



Transitional Justice Grassroots Toolkit

User's Guide

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Bridge of Hope
Transitional Justice Grassroots Toolkit
User's Guide



TRANSITIONAL
JUSTICE
BUILDING JUSTICE

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Acknowledgements

We are grateful to the women and men of the Falls, Mount Vernon, New Lodge, Shankill and Tigers Bay who took part in Bridge of Hope's Transitional Justice Grassroots Programme. Their engagement made possible this user's guide to the *Transitional Justice Grassroots Toolkit*. A special appreciation goes to Irene Sherry and the team at Ashton's Bridge of Hope. Their commitment to grassroots transitional justice matches their professional support for victims and survivors of the conflict. I'm grateful to Eilish Rooney at the Transitional Justice Institute for her efforts to support the practical work of grassroots transitional justice. We acknowledge ongoing support from the Victims and Survivors Service. The work of academics, activists, clergy, officials and politicians over many years, both locally and internationally, informed this guide.

Paul Roberts
Chief Executive, Ashton Community Trust



Foreword

This user's guide to the *Transitional Justice Grassroots Toolkit* is an important and distinctive publication. It is developed from insights generated in a complex and contested local context, but it speaks to universal concerns and experiences. It is theoretically informed and practically grounded. Eilish Rooney, working with Bridge of Hope, is to be congratulated for translating theory to practice, and for deep and sustained engagement with communities for which transitional justice offers a means to address a variety of multifaceted and ongoing challenges. Together, the toolkit and guide offer a means to harness very different individual and community perspectives, thereby enabling space for the uncomfortable conversations that are critical to bridging the divides between individuals and communities. This is difficult work but, as this guide shows, deeply rewarding.

Grassroots transitional justice emerges directly from the experiences of community groups in Northern Ireland and is rooted in the lived experiences of men and women on the ground in this divided society. As such, it benefits from an appreciation of the real world problems, and the need for practical ways to face those problems. The guide grows out of this practical engagement with people in working-class communities, working across traditional divisions, seeking to move forward in a critical and constructive fashion. The strengths that come from this focus on the local, on lived experience, and actual (rather than imagined) dialogue are manifest: a deeply practical orientation, an appreciation of difference and complexity, and the possibility for empowerment that comes from grassroots organisation.

These strengths are important, indeed vital, and if they went no further this would be an important achievement. The significance of the guide is enhanced even further because these lessons and insights develop ideas and practices that speak to universal concerns about injustice and division. We know only too well that progress, emancipation, and transition, cannot be successfully imposed by or from external 'experts'. This guide provides a way to share insights and experiences in a form and language accessible to others facing transition from a grassroots perspective.

The Transitional Justice Institute (TJI), University of Ulster, is proud to be associated with this project. From its inception, the TJI has emphasised the ideals of action-oriented research which is informed by real world problems and this provides for engagement at all stages with users and is aimed at changes in policy and practice. Our researchers are engaged by deep and sustaining relationships with the many communities – local and international – that we work with. The toolkit and this user's guide exemplify the best of that commitment

and the excellence it produces. In parallel we have combined this with a commitment to international research excellence, in the belief that significant practical change requires rigorous reflection, original thinking and an appreciation of theory. This project perfectly reflects this commitment and we commend it to you.

Professor Rory O'Connell
Director, Transitional Justice Institute, University of Ulster



Introduction

This user's guide is another tangible outcome of co-operation between Bridge of Hope, a programme of Ashton Community Trust, local groups in North and West Belfast, and the TJI at the University of Ulster. Bridge of Hope led the way in 2011–12 with a transitional justice pilot programme. At that time, community leaders from Mount Vernon, New Lodge and Tigers Bay worked together with a common purpose. Participants understood how local people are directly affected by efforts to deal with the past and by plans to build a better future. The circumstances of local communities should be part of making any plan work. Bridge of Hope worked with the TJI to enable local engagement with international experience and research.

The results of the pilot programme were reported in *Transitional Justice Grassroots Engagement* (Rooney, 2012; www.thebridgeofhope.org). It is worth reading. It tells of the diversity of experience of transitional justice in North Belfast working-class communities. It affirms the grounded value of equality and human rights principles in practice. It outlines a keen interest in the origins of transitional justice and a local curiosity about how people in different conflicts deal with the past. The report describes the willingness of community activists, victims and survivors, ex-prisoners, former combatants, police personnel, clergy, and academics to engage in critical conversations about the distance travelled from the conflict, the way forward, and how others have made the journey.

From this engagement between Bridge of Hope and the TJI, Eilish Rooney (2012) devised and designed the *Transitional Justice Grassroots Toolkit* (www.thebridgeofhope.org). The toolkit was tested by women from the Falls and Shankill women's centres in a residential and round-table programme the following year. The women's programme ended with a session where each woman made a jigsaw piece to represent her transitional justice journey. At Ashton's FabLab the creative jigsaw pieces were made into a durable artwork. This now hangs in the offices of the Victims and Survivors Service in Belfast city centre.

Over the years we have been heartened to learn that our toolkit is adaptable for people in other conflicts. We hope that this guide further enables a wider understanding of the value of grassroots engagement. Its primary aim is to have grassroots experience included in decision-making about a past and future that we all share.

Irene Sherry
Head of Victims & Mental Health Services, Ashton Community Trust

Notes before you begin

Why do we need a user's guide?

The guide explains how to use the toolkit. It equips users with information, examples and resources. It encourages you to see that your experience and views matter and make a difference.

Who is the guide for?

The guide is for people whose lives are changed by conflict and transition. It is for people interested in social justice. It supports you to use the toolkit to make a map of the experience of transition.

What does it do?

The guide enables toolkit users to map personal and social landmarks of conflict and transition. It helps you to consider how transition works in practice and asks you to say what remains to be done.

How does it work?

The guide provides a step-by-step journey through the toolkit. It is in three parts. Part One explains transitional justice. Part Two sets out how to use the toolkit and why it is important. Part Three takes you through each tool in turn.

Naming

Some words in the toolkit are used with sensitivity to naming. For instance, Northern Ireland is the name of the place where this toolkit was designed. The North of Ireland is also a term used to name the place where it originates. Some find these terms contentious. Accordingly, Northern Ireland and the North of Ireland are used alternately throughout the guide.

User care

The toolkit raises questions about the past. Using it involves drawing on personal experience. People will have various experiences of conflict. Many will have different views. Examining the past may be difficult for some. You can decide for yourself how to map your experience and views. The most important resource for a toolkit user is the knowledge you draw on to use it.

When discussing aspects of transitional justice in your setting, remember to talk, listen and engage with respect. Be mindful that conflict has psychological as well as physical effects. Using the toolkit calls for sensitivity from everyone involved.

Information about local support services is available from the Victims and Survivors Service www.victimsservice.org





Part One

Grassroots Transitional Justice

What is transitional justice?

The term ‘transitional justice’ refers to a range of legal and non-legal ways a society moves out of repression and violent conflict to deal with past human rights abuses. The strong focus on the past is matched by a concern with the future. It is also an area of academic research and advocacy.

What is different about *transitional* justice?

Transitional justice is a distinct form of justice that applies solely to situations of movement from repression, upheaval and conflict. Its main goal is to deal with past human rights abuses. The challenge is to do this in ways that enable a society to rebuild public trust and social justice. Human rights and equality are its core principles. It also involves carrying out actions agreed in peace negotiations. This takes time. It is a form of justice, then, that is concerned with political and social change to tackle the causes of conflict.

Why is transitional justice important?

Transitional justice has become increasingly important. This is clear from the spread of peace agreements in the last decades of the twentieth century, and from the upsurge in conflicts since the start of the twenty-first century. It is a practical and international form of conflict resolution that can be applied to different settings. As a useful umbrella term, it represents a range of legal and non-legal means designed to resolve conflict.

Transitional justice is about the future, as well as the past

The experience and study of transitional justice reveals a concern with the future as well as the past. The short-term purpose is to bring an end to repression and violent hostilities. This usually involves the ‘give and take’ of negotiations. The important work of dealing with the past may sometimes be set aside if parties to negotiations cannot agree on how to go about it. Guidance may be gained from the experience of transition in other places.

The goal to ensure that the wrongs of the past are not repeated widens the scope of transitional justice. For this reason, negotiations often include plans for equality and human rights. A commitment may be made, for instance, to include more women in politics. Another may be made to tackle deep-rooted inequalities among different sections of the community. However, when it comes to carrying out commitments made during negotiations, progress may be slow or non-existent, especially where no time-framed targets are supported by legal rules and institutions like courts. The situation may even worsen.

Some progress at the grassroots level may be more readily achieved. Such achievements, however, may be fragile. The work of building social justice in a transitional post-conflict setting is long term and focused on the future. Its success depends on a combination of local, institutional and international developments.

What is *grassroots* transitional justice?

The term ‘grassroots’ refers to most people in society, as distinct from more influential people in leadership positions. Grassroots transitional justice applies to the experience of transition of the working class, the marginal and those excluded from political and legal processes in society. People living in areas disadvantaged by limited resources often bear the worst impacts of a conflict.

Grassroots transitional justice recognises that how a transition works will vary according to local circumstances. It puts the focus of transitional justice on local experience. Local problem-solving often aims to widen stability and build trust. Initiatives taken by victims groups, ex-prisoner organisations and by local community projects can lay foundations for a more inclusive society.

Grassroots transitional justice works alongside other programmes

Grassroots transitional justice is important because those who suffered most during a conflict may have the fewest resources to influence the reforms necessary for social justice.

Grassroots transitional justice does not replace other community-led programmes that examine the past or aim to build a better future. It can be integrated into existing programmes and be part of wider civic and academic engagement. It aims to improve levels of understanding about both past and present conflict-related issues.

At the heart of this grassroots work, however, is an emphasis on local people and their lived experience. Contributions from those who endured the worst impacts of conflict have the potential to shape the journey of transition. This guide enables grassroots engagement along the way.

Grassroots transitional justice says we can always do something

Many societies undergo repression and conflict that involves loss of life on a huge scale. Local and international efforts to deal with such devastation have revealed the potential of transitional justice as a means to bring a halt to violence.

Study and experience of transitional justice also reveals limitations and failures. Some people are more directly affected by limitations and failures than others. Advocacy groups continue to work on behalf of those who have been denied justice. Women's networks continue to lobby for women's equality. Victims groups, ex-prisoner organisations and government agencies also have intense interests in how a transition works in practice. Some agencies are established to give guidance on equality and human rights. Progress is monitored by social justice academics and activists. Grassroots transitional justice says that something can always be done at local levels to improve the day-to-day experience of living in a post-conflict society.

Grassroots transitional justice says that people on the ground matter. People with limited resources can and do make a difference. It also says that people in different circumstances can learn from each other.

The Grassroots Toolkit

Using the Grassroots Toolkit is an opportunity to map transitional justice landmarks and compare them with transitions from conflict and repression in other parts of the world. Local people and non-government organisations (NGOs), along with those who have leadership responsibilities, all have a part to play so that transition brings benefits to a whole society.

The toolkit has eight tools. They are designed to equip users to explore transitional justice in everyday life. Each tool provides brief instructions and a grid made up of boxes with headings. You are asked to complete the grid by making notes in the boxes. Each completed

tool represents some landmarks of conflict and transition identified by users. They may include hard experiences, achievements, setbacks, failures, and what remains to be done. As a toolkit user, you decide how to draw on personal experience and knowledge to use the tools. Some tools may be used to record local events. Others may note how transition works elsewhere. In this user's guide samples are given to show how each tool might be used. Together, the completed tools are used to make a map of the work of social repair and transformation after conflict. Some resources are suggested for information.

Personal experience and knowledge: local & global

Local

The toolkit is a way to record what for you and others is personally significant. Anyone's experience of conflict and transition is shaped by a number of factors. Gender is an obvious one. It is so obvious that is often overlooked. It is easy to forget that the list of those killed in a conflict is mainly of the men who died. Women's deaths are uncommon. The same may be said of those imprisoned in the course of a conflict and released as part of negotiations. They are mostly men. The small proportion of women prisoners may be overlooked. The lives of women who are widowed or left behind by a conflict-related fatality or imprisonment may also be overlooked. The gender impacts on women and men are rarely examined. The toolkit is a means to record these differences. It aims to capture hidden lives that are vital to making a transition work.

Another shaping factor in individual experience of transition is social class or a person's access to resources. People living in resource-limited circumstances are affected in particular ways. Disadvantaged areas generally experience the worst impacts of conflict in terms of fatalities, imprisonments, injury and infrastructure destruction. Another example of differential disadvantage includes forced population movements.

Another hidden factor of conflict experience is the issue of who has benefited materially from the conflict. They may be arms suppliers. Businesses involved in reconstruction also benefit from a conflict economy. Some occupations may benefit, including security-related, political, legal and academic professions. Journalism and media companies may also gain from international interest in conflict coverage. This does not mean that living in a society at war is easy for anyone. It does not mean that people with strong resources escape the devastation of conflict. However, access to resources is a critical factor. It shapes everyday

experience. For instance, the steep increase in mental health-related illnesses in local working-class areas is linked to conflict experiences of death, imprisonment and injury. Resources profoundly influence even the experience of grief.

Where a person lives is closely tied to resources such as employment, education and housing. People are likely to live in areas where others around them are from the same social class and political background. Some people may live in more isolated rural settings. Some may live in situations where their background differs from those around them.

Political perspective and social background are notable factors of transitional justice experience. Together, these refer to social identity. The labels ‘Catholic’ and ‘Protestant’ are used in the North of Ireland as short-hand for a person’s relationship to the state. ‘Catholic’ is used to refer to nationalists and republicans, while ‘Protestant’ is used to refer to unionists and loyalists. The terms ‘loyalist’ and ‘republican’ usually refer to working-class areas. The experience of those from non-Protestant/non-Catholic communities is often ignored.

Labels are a tricky, if handy, way to refer to a conflict. The labels ‘Catholic’ and ‘Protestant’ are necessary for monitoring equality in education, housing and employment. But these labels do not explain the full identity of people and who they truly are. Rather, they identify political and equality features of a society in conflict.

The main point here is that a range of factors come together, along with age, to shape individual experience of conflict and transition. This is the topic of Tool 1 Dig Where You Stand that is the starting point for toolkit users. One of the many challenges undertaken by a society in transition is to deliver benefits to everyone. These benefits are most needed in grassroots communities.

Global

There is a lot to be learned about the dilemmas and trade-offs that occur in transitions elsewhere in the world. The factors that shape people’s experiences of transition, which we discussed above, are relevant in these settings too. Additional factors, such as landownership, geographical location or the global importance of a country may be of major significance. For instance, if a country is oil rich, then its transition will be of intense interest to powerful states and their energy needs.

The complex interplay of factors that shape a conflict is often skipped in media coverage. In this way violent political conflicts and regime repression are often explained simply by reference to opposed identities. The labels used may be racial, religious, ethnic, nationalist, or tribal. Two-sided combinations are used: black and white; Muslim and Christian; Catholic and Protestant; Jew and Arab; Hutu and Tutsi. Seeing a conflict in this two-sided way often blocks understanding of the shaping factors that caused the conflict and repression.

International transitional justice processes are looked at in Tool 2 of the toolkit. This provides brief information about the Five Pillars of transition – institutional reform, truth, reparations, reconciliation, prosecution and amnesty – in different contexts. These examples of transitional justice in action provide guidance for using the tools that follow. Violent political conflicts, wherever the global setting, begin in complex circumstances. The circumstances are often disputed at the time. The disputes continue into the transition. These disputes often dominate the public face of negotiations. Other bars to progress include the rivalry between political parties involved in negotiations. This makes transition a difficult process that is frequently subject to crisis. Progress is rarely straightforward, even when parties agree on some things.

The achievement of common goals takes time. It includes ensuring that the causes of the conflict will not be repeated. This involves rebuilding social relations; recovery from trauma; establishing strong principles and benchmarks for equality and human rights; and dealing with the past.

In these ways, it is hoped that political differences may be uncoupled from grievance, emptied of resentment and made safe. That political conflict can be managed without the threat of physical force.

Part Two

Using the toolkit

Section 1 - You can do it

Getting involved in transitional justice

This user's guide, along with the Grassroots Toolkit, is designed to empower, equip and encourage people in disadvantaged, post-conflict settings to consider how the tools of transition work in practice. It explores the causes and effects of conflict and the challenges of social reform. The guide enables toolkit users to map a transition they have lived through. The toolkit's Five Pillar framework covers: institutional reform; truth; reparations; reconciliation; prosecution and amnesty. This enables you to explore the fundamental elements of transition in your own context. It involves looking at the impact and the potential of transition in everyday life. You are asked to consider what works, what doesn't work and what remains to be done. Learning about how other societies use transitional justice will help to broaden your understanding of what is involved.

Suitable local venues for this work include women's centres, community hubs or places of work. On occasion it will be useful to have access to the Internet. All that's needed is a quiet room, people who are interested, the toolkit, the user's guide, pens and paper. An instructor who is familiar with the toolkit and guide may support the process.

People with common experiences of conflict and transition can use the toolkit. People with varied experiences and opposed perspectives can also use it. They can use it together. A key aspect of the toolkit is the exploration of lived experience and local resources. In this way, users learn from each other and from other transitions. In turn, local learning may be used as a resource to inform others.

Growing grassroots transitional justice from available resources

The most important toolkit resource is the people using it. Post-conflict societies usually experience various degrees of political, economic and constitutional upheavals. As a society moves out of conflict and into transition, the experience of people in resource-limited settings may be ignored, marginalised and disregarded. The toolkit, however, sees this experience as vital.

Very often the public focus of a transition is on the ‘big picture’. For example, the focus may be on the reform of policing, or perhaps it is dealing with the past that absorbs political leaders, government officials and, on occasion, international figures or agencies. Grassroots transitional justice acknowledges the central role of all these issues and actors. It also crucially affirms the depth of local experience, knowledge and activism, which the toolkit places at the heart of transition.

Making the most of local resources

While the richest resource for grassroots transitional justice is the people involved, working with others who have broad experience and specialised knowledge is another way to make the most of local resources. This involves NGOs, including victims and survivors groups, ex-prisoner groups, and justice and advocacy organisations. It involves academics, officials, politicians and expertise from elsewhere.

Societies in transition from violent conflict devise their own ways of making the process work. The Five Pillars name core areas to be tackled. The way a traumatised society faces the challenge of change, as already noted, is shaped by its location and global importance. The toolkit is a means of mapping transition in the local place. Those involved in mapping the transition are usually the people most directly affected by the transition.

Transitional justice in practice

The range of legal and non-legal ways a society uses transitional justice in practice includes: peace agreements; truth commissions; government reform; reparations; reconciliation programmes; prosecution and amnesty. Some of these work in tandem. For example, a truth commission may make recommendations about amnesty and reparation. It may recommend a special court to deal with accountability for human rights abuses. The combination of recommendations usually reflects the causes of conflict. A number of deeply contested issues may remain unresolved.

Transitions happen over time. A measure that works in the early stages of a peace process may cause problems later on. For political or resource reasons different transitional processes, such as inquiries or prosecutions, can be delayed or used selectively. Timing is important. Unpredictable events have to be managed. Contentious issues can halt progress and threaten the process. People may fear a resumption of violence.



Transitions involve relations between people, their representatives, and the state or regime. In some cases, international bodies may have a role. Each transition reflects the circumstances of the society and its place in the current global order. The aim of the grassroots approach is to widen and deepen a local conversation about the experience of living through conflict and transition.

Section 2 - You can build a team

Teamwork

A group of people using the Grassroots Toolkit can become a team. A team does not have to be big to be effective. Two people can form a team. Having a common objective is important. One objective of the toolkit is to produce a map of grassroots experience of transition. Members of a team may have a range of diverse experiences and different perspectives in their map. The way you work together is what counts.

Building a team

Team building requires mutual respect, support and good communication. Recognising the importance of different perspectives is vital. Members need not agree with each other or share political views. Appreciating the efforts of each toolkit user is the responsibility of everyone. The toolkit calls for openness and reflection. This can be demanding. Users need to support one another to share the load.

Good communication holds a team together. Being kept in the picture about what is going on makes everyone feel included. Also, being clear about expectations and being able to express feelings helps to build an effective team. Misunderstandings and disputes can happen. Finding ways to speak about and resolve them is a mark of good team communication.

Ongoing support

The toolkit raises sensitive and sometimes painful issues and may revive memories and frustrations. Everyone in the team should be able to find a team member willing to talk things over. The instructor may be the person to do this. Time may be limited. Set aside another time for talking. Discussion by email or phone is useful. Making arrangements at the outset to address any urgent matter creates a safe atmosphere.

Look after yourself and your team

Make sure everyone is at ease and comfortable. Agree to have a quick break when anyone needs it. Take time to relax over refreshments. Get support for using the toolkit when you feel you need it. Give support to others who ask for it or indicate they need it. Working in pairs or small groups is supportive. Take pride in the work you do. It is ground-breaking. Encourage one another. Celebrate your team's grassroots transitional justice map and the process of making it.

Section 3 - Difficult Issues

Dealing with difficult issues

The toolkit opens a conversation around the experiences of people in the team. Each tool is designed to explore transition in everyday life. It aids in the assessment of what does and doesn't work. Good communication skills help in this. Having these skills makes you feel better able to handle difficult issues when they arise.

Communicating about past experience is an important part of grassroots transitional justice. Some people find communication easier than others. We can all learn and practise basic communication skills.

Communication: listening

Listening is as important as talking. We feel valued when people listen to what we have to say. This is important to remember when we listen to others talk about the past. Listening not only helps you to understand other perspectives, it helps everyone in the team learn about what happened in the past and what remains to be done in building a better future.

If possible, be in comfortable and quiet surroundings. Paying attention to what is being said by a member of the team usually means keeping eye contact with the speaker. Nodding shows we understand. In one-to-one conversations making short comments such as 'I see', 'Yes', 'That must have been hard for you' is 'active listening'. Making an individual response is active listening. It comes easier to some people than to others.

Sometimes it feels uncomfortable when there is a silence during a group conversation or when someone pauses when they are addressing the rest of the group. Patient listening allows

space for pauses and silence. An interruption may stop a person saying an important or difficult thing. They may not continue with what they had wanted to say and we won't learn what's important to them. Silence is also a form of communication.

Communication: talking

A conversation about each of the tools enable users to contribute. Some people may have a lot to say. The instructor can ensure that everyone has a turn. Some may simply listen. It is important to check that everyone has understood what is involved in completing the grids in each tool. Some may want to ask questions or make comments and all should be attended to. Others may contribute silently by simply making notes in the boxes provided.

Team contract

In your first session together it is important to agree ground rules. They may include:

- Treat the beliefs and opinions of others with respect
- Make a contribution
- Turn up on time
- Agree to facilitate comfort breaks

Feedback

Each toolkit session lasts between one and two hours. Sessions can be brought to a close by offering team members the opportunity for written feedback. Feedback sheets have three headings – strengths, weaknesses, and suggestions – and are completed anonymously. Feedback can usefully improve a programme.

Part Three

Using the tools

Tool 1 Dig Where You Stand - Grassroots Group Resources

Tool 1 enables you to set out the resources, knowledge and experience you bring to the team. This is what is meant by ‘Dig Where You Stand’ – it asks you to think about the experiences and events that made you the person you are. These life experiences and skills are often taken for granted and not considered the valuable resources they undoubtedly are. For example, bringing up children involves skills that are valuable to a grassroots programme, as well as to society at large. Personal knowledge of a familiar place and its politics is also influenced by global events. So, this tool asks you to examine your own place in terms of life experiences that include global events.

Completion of this first tool gets the toolkit under way. You find out how to use the tool and how others use it too. Members of the team who are familiar with each other may discover something they didn’t know. People who do not know each other will learn about the resources each person brings to the task. Commonalities and differences are part of the picture. This ‘dig where you stand’ starting point shapes how you and others in the team take ownership of the tools and use them to map important experiences. The idea is not so much to examine how each person completes the grid as to put ‘on the map’ some of what you see as important milestones in your personal and public experience. It’s where the team begins to think about the transitional work that remains to be done.

Grid headings are explained below.

Grid Guide

Key conflict events & experiences

This heading asks you to reflect on your own life experiences over five time periods – the 1960s to the 1970s, 1980s to 1990s, 2000s to 2010s, current period, and transitional period. So, under each of the other headings – ‘Personal/Organisational’, ‘Political’, ‘Local’, and ‘Global’ – make a note of some key events and experiences from the 1960s and the outbreak of conflict up to the present day. You may note the experiences of others in your family or

your community. Your notes can also reflect the impacts of conflict on different generations in your family or community. If you are a younger person, your notes will reflect your age and knowledge of earlier family or community experiences.

For present-day experiences in the ‘Current’ part of the grid, work across the box making notes about what is going on at the moment with regard to the other headings.

In the same way, some post-conflict ‘Transitional’ landmarks can be considered. For example, under the ‘Local’ heading, the 1994 ceasefires could be noted, or under ‘Political’ the 1998 peace agreement could be pencilled in. Under ‘Global’ the release of Nelson Mandela could be noted as a transitional landmark event. And in this ‘Transitional’ part of the grid a note could be made of the outstanding things that still need to be done with regard to conflict resolution in your own setting.

Personal/Organisational

This heading prompts you to think about key personal and organisational events over the five time periods. For some people this will involve family, employment, health, achievements, concerns. Your notes might include references to any of these. It is up to you. You can include events from before you were born that had an impact on your family. Organisational events can be community development and network activities and key changes in organisations over time. Perhaps make a note of milestones in activist and political organisations.

Political

Make a note of key political events and experiences over the five time periods. Each person may name different or similar events. The purpose is to record a set of milestones that map the transitional journey. They may be historical events or recent experiences.

Local

This refers to things that have happened in a neighbourhood or district over the five time periods. The completed boxes under this heading reflect the range of locations represented by people in the team. In a transitional society a local and political landmark may be the same thing. For instance, a ceasefire has a local as well as a national and even international impact.

Global

Many people may note similar global events. This is to be expected as most people gain information about the world from similar media sources.

Tool 1 Dig Where You Stand

Sample

The following sample shows how a person might complete the grid for the 1980s–90s period.

Key conflict events & experiences	Personal/ Organisational	Political	Local	Global
1980s-1990s	<i>Left school, went to work; the Springway Community Group formed</i>	<i>Burning buses, security checkpoints in city centre, the ceasefires</i>	<i>Ceasefires some celebrate; families form a victims advocacy group</i>	<i>Fall of Berlin Wall</i>

Tool 1 Resources

Bridge of Hope Executive Summary of Grassroots 2012 Women's Programme
www.thebridgeofhope.org

Eilish Rooney 2012 *Transitional Justice Grassroots Engagement*
www.thebridgeofhope.org

Eilish Rooney 2012 *Transitional Justice Grassroots Toolkit* www.thebridgeofhope.org

Tool 2

The Five Pillars - Global Glimpse

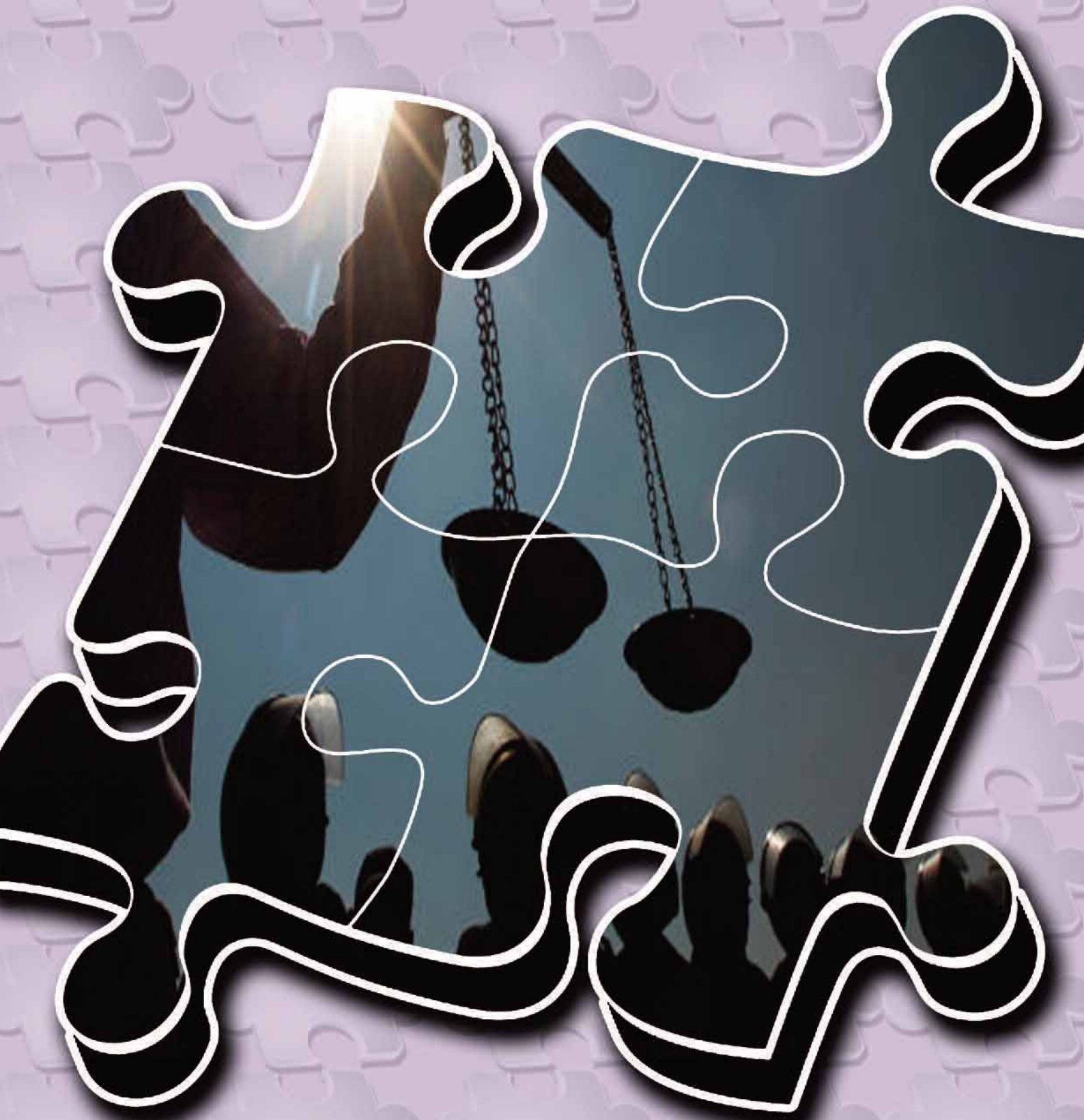
Tool 2 introduces the transitional justice Five Pillar framework in a global context. The pillars are: institutional reform; truth; reparations; reconciliation; prosecution and amnesty. You use this tool by giving an example of each pillar from another society in transition out of conflict and repression. Some in the team may know about transitions in other places, some may not. Most will have heard of South Africa and its truth commission. Some will know about war in the Balkans and in Rwanda; in each case, an international court investigated the war. It is useful to see that many societies in transition face problems and conflicts over how a transition works. In the countries cited in the sample below people continue to wrestle with the transition. Some elements unravel. Matters set aside in negotiations may later cause a crisis. In South Africa, for instance, the legacy of apartheid remains. If you are interested, follow up on a transition of your choice and search good websites to learn about the current situation.

This tool, then, provides an opportunity to learn more about what happens in other places. Different elements of the Five Pillars are prominent in different transitions. This is a reflection of circumstances in the countries cited. Each pillar is briefly explained in the Grid Guide.

Grid Guide

Institutional reform

Institutional reform refers to changes in the way a place is governed. Some transitions focus on changes to security and law including lustration (to ensure a change of personnel through vetting or recruitment). Others may support changes to a country's constitution, in order to embed international standards of human rights and equality. Another place may focus on how to deal with past human rights abuses. Institutional reform may involve changes to how political representatives are elected and how they govern. Reform is usually linked to the causes of conflict, in such a way as to remove those causes. It includes reforms to policing and justice. Also, it includes reform of state services, such as education, housing, health and welfare policy.



Truth

The truths about what happened in the past are often disputed. Different ways are used to deal with disputes and perspectives on the past. A truth commission is one way. It may make recommendations about human rights abuses, about persons ‘disappeared’, and about state and non-state military forces. Some argue for a holistic truth process. This involves the investigation of socio-economic and historical circumstances that contributed to conflict. Some societies aim to ‘turn the page’ and move on, without attempting to establish exactly what happened. However, victims and relatives of those who suffered human rights abuses often see truth as critical to transition. The right to the truth for victims is widely accepted and is supported in international law. There may be competing and different truths in a transitional society. Part of the transition involves hearing and accommodating these differences.

Reparations

Reparations are sometimes made by government. Sometimes they are made privately between individuals. International funding can enable states in transition to address harms suffered by victims of a conflict. Reparations may include cash payments, or other forms of support, such as psychological therapies and other holistic services. An agency set up solely to support and give voice to victims and survivors is another form of reparation. Other examples of reparation include: public apology, day of remembrance, or a memorial garden, which are all forms of public recognition for those who suffered and for survivors.

Reconciliation

Reconciliation is used to address the harm done to relationships as a result of conflict. Initiatives may be government led and formal, local and collective, or personal and individual. Reconciliation can take the form of public events, funded programmes, educational and cultural initiatives, or cross-community co-operation. A reconciliation initiative may be an opportunity to celebrate cultural traditions and political identity. Respect, equality and human rights values support reconciliation. Reconciliation does not remove conflict. It enables conversations and understanding about what matters to different people.

Prosecutions & Amnesty

Prosecution and amnesty are key parts of transitional justice. Prosecutions deliver a formal method of justice. This is something that many victims want. It can be carried out locally or internationally. Investigations and trials of those responsible for human rights abuses send strong signals that such crimes are not tolerated. Amnesties are initiatives that serve to bring an end to violence and encourage actors involved in conflict to tell what happened. Some countries use blanket amnesties. Some use partial amnesties. In the quest for truth and justice

there may be trade-offs between prosecution and amnesty. These trade-offs are always contentious. Local parties to a conflict may develop different forms of amnesty. For example, an amnesty may be conditional on a truthful account of what happened.

Tool 2 The 5 Pillars

Sample

The following sample shows how a person might complete the grid, using a different transitional site for each pillar.

Institutional Reform	<p>North of Ireland:</p> <p><i>The 1998 Good Friday/Belfast Agreement changed the constitutional arrangements within the UK and between Britain and Ireland.</i></p>
Truth	<p>South Africa:</p> <p><i>The Truth and Reconciliation Commission held the State responsible for apartheid.</i></p>
Reparations	<p>Argentina:</p> <p><i>From 1991-2001 the government awarded bonds worth around 200,000 US dollars to over 11,000 people for the loss of a next of kin during the 1976-1983 conflict.</i></p>
Reconciliation	<p>Peru:</p> <p><i>The 1980-2000 conflict between state forces and armed rebels claimed nearly 70,000 lives. Most were civilians. In 2003 President Alejandro Toledo, on behalf of the State, apologised to all who had suffered.</i></p>
Prosecution & Amnesty	<p>Sierra Leone:</p> <p><i>In the 1991- 2002 Civil War more than 50,000 died and over 2 million were displaced. An amnesty helped to bring the war to an end and an international court involving the United Nations was set up to prosecute individual leaders.</i></p>

Tool 2 Resources

Transitional Justice Institute at University of Ulster
<http://www.transitionaljustice.ulster.ac.uk>

International Criminal Court <http://www.icc-cpi.int>

United Nations and Transitional Justice http://www.unrol.org/article.aspx?article_id=29

Office of the High Commissioner for Human Rights
<http://www.ohchr.org/EN/Issues/TruthJusticeReparation/Pages/Index.aspx>



Tool 3

Institutional Reform - Local Experience

Institutions are public bodies that have a direct impact on everyday life. They are the way we engage with the public services to do with education, employment, health care, housing, justice, security, transport, and so on. Poorly managed or corrupt institutions contribute to conflict. The aim of institutional reform is to make institutions more effective, fair and accountable. Reformed institutions are a way to prevent grievance that leads to conflict.

Examples of institutional reform include: the justice system; police and/or military structures; civil service; parliament and electoral systems. Methods of reform include: lustration; human rights measures; anti-discrimination law; equality law and social policy to tackle poverty, health, housing and educational inequalities. In the course of a conflict activist groups and others often campaign for reform on a number of issues. They include law, equality, human rights and individual justice cases. This may influence and bring about reform during a conflict. Reforms may be gradual and predate peace negotiations.

Tool 3 focuses on your local experience and asks you to list some institutional reforms, indicate how useful you think they have been, and give a reason for your view. At a later stage it may be useful to identify institutions that have not been reformed. Grid headings are explained below.

Grid Guide

Institution

Name an institution that has been reformed. It may be local government, policing, or the justice system. You may name an institution reformed by equality law.

Reform

Say how the institution was reformed. For example, it may be staff recruitment policy or how equality law changes the way an organisation works.

View

Give your view on this reform. Did it work well or not? Would you change it? Has it improved the service for all users?

Reason

Give one or two reasons for notes you made under the box headed 'view'.

Tool 3 Institutional Reform - Local Experience

Sample

The following sample shows how a person might complete the grid, using policing as an example of institutional reform.

Institution	Reform	View	Reason
<i>Policing</i>	<i>Recruitment</i>	<i>More Catholics and nationalists joined</i>	<i>To make the service represent both communities equally.</i>

Tool 3 Resources

Equality Coalition <http://www.equalitycoalition.net/>

Equality Commission for Northern Ireland <http://www.equalityni.org/Home>

Northern Ireland Human Rights Commission <http://www.nihrc.org>

Tool 4

Truth – Local & International Consequences

Societies coming out of conflict find different ways of dealing with truths about the past. A truth commission may be set up to tackle accountability for past human rights abuses. The truth about what happened is often highly contentious. Often there are different perspectives within and between communities.

Some people in the group may be directly affected by questions about the past. Some may think that truth should be widened to include more than accountability for past human rights abuses during the conflict. There are many questions to be faced when a society begins to deal with what happened in the past. It is important to recognise that truth-seeking efforts may be blocked for many years and in some cases for generations.

Tool 4 asks you to decide about the importance and complexity of truth in transitions. Different people will have different views. Some will hold shared views. Personal experience can strongly influence an outlook. If you think truth is not important, say why. The truth tool asks you to consider what truths are needed locally and internationally. Give at least one local and one international example. Note one or two reasons why truth is needed in each case and how it can be made known. Comment on the local or international consequences of dealing with truth in the examples you use.

Grid headings are explained below.

Grid Guide

Truth needed about

Provide details about truths that you think should be made public. This may involve past human rights abuses. It may be truths about social and economic issues; security matters; religious institutions; the roles of men and women; discrimination; history; or some other event or concern.

Reasons for seeking truth

Say why truth needs to be told about the examples you give. Your reason may be to do with accountability; understanding how certain things happened; exploring the role of institutions during the conflict. It may be for reparation purposes or to see how institutional reform helps ensure that past wrongs are not repeated.

How to find truth

Think about ways to find competing truths. Would a truth commission work? Would institutional reform play a part? Would prosecutions have a role? Is there a role for amnesty? What is the role of victims and survivors? Consider the role of state and non-state military forces. Would a community inquiry be an option? Think about truth-finding measures taken here and internationally. You may have ideas that have not been tried before.

Consequences

What might result from a process to reveal truths about the past? What might happen if a truth is not investigated? Perhaps the truth about an event is already known but not officially acknowledged. What positive social outcomes can follow from truth being told? What are the risks?

Tool 4 Truth

Sample

The following sample shows how a person might complete the grid, using both local and international examples of truths he or she considers important.

Truth needed about	Reason for seeking truth	How to find truth	Consequences
Local: <i>My brother's death</i>	<i>Help to bring closure for my family.</i>	<i>Inquest</i>	<i>My family and I would get on with our lives and it would help this society to know what happened.</i>
International: <i>Human rights violations in South Africa</i>	<i>Make those responsible accountable.</i>	<i>Truth and Reconciliation Commission</i>	<i>Legacy of apartheid partly revealed but many people dissatisfied with amnesty.</i>

Tool 4 Resources

Colm Campbell and Catherine Turner 2008 *Utopia and the Doubters: Truth, Transition and the law* *Legal Studies* 28/3

International Center for Transitional Justice (ICTJ) overview of Truth

<http://ictj.org/our-work/transitional-justice-issues/truth-and-memory>

<http://ictj.org/sites/default/files/ICTJ-Book-Truth-Seeking-Chapter1-2013-English.pdf>

Kieran McEvoy 2006 *Making Peace with the Past: Options for truth recovery regarding the conflict in and about Northern Ireland*

<http://www.healingthroughremembering.org/images/pdf/Making%20Peace%20with%20the%20Past.pdf>



Tool 5

Reparations – Historically, Locally, Internationally

Tool 5, the reparations tool, asks you to explore some historical, local and international experience of making amends after conflict. The boxes provide space for you to note examples. Governments and courts usually award reparations to acknowledge harm and compensate people for injury experienced as a result of conflict. In most post-conflict settings governments are cash strapped. Their capacity to ‘do’ reparations may be quite limited and in competition with other priorities (healthcare, education, housing).

At the stage of transition when reparations are being considered an agreed definition of ‘victims’ is often needed. This is an important milestone. It states who should receive recognition through reparation. It defines who is excluded and what circumstances are appropriate for eligibility. Those who have lost a relative or been injured physically or psychologically may receive compensation. A conflict-related death, for instance, might lead to the next of kin obtaining financial payment. Other forms of reparation may involve civic programmes such as restorative justice initiatives. The community and voluntary sector may provide services that include complementary therapies, training and education, or some other measure identified as beneficial. Some groups and cases may be excluded. Reparations to make amends can be controversial.

Different reparations programmes have established specific measures to rehabilitate not only the health of victims but also their ‘civic status’. These include measures to restore the good name of victims by: removing criminal records; restoring passports, voting cards and other rights.

Symbolic reparation may make an important contribution. For instance, an apology made by a state official acknowledging a past wrong is a form of reparation. This may aid post-conflict reconciliation.

Grid headings are explained below.

Grid Guide

Reparations?

Name one reparation that is historical, one that is local, and one that is international. It may be a material or symbolic reparation, for instance, the return of land or status. Reparation may be made to an individual, a group, or society as a whole.

What for?

Give reasons why these reparations have been made. It may be because of a conflict-related death, physical injury, or emotional and psychological harm. Consider the different ways that men and women experience conflicts. Can these be taken into account for reparation purposes? Disadvantaged areas often experience the worst impacts of conflict. Can shared social disadvantage be taken into account for reparation purposes? Reparation may be made to groups of people who share nationality, race or ethnicity. Why might this happen?

How?

Note how reparation is made historically, locally and internationally. Examples include: financial payments; pension schemes; training, educational, or therapeutic programmes. An apology, commemoration event or memorial may provide reparation by way of public or local recognition of the past. This can happen many years after the events that call for reparations in the first place.

Who decides?

Consider how reparations are decided and who receives them. What are the links between the decision-makers and the recipients? Who should be involved in decision-making? Is anyone excluded? Why so? How does the passing of time influence how decisions are made?

Exclusions?

Some people or groups are excluded from receiving reparations. Should groups be excluded? If so, for what reason? Are the different roles of men and women in conflicts a consideration in these exclusions? Why are some events excluded?

Tool 5 Reparations: Sample

The following sample shows how a person might complete the grid, using both local and international examples of reparation.

Reparations?	What For?	How?	Who decides?	Exclusions?
Local: <i>Financial compensation</i>	<i>Loss of sight in conflict</i>	<i>Compensation Agency</i>	<i>Criteria and amounts set by civil servants who use guidelines</i>	<i>Anyone who was in jail due to the conflict</i>
International: <i>Sierra Leone's Truth and Reconciliation Commission</i>	<i>Amputees, war wounded, children, victims of sexual violence</i>	<i>Not fully implemented.</i>	<i>Truth and Reconciliation Commission programme criteria</i>	<i>Ex-combatants excluded if they benefited from a veteran programme</i>

Tool 5 Resources

International Center for Transitional Justice (ICTJ)
<http://ictj.org/our-work/transitional-justice-issues/reparations>

Paola Limón and Julia von Normann 2011 *Briefing Paper 3: Prioritising Victims to Award Reparations: Relevant Experiences*
http://www.essex.ac.uk/tjn/documents/Paper_3_Prioritisation.pdf

The Victims and Survivors (Northern Ireland) Order 2006
<http://www.legislation.gov.uk/nisi/2006/2953/contents>



Tool 6

Reconciliation - Thinking Through Pros & Cons

Tool 6 asks you to think through the pros and cons of different kinds of reconciliation. Reconciliation is a process of building rights-based relations between people who have experienced violent conflict and repression. As such, it is a part of a process that involves the other pillars of transitional justice. From this view, equality and human rights principles underpin reconciliation. Equality and rights legislation are methods to secure good relations. Reconciliation may be expressed in symbolic forms. For instance, a sculpture, an artwork, or a mural may be a public expression of reconciliation. Public gestures of reconciliation can have powerful impacts. In some cases the effects may be temporary. In others long-lasting.

Reconciliation may be used in a less clear way. Peace-funding criteria, for instance, may treat reconciliation as a set of ‘cross-community’ objectives required in return for financial support. A funder’s aim may be well intentioned and money may enable a worthwhile project. The reality of reconciliation, however, is often more fragile. Reconciliation activities that are designed to meet funder requirements rather than local circumstances can limit their potential to create lasting respect. People in disadvantaged communities are often targeted as more in need of reconciliation than people living elsewhere. Local groups often develop creative funded programmes with the potential to transform local relationships. In turn these can have wider social and political benefits. There is much to be learned about reconciliation that works from local experience.

Grid headings are explained below.

Grid Guide

Which?

Name two or three processes, events, or activities that you see as contributing to reconciliation. Your examples may be local, international, cultural, personal or political. They may be high profile events or less visible human rights and equality measures.

What?

Say what kind of reconciliation is involved in the examples you have given. Was it personal, local or national? What was the outcome? For example, did it lead to rights-based relations of mutual respect? Is the outcome lasting?

How?

List how your examples happened and what was involved. For instance, was it a one-off event? Did an individual or an organisation take the lead? Was funding involved?

Pros & Cons:

Think again about your examples. Were there pros as well as cons? Are there reasons for and against funding reconciliation? If your example is historical, think about its effectiveness. Say how it worked or why it didn't.

Tool 6 Reconciliation

Sample

The following sample shows how a person might complete the grid, using both local and international examples of reconciliation measures.

Which	What	How	Pros & Cons
<p>Local:</p> <p><i>Bridge of Hope/Transitional Justice Institute.</i></p> <p><i>Transitional Justice Grassroots Engagement.</i></p>	<p><i>Local people exchanging experiences and views about transition –greater understanding of other transitions</i></p>	<p><i>Over time co-operation between people from Falls Women's Centre, Mount Vernon, New Lodge, Shankill Women's Centre, Tigers Bay with Bridge of Hope to produce the Grassroots Toolkit and User's Guide.</i></p>	<p><i>Pros: Recognition that transition holds opportunities for local engagement on important issues – potential for wider engagement.</i></p> <p><i>Cons: risk loss of potential if the work and people involved are unsupported by funds and resources.</i></p>

Which	What	How	Pros & Cons
<p>International:</p> <p>Peru</p> <p><i>A memorial garden commemorating all conflict victims. The Eye That Cries sculpture is made up of thousands of rocks inscribed with a name, age, and year of death of a victim.</i></p>	<p><i>Symbolic example of national reconciliation.</i></p>	<p><i>A state-sponsored memorial to aid national reconciliation was a recommendation of Peru's 2003 truth commission.</i></p>	<p><i>Pros: symbolic, beautiful garden to remember the dead.</i></p> <p><i>Cons: controversial, as it contained names of rebels killed by the state.</i></p>

Tool 6 Resources

Office of the First Minister and Deputy First Minister December 2013 *The Long View of Community Relations in Northern Ireland: 1989-2012*

<http://ofmdfmi.gov.uk/>

Peace-building groups

<http://www.insightonconflict.org/conflicts/northern-ireland/peacebuilding-organisations/>

Peru <http://www.ictj.org/our-work/regions-and-countries/peru>



Tool 7

Prosecution & Amnesty – Dealing With the Past

Tool 7 asks you to consider prosecution and amnesty as transitional justice processes for dealing with the past.

A society emerging from a period of violent political conflict has to find ways of dealing with its past. Any process may pose a public challenge for state institutions and for non-state military organisations. For many people who have lost relatives this also involves a private challenge. Some societies may seek to ‘turn the page’, start afresh, and move away from past human rights abuses. Others set up inquiries or a truth commission and begin the process of obtaining accountability.

In whatever way a society deals with its past, the process itself raises intense debate and may aggravate political conflict and threaten a fragile ‘peace’. In any transition, some people will have lost relatives and friends due to the conflict. Others will have been injured. Families who have suffered the imprisonment of a family member may view any dealing with the past process as one that takes little or no account of their experience. People living in disadvantaged areas often suffer disproportionately.

An agreed process may be beyond the reach of the generations that experienced a conflict. Following generations might then take up the challenge and seek to find the truth about past human rights abuses. This may be done even though those responsible are now dead.

Grid headings are explained below.

Grid Guide

Example:

Give an example of a prosecution or an amnesty used to deal with past human rights abuses. The example can be local, national or international.

Role:

What role does prosecution or amnesty play in a society in transition? Do they help a society deal with the past?

Into Account?

What needs to be taken into account when either measure is used to deal with the past?

Problems:

List some ‘problems’ that this poses for victims and survivors; for state and non-state military organisations; for the wider society.

Tool 7 Prosecution & Amnesty

Sample

The following sample shows how a person might complete the grid, using both local and international examples of prosecution and amnesty measures.

Example	Role	Into Account?	Problems
<p>Local</p> <p><i>Amnesty: The Independent Commission for the Location of Victims' Remains is tasked with finding bodies of the 'disappeared' and has conditional amnesty-type powers.</i></p> <p><i>Prosecution: Historical Enquiries Team (HET)</i></p>	<p><i>Families are helped to locate remains and to have a funeral.</i></p> <p><i>To re-examine all conflict-related deaths between 1969 and 1998 and pursue prosecution if sufficient evidence is found.</i></p>	<p><i>The views of victim and survivor are taken into account; wider benefits and risks to political stability for whole society.</i></p> <p><i>Over 3,200 unsolved killings and the impact of prosecution.</i></p>	<p><i>Some bodies may not be found. Families' raised hopes not fulfilled.</i></p> <p><i>Amnesty viewed as perverting the course of justice.</i></p> <p><i>Impartiality queried by Her Majesty's Inspectorate of Constabulary.</i></p> <p><i>Three of 1,800 cases examined by the HET resulted in convictions.</i></p>

Example	Role	Into Account?	Problems
<p>International</p> <p><i>Amnesty: The Sierra Leone Civil War largely ended in 1999 with amnesty.</i></p>	<p><i>Amnesty helped to end the 10-year conflict that claimed over 50,000 lives.</i></p>	<p><i>The actions of former combatants.</i></p>	<p><i>Former Irish President & UN High Commissioner Mary Robinson says that no amnesty should be permitted for acts of genocide and other crimes against humanity.</i></p>
<p><i>Prosecution: The UN Special Court for Sierra Leone ended operation in 2013 and by then 22 people were indicted for human rights violations.</i></p>	<p><i>To make accountable those responsible for crimes against humanity.</i></p>	<p><i>Victims, families, rule of law and conflict transformation.</i></p>	<p><i>Thousands of perpetrators of human rights abuses have not been made accountable.</i></p>

Tool 7 Resources

Richard Haass and Meghan O’Sullivan 2013 Proposed Agreement 31 December 2013 An Agreement Among the Parties of the Northern Ireland Executive on Parades, Select Commemorations, and Related Protests; Flags and Emblems; and Contending with the Past

<http://panelofpartiesnie.com/>

Report of Consultative Group on the Past

http://cain.ulst.ac.uk/victims/docs/consultative_group/cgp_230109_report.pdf

Belfast Guidelines on Amnesty and Accountability

<http://www.transitionaljustice.ulster.ac.uk/documents/TheBelfastGuidelinesonAmnestyandAccountability.pdf>



Tool 8

Map Making - From the Personal to the Political

The last tool, like the first, takes up the theme of your personal experience of transition. It places individual and group experience in the context of using the earlier tools. Personal experience has political consequences. Equally, political decisions have impacts on individual lives and local districts. Use Tool 8 to map what you see as the landmarks of transitional justice, bearing in mind what you have learned about the Five Pillars of institutional reform, truth, reparations, reconciliation, and prosecution and amnesty. You might look back at the other tool grids for guidance. For example, a note you made earlier about truth or amnesty may inform how you complete this grid.

This is also an opportunity to note what remains to be done. The empty box on the far right of the grid is there for this reason. Insert a heading of your choice. This may be a concern that you want to include. For example, you might put ‘Young People’, ‘Jobs’, ‘Childcare’, or ‘Economy’ as in the sample grid below. Transitions take time, resources and commitment. Change is difficult to make when resources are scarce. When jobs are few and low paid, or when educational standards are falling, it may be harder to fix wrongs from the past. Deep divisions between wealth and need remain. Legislation is not a magic wand. Organisations with responsibility and resources to guide government have a critical role. Public bodies along with people in political and civic leadership are responsible for agreements reached and law that followed. Each one has a part to play.

Grid headings are explained below.

Grid Guide

Key factors of personal experience

The boxes under this heading may pick up some reflections from Tool 1 Dig Where You Stand. Other factors and experiences not noted then can be noted now. You might see that being a mother, a young man, a father, or granddaughter and living in a particular area are factors to include in your map.

Collective and neighbourhood experience

For some people this is closely linked to personal experience. Collective experience refers to what happens to people as members of a community or group. The group may be a social

identity such as ‘Catholics’, ‘Protestants’, or an ethnic group. It may be a political identity such as ‘republican’ or ‘unionist’. You may use it to refer to a group that shares some characteristic such as gender or disability. It may involve some shared role in the conflict such as membership of a state or non-state military organisation. People who have experienced bereavement, injury or imprisonment have some experiences in common. Neighbourhood experiences are events that happen where people live and in the place they consider to be their own. It may be a celebration, the closure of a facility, a violent episode, protests, or some other experience that influenced how transition affected local people. These all generate collective landmarks of conflict and transition.

Comment: women, men, children

This heading acknowledges that gender and age shape a person’s experience of conflict and transition. Around 9 out of every 10 people killed in the local conflict were men. Thousands of men were imprisoned. Women were often left to care for children and others on reduced resources. Children may take on the struggle to learn what happened to a parent who was killed. These experiences shape how a whole life is lived. This heading is a lens to capture the variety of ways that men, women and children are affected by transition.

State, non-state and international actors

This is where you record notable actions taken by state, non-state and international actors that influenced the transition. State actions may be historical or recent. International actors include peace envoys and others from outside the conflict who undertake a role in brokering negotiations or hosting high profile occasions such as chairing peace talks.

Equality and Human Rights

The commitments to equality and human rights made as part of an agreement are usually forward-looking. Equality and human rights legislation is designed for everyone’s benefit. Securing these benefits and making sure they are enjoyed by everyone calls for monitoring and community engagement. Resources are needed to do this.

Empty Box

The last box is left empty. It is for you to decide what the heading should be. Some suggestions are made above in the introduction to this tool. The purpose of Tool 8 is to enable the group to map individual and collective understandings of transition from the personal to the political. It asks you to note what should be done that has not been done so far.

Tool 8 Map Making

Sample

The following sample shows how the group might complete the grid, by listing individual and collective experiences and understandings of transition.

Key factors of personal experience	Collective & neighbourhood experience	Comment: Women, Men, Children	State, non-state & International actors	Equality & Human Rights	Economy
<i>Being a mother of three during the conflict I feel that my children missed out on childhood.</i>	<i>Separation of people into ghetto areas – feelings of fear. But recently people very willing to work together for local improvements.</i>	<i>They had different experiences: men in prison, women took over. But young people show great spirit today.</i>	<i>The US, British and Irish governments. Now it's up to politicians and all of us.</i>	<i>Many wrongs still not faced.</i>	<i>Jobs in places like ours would make all the difference to everybody. I'm worried about welfare reform.</i>

Tool 8 Resources

Committee on the Administration of Justice 2013 *Unequal Relations?*

http://www.caj.org.uk/files/2013/06/11/No._64_Unequal_Relations_%E2%80%93_Policy,_the_Section_75_duties_and_Equality_Commission_advice_etc,_May_2013_.pdf

The Northern Ireland Multiple Deprivation Measure 2010

<http://www.ninis2.nisra.gov.uk/public/Theme.aspx?themeNumber=137&themeName=Deprivation>

University of Ulster, Conflict Archive on the Internet (CAIN)

<http://cain.ulst.ac.uk/index.html>

End Note

Tool 8 brings us to the end of this explanatory guide. We hope that it helped you and your group to work through the Grassroots Toolkit. Each completed toolkit reflects the individual transitional justice journey. Find ways to celebrate your achievement.



Appendices

Appendix 1

About Ashton Community Trust

Ashton Community Trust, based in the New Lodge area of North Belfast, is an award-winning charity that prides itself on delivering real benefits for local people. It works in an area that was hit hard by the conflict, with 635 people killed and over 2,500 injured within a square mile of the Ashton Centre. Despite this scale of trauma, over the years it has been to the forefront of ground-breaking good relations activities and conflict/legacy research with grassroots communities. Ashton is well known for its ability to consistently deliver quality services and is seen internationally as a model of best practice for its regeneration and employment achievements. It was awarded Social Enterprise of the Year in 2013, despite working against the backdrop of severe social and economic deprivation. Ashton's mission, as defined in its strategic plan, is 'To promote positive change and improve the quality of life of the North Belfast community'. In 2011 Ashton celebrated its twentieth anniversary with a visit from former President of Ireland Mary McAleese, who described Ashton as the 'flagship for the future of community development in North Belfast'. Ashton is the financial and administrative hub of all its associated service activities. Its work is delivered through seven service strands: Bridge of Hope; Community Development; FabLab Belfast; Kinderkids Daycare; Culture and Arts; New Lodge Youth Centre; and Employment & Training Services. Ashton's policy of reinvesting in the North Belfast community means the majority of its 140-plus workforce are local people. Ashton has sought to regenerate the area not only through creating jobs but also by turning derelict pieces of land into thriving social hubs. It has developed five sites, and via its current strategic plan, is in the process of accessing more regeneration opportunities to benefit the local community. Ashton Community Trust is an Investors in People organisation and holds ISO9001: 2008 certification. It also achieved the Mark of Excellence in the Northern Ireland Quality Awards in 2011, which measure private, public and voluntary organisations against the globally recognised European and world-class performance framework the EFQM Excellence Model.

Website: <http://www.ashtoncentre.com>

Appendix 2

About the Transitional Justice Institute

The Transitional Justice Institute (TJI) at the University of Ulster, established in 2003, has rapidly become internationally recognised as a leading centre in developing the field of transitional justice – broadly, the study of law in societies emerging from conflict. It has placed research emanating from Northern Ireland at the forefront of both local and global academic, legal and policy debates. Ground-breaking research on the ‘war on terror’ and the role of peace agreements, for example, received recognition in 2006 from the American Society of International Law: TJI scholars were awarded the top book and article prize for creative and outstanding contributions to international legal scholarship – an unprecedented achievement for a non-US research unit.

The TJI is dedicated to examining how law and legal institutions assist (or not) the move from conflict to peace. A central assumption of the research agenda of the TJI is that the role of law in situations of transition is different from that in other times. In contrast to commonly held understandings of the law as underpinning order, stability and community, the role of law in transitional situations is a less understood role of assisting in the transition from a situation of conflict to one of ‘peace’ (perhaps better understood as non-violent conflict).

Website: http://www.transitionaljustice.ulster.ac.uk/tji_about.html

Appendix 3

About the Author

Eilish Rooney is a feminist academic and community activist. She teaches in the School of Sociology & Applied Social Studies at the University of Ulster and is a member of the Transitional Justice Institute. She thanks the authors of the *Palliative care toolkit* (<http://www.helpthehospices.org>) for their model grassroots toolkit and training manual and the Bridge of Hope staff who contributed to the research and writing of this guide. She is grateful to previous programme participants and contributors for their willingness to explore the experience of transition in everyday life. She truly appreciates the support and guidance of Irene Sherry, Head of Victims & Mental Health Services, Ashton Community Trust, Aine Magee, Development Worker, Bridge of Hope, Hilary Bell, editor and Fionnuala Ni Aolain, Professor of Law & Associate Director, Transitional Justice Institute, University of Ulster. Eilish Rooney is responsible for any errors that remain.



TRANSITIONAL JUSTICE

BUILDING JUSTICE

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ISBN 978-0-9929589-0-9



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Ashton Community Trust



This publication has received support from the Victims Support Programme for Groups Working with Victims and Survivors, which is administered by VSS on behalf of the Office of the First and Deputy First Minister. The views expressed do not necessarily reflect those of the Victims and Survivors Service.



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