test protocols by conducting practice runs of data collection activities, and should also incorporate time for feedback from participants following each activity.
- CSOs should assist CRCs to record three types of data during data collection activities: graphics, documents or other products created by participants; verbal exchanges among participants (or between the participant and the facilitator); and observations of the participants' behavior. They should also assist CRCs to develop a system for storing data securely.

**8. Analysis**

- CRCs will begin their analysis by reviewing the information they have collected, and may at this time choose to discard irrelevant data. CRCs should keep in mind, however, that the real relevance of data only becomes clear as analysis progresses.
- CRCs will then sort their data, grouping similar pieces of information together to reveal the themes and patterns contained within the data. CSOs should assist CRCs to design a process for sorting the data, with the following key stages:
    - CRC divides its research materials into smaller excerpts of data;
    - CRC creates an initial list of the themes or categories that are contained in the data;
    - CRC takes individual excerpts of data and organizes them according to the themes and categories it has created;
    - CRC creates new themes or categories, clusters existing categories into larger groups or creates sub-divisions within categories to reflect the complexity of the data.

- The process used to sort data should provide opportunities to all the CRC's members to participate, including the less literate.
- Once data has been sorted, CSOs will assist CRCs to display the different categories developed, as well as key pieces of data that illustrate each category. CRCs should then discuss what the categories tell them about their research topics, and should record any emerging conclusions or topics that should be investigated during later stages of the research.
- Having conducted an initial analysis, CRCs should organize feedback workshops to give other community members the opportunity to comment on their findings. CRCs will then adjust their initial analysis to reflect the feedback given, modifying both their conclusions and the topics to be investigated during the next stage of the research. Unless they are at the *Planning for Action* stage, CRCs will then begin a new research cycle and recommence data collection.

**9. Planning for Action**

- During final stage of participatory research, *Planning for Action*, a CRC's research topics consider how the community should respond to the impact of human rights violations. The CRC uses this information to formulate an action plan that describes how the community will become an active participant in transitional justice. The action plan could include mobilization, advocacy or local-level transitional justice strategies.
- Mobilization strategies increase the community's capacity to take collective action, and include:
    - *Local Support Groups:* The community appoints a group of community members that serves as the focal point for community action to respond to the impacts of human violations.
    - *Networks*: The community joins or creates a grouping of communities that conducts activities at a national and international level to respond to the impacts of human rights violations.
    - *Fundraising:* The community mobilizes resources through participatory or institutional fundraising to sustain a support group or network, to conduct advocacy or to implement local-level transitional justice mechanisms.
- Advocacy strategies increase the community's influence on policymakers, and include:
    - *Lobbying/Face-to-Face Meetings:* Communities lobby policymakers to persuade them to act on their recommendations or to convince actors with economic and political power, such as international donors or agencies, to pressure others to effect change.
    - *Media Coverage:* Communities use the media to publicize the results of their research and the action they are seeking from policymakers.
- Local-level transitional justice strategies fill gaps in the response to human rights violations by national and international transitional justice institutions, and include:
    - *Community Reparations Programs:* Communities provide assistance to individual community members or try to address the collective suffering of the community, and do so in a way that recognizes, and seeks to atone for, the wrongs victims have suffered.
    - *Local Memorials:* Communities create a physical acknowledgement, such as a painting or statue, or organize an event or activity in order to honor and remember the victims of human rights violations.

# APPENDICES

## 1. SAMPLE DATA COLLECTION ACTIVITIES

| APPRECIATING CONTEXT: DOCUMENTING DEMOGRAPHIC, SOCIAL AND CULTURAL CHARACTERISTICS | | | |
|---|---|---|---|
| **Method** | **Description** | **Example of Use** | **Further Reading** |
| **Semi-structured Interviews** | Interviews that appear informal and conversational but are in fact well defined and systematic, with a set of clearly defined goals and guidelines. The CRC and CSO interview key community leaders, including representatives of marginalized groups, in order to gain an understanding of the community's demographic, social and cultural characteristics and to identify potential obstacles to community participation in later research cycles. | **Saramoussaya, Guinea:** Interviews with local government and traditional leaders, as well as representatives from potentially marginalized groups (e.g. women), were used to gain insight into the community's principal development challenges (e.g. poor transportation links, conflicts over land) and potential obstacles to the participation of marginalized groups. | PEACE CORPS, PARTICIPATORY ANALYSIS FOR COMMUNITY ACTION (PACA) at 70<br><br>JULES N. PRETTY ET AL., PARTICIPATORY LEARNING AND ACTION, A TRAINER'S GUIDE at 73 (International Institute for Environment and Development 1995) |
| **Transect Walks** | CSOs and CRCs walk through the community with other community members (e.g. local leaders or representatives of marginalized groups) and create a diagram that maps out the route that was taken and points out sites that were discussed (a transect diagram). The CRC illustrates the diagram with information about the community's key demographic, social and cultural characteristics. | **Thon Tien Village, Vietnam**: A group of villagers went for a walk with a research team arriving to work in the village for the first time. Upon completing the walk, the villagers drew a cross section of the village starting from the seashore to the extensive sand dune cover at the back of the village. Underneath the cross section, villagers attached annotations describing the historical profile of the village, and described changes in living standards, demographics and the local environment.[210] | NEELA MUKHERJEE, PARTICIPATORY LEARNING AND ACTION: WITH 100 FIELD METHODS at 142 (Concept Publishing Company 2002)<br><br>NORA DUDWICK ET AL., WORLD BANK INSTITUTE, ANALYZING SOCIAL CAPITAL IN CONTEXT at 14 (2006) |
| **Community Mapping** | Community members create a map of their community and represent on the map the community's demographic characteristics, local resources, economic activities, religious and cultural landmarks and development challenges. | **Multiple sites, Rwanda:** Research on how reintegration of former combatants can foster reconciliation began by asking community members to construct a physical map of the community, including farming plots, water provision, schools and other relevant features. This method allowed the researcher to "observe the ways in which community members interacted with each other during the mapping process, which was useful for understanding community dynamics."[211] | J. KEITH RENNIE AND NARESH C. SINGH, PARTICIPATORY RESEARCH FOR SUSTAINABLE LIVELIHOODS, INTERNATIONAL INSTITUTE FOR SUSTAINABLE DEVELOPMENT at 59 (1996)<br><br>NEELA MUKHERJEE, PARTICIPATORY LEARNING AND ACTION: WITH 100 FIELD METHODS at 150 (Concept Publishing Company 2002) |

| REMEMBERING THE PAST: DOCUMENTING HUMAN RIGHTS VIOLATIONS AND THEIR IMPACTS ON THE COMMUNITY | | | |
|---|---|---|---|
| **Method** | **Description** | **Example of Use** | **Further Reading** |
| **Storytelling** | Participants share stories of how they or their community experienced human rights violations. The facilitators follow each story by asking the storyteller to elaborate upon particular points of interest and then ask the storyteller, and other participants, to share their thoughts on the story. Facilitators might, for example, ask participants whether the experiences contained in the story were common within the community or might ask participants to explain *why* the events described came about. | **Western Cape, South Africa:** Khulumani (Western Cape) Support Group, a victim support group, held a monthly meeting in which victims of apartheid told stories of suffering to people in similar circumstances. Participants formed a circle and then individuals sat in the center of the circle to share a story from their past. A facilitator would then typically ask a few questions about details of the story or about what the present condition is of the speaker or his or her family.[212] | MARY ELLSBERG AND LORI HEISE, RESEARCHING VIOLENCE AGAINST WOMEN: A PRACTICAL GUIDE FOR RESEARCHERS AND ACTIVISTS, WORLD HEALTH ORGANIZATION AND PROGRAM FOR APPROPRIATE TECHNOLOGY IN HEALTH (PATH) at 144 (2005) |
| **Rivers of Life** | Each participant draws a "river of life," a meandering river that describes each person's life story, including their experiences of human rights violations. Feelings and experiences are represented on the river through colors, symbols or small objects that are taped or glued onto the drawing. | **Aceh, Indonesia and East Timor:** Victims of conflict in Aceh and East Timor were asked to draw a river of life as part of a participatory research project that aimed to increase the capacity of victims to identify their needs and to develop and execute an advocacy strategy.[213] While drawing the river, participants were asked to reflect on questions such as, "What has been the impact of the past on your life?" or "Does your past experience still effect your life now?"[214] Each participant was then asked to briefly present the story illustrated by the river. | MARIE KILROE, KHULUMANI SUPPORT GROUP, PSYCHOSOCIAL WORKSHOP MANUAL, FACILITATOR'S GUIDE at 9 (undated) |
| **Mapping Human Rights Violations** | Community members create a map of their community (or use the map created during the *Appreciating Context* phase) and mark locations of human rights violations. Facilitators can then ask community members about the map that they have created, and can explore any disagreements as to what should be placed on the map, asking community members to explain why certain events were included and others were not. | **Multiple Locations, East Timor:** East Timor's Commission for Reception, Truth, and Reconciliation used sketch maps when conducting profiles of communities affected by conflict. Community members or the Commission's local staff drew a basic map of the community, and community members were invited to show on the map where human rights violations occurred.[215] | GIZ, CONFLICT ANALYSIS FOR PROJECT PLANNING AND MANAGEMENT at 58 (2001) |

| ASSESSING RESPONSES AND RESOURCES: EVALUATING EXISTING EFFORTS TO RESPOND TO HUMAN RIGHTS VIOLATIONS | | | |
|---|---|---|---|
| **Method** | **Description** | **Example of Use** | **Further Reading** |
| **Institution Mapping** | Communities produce a graphic representation of the institutions involved in the response to human rights violations at a local (or national) level. Institutions are represented by circles, with the size of the circle reflecting the influence or impact of the institution. Arrows are used to represent the relationships among institutions as well as their relationship to the community. The map can be used as the basis for a discussion of the strengths and weaknesses of current transitional justice strategies. | **Saramoussaya, Guinea:** ABA ROLI used Institution Mapping to identify the ways in which participatory research could contribute to the country's nascent transitional justice process. By "mapping" Guinea's transitional justice institutions, as well as current efforts to involve communities in policymaking, ABA ROLI was able to identify the role that participatory research could play in assisting communities to provide recommendations to Guinea's Interim Commission for National Reconciliation. | SIMON FISHER, WORKING WITH CONFLICT: SKILLS AND STRATEGIES FOR ACTION at 25, 63 (Zed Books 2000) |
| **Responses Grid** | Community members list the organizations that are working at a local or national level in the left-hand column of a grid. They list activities they believe should be carried out to respond to human rights violations along the top of the grid. They then fill in the boxes in the grid to indicate which organizations are conducting each activity, and at the same time discuss the strengths and weaknesses of that organization's work. This activity is an excellent way to identify gaps in the response to human rights violations, as well as to identify potential partners for future activities. | **Phnom Penh, Cambodia:** A local-level working group used a variation of the Responses Grid to evaluate peacebuilding efforts in their community. Along the top of the grid they listed desirable peacebuilding measures, such as peace education and conflict analysis. In the left-hand column they listed the institutions that might be the targets of this work, such as the police or military. They then filled in the boxes in the grid to indicate whether or not the activity had already been conducted with the target institution, and so identified gaps in current peacebuilding efforts.[216] | Institution Analysis and Conflict Grid, GIZ, CONFLICT ANALYSIS FOR PROJECT PLANNING AND MANAGEMENT at 76 (2001) |
| **Resources and Obstacles** | A facilitator places two pieces of paper on the wall. On one sheet of paper the community is asked to list things that had helped them to cope with human rights violations (for example, friends, community leaders, organizations or activities); on the other, they list things that have not helped and why. This exercise helps communities to identify the different types of resources available to them, as well as obstacles to enacting positive responses to human rights violations. | **South Afric**a: This activity was part of a manual developed by the Khulumani Support Group for use in workshops with victims of apartheid. Having identified the resources available to them, participants create a plan to address challenges affecting their families and communities. | MARIE KILROE, KHULUMANI SUPPORT GROUP, PSYCHOSOCIAL WORKSHOP MANUAL, FACILITATOR'S GUIDE at 20 (undated) |

| PLANNING FOR ACTION: PROPOSING AND EVALUATING ACTIONS | | | |
|---|---|---|---|
| **Method** | **Description** | **Example of Use** | **Further Reading** |
| **Solution Tree** | Similar to a Problem Tree[217] but used to help community members brainstorm possible solutions, and map out their consequences. Community members write their core goal or vision on the trunk of the tree. They then add roots to the tree to represent solutions that could help the community achieve that vision. The branches are used to represent the more specific outcomes that would result from proposed solutions, both positive and negative. | **Global:** The Solution Tree is included in a toolkit used to assist community organizations and NGOs to design an advocacy strategy that builds on participatory analysis of the causes and consequences of conflict.[218] | SAFERWORLD AND CONCILIATION RESOURCES, ADVOCACY CAPACITY BUILDING: A TRAINING TOOLKIT at 9 (2011) |
| **Ranking Solutions or Priorities** | Community members create a list of criteria for ranking possible solutions, such as "potential impact" or "prospects for success." Working individually or as a group, they then score the solutions against these criteria, and add up the scores to determine the most effective solution. Ranking can similarly be used to evaluate a list of possible priorities. | **Saramoussaya, Guinea:** Community members used ranking to determine priorities for community action and advocacy. Community members listed the problems affecting the community, and discussed the extent to which each problem reflected certain criteria, such as, "chance of resolution," "local capacity to resolve," and "breadth of impact of community members." They then ranked the problems to determine which one should be the priority of the community. | JULES N. PRETTY ET AL., PARTICIPATORY LEARNING AND ACTION, A TRAINER'S GUIDE at 83 (International Institute for Environment and Development 1995)<br><br>SAFERWORLD AND CONCILIATION RESOURCES, ADVOCACY CAPACITY BUILDING: A TRAINING TOOLKIT at 9 (2011) |

# 2. REFERENCES

[1] The use of the term "victims" to refer to communities affected by human rights violations, when compared to terms such as "survivors," elicits significant discussion among policymakers. *See, e.g.,* SIMON ROBINS AND RAM KUMAR BHANDARI, FROM VICTIMS TO ACTORS: MOBILISING VICTIMS TO DRIVE TRANSITIONAL JUSTICE PROCESS at 39 (2012) [hereinafter NEPAL FROM VICTIMS TO ACTORS]. Where this manual refers to particular contexts and examples, it tries to use the terms that conflict-affected communities use to describe themselves; some communities use "victims" and others "survivors." In the absence of such guidance, the manual uses the term victims.

[2] INTERNATIONAL CENTER FOR TRANSITIONAL JUSTICE, WHAT IS TRANSITIONAL JUSTICE? (2009).

[3] Naomi Roht-Arriaza, *The New Landscape of Transitional Justice, in* TRANSITIONAL JUSTICE IN THE TWENTY-FIRST CENTURY - BEYOND TRUTH VERSUS JUSTICE at 2 (Naomi Roht-Arriaza & Javier Mariezcurrena eds., Cambridge University Press 2006).

[4] This manual will use the term "human rights violations" without any qualifier as to the severity of those violations. However, it can be assumed that the human rights violations to which this manual refers reach the threshold likely to trigger a transitional justice process.

[5] Rosalind Shaw and Lars Waldorf, *Introduction: Localizing Transitional Justice, in* LOCALIZING TRANSITIONAL JUSTICE: INTERVENTIONS AND PRIORITIES AFTER MASS VIOLENCE (Rosalind Shaw & Lars Waldorf, with Pierre Hazan eds., Stanford University Press 2010) at 6 [hereinafter LOCALIZING TRANSITIONAL JUSTICE].

[6] For a discussion of "bottom-up" approaches, see Patricia Lundy and Mark McGovern, *Whose Justice? Rethinking Transitional Justice from the Bottom Up*, 35 JOURNAL OF LAW AND SOCIETY 265-292 (2008) at 279 [hereinafter WHOSE JUSTICE?]. See also Kieran McEvoy and Lorna McGregor, *Transitional Justice from Below: An Agenda for Research, Policy and Praxis, in* TRANSITIONAL JUSTICE FROM BELOW: GRASSROOTS ACTIVISM AND THE STRUGGLE FOR CHANGE at 2 (Kieran McEvoy and Lorna McGregor eds., Hart Publishing 2010) [hereinafter TRANSITIONAL JUSTICE FROM BELOW].

[7] McEvoy and McGregor refer to transitional justice "from above." TRANSITIONAL JUSTICE FROM BELOW *supra* note 6 at 5.

[8] Kieran McEvoy, *Letting Go of Legalism: Developing a 'Thicker' Version of Transitional Justice in* TRANSITIONAL JUSTICE FROM BELOW: GRASSROOTS ACTIVISM AND THE STRUGGLE FOR CHANGE at 18 (Kieran McEvoy and Lorna McGregor eds., Hart Publishing 2010).

[9] Lisa J. Laplante, *Negotiating Reparation Rights, The Participatory and Symbolic Quotients*, BUFFALO HUMAN RIGHTS LAW REVIEW (September 2012) at 15 [hereinafter NEGOTIATING REPARATION RIGHTS].

[10] Laura J. Arriaza and Naomi Roht-Arriaza, *Weaving a Braid of Histories, Local Post-Armed Conflict Initiatives in Guatemala, in* LOCALIZING TRANSITIONAL JUSTICE: INTERVENTIONS AND PRIORITIES AFTER MASS VIOLENCE at 206 (Rosalind Shaw & Lars Waldorf, with Pierre Hazan eds., Stanford University Press 2010) [hereinafter WEAVING A BRAID OF HISTORIES].

[11] UNDINE KAYSER-WHANDE AND STEPHANIE SCHELL-FAUCON, TRANSITIONAL JUSTICE AND CIVILIAN CONFLICT TRANSFORMATION at 12 (Marburg Centre for Conflict Studies Working Paper No. 10, 2008) [hereinafter CIVILIAN CONFLICT TRANSFORMATION].

[12] LOCALIZING TRANSITIONAL JUSTICE *supra* note 5 at 4.

[13] WEAVING A BRAID OF HISTORIES *supra* note 10 at 206.

[14] Undine Kayser-Whande and Stephanie Schell-Facon define transitional justice as, "a process of imagining and visioning that is meant bring to life new, creative, maybe unusual ideas and impulses for the work of building a joint future," and note that, "such processes can only come out of a local impulse and are more likely to succeed if they mainly build onto local resources." CIVILIAN CONFLICT TRANSFORMATION *supra* note 11 at 58.

[15] NEGOTIATING REPARATION RIGHTS *supra* note 9 at 13. *See also* JANE STROMSETH, DAVID WIPPMAN & ROSA BROOKS, CAN MIGHT MAKE RIGHTS at 187 (Cambridge University Press 2006).

[16] MARGARET WHEATLEY AND DEBORAH FRIEZE, WALK OUT, WALK ON at 45 (1st ed. Berrett-Koehler 2011).

[17] Lisa J. Laplante & Miryam Rivera, *The Peruvian Truth Commission's Mental Health Reparations: Empowering Survivors of Political Violence to Impact Public Health Policy*, 9 INTERNATIONAL JOURNAL OF HEALTH AND HUMAN RIGHTS 137 (2006) at 156 [hereinafter EMPOWERING SURVIVORS OF POLITICAL VIOLENCE].

[18] NEGOTIATING REPARATION RIGHTS *supra* note 9 at 16.

[19] Cristián Correa, Julie Guillerot and Lisa Magarrell, *Reparations and Victim Participation: A Look at the Truth Commission Experience, in* REPARATIONS FOR VICTIMS OF GENOCIDE, WAR CRIMES AND CRIMES AGAINST HUMANITY (Mariana Goetz & Alan Stephens eds., Brill Academic Publishers 2009) accessed at https://ictj.org/sites/default/files/ICTJ-Global-Reparations-Participation-2009-English.pdf at 5 [hereinafter REPARATIONS AND VICTIM PARTICIPATION].

[20] The United Nations Secretary-General stated in 2011 that: "National perspectives from a wide range of stakeholders, including women and marginalized groups, must be integrated in the design, implementation, monitoring and evaluation of rule of law and transitional justice interventions." REPORT OF THE SECRETARY-GENERAL, THE RULE OF LAW AND TRANSITIONAL JUSTICE IN CONFLICT AND POST-CONFLICT SOCIETIES at para. 16 (October 12, 2011, U.N. Doc. S/2011/634) [hereinafter REPORT OF THE SECRETARY-GENERAL]. *See also* NEGOTIATING REPARATION RIGHTS *supra* note 9 at 12.

[21] REPORT OF THE SECRETARY-GENERAL *supra* note 20 at para. 18. *See also* UNITED NATIONS OFFICE OF THE HIGH COMMISSIONER FOR HUMAN RIGHTS, RULE OF LAW TOOLS FOR POST-CONFLICT STATES, NATIONAL CONSULTATIONS ON TRANSITIONAL JUSTICE at 20 (2009) [hereinafter NATIONAL CONSULTATIONS ON TRANSITIONAL JUSTICE].

[22] REPARATIONS AND VICTIM PARTICIPATION *supra* note 19 at 11.

[23] REPARATIONS AND VICTIM PARTICIPATION *supra* note 19 at 14.

[24] See, e.g., the ICC's victims' participation scheme. REDRESS, THE PARTICIPATION OF VICTIMS IN INTERNATIONAL CRIMINAL COURT PROCEEDINGS (2012).

[25] *See, e.g.,* Louis Bickford, *Unofficial Truth Projects*, 29(4) HUMAN RIGHTS QUARTERLY (2007) 994–1035 [hereinafter UNOFFICIAL TRUTH PROJECTS].

[26] Laplante and Rivera cite Paulo Friere's warning that, "desire is fundamental, but it is not enough" and note that, "rights-holders must actually see alternatives for collective action and know how to use these channels to defend their rights." EMPOWERING SURVIVORS OF POLITICAL VIOLENCE *supra* note 17 at 154, citing PAULO FREIRE, TEACHERS AS CULTURAL WORKERS: LETTERS TO THOSE WHO DARE TEACH at 50 (Westview Press 1998).

[27] NORA DUDWICK ET AL., WORLD BANK INSTITUTE, ANALYZING SOCIAL CAPITAL IN CONTEXT at 11 (2006).

[28] MWAMBI MWASARU, INSTITUTE OF DEVELOPMENT STUDIES, ASSESSING SOCIAL CHANGE THROUGH PARTICIPATORY ACTION RESEARCH: THE CASE OF KASIGHAU SMALL-SCALE MINERS (2007).

[29] SUSAN MCKAY ET AL., COMMUNITY-BASED REINTEGRATION OF WAR-AFFECTED YOUNG MOTHERS: PARTICIPATORY ACTION RESEARCH (PAR) IN LIBERIA, SIERRA LEONE & NORTHERN UGANDA at 7 (2010) [hereinafter COMMUNITY-BASED REINTEGRATION OF WAR-AFFECTED YOUNG MOTHERS].

[30] For discussion of the challenges that CSOs sometimes face in connecting with, and representing, victims' groups, see Simon Robins, *A Participatory Approach to Ethnographic Research with Victims of Gross Human Rights Violations: Studying Families of the Disappeared in Post-Conflict Nepal, in* PARTICIPATORY RESEARCH METHODLOGIES: DEVELOPMENT AND POST-DISASTER/CONFLICT RECONSTRUCTION at 184 (Alpaslan Ozerdem & Richard Bowd eds., Ashgate Publishing Limited 2010) [hereinafter STUDYING FAMILIES OF THE DISAPPEARED IN POST-CONFLICT NEPAL]. *See also* JASMINA BRANKOVIC, CENTRE FOR THE STUDY OF VIOLENCE AND RECONCILIATION AND AFRICAN TRANSITIONAL JUSTICE RESEARCH NETWORK, WORKSHOP REPORT, ADVOCATING JUSTICE: CIVIL SOCIETY AND TRANSITIONAL JUSTICE IN AFRICA at 16 (2010) [hereinafter ADVOCATING JUSTICE]. *See also* Christoph Sperfeldt, *Cambodian Civil Society and the Khmer Rouge Tribunal*, 6(1) INTERNATIONAL JOURNAL OF TRANSITIONAL JUSTICE 149-160 (2012) at 157 [hereinafter CAMBODIAN CIVIL SOCIETY].

[31] David Mosse, "*People's Knowledge," Participation and Patronage: Operations and Representations in Rural Development in* PARTICIPATION: THE NEW TYRANNY? at 22-23 (Bill Cooke and Uma Kothari eds., St. Martin's Press 2001). *See also* WHOSE JUSTICE? at 282.

[32] SAFERWORLD AND CONCILIATION RESOURCES, FROM CONFLICT ANALYSIS TO PEACEBUILDING IMPACT at 10 (2012) [hereinafter PEACEBUILDING IMPACT].

[33] Adapted from SADAF SHALLWANI AND SHAMA MOHAMMED, COMMUNITY-BASED PARTICIPATORY RESEARCH: A TRAINING MANUAL FOR COMMUNITY-BASED RESEARCHERS (2007) at 17 [hereinafter TRAINING MANUAL FOR COMMUNITY-BASED RESEARCHERS].

[34] Patricia Lundy and Mark McGovern, *Participation, Truth and Partiality: Participatory Action Research, Community-based Truth-telling and Post-conflict Transition in Northern Ireland*, 40(1) SOCIOLOGY 71-87 (2006) at 80 [hereinafter PARTICIPATION, TRUTH AND PARTIALITY]. A United Nations Office of the High Commissioner for Human Rights study on victims' views in Northern Uganda found that, "for most people who suffered harm, forgiveness is not an automatic choice but rather a conscious choice shaped by a range of individual and communal factors." OFFICE OF THE UNITED NATIONS HIGH COMMISSIONER FOR HUMAN RIGHTS, MAKING PEACE OUR OWN, VICTIMS' PERCEPTIONS OF ACCOUNTABILITY, RECONCILIATION AND TRANSITIONAL JUSTICE IN NORTHERN UGANDA at 29 (2007).

[35] WHOSE JUSTICE? *supra* note 6 at 283. Julie L. Ozanne and Bige Saatcioglu, *Participatory Action Research*, 35(3) JOURNAL OF CONSUMER RESEARCH (2008) at 434.

[36] NATIONAL CONSULTATIONS ON TRANSITIONAL JUSTICE *supra* note 21 at 20.

[37] PAIGE ARTHUR, INTERNATIONAL CENTER FOR TRANSITIONAL JUSTICE, IDENTITIES IN TRANSITION: DEVELOPING BETTER TRANSITIONAL JUSTICE INITIATIVES IN DIVIDED SOCIETIES at 4 (2009).

[38] CLARA RAMÍREZ-BARAT, INTERNATIONAL CENTER FOR TRANSITIONAL JUSTICE, MAKING AN IMPACT: GUIDELINES ON DESIGNING AND IMPLEMENTING OUTREACH PROGRAMS FOR TRANSITIONAL JUSTICE (2011) at 24 [hereinafter MAKING AN IMPACT].

[39] CIVILIAN CONFLICT TRANSFORMATION *supra* note 11 at 50.

[40] A project that worked with war-affected mothers expressed the action element of participatory research in the following way: "We understand PAR as research with the intent of community mobilization and distinctly separate from implementation of externally driven programs. We will not conduct research without planning and taking action to address local needs identified in that research." COMMUNITY-BASED REINTEGRATION OF WAR-AFFECTED YOUNG MOTHERS *supra* note 29 at vi.

[41] Giles Mohan, *Beyond Participation: Strategies for Deeper Empowerment*, *in* PARTICIPATION: THE NEW TYRANNY? at 153-162 (Bill Cooke and Uma Kothari eds., St. Martin's Press 2001).

[42] Frances Cleaver, *Institutions, Agency and the Limitations of Participatory Approaches to Development, in* PARTICIPATION: THE NEW TYRANNY? at 37 (Bill Cooke and Uma Kothari eds., St. Martin's Press 2001).

[43] Richard Bowd and Alpaslan Ozerdem, *Introduction to Part II: Participatory Research Methods in Post-conflict Reconstruction* in PARTICIPATORY RESEARCH METHODOLOGIES: DEVELOPMENT AND POST-DISASTER/CONFLICT RECONSTRUCTION at 124 (Alpaslan Ozerdem & Richard Bowd eds., Ashgate Publishing Limited 2010) [hereinafter PARTICIPATORY RESEARCH METHODS IN POST-CONFLICT RECONSTRUCTION]. *See also* STUDYING FAMILIES OF THE DISAPPEARED IN POST-CONFLICT NEPAL *supra* note 30 at 192.

[44] PEACEBUILDING IMPACT *supra* note 32 at 22, 31.

[45] PEACEBUILDING IMPACT *supra* note 32 at 31. *See also* PARTICIPATORY RESEARCH METHODS IN POST-CONFLICT RECONSTRUCTION *supra* note 43 at 124.

[46] PEACEBUILDING IMPACT *supra* note 32 at 3.

[47] As Saferworld, which implemented an EU-funded project to use participatory research methods to conduct analyses of causes and consequences of conflict in Liberia and Sierra Leone, state, "it is usually beneficial for those you want to act on the analysis to be engaged from early in the process." Saferworld organized design workshops with key stakeholders, including EU delegations, to discuss the project and "shape the design of the main research phase." This workshop, "helped to overcome initial skepticism from some in the EU towards the project and to build ownership – or at least 'investment' –in the analysis." PEACEBUILDING IMPACT *supra* note 32 at 10.

[48] Saramoussaya is a Rural Development Commune (Commune Rurale de Développement), the principal unit of decentralization in Guinea.

[49] COMMUNITY-BASED REINTEGRATION OF WAR-AFFECTED YOUNG MOTHERS *supra* note 29 at 6.

[50] Engaging marginalized individuals can be challenging at this point because a CSO is not yet sure how to create opportunities for people to speak openly. For example, ABA ROLI and MDT's efforts to meet with women during their early visits to communities in Guinea were frustrated by the fact that, upon entering a village for the first time, the project's team (all male) was immediately invited to sit with village elders and religious leaders (also all male). The team was then reluctant to offend their new hosts by asking to speak privately with groups of women. CSOs can learn from ABA ROLI and MDT's experience by planning in advance how to inform marginalized groups about a potential project (for example by asking female staff members to engage with groups of women while other staff members were meeting with village elders).

[51] GIZ, CONFLICT ANALYSIS FOR PROJECT PLANNING AND MANAGEMENT at 24 (2001) [hereinafter GIZ CONFLICT ANALYSIS].

[52] Alpaslan Ozerdem and Richard Bowd, *Conclusion to Part II* in PARTICIPATORY RESEARCH METHODOLOGIES: DEVELOPMENT AND POST-DISASTER/CONFLICT RECONSTRUCTION at 192 (Alpaslan Ozerdem & Richard Bowd eds., Ashgate Publishing Limited 2010).

[53] LISA MAGARRELL AND JOYA WESLEY, LEARNING FROM GREENSBORO: TRUTH AND RECONCILIATION IN THE UNITED STATES at 47 (1st ed., University of Pennsylvania Press 2008) [hereinafter LEARNING FROM GREENSBORO].

[54] PARTICIPATION, TRUTH AND PARTIALITY *supra* note 34 at 78.

[55] *See the discussion* in *Id.* at 80.

[56] According to the United Nations Development Program Human Development Report, when even limited space has been made available for women to participate in community fora, this has been found to influence cultural norms as to women's decision-making capacity, motivate other initiatives among women and ultimately strengthen their role and agency outside the home. UNITED NATIONS DEVELOPMENT PROGRAM, HUMAN DEVELOPMENT REPORT at 65 (2011).

[57] NATIONAL CONSULTATIONS ON TRANSITIONAL JUSTICE *supra* note 21 at 20.

[58] For a useful series of questions that address the possible risks associated with conflict analysis at a community level, *see* GIZ CONFLICT ANALYSIS *supra* note 51 at 27.

[59] As Lundy and McGovern point out, "in the wake of violent conflict, the need for relieving trauma and healing divisions within a 'community' (as well as between them) is one of the key functions of supposedly 'single identity' research." PARTICIPATION, TRUTH AND PARTIALITY *supra* note 34 at 80. For further support for the idea that participatory processes can have "peacebuilding value," see PEACEBUILDING IMPACT *supra* note 32 at 17.

[60] Luc Huyse, *Introduction: Tradition-based Approaches in Peacemaking, Transitional Justice and Reconciliation Policies*, *in* INSTITUTE FOR DEMOCRACY AND ELECTORAL ASSISTANCE, TRADITIONAL JUSTICE AND RECONCILIATION AFTER VIOLENT CONFLICT at 18 (2008).

[61] See, e.g., Acholi leaders in Northern Uganda. James Ojera Latigo, *Northern Uganda: Tradition-based Practices in the Acholi Region*, *in* INSTITUTE FOR DEMOCRACY AND ELECTORAL ASSISTANCE, TRADITIONAL JUSTICE AND RECONCILIATION AFTER VIOLENT CONFLICT at 117 (2008).

[62] *Id.* at 99.

[63] LEARNING FROM GREENSBORO *supra* note 32 at 57.

[64] *Id.* at 57, citing Peter Storey, a past member of the selection panel of the South African Truth and Reconciliation Commission.

[65] *See, e.g.,* a Liberian NGO's experience in creating community Governing Councils to oversee community land titling. RACHAEL KNIGHT ET AL., NAMATI AND INTERNATIONAL DEVELOPMENT LAW ORGANIZATION (IDLO), PROTECTING COMMUNITY LANDS AND RESOURCES at 99 (2012).

[66] *See, e.g.,* THE ADVOCATES FOR HUMAN RIGHTS, THE ROAD TO PEACE: A TEACHING GUIDE ON LOCAL AND GLOBAL TRANSITIONAL JUSTICE (2008). *See also* KENYA HUMAN RIGHTS COMMISSION, TRANSITIONAL JUSTICE IN KENYA: A TOOLKIT FOR TRAINING AND ENGAGEMENT (2010). See also the excellent materials produced by FACING HISTORY AND OURSELVES, available at: http://tj.facinghistory.org/. The International Center for Transitional Justice has developed some excellent training manuals for use at a community level, although these manuals are not yet publicly available. *See, e.g.,* INTERNATIONAL CENTER FOR TRANSITIONAL JUSTICE NEPAL, TRAINERS' MANUAL ON TRANSITIONAL JUSTICE (Unpublished, copy seen by authors) AND INTERNATIONAL CENTER FOR TRANSITIONAL JUSTICE, ASIA PACIFIC TRANSITIONAL JUSTICE MANUAL (Unpublished, copy seen by authors). For more information contact info@ictj.org.

[67] As one participatory research manual asks: "If we initiate the research, set the agenda, and provide the concepts to be used, what has happened to participation and empowerment?" J. KEITH RENNIE AND NARESH C. SINGH, PARTICIPATORY RESEARCH FOR SUSTAINABLE LIVELIHOODS, INTERNATIONAL INSTITUTE FOR SUSTAINABLE DEVELOPMENT at 15 (1996).

[68] *See, e.g.,* TRAINING MANUAL FOR COMMUNITY-BASED RESEARCHERS at 3-7, 14-23. See also JULES N. PRETTY ET AL., PARTICIPATORY LEARNING AND ACTION, A TRAINER'S GUIDE (International Institute for Environment and Development 1995) [hereinafter PARTICIPATORY LEARNING AND ACTION]. For an outstanding example of a set of core principles for a participatory research project see COMMUNITY-BASED REINTEGRATION OF WAR-AFFECTED YOUNG MOTHERS *supra* note 29 at 8.

[69] PARTICIPATION, TRUTH AND PARTIALITY *supra* note 34 at 79.

[70] SIMON FISHER, WORKING WITH CONFLICT: SKILLS AND STRATEGIES FOR ACTION at 59 (Zed Books 2000).

[71] JOSEPH A. MAXWELL, QUALITATIVE RESEARCH DESIGN: AN INTERACTIVE APPROACH at 88 (2nd ed., Sage 2005) [hereinafter QUALITATIVE RESEARCH DESIGN]. *See also* Martin N. Marshall, *Sampling for Qualitative Research*, 13 FAMILY PRACTICE 522-525 (1996). For a more detailed discussion of sampling strategies for qualitative research relating to human rights violations, see MARY ELLSBERG AND LORI HEISE, RESEARCHING VIOLENCE AGAINST WOMEN: A PRACTICAL GUIDE FOR RESEARCHERS AND ACTIVISTS, WORLD HEALTH ORGANIZATION AND PROGRAM FOR APPROPRIATE TECHNOLOGY IN HEALTH (PATH) at 105 (2005) [hereinafter RESEARCHING VIOLENCE AGAINST WOMEN].

[72] QUALITATIVE RESEARCH DESIGN *supra* note 71 at 88.

[73] This principle is referred to as "data triangulation." Lisa A. Guion, David C. Diehl, and Debra McDonald, UNIVERSITY OF FLORIDA, TRIANGULATION: ESTABLISHING THE VALIDITY OF QUALITATIVE STUDIES (2011), *available at* https://edis.ifas.ufl.edu/pdffiles/FY/FY39400.pdf [hereinafter TRIANGULATION].

[74] For example, where research in Liberia sought to understand child soldiers' experiences of a disarmament, demobilization and reintegration (DDR) program, the researcher's primary source of information was interviews with former combatants, who were asked to describe their life histories. The researcher recognized, however, that there was a risk that former combatants fabricate their stories and that there was little that she could do to verify their accounts. To strengthen the validity of her findings, she therefore sought other perspectives, including from the policy makers and implementers who operated the DDR program. Sukanya Podder, *Mapping Child Soldiers' Reintegration Outcomes in Liberia: A Participatory Approach* in PARTICIPATORY RESEARCH METHODOLOGIES: DEVELOPMENT

AND POST-DISASTER/CONFLICT RECONSTRUCTION at 177 (Alpaslan Ozerdem & Richard Bowd eds., Ashgate Publishing Limited 2010) [hereinafter REINTEGRATION OUTCOMES IN LIBERIA].

[75] This is referred to as *methodological* triangulation. TRIANGULATION *supra* note 73 at 1.

[76] *See* NEELA MUKHERJEE, PARTICIPATORY LEARNING AND ACTION: WITH 100 FIELD METHODS at 52-62, 72-74 (Concept Publishing Company 2002) [hereinafter 100 FIELD METHODS]. *See also* QUEENSLAND GOVERNMENT DEPARTMENT OF COMMUNITIES, ENGAGING QUEENSLANDERS: A GUIDE TO COMMUNITY ENGAGEMENT METHODS AND TECHNIQUES (2011).

[77] *See, e.g.,* GIZ CONFLICT ANALYSIS *supra* note 51. *See also* WORKING WITH CONFLICT *supra* note 70. *See also* SAVE THE CHILDREN NORWAY, A KIT OF TOOLS FOR PARTICIPATORY RESEARCH AND EVALUATION WITH CHILDREN, YOUNG PEOPLE AND ADULTS (2008).

[78] *See* RESEARCHING VIOLENCE AGAINST WOMEN *supra* note 71 at 128.

[79] Emma Renold et al. *"Becoming Participant": Problematizing "Informed Consent" in Participatory Research with Young People in Care*, 7 QUALITATIVE SOCIAL WORK 427 (2008) at 432 [hereinafter BECOMING PARTICIPANT].

[80] STUDYING FAMILIES OF THE DISAPPEARED IN POST-CONFLICT NEPAL *supra* note 30 at 191.

[81] CHRISTOPHER COLVIN, CENTRE FOR THE STUDY OF VIOLENCE AND RECONCILIATION, 'WE ARE STILL STRUGGLING': STORYTELLING, REPARATIONS AND RECONCILIATION AFTER THE TRC, at 10 (2000) [hereinafter WE ARE STILL STRUGGLING]. One way of thinking about a community's culture of participation is to ask, "How would community members discuss these topics if there was nobody else in the room?" At the first meeting of the Khulumani (Western Cape) Support Group, visitors apparently stood up and began telling their stories without any prompting from the facilitators. Since then, storytelling has remained a central part of the group's work. *Id.* at 25.

[82] *Id.* at 10.

[83] *Id.*

[84] REINTEGRATION OUTCOMES IN LIBERIA *supra* note 74 at 170.

[85] ASIA JUSTICE AND RIGHTS ET AL., PARTICIPATORY RESEARCH: HOW A COMMUNITY FACES BITTER MEMORIES OF HUMAN RIGHTS VIOLATIONS (Unpublished, copy seen by authors) at 13 [henceforth HOW A COMMUNITY FACES BITTER MEMORIES].

[86] "Outreach" refers to, "the combination of materials and activities that a transitional justice measure puts in place to build direct channels of communication with affected communities, in order to raise awareness of the justice process and promote understanding of the measure." MAKING AN IMPACT *supra* note 38 at 3, 7.

[87] REINTEGRATION OUTCOMES IN LIBERIA *supra* note 74 at 170.

[88] *See, e.g.,* LEARNING FROM GREENSBORO *supra* note 53 at 61.

[89] A participatory conflict analysis implemented in Kuresoi, Kenya, one of the major conflict spots during the 2008 post-election violence, encountered problems when two ethnic groups perceived the process to be an adversarial contest, resulting in tension between the two groups. KENYAN CIVIL SOCIETIES STRENGTHENING PROGRAMME, PARTICIPATORY CONFLICT ANALYSIS METHODOLOGY (2011) at 32 [hereinafter PARTICIPATORY CONFLICT ANALYSIS METHODOLOGY].

[90] *Id.*

[91] For example, the Community Healing Workshops of East Timor's Commission for Reception, Truth and Reconciliation [hereinafter East Timor TRC], which brought together victims for discussions and activities that aimed to assist the healing process, were held in the capital Dili, partly because, "by bringing participants away from their villages, it was hoped that they would feel able to speak more freely of their experiences and feelings." COMMISSION FOR RECEPTION, TRUTH AND RECONCILIATION IN EAST TIMOR, CHEGA!, ACOLHIMENTO (RECEPTION) AND VICTIM SUPPORT at 32 (2005) [hereinafter CHEGA! ACOLHIMENTO (RECEPTION) AND VICTIM SUPPORT].

[92] *Id.*

[93] The Greensboro Truth and Reconciliation Commission, a community-driven truth-seeking body in the U.S. that investigated the 1979 killing of five civil rights activists, held public hearings in different locations, including North Carolina A & T State University, a historically black public university, and the University of North Carolina at Greensboro, a historically white public university, "in order to encourage a wide spectrum of community members" from both African-American and Caucasian backgrounds to attend. GREENSBOROUGH TRUTH AND RECONCILIATION COMMISSION, FINAL REPORT at 35 (2006).

[94] STUDYING FAMILIES OF THE DISAPPEARED IN POST-CONFLICT NEPAL *supra* note 30 at 189.

[95] PEACEBUILDING IMPACT *supra* note 32 at 12.

[96] *Id.*

[97] The East Timor TRC's District Teams described their experiences in facilitating the participation of women in the following way: "District teams experienced difficulties engaging women in the statement-taking process for a variety of social, cultural and economic reasons. In some communities, women did not participate in the Commission's

community education meetings as they were expected to stay at home. Fewer women than men were organized in formal organizations with access to information about the Commission's work. Some women were uncertain or shy about coming forward to give testimony, or felt that their experiences had already been recounted by male members of their family." COMMISSION FOR RECEPTION, TRUTH AND RECONCILIATION IN EAST TIMOR, CHEGA!, INTRODUCTION at 41 (2005) [hereinafter CHEGA! INTRODUCTION].

[98] SOCIAL SCIENCE RESEARCH ETHICS, INFORMED CONSENT, *available at* http://www.lancs.ac.uk/researchethics/1-3-infcons.html [hereinafter INFORMED CONSENT].

[99] ECONOMIC AND SOCIAL RESEARCH COUNCIL, FRAMEWORK FOR RESEARCH ETHICS (2010, updated 2012) at 2 [hereinafter FRAMEWORK FOR RESEARCH ETHICS].

[100] INFORMED CONSENT *supra* note 98.

[101] FRAMEWORK FOR RESEARCH ETHICS *supra* note 99 at 24.

[102] *See, .e.g.,* COMMUNITY-BASED REINTEGRATION OF WAR-AFFECTED YOUNG MOTHERS *supra* note 29 at 73. *See also* RESEARCHING VIOLENCE AGAINST WOMEN *supra* note 71 at 37.

[103] SOCIAL SCIENCE RESEARCH ETHICS, ANONYMITY AND CONFIDENTIALITY, *available at* http://www.lancs.ac.uk/researchethics/1-2-anonconf.html [hereinafter ANONYMITY AND CONFIDENTIALITY].

[104] *Id.*

[105] LEARNING FROM GREENSBORO *supra* note 53 at 84.

[106] *See, e.g.,* THE ADVOCATES FOR HUMAN RIGHTS, A PRACTITIONER'S GUIDE TO HUMAN RIGHTS MONITORING, DOCUMENTATION AND ADVOCACY at 50 (2011) [hereinafter A PRACTITIONER'S GUIDE TO HUMAN RIGHTS MONITORING, DOCUMENTATION AND ADVOCACY]. *See also* CENTER FOR VICTIMS OF TORTURE, HEALING THE HURT: A GUIDE FOR DEVELOPING SERVICES FOR TORTURE SURVIVORS at 19 (2005).

[107] PARTICIPATORY CONFLICT ANALYSIS METHODOLOGY *supra* note 89 at 5.

[108] REINTEGRATION OUTCOMES IN LIBERIA *supra* note 74 at 174.

[109] PARTICIPATION, TRUTH AND PARTIALITY *supra* note 34 at 79.

[110] For further guidelines on data collection protocols relevant to interviews or other discussions with victims of human rights violations see, e.g., A PRACTITIONER'S GUIDE TO HUMAN RIGHTS MONITORING, DOCUMENTATION AND ADVOCACY *supra* note 106 at 33. *For a sample data collection protocol, see* MARIE KILROE, KHULUMANI SUPPORT GROUP, PSYCHOSOCIAL WORKSHOP MANUAL, FACILITATOR'S GUIDE at 9 (undated).

[111] *See, e.g.,* A PRACTITIONER'S GUIDE TO HUMAN RIGHTS MONITORING, DOCUMENTATION AND ADVOCACY *supra* note 106 at 42.

[112] For example, the Liberian Truth and Reconciliation Commission conducted specific trainings for its statement takers and investigators on how to engage with people with disabilities or special needs. This included presentations by people with disabilities regarding the cultures, mindsets and sensibilities of differently-abled individuals, as well as the skills needed to interact with them. TRUTH AND RECONCILIATION COMMISSION OF LIBERIA, FINAL REPORT, VOLUME (3), APPENDIX VIII, ACCOUNTING FOR THE "LESS FORTUNATE" AND THEIR PSYCHOSOCIAL NEEDS at 3 (2009).

[113] For resources that provide guidance on how to consult with marginalized groups, see MAKING AN IMPACT *supra* note 38 at 24. *See also* NATIONAL CONSULTATIONS *supra* note 20 at 20.

[114] *See, e.g.,* RESEARCHING VIOLENCE AGAINST WOMEN *supra* note 71 at 155-184.

[115] *See, e.g.,* UNICEF, INNOCENTI RESEARCH CENTRE AND INTERNATIONAL CENTER FOR TRANSITIONAL JUSTICE, CHILDREN AND TRUTH COMMISSIONS AT 34, 35, 42 (2010).

[116] PARTICIPATORY CONFLICT ANALYSIS METHODOLOGY *supra* note 89 at 11.

[117] *See, e.g.,* PEACE CORPS, PARTICIPATORY ANALYSIS FOR COMMUNITY ACTION (PACA) at 83 (2007).

[118] HOW A COMMUNITY FACES BITTER MEMORIES *supra* note 85 at 7. For a discussion of Photovoice, which uses photography as a participatory research technique, see Caroline C. Wang, *Photovoice: A Participatory Action Research Strategy Applied to Women's Health*, 8(2) JOURNAL OF WOMEN'S HEALTH 185-192 (1999).

[119] For a discussion of issues to consider when utilizing audio or video recordings, see A PRACTITIONER'S GUIDE TO HUMAN RIGHTS MONITORING, DOCUMENTATION AND ADVOCACY *supra* note 106 at 38.

[120] RESEARCHING VIOLENCE AGAINST WOMEN *supra* note 71 at 173.

[121] PEACEBUILDING IMPACT *supra* note 32 at 14.

[122] PARTICIPATORY LEARNING AND ACTION *supra* note 68 at 45.

[123] JON HUBBARD, THE CENTRE FOR VICTIMS OF TORTURE, MANUAL ON BRIEF ETHNOGRAPHIC INTERVIEWING: UNDERSTANDING AN ISSUE, PROBLEM OR IDEA FROM A LOCAL PERSPECTIVE at 6 (Undated) [hereinafter MANUAL ON BRIEF ETHNOGRAPHIC INTERVIEWING].

[124] For an excellent discussion of the role that computers can play in sorting qualitative data, see RESEARCHING VIOLENCE AGAINST WOMEN *supra* note 71 at 209. *See also* DOCUMENTING VIOLATIONS: CHOOSING THE RIGHT

APPROACH, NEW TACTICS IN HUMAN RIGHTS, *available at* http://www.newtactics.org/conversation/documenting-violations-choosing-right-approach.

[125] This example is loosely adapted from Suzanne F. Jackson, *A Participatory Group Process to Analyze Qualitative Data,* 2(2) PROGRESS IN COMMUNITY HEALTH PARTNERSHIPS: RESEARCH, EDUCATION AND ACTION 161-170 (2008).

[126] For an excellent example of sorting data on the needs of victims into broader themes, see NEPAL FROM VICTIMS TO ACTORS *supra* note at 25.

[127] ANALYZING SOCIAL CAPITAL IN CONTEXT *supra* note 27 at 37.

[128] MANUAL ON BRIEF ETHNOGRAPHIC INTERVIEWING *supra* note 123 at 8.

[129] For further techniques for displaying data see, RESEARCHING VIOLENCE AGAINST WOMEN *supra* note 71 at 209.

[130] Tshepo Madlingozi, *On Transitional Justice Entrepreneurs and the Production of Victims*, 2(2) JOURNAL OF HUMAN RIGHTS PRACTICE 208-228 at 218 (2010) [hereinafter TRANSITIONAL JUSTICE ENTREPRENEURS].

[131] OUPA MAKHALEMELE, SOUTHERN AFRICA RECONCILIATION PROJECT: KHULUMANI CASE STUDY at 17 (2004).

[132] WE ARE STILL STRUGGLING *supra* note 81 at 9.

[133] TRANSITIONAL JUSTICE ENTREPRENEURS *supra* note 130 at 215-217.

[134] NEPAL FROM VICTIMS TO ACTORS *supra* note 1 at 15.

[135] *Id.*

[136] *Id.* at 72.

[137] MERCY CORPS, GUIDE TO COMMUNITY MOBILIZATION PROGRAMMING at 43 (2009).

[138] *Id.* at 41.

[139] WE ARE STILL STRUGGLING *supra* note 81 at 215-217.

[140] NEPAL FROM VICTIMS TO ACTORS *supra* note 1 at 16.

[141] NEPAL FROM VICTIMS TO ACTORS *supra* note 1 at 57.

[142] TRANSITIONAL JUSTICE ENTREPRENEURS *supra* note 130 at 214. *See also* OUPA MAKHALEMELE, SOUTHERN AFRICA RECONCILIATION PROJECT: KHULUMANI CASE STUDY at 5 (2004) [hereinafter KHULUMANI CASE STUDY].

[143] TRANSITIONAL JUSTICE ENTREPRENEURS *supra* note 130 at 214. *See also* KHULUMANI CASE STUDY *supra* note 142 at 5. In Cambodia, 84% of all victim application forms submitted to the Extraordinary Chambers in the Courts of Cambodia were done so through intermediary NGOs. CAMBODIAN CIVIL SOCIETY *supra* note 30 at 151.

[144] Participants in a workshop organized by the African Transitional Justice Research Network noted that victims' groups and NGOs can often have divergent goals and NGOs, "can exercise their dominance in the relationship, thereby disempowering the very individuals they are claiming to 'empower.'" ADVOCATING JUSTICE *supra* note 30 at 16. *See also* CAMBODIAN CIVIL SOCIETY *supra* note 30 at 157.

[145] Madlingozi notes that: "Khulumani members constantly and consistently seek to hold the organization to account for activities done on behalf of the members. A resolution that is always adopted at provincial and national meetings relates to 'improving communication between the Contact Centre and the provincial and regional structures.'" TRANSITIONAL JUSTICE ENTREPRENEURS *supra* note 130 at 222.

[146] *See, e.g.,* Khulumani Support Group, TRANSITIONAL JUSTICE ENTREPRENEURS *supra* note 130 at 215. For an example of how a national network might be linked to local structures, *see* NEPAL FROM VICTIMS TO ACTORS *supra* note 1 at 54-73.

[147] For an excellent resource on how to form advocacy networks, see THE POLICY PROJECT, NETWORKING FOR POLICY CHANGE: AN ADVOCACY TRAINING MANUAL (1999).

[148] For an example of the success that a nationwide grassroots social movement can have in pursuing change, see the discussion of the Kamaiya freedom movement, which was founded by bonded laborers from the Tharu ethnic group, discussed at NEPAL FROM VICTIMS TO ACTORS *supra* note 1 at 62.

[149] Brandon Hamber et al., CENTRE FOR THE STUDY OF VIOLENCE AND RECONCILIATION AND THE KHULUMANI VICTIM SUPPORT GROUP, *Speaking Out: The role of the Khulumani Victim Support Group in dealing with the past in South Africa* at 2.

[150] *Id.* at 4.

[151] KHULUMANI CASE STUDY *supra* note 142 at 17.

[152] Sari Kouvo and Dallas Mazoori, *Reconciliation, Justice and Mobilization of War Victims in Afghanistan*, 5(3) INTERNATIONAL JOURNAL OF TRANSITIONAL JUSTICE at 503 (2011) [hereinafter WAR VICTIMS IN AFGHANISTAN]. *See also* REPARATIONS AND VICTIM PARTICIPATION at 7.

[153] KHULUMANI CASE STUDY *supra* note 142 at 17. *See also* TRANSITIONAL JUSTICE ENTREPRENEURS *supra* note 130 at 217.

[154] JANICE COX, VOLUNTARY SERVICES OVERSEAS, PARTICIPATORY ADVOCACY: A TOOLKIT FOR VSO STAFF, VOLUNTEERS AND PARTNERS at 50 (2012) [hereinafter PARTICIPATORY ADVOCACY].

[155] WOMEN THRIVE WORLDWIDE, FUNDRAISING GUIDE FOR WOMEN'S COMMUNITY-BASED ORGANIZATIONS at 7 (1999) [hereinafter WOMEN THRIVE].
[156] *Id.* at 8.
[157] *Id.* at 9.
[158] For an excellent guide to applying for institutional funding, see WOMEN THRIVE *supra* note 155. *See also* RICHARD HOLLOWAY, TOWARDS FINANCIAL SELF-RELIANCE: A HANDBOOK ON RESOURCE MOBILIZATION FOR CIVIL SOCIETY ORGANIZATIONS IN THE SOUTH, TRAINER MANUAL (Earthscan 2001).
[159] RITU R. SHARMA, SUPPORT FOR ADVOCACY IN AFRICA ET AL., AN INTRODUCTION TO ADVOCACY, TRAINING GUIDE at 104 (1997).
[160] For more details on the Trust Fund's programs, see THE TRUST FUND FOR VICTIMS, PROGRAMME PROGRESS REPORTS, *available at* http://www.trustfundforvictims.org/homepage.
[161] SAFERWORLD AND CONCILIATION RESOURCES, ADVOCACY CAPACITY BUILDING: A TRAINING TOOLKIT at 3 (2011) [hereinafter ADVOCACY CAPACITY BUILDING].
[162] *See, e.g.,* LISA VENEKLASEN WITH VALERIE MILLER, A NEW WEAVE OF POWER, PEOPLE & POLITICS (World Neighbors 2007). *See also* PARTICIPATORY ADVOCACY *supra* note 154. *See also* ADVOCACY CAPACITY BUILDING *supra* note 161. *See also* INTERNATIONAL HIV/AIDS ALLIANCE, ADVOCACY IN ACTION: A TOOLKIT TO SUPPORT NGOS AND CBOS RESPONDING TO HIV/AIDS (2003) [hereinafter ADVOCACY IN ACTION]. *See also* SOPHIA SPRECHMANN AND EMILY PELTON, CARE, ADVOCACY TOOLS AND GUIDELINES: PROMOTING POLICY CHANGE (2001) [hereinafter PROMOTING POLICY CHANGE].
[163] *See, e.g.,* ADVOCATING JUSTICE *supra* note 30.
[164] ADVOCACY IN ACTION *supra* note 162 at Action Card 4.
[165] ADVOCATING JUSTICE *supra* note 30 at 10.
[166] EMPOWERING SURVIVORS OF POLITICAL VIOLENCE *supra* note 17 at 150.
[167] ADVOCACY CAPACITY BUILDING *supra* note 161 at 23.
[168] ADVOCATING JUSTICE *supra* note 30 at 9.
[169] For useful training materials, see ADVOCACY IN ACTION *supra* note 162 at Action Card 4.
[170] ADVOCACY CAPACITY BUILDING *supra* note 161 at iv. *For guidance on creating a policy brief see* ADVOCACY IN ACTION *supra* note 162 at Action Card 2.
[171] WAR VICTIMS IN AFGHANISTAN *supra* note 152 at 498.
[172] *Id.* at 499.
[173] *Id.*
[174] *Id.*
[175] In discussing Khulumani's efforts to obtain comprehensive reparations for victims of apartheid, Makhalemele notes that the organization, "has missed opportunities to profile the organization and its objectives effectively in the media…This lack of a media strategy has robbed the KSG of opportunities to win more public sympathy for the case for reparations." KHULUMANI CASE STUDY *supra* note 142 at 17.
[176] For resources on how to formulate a media strategy, see PARTICIPATORY ADVOCACY *supra* note 154 at 70. *See also* PROMOTING POLICY CHANGE *supra* note 162 at 90.
[177] PROMOTING POLICY CHANGE *supra* note 162 at 91.
[178] For sample training materials, see ADVOCACY IN ACTION *supra* note 162.
[179] PARTICIPATORY ADVOCACY *supra* note 154 at 70. *See also* PROMOTING POLICY CHANGE *supra* note 162 at 90.
[180] In Afghanistan, for example, community members that participated in the Victims' Jirga and spoke out against impunity and the crimes committed by government officials or powerful local figures risk threats and violence. WAR VICTIMS IN AFGHANISTAN *supra* note 152 at 499.
[181] *See, e.g.,* UNICEF, REPORTING GUIDELINES TO PROTECT AT-RISK CHILDREN (updated 2010).
[182] UNOFFICIAL TRUTH PROJECTS *supra* note 25 at 995.
[183] *See, e.g.,* VIOLENCE AGAINST WOMEN IN WAR – NETWORK JAPAN, WOMEN'S INTERNATIONAL WAR CRIMES TRIBUNAL ON JAPAN'S MILITARY SEXUAL SLAVERY, *available at* http://www1.jca.apc.org/vaww-net-japan/english/womenstribunal2000/whatstribunal.html.
[184] *See, e.g.,* Greensboro Truth and Reconciliation Commission, *as discussed in* LEARNING FROM GREENSBORO *supra* note 53. See also ARDOYNE COMMEMORATION PROJECT, *as discussed in* WHOSE JUSTICE? *supra* note 6. *See also* PARTICIPATION, TRUTH AND PARTIALITY *supra* note 34.
[185] *See, e.g.,* Khulumani's efforts to implement community reparations programs by securing community investment grants for local sustainable livelihood activities. TRANSITIONAL JUSTICE ENTREPRENEURS *supra* note 130 at 217.

[186] *See, e.g.,* the "One Pair of Shoes, One Life" campaign, which invited Serbian citizens to donate a pair of shoes with a written message for the survivors of Srebrenica to mark the 15th anniversary of the genocide. Olivera Simic and Kathleen Daly, '*One Pair of Shoes, One Life': Steps towards Accountability for Genocide in Srebrenica,* 5(3) INTERNATIONAL JOURNAL OF TRANSITIONAL JUSTICE 477-491 (2011) [hereinafter ONE PAIR OF SHOES].
[187] The 'One Pair of Shoes, One Life', campaign can be seen as an example of both memoralization and reparations. ONE PAIR OF SHOES *supra* note 187 at 480. See the Tribunal of Conscience for Women Survivors of Sexual Violence during the Armed Conflict in Guatemala as an example of a combination of prosecution and truth-telling. Alison Crosby and M. Brinton Lykesy, *Mayan Women Survivors Speak: The Gendered Relations of Truth Telling in Postwar Guatemala*, 5(3) INTERNATIONAL JOURNAL OF TRANSITIONAL JUSTICE 456-476 (2011).
[188] Ron Dudai and Hillen Cohen, *Dealing with the Past when the Conflict Is Still Present: Civil Society Truth-Seeking Initiatives in the Israeli-Palestinian Conflict*, *in* LOCALIZING TRANSITIONAL JUSTICE: INTERVENTIONS AND PRIORITIES AFTER MASS VIOLENCE at 234 (Rosalind Shaw & Lars Waldorf, with Pierre Hazan eds., Stanford University Press 2010).
[189] For details of the obligations of states to provide justice, truth and reparations to victims of human rights violations, see UNITED NATIONS, GUIDANCE NOTE OF THE SECRETARY-GENERAL, UNITED NATIONS APPROACH TO TRANSITIONAL JUSTICE at 3, fn 2-5 (October 12, 2011, U.N. Doc. S/2011/634).
[190] *See, e.g.,* Community Profiles conducted by East Timor's TRC. Although, within this manual's definition, the Community Profiles were not local-level mechanisms, as they were designed and implemented by a national-level transitional justice institution, they involved communities members in a local-level effort to document the effect of conflict and human rights violations on their community, and the Profiles were then used by the TRC in formulating its report and recommendations. CHEGA! ACOLHIMENTO (RECEPTION) AND VICTIM SUPPORT *supra* note 91 at 46.
[191] Bickford notes that a possible disadvantage of "unofficial" truth-seeking projects is that they are unable to establish a "societal-wide dialogue about the past." UNOFFICIAL TRUTH PROJECTS at 995. It has also been noted that "memorials developed by grassroots groups with no connection to broader state efforts or state support can serve only a specific group of stakeholders isolated in their own reality and might languish in obscurity or have little impact on broader peace-building and transformation efforts." SEBASTIAN BRETT ET AL., MEMORIALIZATION AND DEMOCRACY: STATE POLICY AND CIVIC ACTION at 2 (2007) [hereinafter MEMORIALIZATION AND DEMOCRACY].
[192] See, for example, the criticisms leveled at Rwanda's Gacaca tribunals by human rights organizations, although Gacaca can also be characterized at a national-level process initiated by the Rwandan government. *See, e.g.,* HUMAN RIGHTS WATCH, JUSTICE COMPROMISED, THE LEGACY OF RWANDA'S COMMUNITY-BASED GACACA COURTS (2011).
[193] NAOMI ROHT-ARRIAZA & KATHARINE ORLOVSKY, A COMPLEMENTARY RELATIONSHIP: REPARATIONS AND DEVELOPMENT, *in* TRANSITIONAL JUSTICE AND DEVELOPMENT: MAKING CONNECTIONS at 172 (Social Science Research Council 2009) [hereinafter REPARATIONS AND DEVELOPMENT].
[194] *Id.* at 205.
[195] *Id.* at 189.
[196] BASIC PRINCIPLES AND GUIDELINES ON THE RIGHT TO A REMEDY AND REPARATION FOR VICTIMS OF GROSS VIOLATIONS OF INTERNATIONAL HUMAN RIGHTS LAW AND SERIOUS VIOLATIONS OF INTERNATIONAL HUMANITARIAN LAW at paras. 15-23 (*adopted* December 16, 2005, A/RES/60/147).
[197] *Id.* at para. 15.
[198] NEPAL FROM VICTIMS TO ACTORS *supra* note 1 at 72.
[199] TRANSITIONAL JUSTICE ENTREPRENEURS *supra* note 130 at 217.
[200] *Id.* at 205.
[201] For guidance on reparations, see OFFICE OF THE UNITED NATIONS HIGH COMMISSIONER FOR HUMAN RIGHTS, RULE OF LAW TOOLS FOR POST-CONFLICT STATES: REPARATIONS PROGRAMS (2008).
[202] For a full definition of memorials, *see* hereinafter MEMORIALIZATION AND DEMOCRACY *supra* note 191 at 1.
[203] ERESHNEE NAIDU, INTERNATIONAL COALITION OF SITES OF CONSCIENCE, FROM MEMORY TO ACTION: A TOOLKIT FOR MEMORIALIZATION IN POST-CONFLICT SOCIETIES at 11 (2012) [hereinafter FROM MEMORY TO ACTION].
[204] NEPAL FROM VICTIMS TO ACTORS *supra* note 1 at 57.
[205] *Id.* at 11.
[206] *Id.* at 57.
[207] *Id.*
[208] Pamela Whitman, *Khulumani Forum Theatre's First Public Performance,* KHULUMANI.NET (August 22, 2012).
[209] For guidance on creating memorials, see FROM MEMORY TO ACTION *supra* note 203. *See also* FACING HISTORY, CULTURAL RESPONSES, *available at* http://tj.facinghistory.org/toolbox/culturalresponses. *See also* MEMORIALIZATION AND DEMOCRACY *supra* note 191.
[210] 100 FIELD METHODS *supra* note 76 at 147.

[211] Richard Bowd, *Understanding Social Capital and Reconciliation in Rwanda through Participatory Methods, in* PARTICIPATORY RESEARCH METHODOLOGIES: DEVELOPMENT AND POST-DISASTER/CONFLICT RECONSTRUCTION at 135 (Alpaslan Ozerdem & Richard Bowd eds., Ashgate Publishing Limited 2010).
[212] WE ARE STILL STRUGGLING *supra* note 81 at 10.
[213] *Id.*
[214] HOW A COMMUNITY FACES BITTER MEMORIES *supra* note 85 at 13.
[215] CHEGA! ACOLHIMENTO (RECEPTION) AND VICTIM SUPPORT *supra* note 91 at 50.
[216] WORKING WITH CONFLICT *supra* note 70 at 66.
[217] WORKING WITH CONFLICT *supra* note 70 at 29.
[218] ADVOCACY CAPACITY BUILDING *supra* note 161 at 9.