# Building Human Rights Communities

A Guide to Human Rights Community-led Development for National Human Rights Institutions in the Asia Pacific Region

**Asia Pacific Forum**

# → Contents

# → Foreword

The Asia Pacific Forum of National Human Rights Institutions is proud to present the inaugural guide to human rights community-led development for National Human Rights Institutions (NHRIs).

The Paris Principles direct NHRIs to inform and educate about human rights, to foster the development of values and attitudes which uphold human rights, and to encourage action aimed at protecting individuals against human rights violations. Specifically, NHRIs have a responsibility to:

• build practical understanding of human rights

• enable and mobilise others to become human rights actors and defenders

• use their unique national position to build cultures of human rights across all levels and sectors of society.

*Building Human Rights Communities* aims to support NHRIs to meet their mandate by building self-reliant and respectful 'human rights communities'. These are communities that are able to:

• identify, examine, document, and monitor human rights violations that impact on them,

• develop and implement sustainable strategies to address these human rights violations using local knowledge and local solutions,

• monitor and evaluate the success of these strategies.

"Community" in this context refers to wherever people live, work and play. This can include a geographical local (such as a street, a village, a region or a virtual space), a particular function (such as a workplace, school, church, or sports club), or because of a common identity (such as age, disability, gender identity, ethnicity, or political belief).

Human rights community-led development (HRCLD) is an approach; a way of working. It is about facilitating structures and processes that enable communities to address the human rights issues which affect their lives. It incorporates the concept of nothing about us without us. HRCLD is based on transformative and liberatory principles, on bottom-up processes and on prioritising insider values, experience and expertise.

This Guide is a downloadable resource with practical step-by-step suggestions about how to facilitate a HRCLD approach. It provides tools, resources and case studies and is accompanied by an online programme which is available on the APF's learning platform. As NHRIs facilitate HRCLD projects, this Guide will be reviewed and case studies added.

I trust that *Building Human Rights Communities - A Guide to Human Rights Community-led Development* will support NHRIs in the Asia Pacific region to carry out their important work.

**Kieren Fitzpatrick**
Director
Asia Pacific Forum of National Human Rights Institutions

# → Acknowledgements

This Guide has been initiated by the Asia Pacific Forum of National Human Rights Institutions (APF) under the leadership of Capacity Development Manager, Aishath Fasoha; Acting Capacity Development Manager, Ahmed Shahid; and with the support of Project Officer, Nayela Akter. It has been written by consultant, Dr Jill Chrisp.

The real acknowledgements, however, must be given to the NHRIs in the Pacific who have continued to develop and test this approach, and the communities who have partnered with them:

- Fiji Human Rights and Anti-Discrimination Commission and the villages of Muana-i-cake Village, Muana-i-ra Village, and Laucala Island of Vutia District, Rewa Province, Fiji

- Te Mato Akamoeau Office of the Ombudsman of Cook Islands and the disability and youth communities of Rarotonga.

- Ofisa o le Komesina Sulufaiga Office of the Ombudsman of Samoa and the Fono Fa'avae of Aana No 1 District, Faleasiu and its five sub-villages: Safee, Sapulu, Lealalii, Moamoa, and Tauo'o.

Specific acknowledgement goes to the team of Pacific HRCLD practitioners for their expertise, commitment, preparedness and courage to facilitate this way of working, and for providing direction for the writing of this Guide:

*Te Mato Akamoeau Office of the Ombudsman of Cook Islands*

- Jean-Maree Nootai

- Destiny Tara Tolevu

- Metua Tauraii

*Fiji Human Rights and Anti-Discrimination Commission*

- Irene Yuen

- Laisiasa Motoiula

- Loukinikini Vili

*Ofisa o le Komesina Sulufaiga Office of the Ombudsman of Samoa*

- Vaelei Apulu-Ioasa

- Ellenlina Tumua

- Tracey Mikaele

The APF could not have facilitated the Pacific-based project that contributed to this Guide, if it were not for the partnership of the Pacific Community (SPC), specifically Ashley Bowe, Chief of Party; Ranjesh Prakash, Social Inclusion Officer; and the PROJECT Governance team.

Human Rights Community-led Development had its early beginnings in Aotearoa New Zealand where it was facilitated in six geographical and sectoral communities by Te Kāhui Tika Tangata, New Zealand Human Rights Commission (2003 – 2014) and in the Philippines where it was facilitated in three indigenous communities by the Commission on Human Rights of the Philippines, in partnership with the New Zealand Human Rights Commission (2008 – 2011). Both initiatives were carried out under the inspired leadership of the then Chief New Zealand Human Rights Commissioner, Rosslyn Noonan.

# Concepts, terms and definitions

| | |
|---|---|
| Accountability | NHRI recognition and acknowledgement of responsibilities, and being answerable to its community partner/s. |
| Bottom-up approach | Expertise is located in the community which determines the direction and makes the key decisions. |
| Community | Wherever people live, work and play. Communities can be geographical, functional or based on a common identity. |
| Development | A process that results in growth, progress, and positive change. |
| Duty bearers | Those most able to defend or violate others' rights. |
| Free, prior, informed consent | Community/ies can provide, withhold, or withdraw consent at any point regarding actions from outside that impact on them. |
| Human rights community-led development | A process that prioritises 'bottom-up' and 'insider' knowledge, values and experience when a community determines how it will address the human rights issues impacting on it. |
| Human rights facilitation | Supporting others to take action to improve human rights conditions. |
| Influencers | Those most able to influence other's opinions and actions. |
| Inputs | The resources the community requires to achieve its outcomes. |
| Insider / outsider | Refers to community members and those external to the community. |
| Local power | Decision-making is in the hands of the community. |
| Outcomes | What the community wants to achieve; the impact it wishes to make. |
| Outputs / Activities | What the community will need to do (activities), or to produce (outputs), to reach its outcomes. |
| Participatory engagement | Ensuring the involvement of all in those decisions that impact on them. |
| Rights holders | Everyone, in particular those most vulnerable to human rights violations |
| Self-determination | A community's ability to make choices and manage its own direction. It links with sovereignty, autonomy and independence. |
| Top-down approach | Others (in this case the NHRI) determines the direction for the community it is working with and makes the key decisions. |

# → Figures

# Introduction to the Guide

## 0.1 About the Guide

The Paris Principles (relating to the Status of National Human Rights Institutions) direct NHRIs to inform and educate about human rights, to foster the development of values and attitudes which uphold human rights, and to encourage action aimed at defending human rights from violation.

Specifically, NHRIs have a responsibility to:

- build practical understanding of human rights

- enable and mobilise others to become human rights actors and defenders

- use their unique national position to build cultures of human rights across all levels and sectors of society.

*Building Human Rights Communities (the Guide)* aims to support NHRIs meet their mandate by building self-reliant and respectful 'human rights communities'. These are communities that are able to:

- identify, examine, document, and monitor human rights violations that impact on them,

- develop and implement sustainable strategies to address these human rights violations using local knowledge and local solutions,

- monitor and evaluate the success of these strategies.

Human rights community-led development is an approach - a way of working. This Guide sets out the principles of the approach and introduces a high-level implementation process. However, the Guide relies on the user to make sense of the approach for their own context. The Guide also makes the assumption that while staff may be 'insiders' to a community of focus, the NHRI as an organisation is independent from it.

We recognise that many NHRIs already have robust community-led engagement processes in place. The Guide is not intended to replace these processes. Rather, we hope it offers some approaches, tools and resources that may support NHRIs to strengthen their work.

We look forward to building and strengthening the Guide with case studies, tools and processes from around the region.

→ A human rights community-led approach is not an appropriate response for all human rights situations. Rather it is most effective when you have the time and resource to facilitate a process that enables a community-owned, sustainable response to human rights violations.

1. "Community" in this context refers to wherever people live, work and play, such as a workplace, a school, a group of people with disabilities, a street, a village or a region. It involves everyone in that community, rights holders, duty bearers and influencers.

## 0.2 Who is the Guide for?

Senior leaders of NHRIs (Ombudspersons, Chairpersons/Presidents, Commissioners, senior executive officers and senior managers) are responsible for ensuring that their NHRIs meet their mandate as set out in the Paris Principles. They therefore have overall responsibility for initiating and overseeing an NHRI's external engagement.

On a practical level however, the Guide is most useful for directors, heads of departments, team and programme leaders who are focused on building external human rights capacity and on encouraging action to address human rights issues.

## 0.3 How to use the Guide

The Guide is a downloadable resource with practical step-by-step guidelines about how to facilitate a human rights community-led development approach. It provides tools, resources and case studies and is accompanied by an online programme which is available on APF's learning platform.

The Guide is divided into four sections.

→ **Section 1**

explores what is meant by a human rights community-led development approach and why it is useful for NHRIs.

→ **Section 2**

takes you through the four stages of a human rights community-led development approach.

→ **Section 3**

provides a selection of resources, tools and techniques for planning, implementing and evaluating human rights community-led development.

→ **Section 4**

includes case studies from the Pacific, the Philippines and Aotearoa New Zealand that use a human rights community-led development approach.

A scenario based on a fictional community, Vanuanui, plays its way throughout the Guide to provide an example of HRCLD processes as they are discussed.

# 0.4  Vanuanui: Our community

**Vanuanui**[2] is a community of around 250 families located between the shores of the Pacific Ocean and the mountainous island hinterland. Families tend to include multiple generations with parents, married children and grandparents living together, sometimes in separate houses, on one piece of family land.

## The Inhabitants of Vanuanui

The original inhabitants first settled around 3,500 years ago. The country in which Vanuanui is located has been impacted by waves of contact from several European countries. This was particularly intense during World War 1 when the country was seen as being of strategic importance.

In the past, people from other countries were recruited to work in the plantations. While the majority of the Vanuanui population is indigenous, this has resulted in other groups making up its ethnic composition.

A scattering of 'outside' people also live in Vanuanui – several missionaries, a tourist operator and a family who has been attracted by the lifestyle.

The common language is 'reo Vanuanui', but the constitution of the country requires that official activity is also conducted in English.

## Community values

Family and kinship ties are at the centre of the community and way of life. There is also a strong connection to the land, the sea and the streams that run into the sea. As well as a sense of family, the core values that drive the people of Vanuanui (Vanuanuians) are collectivity, reciprocity, consensus, spirituality, and respect for each other, for customs and protocols, and for their ancestry.

## Governance

The country as a whole has a parliamentary government headed by a Prime Minister. Vanuanui has its own system of local government responsible for making operational decisions such as environmental management, public health, water and sanitation services, local economic development and tourism, municipal planning and transport, and social protection.

Vanuanui is also run by a system of chiefs, who are responsible for family, civic and political matters and who represent the family in community affairs.

## Education

Vanuanui has two primary schools and a secondary school that caters for students up to the end of their junior secondary level. Students wishing, or able, to go on to senior secondary attend a school about 45 minutes away by bus. There is road and sea access to other communities in the island and to the capital which is the commercial centre and overseas port.

## Economy

The main sources of income for the community of Vanuanui are fishing and farming coconut, taro, bananas and vanilla beans. These products are sent to the capital as raw unprocessed goods. This income is supplemented by a small amount of tourism, family remittances from those living outside of the country and from overseas development aid. Recently an international company has been given rights to fish within the country's territorial waters.

---

2.  'Vanuanui' is a made-up name and is not meant to indicate an identifiable community.

Some of the women of Vanuanui have formed a collective making fine handicrafts from pandanus, coconuts leaves, shells, and wood. These are used for special events as gifts and some are bought by tourists. Vanuanui has a small town centre where people can buy basic food, farming, building and machinery supplies.

## Religion

The majority of the people of Vanuanui are Christian and go to one of the two churches in the area. The larger church is Congregationalist and the other Methodist. A small but growing group of the community is Muslim. A mosque has recently been built on the outskirts of the town centre.

## Sports

Vanuanui has a men's and women's rugby team, both of whom are doing well in the regional competition. However, the community is most proud of one of its women who is the current national outrigger canoeing champion.

## International Agencies

The United Nations Country Team is based in the capital but, at various times, joint projects have been carried out with the people of Vanuanui related to climate change, disaster resilience, economic empowerment and gender equality.

## → Challenges

While Vanuanui is a close-knit and cohesive community it is also facing significant challenges:

- Climate change is resulting in frequent destructive weather events and rising sea levels.

- Lack of awareness about human rights and how they link to the issues the community faces.

- Decisions have been made that affect Vanuanui without genuine engagement (free prior informed consent) with the community. This is particularly so with an influx of international interests such as fishing and logging companies.

- Family poverty is increasing arising from difficulty in maintaining sustainable livelihoods.

- There is an inadequate source of safe, clean water for domestic use and irrigation.

- Roads are poor and infrastructure insufficient.

- Health services are inadequate and there is little knowledge about sexual and reproductive health.

- Lack of comprehensive sexual and reproductive health rights taught in schools and communities.

- Family violence, child neglect and child abuse are increasing.

- Child labour and sexual exploitation of children are on the rise.

- Suicide amongst young people is increasing.

- Covid-19 is affecting the community's health, family cohesion and the economy due to closed borders, the ban on non-essential cargo and the lack of overseas tourists.

**Culture of respect for each other's human rights is a prerequisite for harmonious relations among the diverse groups making up our world.**

# → Section 1

# Human rights community-led development and National Human Rights Institutions

## Section Overview

This section explores:

- what is meant by a human rights community-led development approach
- the principles and ethics that guide a human rights community-led development approach
- the link between community cultural and faith-based values and human rights
- why human rights community-led development is a useful approach for NHRIs
- the benefits of a human rights community-led development approach for communities.

## 1.1  What do we mean by 'human rights'?

Human rights are about life, education, health, work, personal security, equal opportunity and fair treatment. They are also about our systems of government. A culture of respect for each other's human rights is a prerequisite for harmonious relations among the diverse groups making up our world.

Human rights deal with relationships among and between individuals, groups, communities and the State. Human rights determine how we live together and inform us about our responsibilities to each other regardless of their sex, gender identity and expression, sexual orientation, skin colour, culture, age, disability, nationality, health status, marital status, and belief.

While steps had been taken to recognise and categorise human rights, it took the atrocities that occurred during World War II to galvanize the international community into developing common standards and processes for the protection of human rights.

In 1948 the Universal Declaration of Human Rights was adopted by the United Nations, followed by two major human rights treaties – the International Covenant on Economic, Social and Culture and Rights and the International Covenant on Civil and Political Rights. These three make up the International Bill of Rights and lay out the grouping of rights that everyone is entitled to – economic, social, cultural, civil and political.

The characteristics of these rights are described as:

- *Universal:* Human rights apply equally to all of us.
- *Inalienable:* Human rights cannot not be taken away, except in specific situations and according to due process.
- *Indivisible and interrelated:* One set of human rights cannot be enjoyed fully without the other.
- *Equal and non-discriminatory:* Human rights do not show prejudice on the basis of any human characteristic
- *Both rights and obligations:* Every person and group, in relation to others, has human rights and responsibilities.

# → What do human rights mean for the people of Vanuanui?

We know that human rights have existed for as long as people have existed. Most of the world's philosophies, religions and cultures have recognised for centuries what we now refer to as 'human rights concepts' in one form or another.

So too, the Vanuanuians have long traditions of behaving toward each other based on foundations of strong community values and sense of the collective good. While these traditions have adapted over the centuries, including finding ways to operate alongside external value systems, they are fundamentally important to the realisation of the community's human rights.

Specifically the community of Vanuanui is based on cultural values and principles that promote:

- family, relationships and belonging
- collectivity and consensus decision-making
- reciprocity, including the fulfilment of mutual obligations
- spirituality, including the integration of Christian beliefs
- respect, for each other, their ancestry and for their environment
- humility and service.

It is not difficult to make the link between these values and the characteristics of human rights outlined above.

The human rights community-led development approach recognises 'human rights' as those which are outlined by the international human rights framework in combination with those values and principles that are inherent in the cultural frameworks of the community or society in which the community operates.

## 1.2 What do we mean by 'community'?

"Community" in this Guide refers to wherever people live, work and play. People in communities come together for common reasons.

Communities exist:

- geographically such as a street, a village, a region or a virtual space.

- where people come together for a particular function such as a workplace, school, church, or sports club.

- where people come together because of their common identity such as age, disability, gender identity, ethnicity, or political beliefs.

Community may also refer to large group affiliations such as national, international and virtual communities.

Every community is made up of a complex system of reciprocal relationships. These relationships carry with them specific rights and obligations. The human rights framework gives us a way of understanding who is most vulnerable, who has the legal or moral responsibility to protect the rights of those most vulnerable, and who is able to influence the behaviours of community members.

### → Figure 1: Rights holders, duty bearers and influencers



**Rights holders**
claim rights and respect rights of others

**Influencers**
advocate for the respect, protection and promotion of rights

**Duty bearers**
Respect, protect and fulfil rights
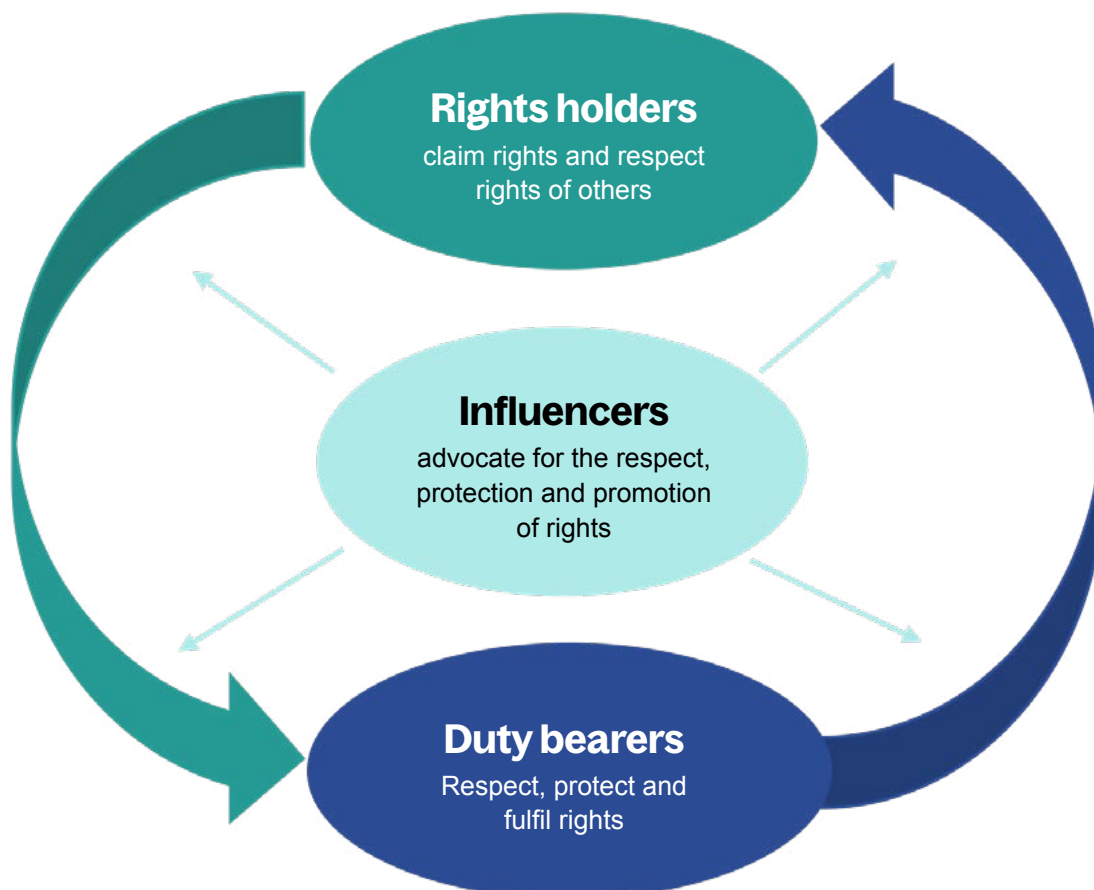
## → How would the community of Vanuanui be described?

Vanuanui is a geographical community that exists because of place and family. The commonalities that bind this community together are the land and waterways that define the physical and spiritual boundaries of Vanuanui, lineage and ancestry, and the cultural values and norms that all share. Even when community members live away from the place, they are still bound to it.

*Everyone in Vanuanui are rights holders.* They are entitled to claim their rights and hold the duty bearers accountable. They also have a responsibility to respect the rights of others. Some rights holders in Vanuanui may be more vulnerable than others; such as women and children, people with disabilities, farmers trying to grow crops with rising sea levels, fishers facing a loss of livelihood due to depleting fish stocks caused by international fishing interests.

*The legal duty bearers are the government agencies* that impact directly on the issues faced by the people of Vanuanui.  These include the head offices and local branches of ministries such as agriculture and fisheries, immigration, employment, health, education and infrastructure.

Others have the *moral duty* to promote and protect the lives of the Vanuanui community, such as parents, staff and boards of the three schools, the private fishing companies who fish off the coast, the Vanuanui councils of Chiefs, the church and heads of families.

*The influencers in Vanuanui* include the local media, church leaders, the congregational women's church fellowship, and the sports teams – in particular the national outrigger canoe champion.

The human rights community-led development approach understands 'community' as wherever people live, work and play … wherever people exist together, or come together for a common purpose.

## 1.3 What do we mean by 'development'?

On the surface, the concept of 'development' is a good one. It describes a process that results in growth, progress, and positive change.

Unfortunately however, development can also means something else.  Notions of 'developed', 'developing' and 'undeveloped' societies create a hierarchy that imply that some countries, or communities, are more advanced than others and that expertise is sourced from outside the community.

How development is carried out can also be influenced by motivations external to the community with one world view being imposed on another. The 'expert' may come from a context different from, and outside of, the community. This invariably results in the denial of a community's right to self-determination and a perpetuation of structures of oppression and disadvantage.

Some development projects result in a dependency on external agencies. Other development projects result in inappropriate interventions that have no sustainable benefit for the community. And others result in a pay-back expectation, such as access to geo-political territory or trade deals.

Effective development programs are driven by local community ownership and partnerships that support a community's capacity and commitment to solve their own development challenges. A key question to ask when facilitating human rights community led development is '*who benefits*'?

## → What would development mean for the community of Vanuanui?

While Vanuanui has a strong and cohesive community, it is also facing many challenges.

- Climate change is resulting in frequent destructive weather events and rising sea levels.

- Decisions have been made that effect Vanuanui without genuine engagement (free prior informed consent) with the community. This is particularly so with an influx of international interests such as fishing and logging companies.

- Family poverty is increasing arising from difficulty in maintaining sustainable livelihoods.

- There is an inadequate source of safe, clean water for domestic use and irrigation.

- Roads are poor and infrastructure insufficient.

- Health services are inadequate and there is little knowledge about sexual and reproductive health.

- Family violence, child neglect and child abuse are increasing.

- Child labour and sexual exploitation of children are on the rise.

- Suicide amongst young people is increasing.

- Covid 19 has affected the community's health, family cohesion and the economy due to closed borders, the ban on non-essential cargo and the lack of overseas tourists

Development for the Vanuanuians means finding their own solutions to these challenges. An international interest may provide donations to fix the roads, increase health and education services, or to build tanks.

However until the community has had the opportunity to work together to identify its priorities, to recognise the wisdom and expertise located in the community, and to decide its ways of addressing its priorities, it can't know that these interventions will result in the sustainable long-term outcomes that it is seeking.

The human rights community-led development approach understands 'development' as a process that prioritises local cultural values, knowledge and experience when deciding how a community will address the issues that are impacting on it.

## 1.4 What is human rights community-led development?

### Overview

Human rights community-led development supports communities to develop the power, skills, knowledge and experience to undertake initiatives of their own to address the human rights issues that affect their lives. A HRCLD approach places the emphasis on process – on working alongside communities so that they identify for themselves their concerns and priorities and they develop their own ways of addressing them.

The fundamental components of a human rights community-led development approach can be facilitated with any group, agency, and community. Its strength lies in being an approach that

- encourages full participation among members of the community,
- encourages the community to take ownership of work around human rights,
- and builds capacity and confidence among individuals and groups so that they can apply human rights in their work and daily lives.

Rather than being a service or training approach to human rights capacity-building where a NHRI is seen as 'the leader/provider', HRCLD is about facilitating processes and structures that encourage the community to take the lead.

What do we mean by this? For much of its work, NHRIs operate from a '**top-down**' approach. They are guided by a set of functions that are established internationally and are mandated to ensure that certain rights and obligations are promoted, protected and fulfilled.

Human rights community-led development is a '**bottom-up**' approach where communities are the ones who decide what matters to them, what is troubling them and what they can do about it. A bottom-up approach is more likely to result in:

- community ownership
- trust in, and openness with the NHRI
- lack of dependency on the NHRI, and
- sustainable outcomes.

HRCLD is about a '*bottom-up*' approach. It involves the community holding the power and making the key decisions, not the NHRI.

A HRCLD approach also recognises 'insider' perspectives, emphasising that the experiences, values and knowledge of community members take precedence. As an outsider to the community an NHRI has a legitimate interest and an investment in it, but the emphasis is not about the NHRI or its mandate. There are also insider groups within the community such as women, disabled, or children. A HRCLD facilitator works to ensure that these diverse perspectives, including those that may be silenced by dominant voices, contribute equitably to the community decision-making processes.

HRCLD is about valuing insider perspectives, recognising that these will be diverse and include sometimes conflicting viewpoints.

Long-term, human rights community-led development, if facilitated effectively, can result in:

- strengthened community resilience, cohesion and self-reliance
- increased equality, inclusion and non-discrimination, and
- improved economic, social, cultural, civil, political and environmental conditions.

## → Figure 2: Elements of a human rights community-led development approach

Building trust, respect and positive relationships

Using a patient, flexible and dialogue-oriented approach

Learning about the community

Using bottom-up collaborations and processes

Prioritising insider values, experience and expertise

Building on existing community resources and strengths

Ensuring an inclusive process at all stages

Facilitating collective action

Building capacity to support the community make decisions and take action

Using human rights and cultural and faith-based values as a guide for action

Respect for cultural protocols

Recognising that communities know best their needs and wants

# Principles of human rights community-led development

For human rights community-led development to result in positive social change, it requires a principled approach to working with communities.

HRCLD involves facilitating processes with communities where inequalities and discriminatory practices are highlighted. The NHRI may be encouraging community members to address unjust distributions of power, often with those outside of the community but also within the community. There may be disagreement and conflicts. It is work that requires courage and commitment. The following principles can guide how you facilitate this approach.

→ **Figure 3: Six principles of a human rights community-led development approach - PLANTS[3]**



**Participation:** Emphasis on the participation of people in decisions that affect them.

**Link to rights:** Linking decision-making at every level to community cultural values and human rights standards, balancing rights where necessary, prioritising those of the most vulnerable.

**Accountability:** Listening, and regularly reporting, to the community and relevant stakeholders.

**Non-Discrimination:** Ensuring the equitable enjoyment of rights and obligations for all, including moving from a deficit focus on 'need' to a strengths-based focus on the 'fulfilment of rights'.

**Transformation:** Facilitating change by ensuring that all enjoy their rights and act on their responsibilities – building a 'human rights community' grounded in human rights and the community's cultural values.

**Self-determination:** Supporting people to take control of their lives and deciding their own destiny by understanding the issues they are facing using a human rights lens based on their community values and developing strategies to act on these issues.

3. The HRCLD principles and a check list are available as a pull-out in Section 4, Tool 1
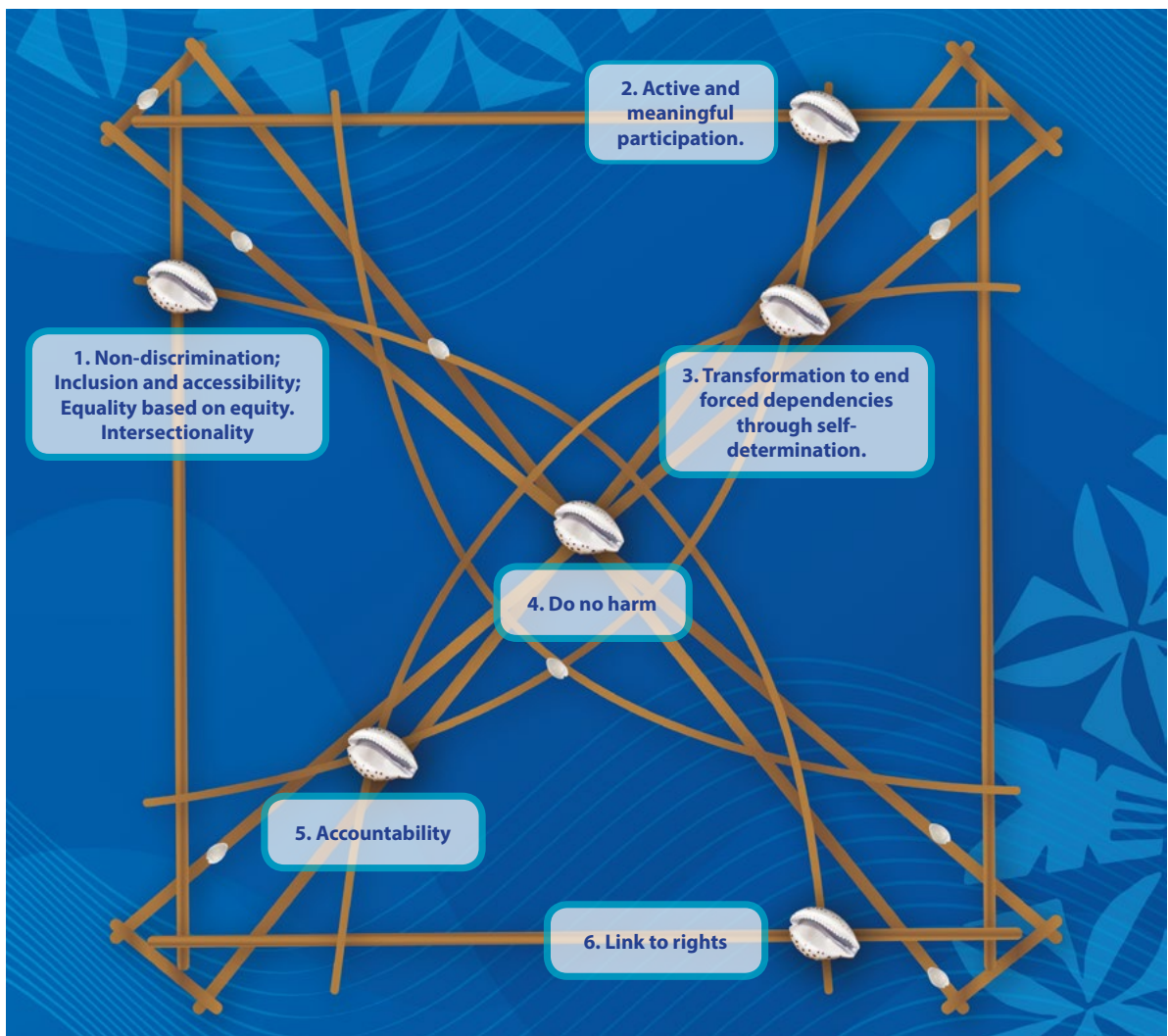
## Figure 4: Elements of a human rights community-led development approach

The following set of principles were developed by Pacific NHRIs as part of a HRCLD pilot based in the Cook Islands, Fiji and Samoa.

### Lautoka Navigation Principles for HRCLD

*"We do not inherit the earth from our ancestors, we borrow it from our children. We are not here to rock the boat, but to build a stronger sail that adds to its capabilities."*

**Recognising our distinct relationship with the land and the ocean as custodians of the Blue Pacific Continent,**

**Respecting past, present and future generations,**

**Reiterating our responsibility to maintain Pacific dignity, identity, culture, and way of life; and Reaffirming our interconnectedness,**



2. Active and meaningful participation.

1. Non-discrimination; Inclusion and accessibility; Equality based on equity. Intersectionality

3. Transformation to end forced dependencies through self-determination.

4. Do no harm

5. Accountability

6. Link to rights

We uphold these navigation principles during our human rights community-led development work.

1. **Non-discrimination; Inclusion and accessibility; Equality based on equity. Intersectionality.**
   Ensuring everyone has equitable access to resources, and decision-making. Moving from a deficit focus on needs to a strength based focus on the fulfilment of rights. Applying a perspective that takes into account people's overlapping identities and experiences to understand the complexity of prejudice they face.

2. **Active and meaningful participation.**
   Ensuring there is a safe environment to participate, avoiding tokenism and insensitive appropriation, and being responsive to ALL participants and contexts, including by demonstrating respect for culture, faith and protocols.

3. **Transformation to end forced dependencies through self-determination.**
   Recognising the historical and ongoing adverse effects of colonialism in the region and being conscious of our responsibility not to perpetuate these
   Ensure conscious dismantling of power structures that prevent agency for a colonialism-free and independent Pacific
   For the Pacific, by the Pacific

4. **Do no harm.**
   Ensuring all those involved in a HRCLD process, particularly those who experience human rights violations, are protected throughout.

5. **Accountability**
   Being responsible for our actions with regards to our activities that are delivered in the community, listening to those communities and enabling effective and transparent communications throughout

6. **Link to rights**
   Linking decision making at every level to community cultural and faith-based values and human rights standards. Prioritising those who are most affected and balancing rights where necessary.

**A Human Rights-Based Approach - PLANET**

This is a four-minute video that demonstrates the impact of using (and not-using) fundamental principles when working with communities.

Available at https://www.youtube.com/watch?v=tVPvzvTROLQ

## → How could these principles apply to Vanuanui?

*Participation*: You facilitate opportunities for all Vanuanuians to be involved in determining the priority human rights issues impacting on their community and deciding how to address these issues. You spend time learning about the cultural protocols and structures of the community and working with the community leaders to design equitable engagement processes.

*Link to rights*: Climate change is identified as a priority issue. As part of understanding the full impact of climate change on the community, you facilitate discussions with Vanuanuians about their cultural relationship with the land and the sea, and how rising seas are impacting on this relationship. They also link climate change to issues of equity - who is most affected by climate change and how - and what human rights standards can be applied.

*Accountability*: You spend time listening to understand how families who live close to the sea, think and feel about their food gardens being destroyed by salt water surges and graves being uncovered through erosion. You report back to them to show you have heard and you keep the community well informed about any developments as a result.

*Non-Discrimination*: As you work with the Vanuanuians you ensure that the facilitation processes you use, and the decisions that are made by the community, do not discriminate against any group – even if you find that built-in inequities exist. This includes understanding who may be the rights holders, duty-bearers or influencers in relation to climate change. When meeting with the sea-shore households, for example, you facilitate the opportunity for women and children to participate as well as the men, and ensuring the voices of the fishers are as important as those of the farmers.  You also encourage people to understand that food, water and the right to earn a living are not just 'needs' but rather 'fundamental human rights' to be fulfilled.

*Empowerment*: Vanuanui is experiencing increasing pressure, dysfunction and tension as a result of feeling powerless to address the increasing issues that it is facing. By request of the Community Council, appropriate personnel of your NHRI meet with Ministry of Agriculture and Fisheries to overview the situation and negotiate a discussion with community-chosen representatives. They discuss the impact of sea-level rises and seek to work together to find solutions. You may have a facilitative role at this meeting, to ensure that a human rights lens is used to describe the associated rights and responsibilities.

*Transformation*: You work with the Vanuanui community over several years using a HRCLD approach. The community still faces many challenges, but there have been small wins. There has been, for example, a managed retreat of vulnerable graves into the hinterland. This has been difficult but the whole community has turned out to support and ancient rituals, that were beginning to be lost, have been brought alive.

The biggest transformation is that Vanuanuians now understand when their human rights are violated and are able to use a human rights lens to identify the matters affecting them and mobilise the support they need. They were part of a national delegation, for example, at international discussions on the quality and quantity of climate finance to Oceania.

# Ethics and human rights community-led development[5]

HRCLD involves engaging with real people with real lives – sometimes quite deeply. In addition to the principles the following standards apply to HRCLD work.

Being competent and ethical practitioners demonstrates the respect the NHRI has for the community with whom it is working.

## → Figure 5: Ethics and human rights community-led development

| **Do no harm** | ensuring those who experience human rights violations are protected from harm throughout all processes. |
| --- | --- |
| **Seek free prior informed consent** | ensuring that everyone has the information they need and agrees to be involved, understanding all the implications of doing so. |
| **Work for the common good** | supporting all those engaged to work together for the good of the community as a whole. |
| **Be transparent** | ensuring clarity, openness and accountability throughout the HRCLD activity. |
| **Avoid predetermined outcomes** | encouraging new ideas and options by listening to diverse perspectives, through research and encouraging creativity. |
| **Be a competent practitioner of HRCLD** | showing respect to the community and the HRCLD process by being effective and competent facilitators. |
| **Ensuring inclusiveness** | everyone has equitable access to resources, processes, and contribute to decision-making etc. |

Human rights community-led development is about facilitating structures and processes to enable communities to address the human rights issues which affect their lives – it is nothing about us without us. HRCLD is based on transformative and liberatory principles, on bottom-up processes and on prioritising insider values, experience and expertise.

5. The ethics of HRCLD and a check list are available as a pull-out in Section 4, Tool 2

## 1.5 Why is a HRCLD approach useful for NHRIs?

Human rights work aims to make human rights (and responsibilities) a reality for us all. Independent and effective NHRIs are powerful agents for change. Among other things, they are charged with:

• developing a universal culture of human rights, where everyone is aware of their own rights and responsibilities in respect of the rights of others, and

• contributing to the prevention of human rights violations and abuses.

*This can be achieved by using a HRCLD approach.*

## Challenges for NHRIs when using a HRCLD Approach

Facilitating a human rights community-led development approach comes with challenges. It can be:

- *Time-intense:* Effective relationships take effort to develop. Suspicion and distrust can develop quickly if the intent of the NHRI is not seen as authentic. Personnel and community leadership changes can also disrupt these relationships. A change in NHRI personnel and/or priorities could shut down a programme before it is completed.

- *Costly:* Face-to-face is the most effective form of engagement. This will mean travelling to where people are and bringing people together – over a period of time. The costs of the engagement can be high.

- *Dominated by certain voices:* It is not always clear who the most appropriate community leaders are, and whose views and experiences are silenced. Those who are more able to make themselves heard or who claim representation of a particular issue or sector, can threaten to dominate the HRCLD activity.

- *Challenged by diverse viewpoints / lack of coordination:* Communities, organisations and leaders often, and understandably, differ in their viewpoints and positions issues.

- *Resisted:* Communities, particularly those targeted at any one time, can become resistant to constant demands for time and input. This is particularly so when the benefit to the community is not apparent, or when there is no return accountability.

- *Personally costly for the HRCLD practitioner:* who is often away from home and in some circumstances, facing risk.

Despite these challenges, the long-term and ongoing contribution that using a HRCLD approach to external engagement can make to a NHRI's successful outcomes, is enormous.

## Benefits for NHRIs when using a HRCLD Approach

A HRCLD approach enables an NHRI to fulfil its mandate by building human rights communities where members identify, examine, document, and monitor local human rights violations and advocate for ways to address them.

Human rights communities add value to NHRIs by becoming:

*Advocates* – raising awareness of relevant human rights issues and giving voice to the marginalised or under-represented.

*Community champions* – working alongside the NHRI by promoting and protecting human rights conditions in the community.

*Experts* – bringing community-based knowledge and experience to shape the NHRI's strategy and programmes.

*Human rights defenders* – protecting and promoting human rights within the community.

*Watchdogs* – holding the NHRI to account.

## → Figure 6: Benefits to your NHRI when using a HRCLD approach

Your NHRI will broaden its reach and strengthen its outcomes and impacts, by developing human defenders and advocates.

Your NHRI will be able to shape its strategies through information gained from communities about priority issues.

Your NHRI's efforts are more likely to be long-term and sustainable.

You will increase your leverage and authenticity by having access to information and advice gained from real life experiences.

Communities will become their own human rights defenders and advocates, leaving your NHRI with increased capacity for other work.

Communities will provide communication channels for human rights information and matters.

Partnerships and community contribution to human rights efforts provide long-term advantages in terms of cost, timeliness, flexibility, and insider knowledge and proximity.

## 1.6 What are the benefits for communities engaging in a HRCLD activity?

By definition a HRCLD approach is community centric – it puts the community and its members at the centre. The principles on which it is based (Figure 3) are such that if there were no benefit for the community it would not be human rights community-led development.

So how can the facilitation of a HRCLD approach benefit a community?

A community will decide whether there is value in engaging with an NHRI. This may well be judged by the quality of the relationships developed, the authenticity of intent and the NHRI's preparedness to listen to the community and prioritise its voices.

Strengths-based focus on the fulfilment of rights and responsibilities

Strengthened resilience and self-reliance

Improved conditions

**Community**

Relationships / partnerships with appropriate externals

Locally-driven strategies to act on issues

Self-determination - by taking control of own lives

Community cohesion - investment in each other's wellbeing

Increased equality, inclusion and non-discrimination

→ **How did Vanuanui benefit by engaging in a HRCLD activity?**

The people of Vanuanui were facing many issues that seemed overwhelming. They had made attempts to address them but were experiencing external barriers they couldn't navigate. They were not taken seriously, were trapped in bureaucratic processes, and didn't understand, or trust, the motivations of the people they were dealing with.

They were also experiencing internal difficulties. Apart from the impact on the wellbeing of community members, in-fighting among families was beginning.

Having an outside trusted organisation – the NHRI – facilitate a HRCLD process meant that members of Vanuanui were able to:

• talk meaningfully with each other – refocus on what mattered to them.

• regroup – including establishing a process of reconciliation and commitment to each other

• agree on priorities – by mapping the issues facing them against human rights and cultural frameworks and discussing them respectfully

• build internal strength – by developing strategies to address their priority issues using a human rights-based self-determination lens.

**Human rights community-led development is an approach, a way of working, and as such is based on specific principles and processes.**

# → Section 2

# Working with your partner community

## Section Overview

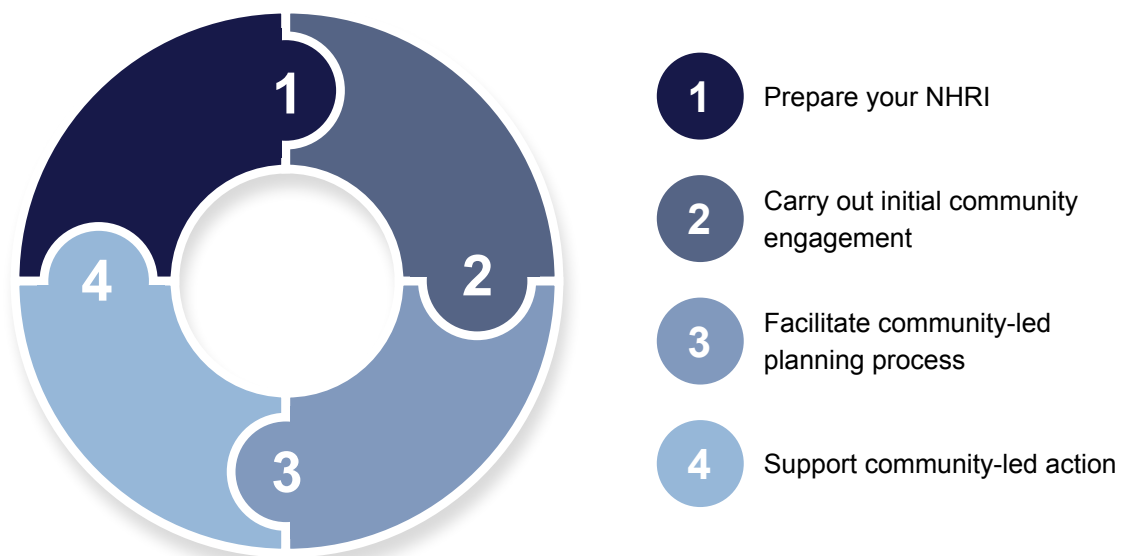This section introduces a human rights community-led development process including:

- preparing your NHRI
- initiating community engagement
- facilitating a community-led planning process
- supporting community-led action

Human rights community-led development is an approach, a way of working, and as such is based on specific principles and processes. The previous section discussed principles. This section introduces a high-level human rights community-led development process, anticipating that you will choose what elements work for you and the communities with whom you work.

You are also encouraged to generate your own processes, methods and tools, thereby working with the APF to build up our collective bank of HRCLD resources from around the region.

The story of Vanuanui continues throughout this section to give one example about how aspects of a HRCLD approach may occur. The case studies in Section 3 provide actual examples.
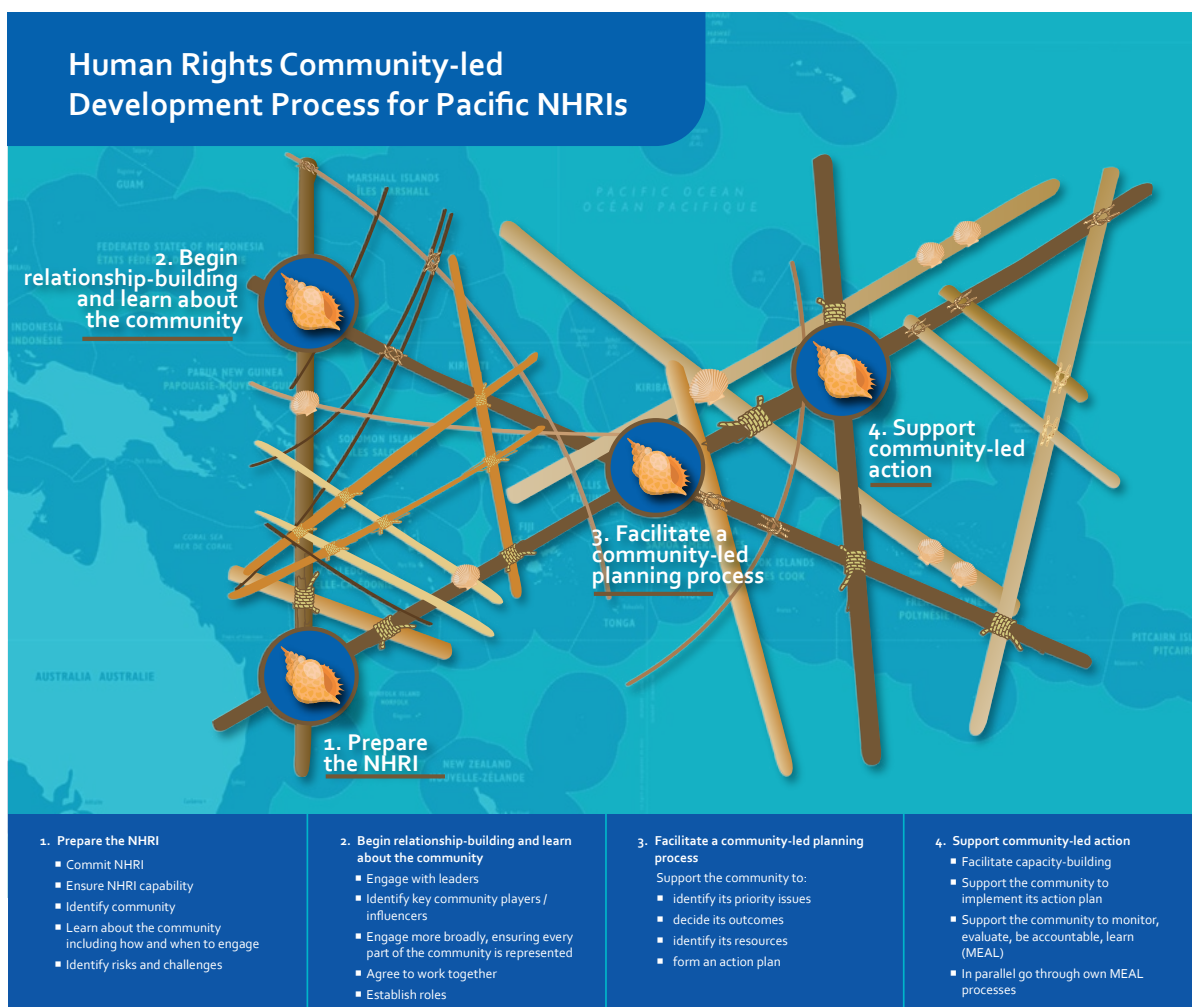
## → Figure 8: The four stages of a human rights community-led development process



1. Prepare your NHRI
2. Carry out initial community engagement
3. Facilitate community-led planning process
4. Support community-led action

## Figure 9: HRCLD approach developed by Pacific NHRIs for use in the Pacific[6]

The following HRCLD approach was developed by Pacific NHRIs as part of a HRCLD pilot based in the Cook Islands, Fiji and Samoa.



**Human Rights Community-led Development Process for Pacific NHRIs**

2. Begin relationship-building and learn about the community

4. Support community-led action

3. Facilitate a community-led planning process

1. Prepare the NHRI

1. **Prepare the NHRI**
   - Commit NHRI
   - Ensure NHRI capability
   - Identify community
   - Learn about the community including how and when to engage
   - Identify risks and challenges

2. **Begin relationship-building and learn about the community**
   - Engage with leaders
   - Identify key community players / influencers
   - Engage more broadly, ensuring every part of the community is represented
   - Agree to work together
   - Establish roles

3. **Facilitate a community-led planning process**
   Support the community to:
   - identify its priority issues
   - decide its outcomes
   - identify its resources
   - form an action plan

4. **Support community-led action**
   - Facilitate capacity-building
   - Support the community to implement its action plan
   - Support the community to monitor, evaluate, be accountable, learn (MEAL)
   - In parallel go through own MEAL processes

*Community is defined as wherever people live, work and play. Communities can be geographical, functional or based on a common identity.*

6. Graphic kindly developed by the Pacific Community's PROJECT Governance

# Stage 1:
# Prepare to facilitate a HRCLD activity
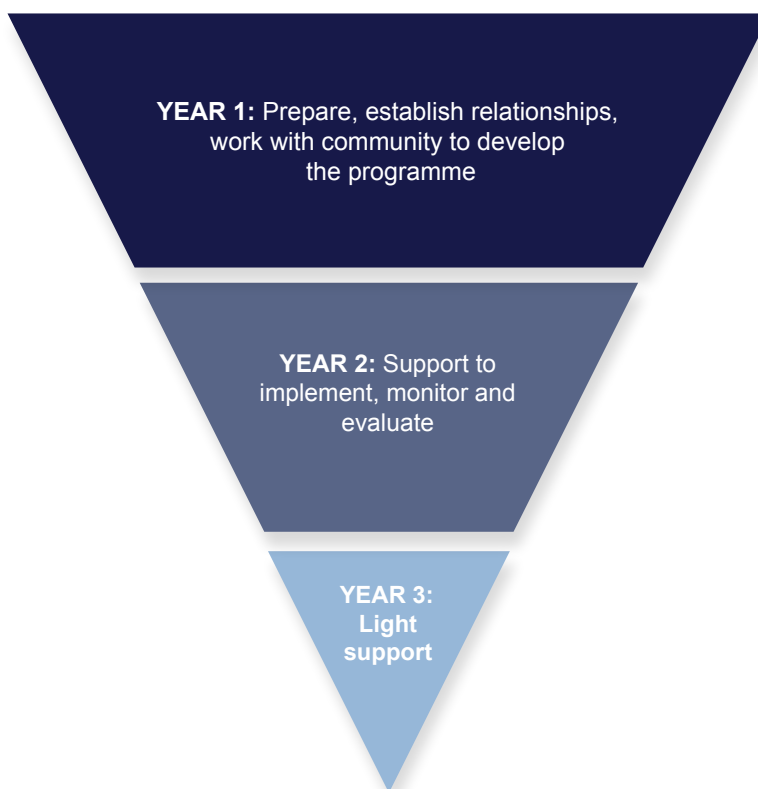
## 1 Prepare your NHRI

- Make the commitment
- Ensure NHRI capability
- Identify your partner community

## 1.1 Make the commitment

A typical HRCLD activity takes around three years commitment from an NHRI. It begins with a reasonably intense time commitment as relationships are established and the community develops its strategy.

It then reduces as the community takes ownership of its direction and activities. A possible time allocation could look like this.

### → Figure 10: A typical distribution of time for a HRCLD activity

**YEAR 1:** Prepare, establish relationships, work with community to develop the programme

**YEAR 2:** Support to implement, monitor and evaluate

**YEAR 3:** Light support

The actual amount of personnel time and budget HRCLD takes will be determined by your NHRI's resource base and the nature and context of the community. Whatever resource is allocated, a successful HRCLD activity is a 'whole-of-NHRI' commitment - included in strategic priorities and related budget budgets, and involving across-organisation input. How you develop your planning mechanisms will be guided by the normal processes of your NHRI.

You will also need a project lead or, if your NHRI is large enough, a project team.

Communities are diverse and have their own internal structures of governance. It is important therefore that you can access the range of skills and functions your NHRI has to offer. For example:

- to show appropriate respect to the leaders of the community your own leadership (Commissioner/ Ombuds/) should lead the initial visit to the community. They should then be part of significant moments in the activity's lifetime.

- during the process of the HRCLD engagement, particularly once the community has identified its priority issues, the involvement of other divisions of your NHRI – such as complaints, monitoring and investigation; research; legal and policy development; communications, publication and information; and education – will be important

- HRCLD means travelling to, and spending time in, a community. Having someone to support logistical arrangements and address challenges when they occur, can determine the success or otherwise of an engagement.

- HRCLD work can be challenging, demanding and exhausting. It always involves encountering, and trying to address, significant inequalities. It is important for you to reflect on how you are going, monitor the potential for "burn out" and ensure your adequate self-care. If you don't have a project team, identify someone helpful to talk to on a regular basis.

## 1.2 Ensure NHRI capability

Along with committing time, budget and other resources to a HRCLD activity, your NHRI needs to have the appropriate capability.

Human rights community-led development is not just about giving out human rights information, or being a human rights advocate, or training people in human rights or managing human rights projects. HRCLD requires practitioners with the ability to facilitate diverse individuals, groups and communities toward personal and community transformation.

An effective HRCLD practitioner will have the competencies listed in Figure 11. They will also be guided by the principles and ethics identified in Figures 3 to 5.

## Figure 11: Competencies of a HRCLD practitioner

An effective HRCLD practitioner will have competencies across three main areas – knowledge, technical and professional, and personal. The figure below gives examples of each.

**Knows about:**

- human rights in general and issues specific to their country and region
- the theories and principles of human rights community-led development
- how political and structural systems affect communities
- the local context of the community
- issues of power and power-imbalance
- approaches that focus on the strengths and assets of people and communities
- leadership as a learning process

**Knows how to:**

- analyse political and structural systems
- facilitate a community-led human rights-based approach
- link human rights with a community's culture and faith-based values
- build community capacity & develop leadership
- facilitate genuine and equitable community participation
- plan, facilitate, monitor, evaluate and report on projects
- facilitate community decision-making
- manage conflict using non-violent tools

**Has personal skills:**

- is ethically sensitive and principled
- acknowledges and respects a community's cultural and faith-based values
- is able to work with people from diverse backgrounds and contexts
- is self-aware – understands own biases, recognises own limits and knows when to seek support
- is courageous, prepared to commit to the community's process
- is creative, flexible and able to think 'on the spot'
- listens, observes and thinks critically
- is able to build trust and encourage inclusion
- has effective writing and communication skills

Knowledge competencies

Technical and professional practice competencies

Personal competencies

## 1.3  Identify your partner community

In Section 1.2 we described 'community' as wherever people live, work and play. Community can be identified geographically, functionally or because members share an identify or common cause.

There is no one way to decide the community or communities you will work with, and of course it is the community's choice about whether it would be beneficial to work with your NHRI.

The decision about the community you will work with, and the associated resource commitment, should align with the strategic priorities of your NHRI. Hopefully these priorities will have already been informed by your communities either by their engagement with your NHRI during the year, or by the consultation processes you used during the development of your strategic plan.

Examples of communities who have engaged in a HRCLD process in the Asia Pacific region include:

1. *Geographical communities* where specific economic, social and culture rights issues were significant.

2. *National sector communities* such as i) people with disabilities, and ii) those with experience of mental illness.

3. *Geographical areas with a specific focus on a sector group* such as i) children and young people, and ii) refugee and asylum seekers.

4. A *sector group* such as indigenous peoples from several different geographical and indigenous communities across a country.

All of these communities faced challenging human rights issues.

The 'selection' process can also vary – occurring through existing relationships, as direct approach to or from a community, and in response to a general 'call-out' for communities who may wish to be involved.

## Office of the Ombudsman of Samoa Ofisa o Le Komesina Sulufaiga

When they wanted to identify communities to take part in addressing family violence, the Office invited villages who had participated in the initial consultations of the Inquiry into Family Violence.

Communities were also identified by size, and whether they had existing family violence bylaws or not.

Of the six villages included, three were small and three were larger. Three had family violence bylaws and three didn't. While the outcome for the Office was to implement the recommendations of the Family Violence Inquiry, they used a HRCLD process to address the issues raised.

## → How did the community of Vanuanui become engaged in a HRCLD process?

Clean drinking water was difficult to access, and oil had been observed amongst the mangroves impacting on the mud crab populations.

The people of Vanuanui believed that one of the causes was the large scale commercial logging of indigenous forests that had begun several years earlier in hills behind the community.

The representatives explained how the influx of cash from logging had enabled the building of good roads and some families had been able to construct houses that were more resilient to the weather they had begun to experience. They also explained that the situation was causing division among families in what "used to be the happiest place to live".

After an assessment of these concerns and further discussions with community representatives, the NHRI realised that while certain matters could be dealt with through the complaints process, the main issues were systemic and deeply entrenched.

A period of engagement between Vanuanui and the NHRI followed. The community decided to take matters in their own hands and asked for the support of the NHRI to help facilitate discussions, guide processes and broker relationships with strategic 'outsiders'

# Stage 2:
# Carry out initial community engagement

**2**   ## Initial community engagement

- Engage with community leaders

- Engage with other community members to learn about the community

- Establish roles

**2.1**   ## Engage with community leaders

A HRCLD approach involves forming strong, sustainable relationships with members of a community. The trust, respect, honesty, openness and integrity underlying these relationships take time to develop and require on-going investment. This is why, unless relationships with the community already exist, much of the first year of engagement is about relationship-building.

Before beginning the engagement, it is essential to understand cultural protocols or any particular protocols within that community – such as who you should contact, who makes decisions, processes for engagement etc. It can be useful if you have someone on staff who has a connection to, or an existing positive relationship with, the community. This could be the case in a small country, if staff have family ties to an area, or if your NHRI has regional centres. However it is not always possible, and it may be that you are beginning a new relationship with the community.[7]

To show appropriate respect to the leaders of the community (no matter what kind of community it is) your own NHRI leadership and person/people of recognised seniority should be part of the initial formal visit to the community. This establishes a 'leader-to-leader'/ 'chief-to-chief' / CEO-to-CEO relationship which both acknowledges the importance of the interaction with the community and sets the scene for future engagements.

It is important not to approach this first engagement empty-handed. Your framework is a human rights one. Within that, think about what you may have to offer?

It is also as important not to anticipate any outcomes. Collaboration may or may not be possible. Most of the initial engagements will involve learning about each other and each other's motivations and expectations – then building on, deepening and enriching the relationship.

If the initial invitation to engage in a HRCLD activity has not come from the community, or there are not natural links with that community, you may find that people are naturally suspicious of you. They may see you as a government agency and don't trust your intentions. Think about the ways appropriate to your context that you can use to work through this.

Of course if the community has approached you or responded to your 'call-out', discussions may have already occurred in the community and interest in collaborating may exist.

---

7. This photo is of Bulaka Panglima, a leader of the Sama Dilaut, Philippines as he welcomes the Commissions of the Philippines and New Zealand. (Photo by J CHRISP)

## **2.2** Engage with other community members and learn about the community

### Community mapping

A human rights framework offers a way to map out community relationships. It identifies:

- all rights holders, particularly those most vulnerable to human rights violations (rights holders)
- those most able to defend or violate others' rights (duty bearers)
- those most able to influence others' opinions and actions (influencers).

Once there is an agreement by leaders of the community and your NHRI to collaborate in a HRCLD activity, the project team can begin to meet with others in the community and to learn more about the community and how it functions.

From early discussions with the leaders you will have begun to identify who else could be part of the next round of engagement. You are also on the lookout for those voices that may be silenced within the community. Be aware that some communities could be dominated by a small group of decision-makers who act in ways that advance their own interests, while excluding or marginalising others.

A list of the types of rights holders duty bearers and influencers you may encounter is below (Figure 12). Map out who you may wish to meet with that fits relevant categories for your community. (Section 4, Tool 5).

### → Figure 12: Examples of rights holders, duty bearers and influencers

| Rights Holders | Duty Bearers | Influencers |
|---|---|---|
| • women<br>• children & young people<br>• aged<br>• disabled<br>• migrants and refugees<br>• employees<br>• those in detention<br>• those living in poverty<br>• LGBTIQ+ | • all agencies of the State - parliament, govt departments, judiciary<br>• local authority / leaders<br>• private companies | • tribal or ethnic leaders<br>• religious leaders<br>• media<br>• unions<br>• CSOs<br>• human rights defenders and NHRIs |

## Remember, one person can carry multiple roles

**A mother:**

- is a rights holder as she looks for food to feed her children.

- is a moral duty bearer responsible for providing food for her children.

- is an influencer, as she may also be part of a poverty action group that is lobbying for the provision of adequate and affordable food.

**A police officer:**

- is a rights holder as an employee of the government.

- is a legal duty bearer, responsible for protecting the safety of the community.

- is an influencer, as they may also coach the regional rugby team.


## Initial discussions

You now have an idea about who you would like to meet for this next layer of engagement. By engaging more deeply in the community, people will begin to feel as if their voices are valued, and you will learn more about the community and its dynamics.

While the initial interaction with community leaders was formal, you can begin to be more relaxed with these discussions. Think about the most appropriate context for them - where and how they occur will make a difference to the value of the interaction.

As an outsider, you may encounter shyness or even suspicion. People may want to protect the reputation of their community or fear reprisal, and so be reluctant to raise issues that are sensitive. People may also tell you what they think you want to hear.

Some of the questions you could ask yourself at this early engagement stage are:

- What is the best group make-up - people in groups or on their own? How many people in each grouping? Single-identity groups (such as women or young people or government representatives) or mixed-identity groups?

- When should you meet and how much time should you allocate - balancing the need not to waste people's time with not wanting to rush the conversations.

- Where should you meet - in people's own contexts or on neutral ground?

- How will you represent yourself? Your NHRI may be viewed as an outside organisation coming to tell the community what they should know and do.

- Are there community events you could attend which could communicate your interest in the community and what matters to them?

Your first meetings will be introductory, and it may be valuable to organise follow-up discussions, if you sense it would build trust in you and deepen the discussions. As you learn about the community, the power dynamics at play and how relationships are enacted you will identify others to meet with and will adapt your engagement.

No matter what kind of community you are engaging with, people are giving up their time to meet with you. You can communicate your gratitude by acknowledging that with food, by covering travel costs, or whatever else is appropriate.

## 2.3  Establish roles including the place of your NHRI

By now you will have begun to get a good understanding of the community, its dynamics and what it is concerned about. Hopefully community members at all levels are recognising that you are engaging with them as a partner who can support them with their concerns, not as a 'top-down' organisation that believes it knows what is best for the community.

At this stage you are looking for a high level of community interest in, commitment to, and ownership of the activity.

When you believe the community, and your NHRI, are ready to take the next step toward a community-led planning process, meet again with your joint leaders. This meeting is to formally establish the partnership – including what roles you each will play. There may even be a public event to mark the beginning of the partnership.



Occasion of the first engagement between the Higaonon, Agusan del Sur, and the Commissions of the Philippines and Aotearoa New Zealand. (Photo by J Chrisp)

# Stage 3: Facilitate a community-led planning process

## 3 Facilitate a community-led planning process

- Community analysis - decide priority issues
- Decide outcomes
- Identify resources (inputs)
- Develop an action plan

Before community action begins it is important to spend significant planning time with the community to ensure it is owned and led by the community. This way:

- insider experience, expertise and perspectives will be prioritised.
- the approach will be bottom-up, community-driven and more effective.
- the community's collective ownership of, and responsibility for, the work is strengthened.
- the benefit to the community is likely to be sustained, past the involvement of your NHRI.

Facilitating a logic model (Fig 13) with your community is a useful and simple way of achieving this.

This will involve working with the community through the following process:

1. developing a collective and agreed understanding of the community's current situation and priorities (community analysis)
2. deciding what the community wants to achieve (outcomes)
3. identifying the resources the community requires to achieve its outcomes (inputs)
4. deciding what the community will need to do (activities), or to produce (outputs), to reach its outcomes

### → Figure 13: Planning your community-led process – a logic model



**Situation** + **Input** + **Activity / Output** = **Outcome**
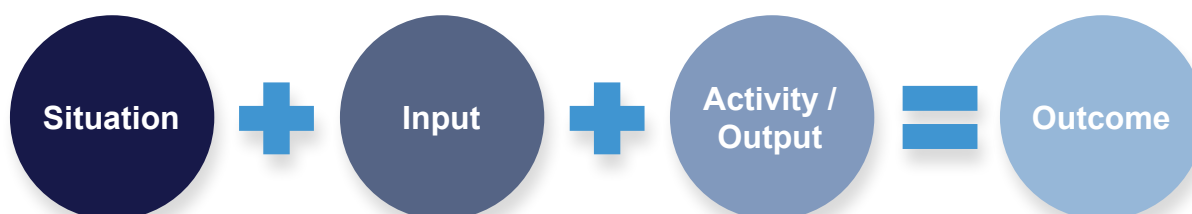
The order in which you facilitate these stages can vary. Think about what suits you and the community you are working with.

This Guide proposes the following process:

**Step 1:** Situation is assessed, and priority issues identified

**Step 2:** Outcomes are developed

**Step 3:** Activities and outputs to achieve the outcomes are decided

**Step 4:** The resources required to undertake the activities are identified.

## 3.1 Community analysis - decide priority issues

There are many ways a community analysis can occur. A selection of tools are included in Section 4 of this Guide. You may also have those that you are more familiar with, and that are appropriate to your community's context.

The most important aspect of this stage is to ensure that everyone has an opportunity to contribute – that they are able to tell the story about their experience living in the community and what matters to them.

Following are some high-level questions you may find helpful. You may also be able to go deeper into some of the detail, depending on the nature and trust of the group.

- what matters to them about the community?

- what are they most proud of?

- what is difficult or challenging? What is unfair?

- what impact does this have?

- who/what do they think is responsible for difficult or challenging circumstances?

- who makes decisions in the community?

- what are their individual and collective strengths?

- and so on …

It is not important at this stage to talk about human rights or human rights frameworks, in fact it is best to use language and cultural concepts that the community is familiar with. Human rights language can be introduced later.

At some point during these discussions, you will know whether the community is ready to identify and prioritise its issues. While previous engagements will have involved specific groups, this is an opportunity for a 'whole-of-community' event. This may occur:

- over a specific time, such as a face-to-face (or online) community meeting.

- over a period of time such as a week-long street (or online) survey.

- alongside an event such as a sports games, or festival, or an organisation's strategic planning workshop.

Whatever process the community chooses to do use, it is aimed at finding out those issues that most concern people – and of those, the top priorities the community wants to address. The latter can be a difficult process and will require finely tuned facilitation skills. During this process make sure that:

- the community accepts only a few top priorities

- diverse opinions are taken into account and contribute to the decision-making

- quiet voices are listened to, particularly those most vulnerable to the issues that are concerning the community.

Ideally the community comes up with its own list by consensus, or by popular vote. However you can support the process by asking questions about resources including personnel, time-availability, practicality, and capacity. The community may decide to keep its priority list but to begin to address the top (say) three priorities for its first action plan.

Once these priorities are identified, you can begin to introduce human rights, demonstrating how a human rights lens could offer a way to understand and address the issues.
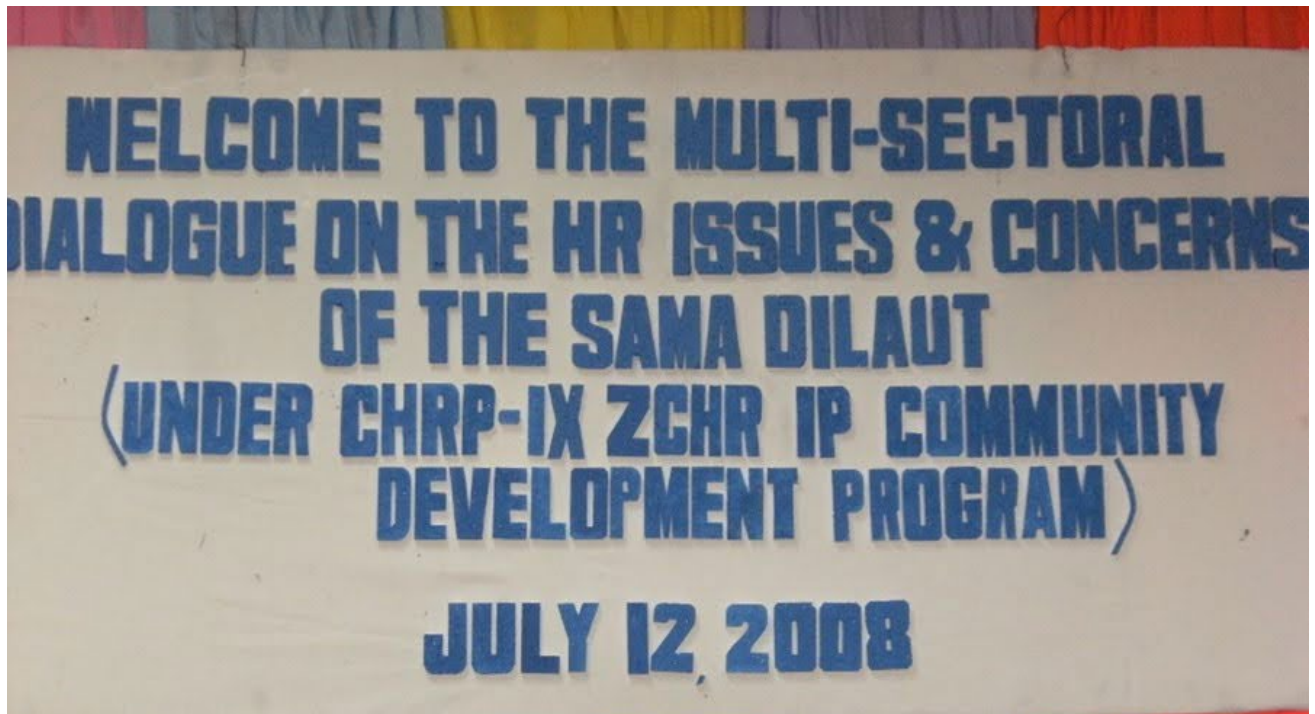
Roundtable with the Sama Dilaut, Zamboanga, Philippines to discuss issues and concerns. (Photo by J Chrisp)



Talanoa with the Vutia District, Fiji to discuss issues and concerns, (Photo by FHRADC)

## → Figure 14: Example of a human rights analysis

| | Analysis | Example from Vanuanui |
|---|---|---|
| **Situation** | What is the situation? | Due to logging activity in the hills behind the community, the main stream to the town is polluted. Apart from a small water tank in the compound of one of the more powerful families, there is a lack of access to safe, affordable, reliable drinking water.<br><br>Ground water is at risk of contamination from rising sea levels and heavy rain events. |
| **Rights Holders** | Who are those affected by the situation? Who are the most vulnerable groups among these? | Affected? Everyone who lives in the community.<br><br>Most vulnerable? (e.g.) Those families living in poverty who cannot afford to buy bottled drinking water. |
| **Specific Rights** | What rights are involved? | The rights to an adequate standard of living, to health, to life (etc).<br><br>Access to safe drinking water is a fundamental precondition for the enjoyment of other human rights such as the rights to education, housing, health, life, work and protection against cruel, inhuman or degrading treatment or punishment. |
| **Human Rights Principles** | What principles (absence or presence) affect the situation of the right-holders? | *Participation*: Families living in poverty are affected by the lack of safe affordable drinking water and therefore should be part of the community management plan to address this issue.<br><br>*Non-discrimination*: Families living in poverty experience discrimination because of their inability to pay for safe drinking water.<br><br>(continue through the remaining principles) |
| **Duty Bearers** | Who has the duty of upholding the rights? | The State has an obligation to ensure access to drinking water. The logging company has a duty to protect the environment and minimise the impact of its activities. |
| **Compliance** | In what cases do the duty-bearers meet their obligations? What is the impact of this? | The State calls a community meeting, including those families most affected by the issue, to discuss options.<br><br>It is decided that water tanks are the best solution. A local facility is built in the community to produce its own tanks, and to provide tanks to neighbouring communities. This also provides work and income for the community. |
| **Non-compliance** | In what cases do duty-bearers NOT meet their obligations? What is the impact of this? | While logging regulations exist to prevent logging from polluting the streams, the State is gaining revenue from these companies and is therefore reluctant to enforce them. |

## "Family violence is a human rights issue – I never connected the two"

Before she took part in a Taku Manawa human rights community-led development programme in Aotearoa New Zealand, one woman knew more about human rights issues in Tibet than she did about the way human rights affected people in her country.

When she took part in Taku Manawa – Building Human Rights Communities her eyes were opened to local human rights issues. 'The big thing I got from it was that there are human rights violations happening right here ... Family violence is a human rights issue. I never connected the two.'

The mother-of-four and grandmother-of-one went on to facilitate with those who had experienced family violence, a self-empowerment programme for women who had been victims of family violence. The programme aimed to promote an understanding that human rights are not a privilege available only to a few. Most of the participants had no awareness of their human rights previously, nor how to access support when their human rights were violated.

(Tai Tokerau, New Zealand Human Rights Commission)

## 3.2 Community decides outcomes

You have now completed the community analysis and worked with the community to identify their priority issues which have been examined using human rights (including gender rights) and cultural lenses. The next step is to facilitate discussions in the community about what they want to achieve – what their agreed outcomes are.

Outcomes-based planning is different from other planning in that it focuses on results and measuring those results. The focus is not on what the community will do (activity) or produce (output) but what it is aiming to achieve (outcome).

Outcomes define what the situation will be if the human rights strategy is successful. They also provide a target to work toward and a benchmark against which success will be measured.

The key question when developing outcomes is:

### What does 'good' look like – what will the situation be when the human rights issue/s have been successfully addressed?

For protracted activity such as with a HRCLD approach, outcomes can be organised into short-term, medium-term and long-term. For the purposes of this Guide:

- short-term outcomes tend to result in new knowledge and increased awareness and commitment to behavioural change

- medium-term outcomes tend to result in increased skills and changes in attitudes, behaviour, decisions or policies

- long-term outcomes tend to result in changes in a situation.

Outcome levels are interlinked - short-term outcomes lead or contribute to medium-term outcomes, which lead or contribute to long-term outcomes. Encourage the community to think about the story they are telling - if they achieve X, this could contribute to Y, which could contribute to Z.

Developing effective outcomes will take time, particularly during a HRCLD process where they are being negotiated by members of the community. However, as the outcomes will determine the resources required and activities that will occur, it is important to get them right. Outcomes need to be owned by the community with a high level of commitment to achieve them.

The SMARTA tool can be a useful guide for developing quality outcomes.

→ **Figure 15: SMARTA**

| | |
|---|---|
| **S** | **SPECIFIC**<br>Is the particular impact or result the community is trying to achieve, clear? |
| **M** | **MEASURABLE**<br>Is it possible to assess whether the community is making progress towards the outcome and whether it has reached the outcome? |
| **A** | **ACHIEVABLE**<br>Is the outcome realistic with the available resources, expertise and time? |
| **R** | **RELEVANT**<br>Is the outcome appropriate and acceptable to, and shared by, your community? Will it achieve the result/impact sought? |
| **T** | **TIMEBOUND**<br>Does the outcome include a realistic and achievable timeframe? |
| **A** | **ACCOUNTABLE**<br>Have those responsible for achieving this outcome been identified? |

→ **One of the human rights issues for Vanuanui is the lack of accessible, clean drinking, cooking and bathing water.**

Vanuanuians believe that one of the causes are the logging operations that began several years earlier in hills behind the community.

Short-term outcome: Discussions with the logging company have resulted in an understanding by the company of how they are impacting on the community's drinking water and a commitment to work with the community to find a solution. (Within 6 months)

Medium-term outcome: The company has changed it practices and logging waste is no longer being tipped into the waterways that feed the community of Vanuanui. (Within 18 months)

Long-term outcome: i) The streams that feed Vanuanui are at safe enough levels for drinking, cooking and bathing, and ii) A policy agreement has been developed with the company in relation to environmentally sustainable logging. (Within 36 months)

Once your community knows what it wants to achieve – its outcomes – it needs be able to measure how well it is progressing toward those outcomes.

A useful way to do this is by using **indicators**[8]. Indicators are measures or markers that give information about whether you are progressing towards and/or achieving your outcomes over time.

•   **Indicator:** a specific metric used to measure the changes or progress your work is making towards achieving a specific outcome. There should be at least one indicator for each outcome.

Indicators can be quantitative or qualitative.

•   **Qualitative indicators:** typically expressed in words (e.g. statements, paragraphs, stories, case studies and quotations).

•   **Quantitative indicators:** typically expressed in numbers (e.g. units, prices, proportions, percentages, rates of change and ratios).

For example:

| Type of indicator | Example |
|---|---|
| *Qualitative indicator* | Reports from Vanuanui community members about their access to clean water |
| *Quantitative indicator* | Tests of the streams that flow into Vanuanui to ascertain the levels and types of pollution (E.Coli, silt and other debris) in the water |

8.  More information about developing indicators can be found in the APF Guide Monitoring, Evaluation, Accountability and Learning: A Guide for National Human Rights Institutions available at  https://www.asiapacificforum.net/resources/monitoring-evaluation-accountability-and-learning-guide-national-human-rights-institutions/.

## **3.3** Community identifies resources (inputs)

By this stage the community has completed an analysis of its human rights issues (situation) and decided what it would look like should these issues be addressed (outcomes).

The next stage is for the community is to identify the resources it has, and requires, to achieve the outcomes. These are the inputs and include both personnel and other resources.

The most important resource for any HRCLD approach is its people – community leaders and members, potential partners, externals with particular expertise. The situation analysis will have identified the capacities, strengths and gaps in the community.

While you will have had these discussions when you began to engage with the community, it may be a good time to reiterate who you are as an NHRI – your powers, functions and obligations – and how you can support the community reach its outcomes.

Help the community to understand that NHRIs:

• operate and function independently from government, and from non-governmental organisations.

• focus on the human rights dimensions of a situation rather than taking a stand about the situation itself

• help bridge the gap between people's rights and the responsibilities of the State by:

  » monitoring the human rights situation in the country and the actions of the State

  » providing advice to the State so that it can meet its human rights commitments

  » receiving, investigating and resolving complaints of human rights violations

  » undertaking human rights education programs for all sections of the community

  » engaging with the international human rights community to raise issues and advocate for recommendations that can be made to the State.

Once the community understands your powers and limitations, it will be able to think about other supporter, collaborators or partners.

### Encourage the community to know and access its allies

The role of your NHRI is to facilitate the HRCLD approach as a means by which the community can address its issues - not to lead and deliver. That is the role of the community. It is important therefore that the community identifies those external to it with whom collaboration or partnership would be beneficial.

For example, a priority issue for Vanuanui is access to clean water. They access the services of the NGO 'Pacific Conservation' to partner with them in their efforts to address this issue.

Other resource considerations include:

• budget

• research and information

• materials, equipment, technologies and resources to ensure equitable access - support systems, including administration, language interpreters

• time

• environmental requirements, such as an accessible venue, childcare, refreshments and work spaces

• communications.

## 3.4 Community develops an action plan

By this time the community has completed an analysis of its situation, identified its priority human rights issues, decided the outcomes it wishes to work toward and how it will measure them and begun to identify the resources it needs.

The final stage is to work out how the community will reach its outcomes. That is, what it will do (activities) and what it will produce (outputs). The best way of doing this is for the community to develop an action plan. Action plans detail 'what', 'how', 'who', 'when', 'what resource' and 'how will we know'. Action Plans also help to check how well the community is progressing toward its outcomes.

Action plans do not need to be complicated. They do, however, need to be owned by the community and be simple enough to provide a clear guide for progressing action toward their outcomes.

You or the community will have your own planning tools but following is a template as an example.



Ishana collaborated with ethnic communities in Hamilton, New Zealand to design and deliver a workshop "Working with Ethnic Groups' for community development advisors and organisations, including youth workers. (Photo by the NZHRC)



This community decided to raise the issue of domestic violence by organising a march through the streets. Opotiki, Aotearoa New Zealand (Photo by J Chrisp)

## → Figure 16: Community Action Plan template (example)

| Priority Issue | *From community discussions* | | | | |
|---|---|---|---|---|---|
| **Summary of the issue** | *From community discussions* | | | | |
| **Outcomes** | SHORT-TERM | | MEDIUM-TERM | | LONG-TERM |
| | *From community discussions* | | *From community discussions* | | *From community discussions* |
| **Indicators** | *From community discussions* | | *From community discussions* | | *From community discussions* |
| **Actions and Outputs** | *What we will do / produce?* | *How we will do it?* | *Who will do it?* | *When it will be done?* | *Resources (Inputs)?* |
| | | | | | |
| | | | | | |
| | | | | | |
| | | | | | |
| | | | | | |

# → Figure 17: Vanuanui Action Plan: (example)

| Priority Issue 1 | *Clean, accessible drinking water* | | | | |
|---|---|---|---|---|---|
| **Summary of the issue** | Clean drinking water is difficult to access, and oil has been observed amongst the mangroves impacting on the mud crab populations.<br><br>It is believed that one of the causes is the commercial logging of indigenous forests that began several years earlier in hills behind the community. The influx of cash from logging has enabled the building of good roads and some families have been able to construct houses that are more resilient to the changing weather patterns. However, the situation is causing division among families. | | | | |
| | **SHORT-TERM**<br>(within 6 months) | | **MEDIUM-TERM**<br>(within 18 months) | | **LONG-TERM**<br>(within 36 months) |
| **Outcomes** | Discussions with the logging company have resulted in an understanding by the company of how they are impacting on the community's drinking water and a commitment to work with the community to find a solution. | | The company has changed it practices and logging waste is no longer being tipped into the waterways that feed the community of Vanuanui. | | i) The streams that feed Vanuanui are at safe enough levels for drinking, cooking and bathing.<br><br>ii) A policy agreement has been developed with the company in relation to environmentally sustainable logging and is being implemented. |
| **Indicators** | • Evidence that the company is committed to addressing the issue. | | • Reports from the community about access to clean water<br><br>• Pollution tests of the streams | | • Reports from the community about access to clean water<br><br>• Pollution tests of the streams<br><br>• Evidence of sustainable logging practices |
| | *What we will do / produce?* | *How we will do it?* | *Who will do it?* | *When it will be done?* | *Resources (Inputs)?* |
| **Actions and Outputs** | Get the logging company to understand its impact on the community's water supply and commit to changing its practices of dumping its waste, including in the stream catchments.<br><br>A written agreement between the community and the logging co. committing to 1) cleaning the waterways and 2) ensuring environmentally sustainable practices | Gather qualitative and quantitative data about the situation and prepare a report. | Nominated community members supported by 'Pacific Conservation' (PaC) an NGO with 'expertise' on sustainable waterways. | (*Assuming a Jan start*), by end Feb | Personnel – from the community & external<br><br>Budget: services of expert/PaC. |
| | | Meet with the logging company to present the report and discuss the issues and invite the logging company to a community meeting. | Community leaders and PaC personnel supported by the NHRI. | By end Mar | Personnel – community leaders, expert/PaC, NHRI. |
| | | Hold a community meeting with the logging company. | Community leaders / whole community, supported by appropriate externals including the NHRI. | By end Apr | Personnel – community leaders & those affected, expert/PaC, NHRI.<br><br>Budget for hosting the meeting |
| | | Negotiate a written agreement between the community and the logging company. | Community leaders. | By end Jun | Personnel – community leaders |
| | etc. | etc. | etc. | etc. | etc. |

# Stage 4:
# Support community-led action
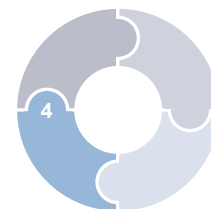
## 4. Support community-led action

- Support the community as it carries out the action plan.
- Community-led monitoring, evaluation, accountability, and learning (MEAL).

As a result of the 'logic model' process you have facilitated, the community has:

- had an opportunity to reflect on those issues it is concerned about
- reflected on its issues through human rights and cultural lenses
- prioritised the top (up to) three issues that it wants to address
- negotiated the outcomes it wishes to achieve
- identified the resources it has, and requires
- developed an action plan.

**Now it is time for community-led action!**

## 4.1 Support the community to carry out the action plan

At this stage it is important to remember that the action plan belongs to the community not to you or your NHRI.  It is the community's responsibility to carry out the action plan. It is your role to support the community where needed or requested.

If they haven't done so already, encourage the community to establish a personnel structure for carrying out the plan. While, hopefully, there will be strong community ownership for the plan, a core group, with sub-groups responsible for specific priorities, is critical to ensure the plan progresses.

**The heart of the community's effort is its people.**

Most communities have established organisational structures – a governing body, a leadership team, a system of chiefs. As long as these structures are inclusive and have the confidence of all members of the community, this group could drive the community action.  If not, then an alternative organising group may need to be established.

The role of the action plan group is to:

- ensure work progresses, tasks are delegated, and activity is on time and within resource availability
- maintain inclusive, equitable and participatory processes
- keep the community informed, engaged and at the centre of decision-making
- be the spokespeople with external stakeholders
- plan community events
- deal with conflict - raise issues/risks
- review personnel and other resources requirements and where necessary, seek additional
- review progress regularly – identifying any adjustments that may need to be made to the plan
- celebrate achievements

You have been clear with the community about your role, powers and functions as an NHRI. Arrange a meeting with key community members to discuss how you could support them to carry out their action plan. You may need to resist the urge to 'take-over' or to agree to taking on actions that should belong to the community. On the other hand, you are not about to abandon the community to its own devices.

Discuss communication channels between you and the community.

- How/when will you check-in with each other?

- Who are the respective liaison people?

- Would the community be open to informing your NHRI about general human rights issues that may arise, such as for the NHRI's reporting or policy-making?

- Would the community be open to advocate to the NHRI for those who may have human rights complaints?

- Would they be open to receiving information from the NHRI?

Part of this discussion would be to negotiate time when the community would like you to be involved in their activities. Is there a launch of the action plan you and your NHRI leadership could attend? Are there key, or difficult, meetings the community would like you to be present at such as with a government agency or private company? Would the community like you to facilitate community capacity-building events?

As indicated in Figure 10 (A typical distribution of time for a HRCLD activity) the community will require more support in the beginning stages of the action plan being carried out than it will as the community takes ownership of its direction and activities. Your involvement then may be more at a maintenance (responsive) level.

## 4.2 Community-led monitoring, evaluation, accountability, and learning (MEAL)

The APF has developed a guide on Monitoring, Evaluation, Accountability and Learning (MEAL) to support NHRIs understand how effectively activities are reaching, or have reached, planned outcomes. This is a downloadable resource and provides practical step-by-step guidelines, tools and resources, aspects of which may be useful for your community.

It is important that the community has a plan to:

- check regularly to understand how well it is progressing towards achieving its outcomes. (Monitoring)

- review progress at specific intervals (usually when an outcome is due to have been reached) to find out well it has achieved its outcomes. (Evaluation)

- establish mechanisms to ensure that the community and other relevant people have an opportunity to comment on the progress of the action plan and receive regular progress reports. (Accountability)

- reflect on the monitoring and evaluation findings, learn from them, and apply what they have learned to further activity. (Learning)

In addition to facilitating the Community's MEAL Plan you will also, as an NHRI, need to develop your own indicators and MEAL processes with clear outcomes.

Developing indicators is discussed above in s3.2. More detailed information can be found in the APF MEAL Guide.

# Building Human Rights Communities in the Philippines – the experience of three indigenous peoples

*Sa katilingban, aduna nay kagawasan sa paglihok-lihok para sa ilang inadlaw adlaw nga panginabuhi dili na parehas kaniadto nga mahadlok tungod Sa presensya sa mga private army (SCAA) wild dogs.* There is now the freedom to move around in the community and take part in daily economic activities, not like before when we were fearful because of the presence of the private army's (SCAA) 'wild dogs'.

(Higaonon, Cagayan de Oro, Mindanao)

*Oray no man narugian lang ainay ay project, wada met en di naamagan tako.* Although we have just started, we have already made accomplishments.

(Kankana-ey, Kibungan Cordillera Mountains of Northern Luzon)

*Kinogan kami. Pasal ma project pinaniya mabangsa Bajau saga min Tawi-Tawi, Sulu, Basilan saga Zamboanga maganda-andai maka-agkilakila.* The project gave the Sama Dilaut/ Bajau from Tawi-Tawi, Sulu, Basilan and Zamboanga City the opportunity to meet and get to know each other.

(Sama Dilaut/Bajau, Southern Mindanao)

# In Summary

→ Section 2 has taken you through a human rights community-led development process.

While a Guide such as this tends to set things in stone, we recognise that many NHRIs already have their own community-led engagement processes in place. The Guide is not intended to replace these processes, but rather add to them. HRCLD is an approach, not a mandatory set of steps, and relies on a practitioner's ability to be processed-focused and flexible.

The Guide is supported by online and face-to-face opportunities for further discovery. You and your NHRI may also have an opportunity to put this approach in practice with guidance from the APF.

Figure 18 summarises the four stages of a HRCLD approach outlined in Section 2.

The remaining two sections of this Guide focus on:
Section 3:  Case studies where this approach has been facilitated in various parts of the region.
Section 4: Tools and resources for facilitating HRCLD.



The closing activity of the CHRP – NZHRC Human Rights Community-led Development Programme. (Photo by J Chrisp)

## → Figure 18: The four stages of a HRCLD approach – activities and outcomes

| Stage | Activity | Outcome |
|---|---|---|
| NHRI Preparation (1 – 3 months) | • Commit NHRI<br>• Ensure capability<br>• Identify community | • NHRI commits to facilitating a HRCLD process.<br>• Resources are identified, and staff capability assured.<br>• Community/ies are identified. |
| Begin relationships building and learn about the community (2 – 3 months) | • Engage with leaders<br>• Engage more broadly<br>• Agree to work together<br>• Establish roles | • Trust builds between the NHRI and community.<br>• Community members see a benefit in continuing to work with your NHRI.<br>• Formal endorsement is made to continue the partnership.<br>• There is clarity about roles and expectations. |
| Facilitate a community-led planning process (6 – 9 months) | • Identify priority issues<br>• Decide outcomes<br>• Identify resources<br>• Form an action plan | • Community planning discussions identify a doable set of priority issues.<br>• A human rights lens has been applied to the issues.<br>• There is a high level of ownership in direction.<br>• The community is clear about what it wants to achieve.<br>• Required skills and resources (including external stakeholders) have been identified.<br>• Community strengths and gaps have been mapped.<br>• An action plan has been developed. |
| Support community-led action (ongoing) | • Facilitate capacity-building<br>• Support implementation of the action plan, including MEAL<br>• Monitor, evaluate, be accountable, learn | • Community has an increasing ability to address the issues it has prioritised.<br>• Resource gaps have been addressed including support from external stakeholders/partners).<br>• Monitoring and evaluation data is gathered that indicates how the community is tracking toward its outcomes.<br>• Everyone impacted by the activity feeds into this data and receives reports from the monitoring and evaluation.<br>• The community continues to learn about how it can improve how it addresses its human rights issues. |

When communities are supported to build their human rights capacity, they are able to identify, advocate for, and resolve, their own human rights issues.

# → Section 3
# Case Studies

## Section Overview

This section showcases how a human rights community-led development approach has been facilitated by NHRIs in Aotearoa New Zealand, the Philippines, and in the Pacific (Cook Islands, Fiji and Samoa).

The story of Vanuanui has appeared throughout Sections 1 and 2, giving a fictitious example of how aspects of a HRCLD approach may occur.

The case studies in Section 3 are based on actual events, facilitated in New Zealand, the Philippines and in three Pacific countries - Cook Islands, Fiji and Samoa.

## 3.1 HRCLD in Aotearoa New Zealand

When communities are supported to build their human rights capacity, they are able to identify, advocate for, and resolve, their own human rights issues. They are also able to use human rights approaches in local planning and decision-making.

*Taku Manawa (Building Human Rights Communities)* grew out of this philosophy. From 2003 to 2014, Te Kahui Tika Tangata the New Zealand Human Rights Commission developed and implemented a human rights community-led development approach.

As it evolved, the HRCLD approach used by the Commission required a hands-on commitment with each community for a period of around three years. The process involved:

- identifying a community

- working with individuals, organisations and agencies in the community to identify the human rights issues of greatest importance to them

- inviting the community to nominate leaders they considered best able to support the community address their human rights issues, to participate in a HRCLD capacity-building programme.

- facilitating a seven-day human rights and facilitation capacity-building course (that also resulted in the achievement of a national qualification as a result of partnering with a tertiary education provider).

- supporting participants to roll-out strategies in their community

- formalising community/commission relationships for the benefit of both the community and the commission

- developing support networks of Taku Manawa facilitators across regions.
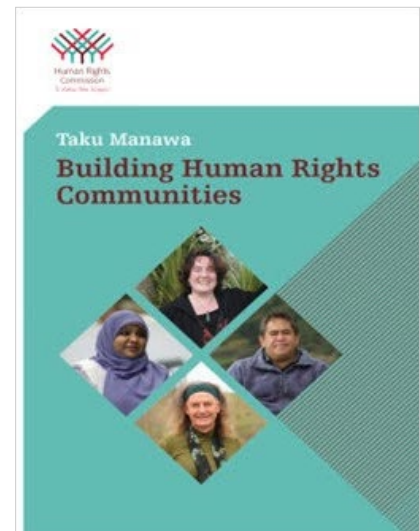
When the programme ended there were 114 community people from diverse backgrounds operating as Taku Manawa human rights advocates and facilitators across seven regions of the country. They represented 112 civil society organisations and had facilitated over 490 community-based human rights activities/interventions (that had been reported to the Commission).

*People at the ground level were the real movers and shakers.*
*(Taku Manawa, Aotearoa New Zealand)*

During the 11 years it was facilitated, the human rights community-led development approach was constantly monitored, evaluated, adapted and expanded.

In 2011 a new programme was piloted which explored human rights through a kaupapa Māori (indigenous) framework. *Tūhonohono Māori* linked the human rights values and principles that are an integral part of traditional Māori society and customs alongside the human rights dimension of the Treaty of Waitangi and the international human rights framework.

Extensive reporting occurred during the life of Taku Manawa – too much to detail in this Guide. However a few points are worth mentioning.

## What worked well?

- taking time to develop and nurture trusting relationships in each community
- learning about the community – its cultures and ways of doing things
- replacing being a top-down 'trainer' with being a bottom-up 'facilitator'
- being prepared to be led by the community
- resisting using imposed 'human rights' concepts – rather using language and concepts that made sense to the community
- engaging all levels and functions of the Commission, eg assigning a sponsoring Commissioner and having liaison people in each division
- recognising the value of Taku Manawa facilitators to addressing human rights priorities
- committing for the long haul.

*[TM Facilitator] is now part of a police national focus group developing a strategy to integrate human rights into police practices.* (Taku Manawa, New Zealand)

## What were some of the challenges?

- committing adequate time, resources
- having competent staff able to facilitate a HRCLD approach
- ensuring accountability to communities once relationships and activities are initiated
- as it can continue over several years, HRCLD can be exposed to changing NHRI leadership and priorities. Be open about this possibility with communities and, if it happens, try to factor in a withdrawal plan that doesn't leave the community more vulnerable.

More detailed information about these projects can be found in:

- Taku Manawa – Human Rights in the regions pilot project (2008)
- Taku Manawa – Building Human Rights Communities (2011)

## 3.2 HRCLD in the Philippines

Since the term of President Gloria Macapagal Arroyo of the Philippines in 2001, many hundreds of people had been victims of extra-judicial killings. Many more had been harassed, detained or had disappeared. The situation was attracting international scrutiny and condemnation.

After talks between Arroyo and New Zealand Prime Minister, Helen Clark, the human rights commissions of both countries were invited, and agreed, to work together to strengthen human rights in the Philippines.

In August 2007, the New Zealand Human Rights Commission undertook a scoping visit to the Philippines. This involved discussions with a wide range of civil society and government stakeholders and with international agencies. It was found that:



Building Human Rights Communities
The experience of three indigenous peoples in the Philippines

- there was extensive legislation provided for human rights protections, but enforcement was weak

- gaps existed between human rights policy, training and how this was practiced, particularly with the Philippine National Police (PNP) and the Armed Forces of the Philippines (AFP)

- there were focused areas of insurgency and counterinsurgency, particularly in Mindanao and Northern Luzon, with indigenous peoples particularly vulnerable

- there were inadequate resources and support available to the CHRP for the increasing expectations on it.

A bilateral project was initiated between the Philippines and New Zealand human rights commissions, funded by the New Zealand Aid Programme (NZAID). It focused on indigenous peoples as one of the groups most vulnerable to human rights abuses and the agents of the State impacting on these rights. The project was to be implemented using a human rights community-led development approach.
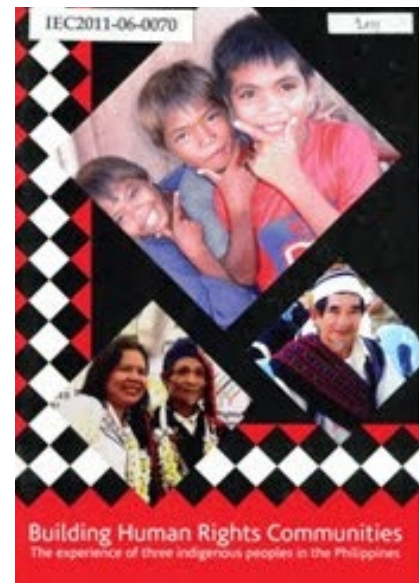
*Now, I observe that the soldiers are disciplined and no longer abusive. Members of the Citizen Armed Forces no longer bear arms in public.* (Higaonon, CHRP)

It was anticipated that the project would result in:

- indigenous communities being able to identify, investigate, verify, document and monitor local human rights violations and advocate more effectively for the realisation of the community's human rights priorities.

- the police, the military and other key State agencies in these communities integrating human rights into their operations

- the CHRP developing, implementing and evaluating a human rights community-led development approach that could be extended to other communities.

For the first six months of 2008, the CHRP identified its national and regional project teams and consulted with government and civil society agencies to establish a set of criteria that would help identify participants.

Through face-to-face engagements with indigenous peoples' groups and using a process of "free prior informed consent', three indigenous groups were identified to participate in the project. They were the:

- Kankana-ey of Kibungan, Benguet;

- Higaonon of Esperanza, Agusan del Sur; and

- Sama Dilaut/Bajau of Basilan, Sulu, Tawi-Tawi and Zamboanga.

The project was officially launched on July 10, 2008, at the CHRP grounds in Manila. Attendees included indigenous leaders and other representatives from each of the three communities; civil society agencies; government and local government representatives; and the international community. The national and regional project teams worked with each of these three communities from then to August 2010. Using human rights community-led development processes, the teams assisted and encouraged communities to identify and prioritise their human rights issues and implement plans to address them.

Ongoing monitoring and evaluation took place during the project within the communities and within, and between the Philippines and Aotearoa New Zealand Human Rights Commissions. The project has resulted in the following outcomes:

### Indigenous communities

1. Indigenous communities can identify their human rights issues, prioritise and address these and monitor the outcomes.

2. Implementation of strategies to deal with the prioritised human rights issues has begun in all communities. Communities own the issues and have developed strategies to resolve them.

3. Each community has human rights advocates.

4. Two years of engagement is a short time. Communities wanted to continue with identified actions and sought ongoing support of the CHRP and other organisations and agencies.

### Agencies of the State and local government

5. State agencies and local government (regional, provincial and barangay) have been involved at community level. There is evidence of change in the practices of some.

### Commission on Human Rights of the Philippines

6. All communities reported an improvement in their relationship with the CHRP, an enhanced knowledge of the role of the commission and its services, and confidence to approach it.

7. There was a marked increase in the HRCLD capability of the CHRP regional teams.

8. The CHRP have adopted an indigenous peoples policy.

More detailed information can be found in *Building human rights communities, the experience of three indigenous peoples in the Philippines* https://elibrary.chr.gov.ph/cgi-bin/koha/opac-retrieve-file.pl?id=72d876d0ad31a8b8b52ed0d2e06459f7

*Before, we were afraid because we did not know that we had any rights. Even if others treated us badly, we did not fight back, because of fear.* (Sama Dilaut/Bajau)

## 3.3 HRCLD in the Pacific

In late 2022, the APF began the delivery of a three-year capacity development programme on human rights community-led development in the Pacific.

A reference group made up of NHRI representatives from each of the Cook Islands, Fiji and Samoa was formed to guide the activities and ensure that they were Pacific-centric. An online HRCLD capacity-building programme was developed and facilitated and in-country workshops held.

Facilitated by the APF and with partnership support from the Pacific Community (SPC), a community of Pacific HRCLD practitioners grew from these early beginnings. They worked together online and face-to-face to progress their thinking about what a HRCLD Approach in the Pacific may look like. *They developed the Lautoka Navigation Principles for Human Rights Community-led Development in the Pacific* (Fig 4) and the *Human Rights Community-led Development Approach for Pacific NHRIs* (Fig 9) to guide their work.

Late in 2023, each NHRI was supported with a small grant to facilitate a HRCLD project in a community in each of their countries.  To be successful in attaining a grant, each country demonstrated:

1. Institutional commitment – the NHRI / Office of the Ombudsman has the capacity to commit to the activity for its entirety

2. Institutional capability – noting that APF, SPC and HRCLD practitioner peer support would be ongoing.

3. Alignment with the Pacific HRCLD Approach and the Lautoka Navigation Guidelines.

4. Realising the following tests - investment value, capacity-building, reach and sustainability.

5. Commitment from a community to engage in the activity.

While at the time of writing, these projects are still underway the focus.  Monthly online mentoring and support sessions are ongoing where countries report on their progress, identify what is working well, any challenges they are facing and the strategies they are using to address these challenges.

The focus for each of these projects is as follows:

| NHRI | Community | High-level Outcomes |
|------|-----------|---------------------|
| Fiji Human Rights and Anti-Discrimination Commission | Muana-i-cake Village, Muana-i-ra Village, and Laucala Island of Vutia District, Rewa Province, Fiji | • *Vutia District Human Rights Community-led Development Project.* <br>• Communities understand the human rights dimensions of the issues and concerns they face. <br>• Communities are well informed about their rights and freedoms as prescribed by law and are in a better position to advocate for their human rights. <br>• The priority issue – access to fresh water. |
| Ofisa o le Komesina Sulufaiga Office of the Ombudsman of Samoa | Fono Fa'avae of Aana No 1 District, made up of one main village, Faleasiu (made up of 5 sub-villages) | • *Fa'asoa on the Impacts of Climate Change on Human Rights in the Community level.* <br>• Well developed enabling communities where people can freely identify and address the human rights issues which affect their lives. <br>• A well-supported Samoan centred HRCLD approach with identified communities. <br>• The priority issue – climate change. |
| Te Mato Akamoeau Office of the Ombudsman - Cook Islands | Persons with disabilities and youth in Rarotonga | • *From Rights to Realisation: For persons with disabilities and youth in times of disaster.* <br>• A community where persons with disabilities and youth are not only better protected from the impacts of disasters but are able to actively contribute to building more inclusive and resilient disaster risk reduction frameworks that uphold their human rights and dignity. <br>• The priority issue – strengthen voices through a cross-sector Alliance. |

A face-to-face talanoa in early 2024 offered an insight into how projects were evolving and what could be learned by them.

## Fiji Human Rights and Anti-Discrimination Commission



1. Some issues and matters that were shared were not human rights related. Therefore, there was a need to ensure a clear initial discussion about human rights including the team to identify/give examples of human rights and non-human rights-related issues.

2. Some of the requests/solutions may not be feasible for the Commission to assist the Community with. Therefore, the Commission must be clear at the beginning what the project's purpose is and what the Commission/project can provide.

Talanoa 2 in the Vutia District. (Photo by the FHRADC)

3. Developing resource materials into charts and diagrams and then translated into the vernacular made a difference in the learning and understanding of participants. It appears that the elderly in particular can follow and understand better the discussions/presentations.

4. Grouping the participants together from the beginning (not men together, women together, youths together and church elders together) eased their overall understanding from the beginning of the program.

5. Splitting participants in focus groups helped encourage discussions from different groups such as women, whose voices may not otherwise be heard.

6. It helps the team plan and focus when there is constant and consistent team briefing and debriefing. This also helps to ensure each team member is aware of their allocated task/roles.

7. It was observed during the project that grouping all three villages to carry out one HRCLD project may not have been ideal because as the project progressed it was observed that:

   • one village later wanted a different human rights issue to address,

   • the three villages were competing to host each engagement,

   • the Commission team had to work with a larger group of village reps rather than a few.

## Ofisa o le Komesina Sulufaiga Office of the Ombudsman of Samoa

1. A human rights community-led approach is acceptable and relevant to the Samoan way of negotiating.

2. Not all issues were shared during Fa'asoa (discussions). Some serious issues were shared on an anonymous questionnaire.

3. Climate change and village governance issues were not the only human rights issues raised.

4. Human rights education is recommended by community people. (this was the first human rights programme for A'ana 1)

5. There are still barriers in sub-village settings.

6. Appropriate timing should be considered.

7. A communication strategy is needed for village level.

8. Internal community structures need to be taken in to account, such as the village council vs Fono Fa'avae.

9. HRCLD should be rolled out in all communities of Samoa.



Collateral developed by the Samoan Office

## Te Mato Akamoeau Office of the Ombudsman of Cook Islands

Reported Weaknesses:

- Time, budget and human resources (3 person team)

- Dependency on key individuals

- Limited expertise

- Difficulty scaling up

- Burn-out risk

- Vulnerability to external factors.

Reported Strengths:

- Diverse Perspectives - Creative problem-solving and innovative solutions

- Passion and Commitment - Go above and beyond for the success of the project (to a certain extent)

- Strong community ties - Understanding of cultural nuances, priorities and needs of our community

- Flexible and Adaptable - Having a small team gives us the ability to pivot and there is a smaller communication loop

- Holistic approach - Long-term sustainability is at the forefront of the approach.



First meeting of the Alliance at the Cook Islands Ombudsman's Office. (Photo by the Cook Islands Office)

## Next Steps

Pacific NHRIs will continue to facilitate these HRCLD projects over the next 12 months, at which stage it is anticipated that the communities will know how to identify and address those further human rights issues impacting on them.

# → Section 4

## Tools for facilitating HRCLD

### Section Overview

This section offers a selection of tools for facilitating aspects of human rights community-led development.

Section 4 of the Guide provides a selection of tools that can be used for planning, implementing and evaluating human rights community-led development.

The tools have been taken from multiple sources and are referenced where their origin is known. As a HRCLD practitioner you will adapt them to your contexts. The list is not comprehensive and we encourage you, through the APF, to add other resources and tools to this selection that, as HRCLD practitioners, you have found useful.

The tools are loosely organised alongside Stages 2 – 4 of the HRCLD process in this Guide, although some can be used for multiple stages.

|  | Tool | When | Purpose |
|---|------|------|---------|
| 1 | HRCLD Principles pull out and checklist | Throughout | A guide for HRCLD practitioners to stay principles focused |
| 2 | HRCLD Ethics pull out and checklist | Throughout | A guide for HRCLD practitioners to stay ethics focused |
| 3 | Being an effective facilitator | Stages 2 - 4 | Competencies of an effective facilitator |
| 4 | Facilitation techniques | Stages 2 - 4 | Techniques to support the HRCLD facilitation process |
| 5 | Stakeholder mapping | Stage 2 | Identifies who should be part of a HRCLD activity – internal and external to the community |
| 6 | Community sociogram | Stage 2 | Builds a picture of the relationship dynamics related to a community |
| 7 | Community mapping | Stage 2 | Builds an understanding of the community you are planning to partner |
| 8 | Windshield and walking surveys | Stages 2 - 4 | Useful for community mapping as it encourages community members to get a sense of itself as a community |
| 9 | Building online communities | Stages 2 - 4 | Enable access to a community when physical access is difficult or impossible |
| 10 | Community timeline | Stage 3 | A community timeline leads to discussions about significant events that have impacted on the community in the past |
| 11 | Mapping the situation | Stage 3 | Based on a visual stimulus (such as a drawing, map or photo), community mapping encourages diverse groups of people to describe what is happening in their community. |
| 12 | Mapping priority issues | Stage 3 | This activity encourages participants to identify what matters to them about their community and what their concerns may be. |
| 13 | In situ survey | Stages 3 & 4 | A tool for learning about or analysing a situation ("situation analysis"), gaining feedback or evaluating a service. |
| 14 | Story telling | Stages 3 & 4 | A tool for learning about or analysing a situation ("situation analysis"), gaining feedback or evaluating a service. |
| 15 | Force field analysis | Stages 3 & 4 | A tool to identify outcomes and plan strategies to achieve them. |
| 16 | Reef analysis | Stages 3 & 4 | A tool for understanding varying power relations and diverse experiences of a specific situation. It also helps identify how others may be experiencing or influencing a situation. |
| 17 | Mind mapping | Stages 3 & 4 | A tool that can be used to develop thinking about a central idea, concept or issue. |
| 18 | Tree diagram | Stages 3 & 4 | A multi-purpose visual tool that can be used for understanding issues and priorities and developing outcomes and strategies. |
| 19 | Photovoice | Stages 3 & 4 | A tool that uses photography for identifying issues, creating community action and evaluating the outcomes of an activity. |
| 20 | Arts, Music, Theatre | Stages 3 & 4 | Connecting people across diverse experiences, deepening their awareness of the issues they face and create strategies to address them. |
| 21 | World café | Stages 3 & 4 | A participatory activity that facilitates dialogue and the sharing of knowledge and ideas. |
| 22 | M&E tools | Stages 1- 4 | Tools that will enable the community to check how well it is progressing toward or achieving its outcomes. |

# Tool 1:
## Principles of a HRCLD Approach
## – pull out & checklist

| When to use | Purpose | Time | Resources |
|---|---|---|---|
| Throughout | A guide for HRCLD practitioners to stay principles focused | Various | Principles checklist |



**Participation:** Emphasis on the participation of people in decisions that affect them.

**Link to rights:** Linking decision-making at every level to community cultural values and human rights standards, balancing rights where necessary, prioritising those of the most vulnerable.

**Accountability:** Listening and regularly reporting to the community.

**Non-Discrimination:** Ensuring the equitable enjoyment of rights and obligations for all, including moving from a focus on 'need' to a focus on the fulfilment of 'rights'.

**Transformation:** Facilitating change by ensuring that all enjoy their rights and act on their responsibilities – building a 'human rights community' grounded in the community's cultural values.

**Self-determination:** Supporting people to take control of their lives by understanding the issues they are facing using a human rights lens based on their community values and developing strategies to act on these issues.

# HRCLD Principles Checklist

| When to use | Purpose | Time | Resources |
|---|---|---|---|
| Throughout | A guide for HRCLD practitioners to stay principles focused | Various | HRCLD principles |

| HRCLD Principles Checklist | |
|---|---|
| ✔ | **Participation**<br><br>Have you ensured the full and equitable participation of all people in decision-making, ensuring in particular, those most affected? |
| ✔ | **Link to rights**<br><br>Are decisions linked to community cultural values and human rights standards. Where there is a conflict between rights, have you worked to balance those rights, prioritising those of the most vulnerable? |
| ✔ | **Accountability**<br><br>Have you listened to the community, taking into full consideration their experiences, expertise and perspectives. Have you listened to other relevant stakeholders? Have you given updates to the community, and other relevant stakeholders, on a regular basis? |
| ✔ | **Non-Discrimination**<br><br>Have you ensured that there is no barrier to anyone's engagement? Have you taken special measures to ensure equitable participation? |
| ✔ | **Transformation**<br><br>Are all stages of the HRCLD process encouraging people to use their cultural and human rights frameworks to create change - building a better community for all? |
| ✔ | **Self-determination**<br><br>Can those involved use their human rights to make change and have a say in decisions that affect them? |

# Tool 2:
## HRCLD Ethics - pull out and checklist

| When to use | Purpose | Time | Resources |
|---|---|---|---|
| Throughout | A guide for HRCLD practitioners to stay ethics focused | Various | Ethics checklist |

| | |
|---|---|
| **Do no harm** | ensuring those who experience human rights violations are protected from harm throughout any response process. |
| **Seek free prior informed consent** | ensuring that everyone has the information they need and agrees to be involved, understanding all the implications of doing so |
| **Work for the common good** | supporting all those engaged to work together for the good of the community as a whole |
| **Be transparent** | ensuring clarity, openness and accountability throughout the the HRCLD activity |
| **Avoid predetermined outcomes** | encouraging new ideas and options by listening to diverse perspectives, through research and encouraging creativity. |
| **Be a competent practitioner of HRCLD** | showing respect to the community and the HRCLD process by being effective and competent facilitators. |
| **Ensuring inclusiveness** | everyone has equitable access to resources, processes, and contribute to decision-making etc. |

# HRCLD Ethics Checklist

| When to use | Purpose | Time | Resources |
|---|---|---|---|
| Throughout | A guide for HRCLD practitioners to stay principles focused | Various | HRCLD principles |

| **HRCLD Principles Checklist** | |
|---|---|
| ✔ | **Do no Harm**<br><br>Can community members, particularly those most vulnerable, freely take part in the HRCLD process with fear of reprisal?   Have you put strategies in place to ensure no-one is disadvantaged as a result of their participation? Do you have processes to ensure that personal information is kept safe and permissions to access it are clear? Do those about whom you collect information, know what information you are collecting, why and who has access to it? |
| ✔ | **Seek free prior informed consent**<br><br>Do community leaders and other participant understand what the HRCLD activity is about? Do they know what it may mean for them?  Have you put measures in place to ensure everyone involved is willing to be so? Can anyone withdraw from the process at any time without penalty? |
| ✔ | **Work for the common good**<br><br>Are you clear to community participants that your motivation is based on equality, fairness and for the common good? Do your facilitation processes ensure this is a reality? [Your principles checklist will be useful for this ethical consideration.] |
| ✔ | **Be transparent**<br><br>Do you prioritise openness and honesty in your interactions, including when you make mistakes? Do you maintain accountability through constant communication? Do you ensure that key decision-making is shared? |
| ✔ | **Avoid pre-determined outcomes**<br><br>Have you engaged in this process with an open-mind and without expectations? Are you prepared to go with the direction set by the community (as long as within cultural and human rights values)? |
| ✔ | **Ensure competent practice**<br><br>Are you continually working on strengthening your HRCLD practice? Do you regularly reflect on how well you are doing and adjusting as necessary? Do you involve the community in giving you feedback? Do you have a person/team to discuss progress, challenges, successes? |
| ✔ | **Ensuring inclusiveness**<br><br>Are you using processes that ensure the equitable involvement of all members of the community? Are you encouraging community members to do the same? Are you using a human rights, including gender lenses, in all your engagements and decision-making? |

# → Tool 3:
# Being an effective facilitator

| When to use | Purpose | Time | Resources |
|---|---|---|---|
| Stages 2 - 4 | Competencies of an effective facilitator | Various | Various |

Being an effective human rights facilitator involves having the appropriate knowledge, skills and personal attributes to effectively plan, deliver, monitor and evaluate a HRCLD activity.

The following table identifies the core competencies required for an effective facilitator and the performance indicators that demonstrate achievement of the competencies.

| Competency | Performance Indicators |
|---|---|
| **Knowledge competencies – what a facilitator needs to know** | |
| **Knowledge of human rights** | Knows about:<br><br>• human rights in general and issues specific to their country and region<br>• the theories and principles of human rights community-led development<br>• how political and structural systems affect communities<br>• the local context of the community<br>• issues of power and power-imbalance<br>• approaches that focus on the strengths and assets of people and communities<br>• leadership as a learning process. |
| **Knowledge of facilitation** | • understands the theories and principles of facilitation in general, and human rights facilitation specifically and applies appropriately to HRCLD process<br>• knows about a variety of facilitation methodologies, processes and tools and can apply these appropriately to diverse environments. |
| **Technical and professional practice competencies – what a facilitator needs to be able to do** | |
| **Facilitate a community-led development process** | Is able to facilitate the planning, implementation and monitoring and evaluation of a principled and ethical HRCLD process with a variety of communities that results in an improvement in conditions for that community.<br><br>Specifically a HRCLD facilitator knows how to:<br><br>• analyse political and structural systems<br>• facilitate a community-led human rights-based approach<br>• build community capacity<br>• develop leadership<br>• enable meaningful participation<br>• plan, facilitate, monitor, evaluate and report on projects<br>• facilitate community decision-making<br>• create and work in teams<br>• manage conflict using non-violent tools<br>• speak local language/s. |

| Competency | Performance Indicators |
|---|---|
| **Relationship management** | Enhances community engagement and creates trusting, positive relationships by:<br>• approaching relationships in a genuine and sincere manner<br>• being attuned to the needs and emotions of themselves and others<br>• supporting participants to set achievable and appropriate goals<br>• bringing the best qualities from participants. |
| **Use effective facilitation skills** | • creates and sustains a respectful, inclusive and participatory learning environment where human rights are demonstrated<br>• manages differing viewpoints by working toward shared human rights outcomes<br>• guides participants to appropriate and useful outcomes<br>• adapts to changing situations and dynamics<br>• encourages, advocates, listens, discusses and enables<br>• is innovative and adaptable to a wide range of environments<br>• encourages critical thinking and problem solving<br>• uses effective and inclusive communication skills<br>• is aware of and effectively manages overt and underlying group dynamics including conflict<br>• ensures accessibility – language, information, venue, resources. |
| **Promote gender equality** | Applies a gender lens to a HRCLD activity. |
| **Cultural competency** | Acknowledges the diverse individual, country and region-specific cultural backgrounds, values, beliefs and identities of communities and their contexts, and is able to facilitate an activity accordingly. |
| **Personal competencies – the personal traits that a facilitator brings to their work** ||
| **Ethics and principles** | • Practices ethically and in a principled manner that is appropriate to the cultural context of the community |
| **Self-awareness and respect** | • Recognises personal culture, values, beliefs, viewpoints and biases and the impact that this may have on their facilitation.<br>• Understands their own biases and is prepared to challenge their own assumptions and beliefs |
| **Flexibility** | • Is flexible with an ability to think creatively and 'on the spot' |
| **Ability to listen** | • Senses the feelings of individuals and the group through effective listening; to the explicit meaning of words as well as tone, implicit meaning and body language. |
| **Communication** | • Has effective writing and communication skills |
| **Confidence** | • Has confidence in their role and ability and able to receive constructive criticism. |
| **Motivation** | • Is motivated to promote and defend human rights, locally and globally. |
| **Sense of humour** | • Is able to laugh and share the laughter of others to enhance the facilitation experience. |
| **Reflective practice** | • Regularly reflects on facilitation practice and looks for ways to improve performance. |
| **Self-care** | • Monitors the potential for 'burn-out' and ensures adequate self-care. |

# → Tool 4:
# Facilitation techniques

| When to use | Purpose | Time | Resources |
|---|---|---|---|
| Stages 2 - 4 | Techniques to support the HRCLD facilitation process | Various | Various |

NOTE: The following are standard facilitation techniques and may not be appropriate in all contexts. Use your discretion when you are working in your communities. You will know what is appropriate.

## Mirroring

Mirroring is repeating, in a summary version, what a person said. It speeds up the tempo of a slow-moving discussion and is often used during brainstorming.

## Gathering ideas

If the pace is slow, with many gaps between contributions, or if the group is slowed down by too much discussion, try quickly building a list of ideas. This is a time to gather the ideas, not to discuss them. If it is the group's first-time listing ideas, spend a little time discussing freely, encouraging people to be creative – and brave, even if they think their idea will be unpopular.

## Making space

This technique sends a message to the quiet participants that there is always a space for them to speak, should they choose. As a facilitator, watch the quiet members of the group and be aware of their body language and facial expressions which indicate their desire to speak. Invite them to speak. If they decline, be gracious and move on. If necessary, hold the 'noisy' ones back. If participation is very weak, try a structured "go around" to give each person a chance to speak.

## Drawing people out

This is a way to encourage people to clarify and refine their ideas. The most basic technique of drawing people out is to paraphrase the speaker's statement and then ask open-ended, non-directive questions - can you say more about that?

## Paraphrasing

This is a fundamental listening skill which has both a calming effect and reassures speakers that their ideas are worthy. It also gives speakers a chance to hear how their words are being heard by others. Preface your paraphrase with something like "this is what I'm hearing you say ...". Ask for clarification from the speaker until you understand what was meant.

## Stacking

This technique helps everybody take turns when there are several people who want to speak at once. It also signals to everybody that they are going to have their turn to speak and they are free to listen to the discussion without distraction. Stacking has four steps:

- The facilitator first asks those who want to speak to raise their hand.

- A speaking order is created by assigning a number to each person with a hand raised.

- People are called upon to speak by number.

- When the last person has spoken, the facilitator asks if anybody else wants to speak. If so, another round of stacking is done.

### Tracking

In many discussions, there are a number of ideas being discussed at once. This is because there are many aspects to each issue. However, people often focus only on the particular issue that interests them.

Tracking lets the whole group see the different aspects of the topic being discussed and treats each with equal validity. Tracking has three steps:

- The facilitator indicates that they are going to step back from the conversation and summarize it.

- The facilitator summarises the different conversations. For example: "It seems one conversation is about food distribution points, another about the committee and another about the food packages."

- The facilitator asks for clarification. For example: "Are these the three items being discussed?"

### Encouraging

Creating an opening in a discussion without putting any one individual on the spot is part of the technique of encouraging.

Often during a meeting, one or more people may not appear to be engaged by the discussion. With a little encouragement, they often discover an aspect of the topic that holds meaning for them. This is especially relevant when facilitating diverse groups. Encouraging is especially important at the early stages of a discussion.

### Listening for common ground

When group members become polarised on disagreements, the situation becomes difficult. However, most disputes contain elements of agreement. This technique validates the group's areas of disagreement and focuses on their areas of common ground.

Listening for common ground has four steps:

- Indicate that you are going to summarise the group's differences and similarities. For example: "Let me summarise what I am hearing from each of you. I am hearing a lot of differences but also a lot of similarities."

- Summarise the differences. For example: "It sounds like one group wants to put the food delivery at the edge of the community, while the other group wants to locate it in the centre of the community."

- Note the areas of common ground. For example: "You both seem to agree that you want the marginalised families to have easy access to the food delivery."

- Check for accuracy. For example: "Have I got it right?"

### Balancing

The direction of a discussion often follows the lead set by the first few people who speak. Using the technique of balancing, a facilitator helps the group to round out its discussion by asking for other viewpoints that may be present but unexpressed.

Balancing not only assists individual members who need a little support for their ideas, it also has a strong positive effect on the norms of the group as a whole by sending the message: "It is acceptable here for people to speak their mind, no matter what opinions they hold." Try using phrases such as:

- "Now we know where two people stand. Does anyone else have a different position?"

- "Are there other ways of looking at this?"

- "Does everyone agree with this?"

### Intentional silence

Intentional silence consists of a pause, usually lasting no more than a few seconds, to give speakers that brief extra quiet time to discover what they want to say.

Stay focused on the speaker. Say nothing and do not nod or shake your head. Just stay relaxed and pay attention. If necessary, hold up your hand to keep others from breaking the silence.

Sometimes everyone in the group is confused, agitated or having trouble focusing. At such time, silence may be very helpful. For example: "Let's take a minute of silence to think what this means to each of us."

### Brainstorming

Brainstorming involves a period of free thinking, which is used to articulate ideas, followed by more rigorous discussion of these ideas.

Brainstorming brings new ideas about how to tackle a problem, as the free-thinking atmosphere encourages creativity. Sometimes it can reduce conflict, as it helps participants to see other points of view and possibly change their own perspective on problems. It can also bring humour and help break the ice. Brainstorming is useful to gather a lot of ideas, prior to scenario analyses, problem-solving, decision-making or planning.

# → Tool 5:
# Stakeholder Mapping

| When to use | Purpose | Time | Resources |
|---|---|---|---|
| Stage 2 | Identifies who should be part of a HRCLD activity – internal and external to the community | Various | For record keeping, large paper if displaying |

Stakeholder mapping involves developing a 'representation' of community people and key externals and then organising them into groups. The benefit of a stakeholder map is to help you understand the level of interest and influence of the people you are working with and how and when to connect with them.

Stakeholder maps come in various forms including those that are quite complicated. However, you may find the table below useful.

| Template | Low interest | High interest |
|---|---|---|
| High influence | These people have little to lose or gain from the HRCLD activity, but their actions could affect the achievement of the community's outcomes. | These people have the most to lose or gain from the HRCLD activity and their actions could affect the achievement of the community's outcomes. |
| Low influence | These people have little to lose or gain from the HRCLD activity and their actions have little impact on achievement of the community's outcomes. | These people have the most to lose or gain from the HRCLD activity, but their actions have little impact on achievement of the community's outcomes. |

| Vanuanui | Low interest | High interest |
|---|---|---|
| High influence | • Government agencies<br>• Fishing and logging companies<br>• National bank<br>• Local money lending business<br>• National media | • Community local government leaders<br>• Chief/s<br>• Congregational and Methodist church leaders<br>• School leader/s<br>• Local media<br>• United Nations Country Team<br>• International donors |
| Low influence | • Tourist operator<br>• Sports clubs<br>• Family who has been attracted by the lifestyle | • Fishing and farming families<br>• Families living in poverty<br>• Women's groups / collective<br>• Local health clinic<br>• Youth groups<br>• Small community businesses<br>• Resident missionaries |

# → Tool 6:
# Community Sociogram

| When to use | Purpose | Time | Resources |
|---|---|---|---|
| Stage 2 | Builds a picture of the relationship dynamics in a community | Various | For record keeping, large paper if displaying |

A community sociogram (or ecomap) is a visual tool for assessing community connections and dynamics of relationships with or between people, groups, and organisations.

Whereas the stakeholder mapping diagram will let you know the level of interest and influence, HRCLD practitioners can use a sociogram to understand:

- what communication patterns exist – who dominates? Who is side-lined or silenced?

- the relationships you believe will help to empower the community in its decision-making.

- the relationships you believe need to be strengthened internally to the community.

- the relationships you believe need to be created or strengthened between the community and other groups/agencies.

Develop your community sociogram/s over time by observing the community dynamics. You (hopefully) will also see a shift in the dynamics as more people's voices are heard and they become part of the decision-making processes.

A sociogram is developed with symbols or names and linked by arrows of various strengths depicting the level of relationship. Below are two examples, but you make up a system that works for you.
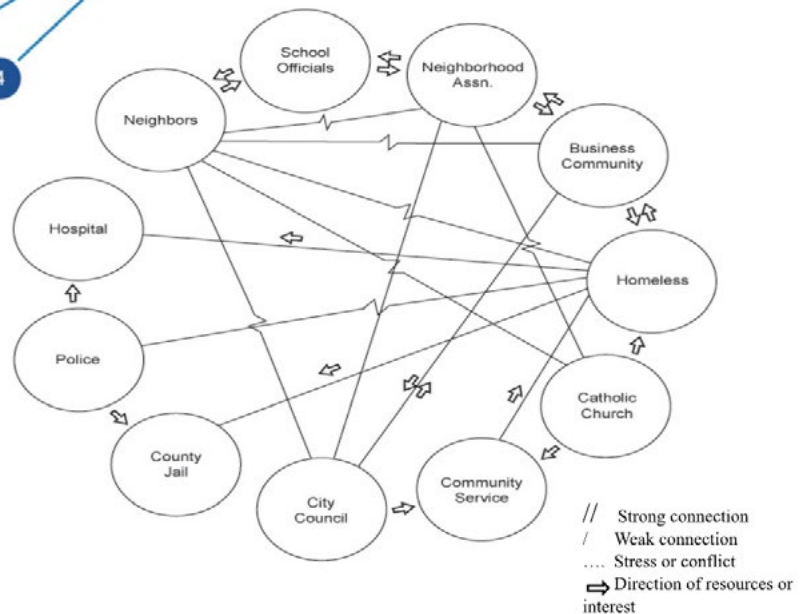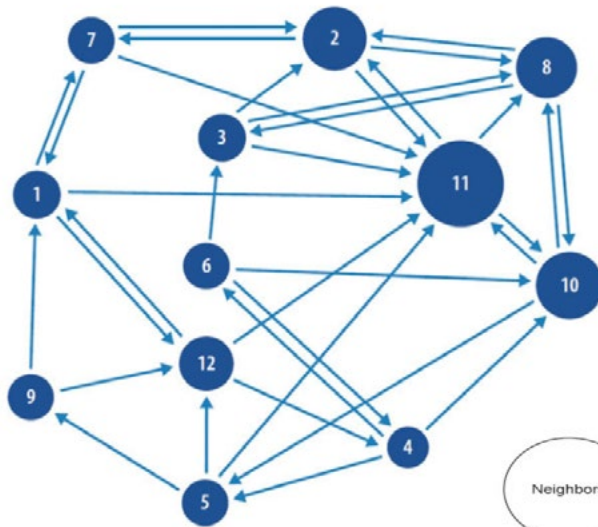


# Tool 7:
## Community Mapping

| When to use | Purpose | Time | Resources |
|---|---|---|---|
| Stage 2 | Builds an understanding of the community you are working with | Various | Various |

A community mapping activity will allow you to have a better 'feel' for the community you are working with.

A map of your community will give you a good understanding of your issue within a particular community. This includes potential organising opportunities, potential campaign partners, potential threats and the political climate. This information can be useful when you're developing outreach and recruitment plans, building a coalition or alliance, developing a power map and deciding on your messaging. A map can provide an overall sense of direction.

While you may use external sources of information, a community mapping exercise is carried out in, and by, the community you're mapping.

You should allow a good amount of time for an initial mapping process, keeping in mind that the process is on-going, and you will continue to learn more about the community and issue. You may find the following questions helpful:

1.  What do you know about the community?

2.  Who's in the area? – demographics, organisations

3.  What's in the area? - Resources or organisations, institutions (churches, schools, hospitals, universities, city hall, etc.), unique or problematic features (amusement parks, factories, etc.), landmarks

4.  What are issues and/or tensions?

5.  What issues do people care about?

6.  Who are the local decision makers?

7.  Who influences decision makers?

8.  What are the "low hanging fruit" – the issues more easily addressed

9.  What are potential blocks threats or challenges

10. What are public places of congregation

11. What is happening in the community? calendar of cultural events and activities

**Source**

Dave Muhly, Sierra Club. This resource is included, with Dave's permission, in the Community Organising training guide published by the Change Agency and Pasifika. The 296 page training guide can be purchased in hard copy or downloaded as a pdf from https://www.thechangeagency.org

# → Tool 8:
# Windshield and walking surveys

| When to use | Purpose | Time | Resources |
|---|---|---|---|
| Stages 3 & 4 | Useful for community mapping as it encourages community members to get a sense of itself as a community | 2 – 4 hours | paper, markers, sticky notes, snacks |

One way to get a sense of a community is to drive or walk around it, observing and taking note of its characteristics. These windshield and walking surveys can be an important part of a community assessment.

Windshield surveys are systematic observations made from a moving vehicle. Walking surveys are systematic observations made on foot or on a bike. Either or both can help community members better understand their community in general or a specific condition or aspect of it.

Windshield surveys are particularly useful when the area you want to observe is large, and the aspects you're interested in can be seen from the road.

A walking survey might be a better choice when you're seeking to understand things that are harder to see from a moving vehicle.

Windshield and walking surveys can be used to assess general community needs – to estimate the

poverty level, for example – or to examine more specific facets of the community's physical, social, or economic character. Some possibilities:

- The age, nature, and condition of the community's available housing

- Infrastructure needs – roads, bridges, streetlights, etc.

- The presence or absence of functioning businesses and industrial facilities

- The location, condition, and use of public spaces

- The amount of activity on the streets at various times of the day, week, or year

- The noise level in various parts of the community

- The amount and movement of traffic at various times of day

- The location and condition of public buildings – the city or town hall, courthouse, etc.

# → Tool 9:
# Building online communities

| When to use | Purpose | Time | Resources |
|---|---|---|---|
| Stages 2 - 4 | Enable access to a community when physical access is difficult or impossible | Various | Appropriate hard- and soft-ware |

## What is an online community?

As with any community defined in this Guide, an online community is a virtual space where people come together because of shared interests, concerns, identities, purpose, or beliefs. They mirror a physical community but in a digital world. In a HRCLD context, these online communities work together to identify their priority human rights issues, and to plan and implement ways of addressing them.

## Types of Online Communities

1. Public social networks: Public social networks are online communities that only require someone to have an account to be part of the community – such as Instagram, Facebook, Twitter, LinkedIn and TikTok. In these communities, there aren't many guidelines or restrictions about who joins the community.

2. Private online communities: Private online communities require membership. Participants are required to have the right credentials (experience, common interests, location, etc.) to have access to the community. Imagine facilitating HRCLD with a community of young disabled people in your country, or with the employees of a company, or a regional community of SOGIESC actors?

Usually a HRCLD community would be private – open to community members only. However, depending on the human rights priorities of the community and the outcomes it wishes to achieve, it may use a mixed model including public social networks to progress its work.

### Resources

There are many online resources and software tools available to guide you in the building and facilitation of online communities. However some that you may find useful for our purposes are:

- Building online communities: Tools and resources to help, at https://www.bluehost.com/resources/tools-and-resources-to-help-build-an-online-community/

- Best 10 Online community building tools in 2024, at https://wbcomdesigns.com/best-online-community-building-tools

- Outreach International - CLD, at https://outreach-international.org/blog/guest-blog-the-need-to-meet-community-led-development-the-value-of-in-person-meetings/. Note paras 'Physical Distancing and Online Meetings' and Harnessing Technologies'.

- What is online community, at https://blog.discourse.org/2021/08/online-community/

## → Tool 10:
## Community Timeline

| When to use | Purpose | Time | Resources |
|---|---|---|---|
| Stage 3 | A community timeline encourages reflection and discussion on significant events that have impacted on the community | 1 - 2 hours | Large sheets paper, markers, sticky notes |

The Community Timeline is a group exercise that chronologically lists people's recollection of key events and changes in the history of their community. The aim is not the timeline itself, but rather to use the timeline as a tool to discuss significant events that have impacted on the community in the past and what they may mean to them in the present.

The types of events recorded on the timeline will depend upon the interests of the participants and the impact of the specific events.

### Process

1. Draw a timeline. It can be on the ground, on a wall, on tables. However to enable future reflection and use ideally it is drawn on paper. Materials include paper and markers. Post-it notes may be used or events can be noted directly on the timeline. Mark the timeline from the earliest known dates to the present.

2. Invite participants to think about significant events that have occurred in their community – events related to culture, politics, disasters, climate, health/epidemics, community development/changes, celebrations, etc.

3. Participants write or draw a symbol of the event and post it on the timeline

4. Walk the line. When everyone is finished and starting at the earliest point working to the most recent, invite each participant to tell the story.  Others may also wish to add their perspectives on the story.

5. When completed ask the participants to reflect on what the timeline tells them. Questions such as:

- Are there any trends or repetition?

- What important changes, positive or negative, occurred over time?

- How did the exercise make them feel? What are they most proud of. What challenges the community overcome and how?

- What event/s impacts on the community still?

- What can the historical events teach us how to be/react/work together today?

- … and so on

# → Tool 11:
# Mapping the situation

| When to use | Purpose | Time | Resources |
|---|---|---|---|
| Stage 3 | Based on a visual stimulus (such as a drawing, map or photo), community mapping encourages diverse groups of people to describe what is happening in their community. | Various | All or some of: Map/photo/drawing, pens, markers, sticky notes |

Based on a visual stimulus (such as a drawing, map or photo), community mapping is a powerful tool because:

- it encourages diverse groups of people to describe what is happening in their community,

- it communicates this story to a broad audience, immediately and graphically.

Mapping encourages a high level of participation (exercises are often led and run entirely by local people) and the recorded, visual output can be used to bridge any verbal communication gap that might exist.



Human rights issues street survey in Tūranganui Gisborne, Aotearoa New Zealand (Photo by J Chrisp)

The mapping exercise can be used to generate discussions about local priorities and aspirations. During the implementation of a project, changes can be recorded on maps made during the project planning. When evaluating a project, comparative maps show whether or what change has been made.

Mapping can happen during a workshop, as part of a community meeting or over a period of time, such as during a street or bus stop survey (as in this photo) where people gather.

# → Tool 12:
## Mapping priority issues

| When to use | Purpose | Time | Resources |
|---|---|---|---|
| Stage 3 | This activity encourages participants to identify what matters to them about their community and what their concerns may be. | 1 day (incl breaks) | Sticky notes (2 colours), large sheets of paper, coloured pens, tape |

This is a very useful exercise for a community to identify what matters to them about their community and what their key issues are.

### Identify the issues

1. The community divides into groups of around 6. As a facilitator you can decide the formation of those groups – random, divided by identity such as gender, age or occupation etc.

2. On a large sheet of paper, each group draws a map of their community. Encourage them to include key landmarks, buildings, monuments, meeting places, fishing grounds etc.

3. Each participant takes 3 sticky notes of one colour. Reflecting on their community, on each sticky note they write something that is great about their community – 3 comments in total.

4. When everyone has finished, participants in turn read out their comments and post the sticky notes on the map of the community. Sticky notes are grouped into themes as they are posted onto the map.

5. Each person takes 3 sticky notes of the second colour. They follow the same process as in 3 above, but this time they write something that they are concerned about the community – the issues they are facing.

6. When everyone has finished, follow the same process as 4 above.

7. When all groups have finished, they share their findings with the whole group.

### Collate the issues

8. Their concerns about the community are then collated, with input from the whole group, by grouping those that may fall under similar headings onto large sheets of paper.

9. At this stage you will have all the participants' issues grouped into key themes.

10. Invite participants to walk around the large sheets and reflect on what has been written, choosing one issue they would like to work on further. Forms small groups – one per issue.

### Develops information about the issues

11. Small groups discuss their allocated key theme, telling stories of their experience of the issue and developing more detail about it and its impact.

12. Each small group presents their issue to the whole group. The whole group discusses with others adding to the knowledge of the issue if they wish.

### Prioritising the issues

13. Give each participant a sticky dot (or anything to vote with – 6 stones?)

14. Invite participants to vote by allocating as many of the 6 dots/stones to the issue they think is most important.

15. 'Votes' are counted and recorded against each issue. These are the priority issues.

Examples of mapping priority issues.
Clockwise from top left: Community of mental health survivors in Te Kaha, Aotearoa New Zealand; Mapping human rights issues in the Tairāwhiti Region New Zealand; Mapping human rights issues in Central Otago Aotearoa New Zealand; Mapping issues in a West Asia workshop, Kyrgystan. (Photos by J Chrisp)

# Tool 13:
## In Situ Survey

| When to use | Purpose | Time | Resources |
|---|---|---|---|
| Stages 3 & 4 | A tool for learning about or analysing a situation, gaining feedback or monitoring and evaluating. | Various | All or some of: Map/photo/drawing, pens, markers, sticky notes |

In Situ Surveys are a good way of finding out what a number of people in your community think about any particular topic.

'In situ' literally means 'in place' … in this case setting up a survey over a period of time wherever your community may naturally gather. It is taking the survey to the people. This could be in the street, at a community gathering, at a bus-stop, at the community market, in an office, in the lunch room of a detention centre, at a sports ground, online ... etc.



Gathering data on family violence at White Ribbon Day, New Zealand. (Photo by J Chrisp)

When we think of 'surveys' we tend to think of people answering a series of set written questions. In Situ Surveys are not just questionnaires. They are interactive processes designed to gather the views and perceptions of members of your community and use a variety of techniques and resources to do so. They are particularly useful for capturing the views of a semi-random sample of people who may not otherwise engage with you.

Think carefully about the data that you want to gather, the community context and the availability of resources and then match the most appropriate survey process to use.

→ **Tool 14:**
## Storytelling

| When to use | Purpose | Time | Resources |
|---|---|---|---|
| Stages 2 - 4 | Sharing stories is important for connecting, for building understanding, for learning, for passing on knowledge, for building community and for inspiring others. | Various | Personnel, art supplies if stories are not oral |

If you search the web, you will find many commentaries on the power of storytelling. Storytelling is embedded in our lives and can take many forms. Oral storytelling is expressed in tales, poems, chants, rhymes, and songs. Stories are also told in dance, pottery, weaving, motifs, markings, paintings, costumes and traditional ceremonies.

Storytelling is a valuable tool for all stages of a HRCLD approach – for your initial engagement with the community, and when they are identifying and prioritising issues, planning actions, monitoring and evaluation progress and reporting outcomes.

Through the sharing of stories, communities are able to reflect on their history and their current situation through multiple perspectives. They will learn about what community members are experiencing and how the issues and experiences of the community affects different people in different ways. They will be able to pass on what matters to them and what positive change, dreams and aspirations may look.

As a HRCLD practitioner, use your facilitation skills to ensure that people's 'truths' are accepted as their own, that they feel supported to contribute and be heard and that their story is a valuable contribution to the community experience.

## Oral storytelling gives knowledge a soul.[10]

Storytelling is a central element of my Pacific cultures - Fijian and Samoan. It not only helps us express our experiences and who we are, but it connects us with others and empowers us to build meaningful relationships.[11]

Whenever we tell a story, we open ourselves to others, we communicate and share something about ourselves, and invite a response, either spoken or unspoken from our listeners. Stories always give rise to other stories.[12]

→ # Tool 15:
# Force Field Analysis

| When to use | Purpose | Time | Resources |
|---|---|---|---|
| Stages 3 & 4 | A tool to identify outcomes and plan strategies to achieve them. | 2 – 4 hrs | Paper, markers, sticky notes |

A force field analysis is a tool that the community can use to understand what is helping and what is hindering their ability to reach planned outcomes. It may involve sheets of paper and markers, lines in the sand, stick-it notes on your desk or computer graphics.

### Process

1.  In groups, or individually, reflect on the present situation. Write key points in the place indicated above the vertical line.

2.  Decide your outcome - What change do you want to make? What do want to achieve? Write this above the vertical line.

3.  Think about the factors that support you reaching your outcome. Draw these as longer or shorter arrows indicating the force or impact they have.

4.  Think about the factors that hinder movement toward your outcome. Draw these as longer or shorter arrows indicating the force or impact they have.

5.  Reflect on your force field. What can you do to strengthen the supporting factors and weaken the hindering factors?

10. Hohaia, T., (2017). Making connections – the power of oral storytelling. Auckland: TEDxUoA.
11. Christian Baledrokadroka Storytelling empowers Pacific people
https://pmc.aut.ac.nz/pmc-blog/storytelling-empowers-pacific-people-says-lopdell-award-winner-5295
12. Batt, T., (2006). The story sack: Storytelling and story making with young children, New Zealand: Playcentre Publications.
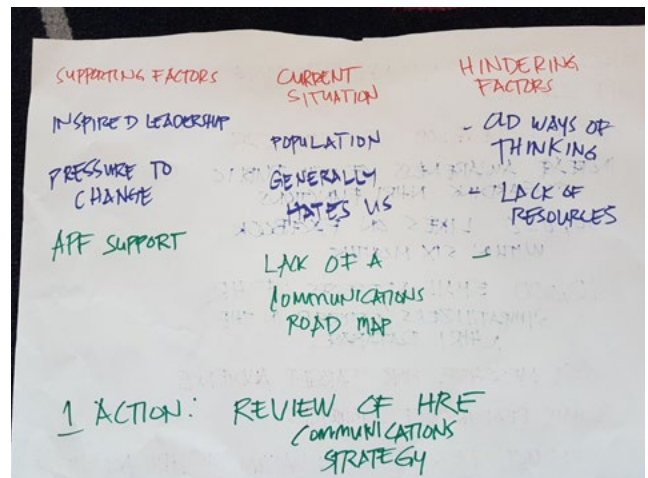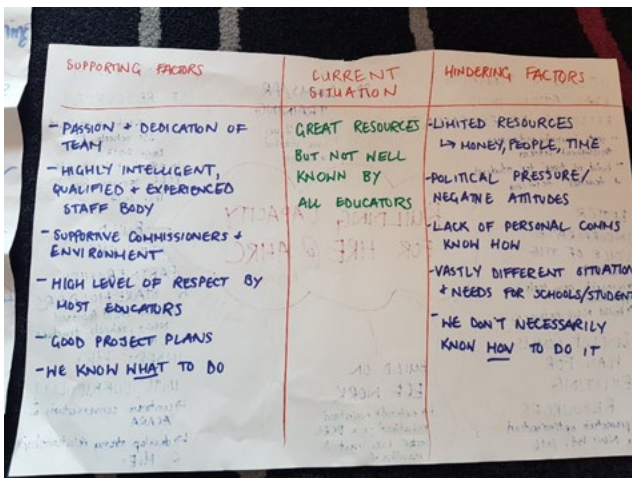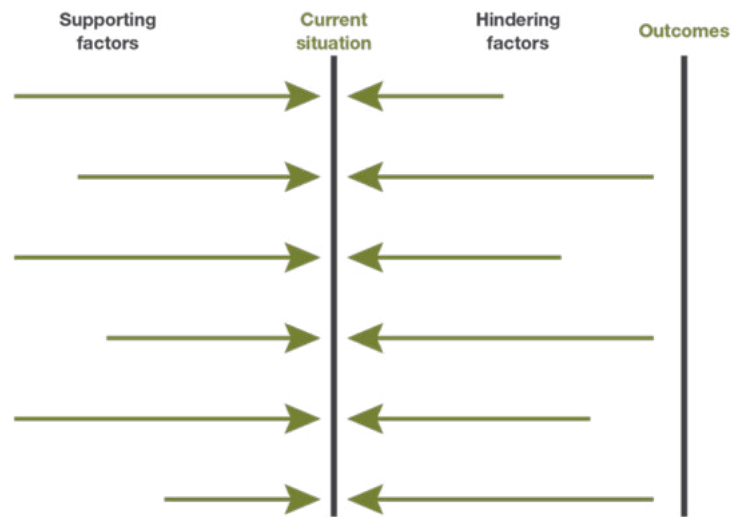
Examples of Force Field Analysis with the APF Human Rights Educators Network, Bangkok Thailand. (Photo by J Chrisp)

| Supporting Factors | Current Situation | Hindering Factors |
|---|---|---|
| - Passion & dedication of team<br>- Highly intelligent, qualified & experienced staff body<br>- Supportive commissioners & environment<br>- High level of respect by most educators<br>- Good project plans<br>- We know what to do<br>- Inspired Leadership<br>- Pressure to Change<br>- APF Support | - Great resources but not well known by all educators<br>- Population<br>- Generally hates us<br>- Lack of a communications road map | - Limited Resources: Money, people, time<br>- Political Pressure/ Negative Attitudes<br>- Lack of personal comms know how<br>- Vastly different situation & needs for schools/student<br>- We don't necessarily know how to do it<br>- Old ways of thinking<br>- Lack of resources |

**1 Action: Review of HRE Communications Strategy**

# → Tool 16:
# Reef Analysis

| When to use | Purpose | Time | Resources |
|---|---|---|---|
| Stages 3 & 4 | A tool for understanding varying power relations and diverse experiences of a specific situation. It also helps identify how others may be experiencing or influencing a situation. | 1 – 2 hrs | The reef graphic, possibly paper, markers etc. |

The reef analysis is a useful when you are encouraging a community to understand the various perspectives and experiences members of that community may have.

## Possible questions:

1. Who is in the boat? (Think of groups of people rather than individuals.)

2. What are the waves (or issues) that are rocking the boat?

3. What is the reef that creates the waves that toss the boat on the sea? (Think of the factors that influence or control the human rights issue.)

4. In which picture do you see yourself? Why? In which picture do you see others? Why?

5. How did people get into the boat? (Consider colonization, treaties, assimilation policies, immigration policies, policies on multiculturalism, economic policies, or discrimination based on class, place of origin, gender, ability, sexual orientation and age.)

6. How did people survive, or not survive, in the boat?

7. While it is easy to see the pictures in the reef analysis, is there another analogy that you can apply to you/your community? Can you describe that?
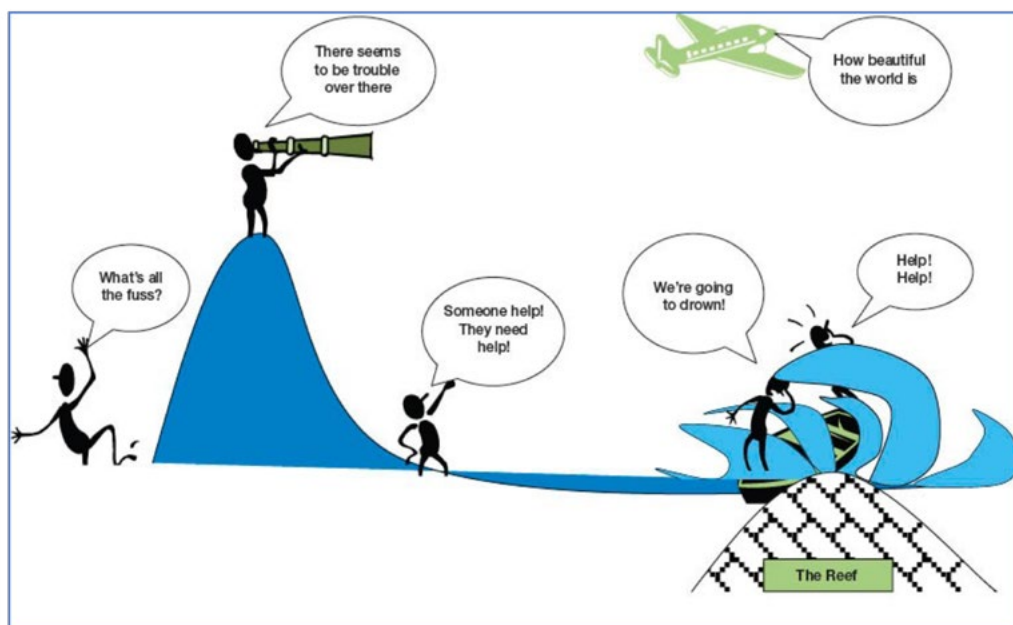
# Tool 17:
# Mind Mapping

| When to use | Purpose | Time | Resources |
|---|---|---|---|
| Stages 3 & 4 | A tool that can be used to develop thinking about a central idea, concept or issue. | Various | Various - paper, markers, online tool |

A mind map is a diagram used to visually outline connected thoughts. It usually begins with a few words – an idea, concept or issue – placed in the centre and then associated ideas and concepts are added. The ideas are connected to each other in a way that tells a story.

Mind maps can be drawn by hand, as "rough notes" during a meeting or on a large sheet of paper on a wall, or as higher quality pictures when more time is available. There are free online mapping tools also available.

## Examples of mind maps[13]
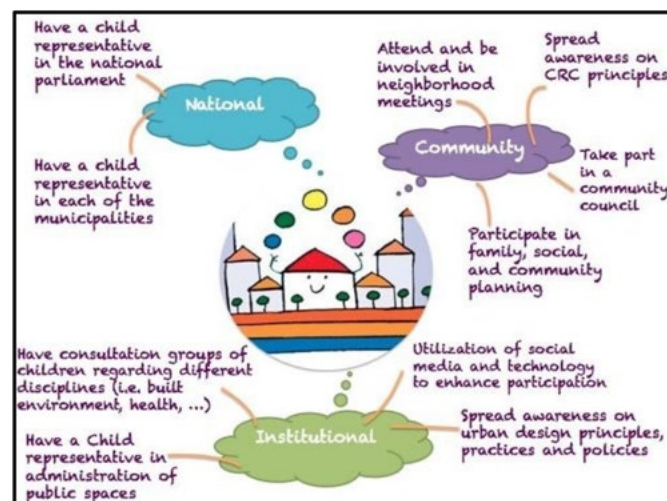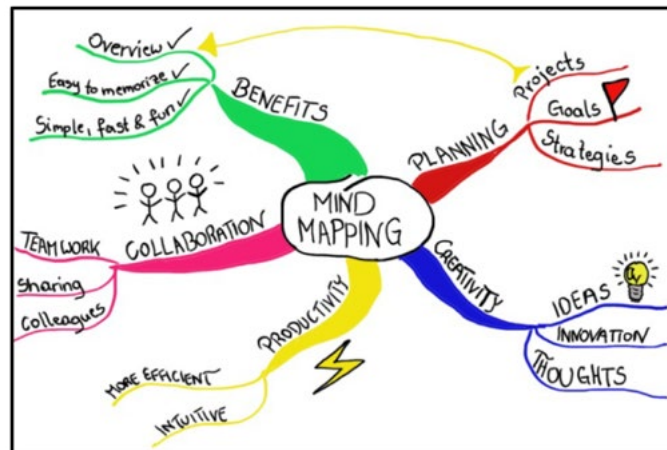




13. #1: https://www.mindmeister.com/blog/tony-buzan-tribute/
#2:https://www.researchgate.net/publication/324059029_Transformation_of_the_urban_character_of_Arab_Cities_since_the_late_last_century/figures?lo=1

# → Tool 18:
## Tree Diagram

| When to use | Purpose | Time | Resources |
|---|---|---|---|
| Stages 3 & 4 | A multi-purpose visual tool that can be used for understanding issues and priorities and developing outcomes and strategies | Various | Paper, markers, sticky notes, white-board markers |

Information is organized into a tree-like diagram. The main issue is represented by the tree's trunk and the relevant factors, influences and outcomes will show up as systems of roots and branches. In a project context, tree diagrams can be used to guide design and evaluation systems. It can be used by an individual or a group.

As a community participation exercise, tree diagrams can help people to uncover and analyse the underlying causes of a particular problem or to rank and measure objectives in relation to one another.

In the agency context, less elaborate "trees" are often made in the form of diagrams to illustrate a network of factors. Tree diagrams are often part of participatory planning methods, for example in stakeholder workshops.
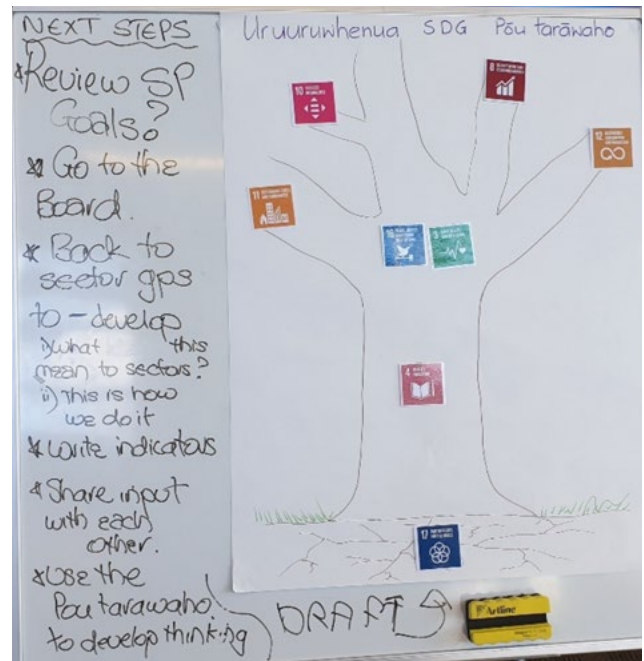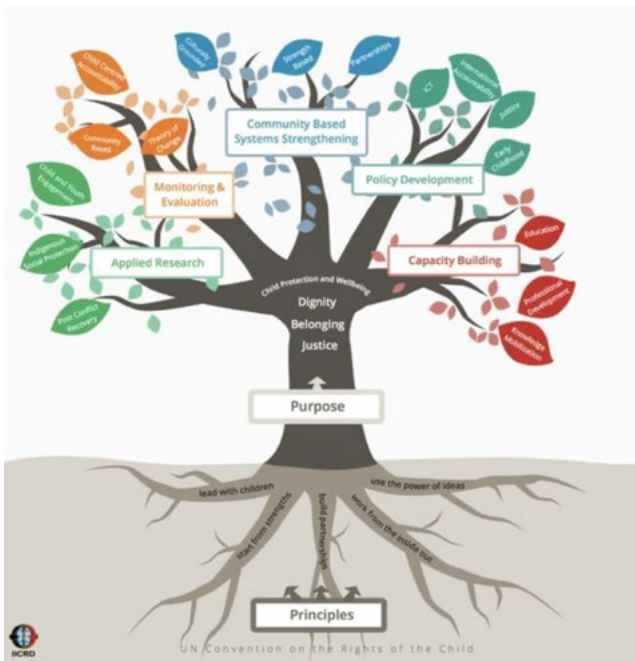
# → Tool 17:
# Photovoice

| When to use | Purpose | Time | Resources |
|---|---|---|---|
| Stages 3 & 4 | A tool that uses photography for identifying issues, creating community action and evaluating the outcomes of an activity. | Various – usually over days/weeks | Mobile phone and a way of presenting photos |

## Photovoice

Photovoice is a tool that works very effectively with a human rights community-led development approach. Through photos, sourced from multiple people's views, the community can 'map' itself, building a picture about who it is - its assets, its issues, what its members may be experiencing.

## Photovoice enables a community to:

- record and reflect on what matters – both positive and negative

- hear from those who may often be overlooked and who would prefer to express themselves through imagery

- develop consciousness about the community's circumstances and the human rights issues that impact on them

- identify what an 'ideal community' looks like and be able to work toward it

- set a baseline against which comparisons can be made.

## Key steps when using Photovoice for HRCLD.

### Community members:

1. Photograph scenes that highlight those issues that most matter to them, recording in a notebook enough detail to recognise why the photo was taken

2. Share these photos with each other in small or large groups.

3. Better understand them through discussion – what, why, who, what if etc.

4. Collate them into themes.

5. Develop stories and understanding about what the photos are showing.

6. From this understanding begin to address the issues they have identified.

# Advantages of Photovoice

- It is fun and accessible - can be used with a wide range of participants overcoming age-based, social, cultural and linguistic barriers to written or verbal communication.

- It is not costly - a growing percentage of the population in most countries have access to a smartphone which reduces the cost of resourcing tools (i.e. cameras)

- It is simple - participants simply need to capture images about a particular theme and share them with the wider group as a means to support the narrative.

- It is responsive – photos appear immediately  and there is a collective sense of empowerment means that your research participants will share more and provide richer insights through reflection within the group.

- It is impactful - it is hard for anyone to deny the reality depicted in photographs. Images reflect the realities of community members' lives – at that time and place. Photovoice gives 'voice' to those who may be marginalised and as it represents the views of the community, could act as a catalyst for change.

# Ethical considerations when using Photovoice

*(Refer Tool 2: Ethics Guidelines and checklist for HRCLD.)*

Specifically, the subject and use of the photos needs to be considered .

- Process of taking the photo – it is important to be honest about how the subject of the photo is cast – whether a person or an issue. It could be tempting to depict something in its worse light.

- Intrusion – taking a photo 'cold' could be intrusive. Carefully negotiate this relationship.

- Consent - images involving people require verbal consent before photographs are taken (this consent can be written into a notebook). If this is not possible, people should not be personally identifiable. In any event it is not advisable to photograph people under 18 where identity is evident.

- Use of images – the photos are taken for the community and by the community. The community therefore should discuss how they are to be used. Do any consented subjects of the photos wish them to be deleted following the Photovoice activity? If they are used –for further discussion, for reports, for later referral etc – how they should be stored safely. Offer a copy of the photo back to the person photographed if they are recognisable and consented.

Online References:
Community Toolbox https://ctb.ku.edu/en/table-of-contents/assessment/assessing-community-needs-and-resources/photovoice/main

Kids with Cameras / Kids with Destiny is an organization founded by Zana Briski, the photographer involved in the film "Born Into Brothels." It works with street children in Calcutta.

Photovoice provides an explanation of the process, from the Photovoice website prepared by Caroline Wang.

Photovoice Activity is a guide for using Photovoice in a specific way. (KLCC is the Kellogg Foundation's Kellogg Leadership for Community Change initiative.)

Photovoice Kit is a complete web-based toolkit for carrying out a Photovoice project that combines photography, dialogue, photo exhibits, and social action to address the community issues you care about.

The Photovoice Process – The Photovoice Hamilton (Ont.) Youth Project

Photovoice Project from University of Michigan shows teens documenting their public health concerns.

Photovoice UK provides resources on conducting a Photovoice process, including a Statement of Ethical Practice and Photovoice Slideshows.

South Park Photovoice on flickr. From the South Park branch of the Seattle, Washington Public Library.

Southern West Virgina Photovoice Project shows women documenting their communities, their way of life, and what's happened to them as a result of mountaintop removal coal mining.

Witness is a nonprofit founded by musician and activist Peter Gabriel. It trains activists and human rights organizations to video evidence of human rights abuses and uses the videos to bring perpetrators to light and to justice and to empower people to tell their stories.

Youth-led Participatory Action Research is an innovative approach to positive youth and community development based in social justice principles in which young people are trained to conduct systematic research to improve their lives, their communities, and the institutions intended to serve them.

# Tool 20:
# Art, Music, Theatre

| When to use | Purpose | Time | Resources |
|---|---|---|---|
| Stages 3 & 4 | To creatively express issues, solutions, experiences | Various | Various |

Art, music and theatre are powerful ways for communities to connect people across diverse experiences, deepening their awareness of the issues they face and create strategies to address them.

**Some examples from the region are below.**

Briar used photographs to represent each article of the Universal Declaration of Human Rights. She accompanied these by a commentary, "… as a way of just trying to interpret the articles of the Universal Declaration for myself and for others".

The photos make up an exhibition where people are invited to make their own comments on post-it notes.  The overall vision for her exhibition is to present human rights in a creative way that encourages discussion, and where "… people have a chance to learn about their community."

Taku Manawa Building Human Rights Communities (pp14-15)



"I'm trying to get people to question their values."
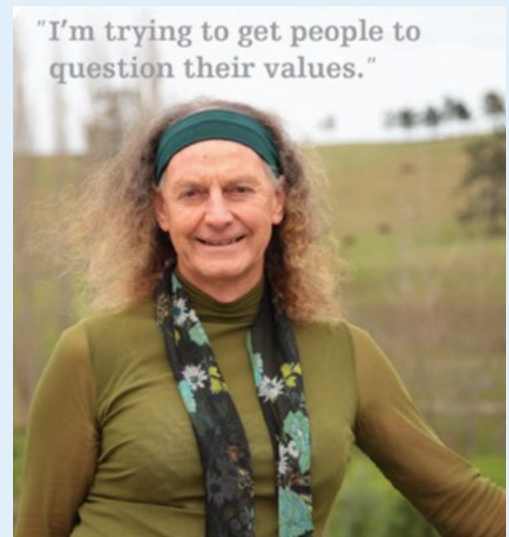


Performance to raise LGBTI issues in Fiji schools.



Performance during the Philippines HRCD project.

(Photos by J Chrisp)

UNESCO (2018). Art Lab: Dialogue with World Artists for Human Rights (including video). Available online at https://en.unesco.org/news/art-lab-dialogue-world-artists-human-rights

Art for human rights https://sites.uab.edu/humanrights/2020/04/23/art-for-human-rights-the-for-freedoms-congress/

Transforming Community Development through Arts and culture https://www.arts.gov/stories/blog/2020/transforming-community-development-through-arts-and-culture

**→ Tool 21:**
# World Café

| When to use | Purpose | Time | Resources |
|---|---|---|---|
| Stages 3 & 4 | To facilitate dialogue and the sharing of knowledge and ideas. | 2 – 4 hours | paper, markers, sticky notes, snacks |

The World Café is a creative process for facilitating collaborative dialogue and sharing knowledge and ideas. It is particularly useful:
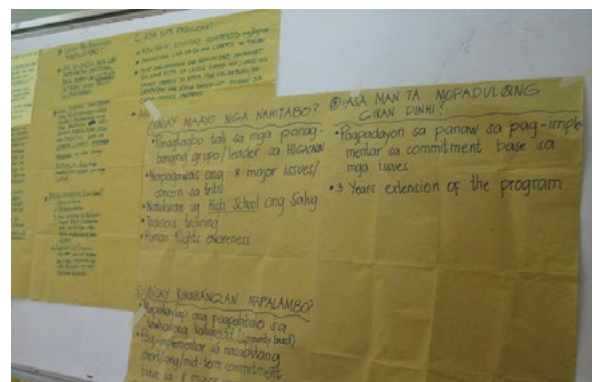
• for engaging large groups in dialogue

• when you want to stimulate innovative thinking and explore action

• for identifying and discussing possibilities related to issues

• for conducting in-depth exploration of key strategic challenges or opportunities

• for deepening relationships and mutual ownership of outcomes.[14]

**The method can be modified to meet a variety of contexts, but generally it has five components:**

1. **Setting:** Create an inviting environment, where every person knows their contribution is valued e.g. small tables[15], plenty of paper and coloured pens. Snacks could be available at each table.

1. **Small Group Rounds:** The process begins with the first of three rounds of conversation for each small group seated around a table. Small group sizes (3 – 6) work best. At the end of the first round, each group moves to a different table. The table host stays to welcome the group and summarise the outcomes of the previous round. The length of the rounds of discussion can vary but allow enough for the discussion to deepen (20 – 45 minutes).

1. **Questions:** Each round has a question designed for the purpose of the session. The same question/s can be used for more than one round, or they can be built upon each other to guide the direction of the conversation.

1. **Harvest:** After the small group discussions individuals are invited to share insights or other results from their conversations with the rest of the large group. These results are collated somewhere visible to the group.



World Café process, Cagayan de Oro Philippines.      Outcome of a World Café process, Zamboanga Philippines.

(Photos by J Chrisp)

14. Photos are taken from the HRCLD development programme in the Philippines
15. If tables are not available, think of an alternative – mats on the floor / online breakout rooms

# Tool 22:
## Monitoring and Evaluation

| When to use | Purpose | Time | Resources |
|---|---|---|---|
| Stages 1- 4 | Tools that will enable the community to check how well the community is progressing toward or achieving its outcomes. | Various | Various |

It is essential for the credibility of your HRCLD work that the community understands how well it is progressing toward, or reaching,  its outcomes. APF advises a monitoring, evaluation, accountability, and learning (MEAL) process to do this . MEAL involves:

• **Monitoring:** tracking the progress of the community's work.

• **Evaluating:** assessing what does and does not work, for whom and in what circumstances.

• **Accountability:** listening to the views of communities and stakeholders, accurately reflecting those views in your reporting, feeding back to communities and stakeholders and meeting your obligations for reporting.

• **Learning:** reflecting on your work and making improvements based on the knowledge you acquire through time and experience.

There are many, many ways that MEAL can be carried out. The most important is that 1) it happens from the outset and 2) that the tools and processes you use are relevant to the community you are working with, they give you good information and they enable a story to be told. Refer the MEAL Guide and the Human Rights Education Manual developed also by the APF.[17]
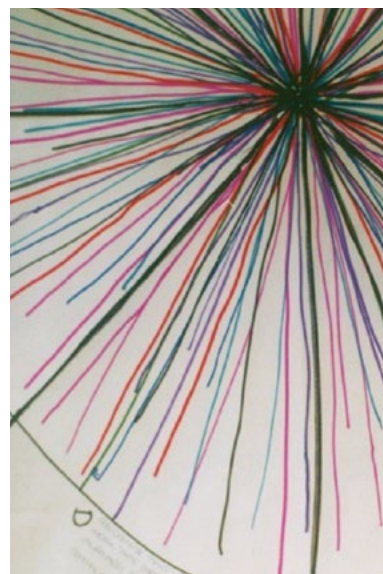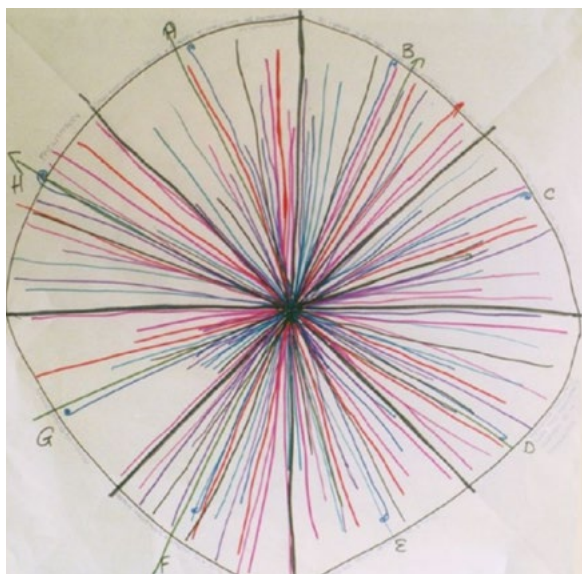


Evaluation wheel, Jakarta Indonesia (Photo by J Chrisp)

16. Monitoring, Evaluation, Accountability and Learning: A Guide for NHRIs. Available at
https://www.asiapacificforum.net/resources/monitoring-evaluation-accountability-and-learning-guide-national-human-rights-institutions/
17. Human Rights Education A Manual for NHRIs
https://www.asiapacificforum.net/resources/human-rights-education-manual/

# Useful Resources

Following are some resources you may find useful. The APF is keen to include your contributions to grow this resource list. If you have useful resources, particularly videos or articles from your own HRCLD work, please contact the APF.

## Videos

- Every Child Counts (2018) About community-led development. Available at https://www.youtube.com/watch?v=LWk2w5ZRYs8
- Herding Together (2020), What is Community Development? An introduction. Available at https://www.youtube.com/watch?v=EdNlogJ3GdA
- Karamea Community 2022), Community-led Development in Karamea, Aotearoa New Zealand. Available at https://www.youtube.com/watch?v=FwwKt_oIgAQ
- Pacific Community (2020), A Human Rights Based Approach – PLANET. Available at
  https://www.youtube.com/watch?v=tVPvzvTROLQ

## Methods and Tools

- Asia Pacific Forum of National Human Rights Institutions (Updated 2019). Human Rights Education: A Manual for National Human Rights Institutions. Available at https://www.asiapacificforum.net/resources/human-rights-education-manual/
- Asia Pacific Forum of National Human Rights Institutions (2021). Monitoring, Evaluation, Accountability and Learning: A Guide for National Human Rights Institutions. Available at https://www.asiapacificforum.net/resources/monitoring-evaluation-accountability-and-learning-guide-national-human-rights-institutions/
- Building Movement Project, Website. Tools to Engage: Resources for Nonprofits. Available at https://tools2engage.org/tools-to-engage/
- Change Agency, Website. Toolkit. Available at ToolKit - Advanced filtered search - The Change Agency
- Community Toolbox, Assessing community Needs and Resources. Available at https://ctb.ku.edu/en/table-of-contents/assessment/assessing-community-needs-and-resources/
- International Council on Mining and Metals, Website. Community Development Toolkit. Available at https://guidance.miningwithprinciples.com/community-development-toolkit/
- King Baudouin Foundation, Participatory Methods Toolkit: A Practitioner's Manual. Available at http://archive.unu.edu/hq/library/Collection/PDF_files/CRIS/PMT.pdf
- Movement for Community-led Development, Website. Available at https://mcld.org
- National Coalition for Dialogue & Deliberation:
    - ***Ethics and community engagement***. Available at https://sustainingcommunity.wordpress.com/2013/07/09/ethics-and-community-engagement/
    - ***Resource Guide on Public Engagement***. Available at https://www.ncdd.org/uploads/1/3/5/5/135559674/ncdd2010_resource_guide.pdf
- Save the Children (2018), A Guide for supporting community-led child protection processes. Available at https://resourcecentre.savethechildren.net/document/guide-supporting-community-led-child-protection-processes/

## Case Studies

- Commission on Human Rights, Philippines (2012) Building Human Rights Communities: The experience of three indigenous peoples in the Philippines. Available at https://elibrary.chr.gov.ph/cgi-bin/koha/opac-retrieve-file.pl?id=72d876d0ad31a8b8b52ed0d2e06459f7
- New Zealand Human Rights Commission (2008) Taku Manawa: Human Rights in the regions pilot project. Available at https://hrc-nz-resources.s3.ap-southeast-2.amazonaws.com/files/1414/2421/9 549/23-Jun-2008_11-02-44_Taku_Manawa_June_08.pdf
- New Zealand Human Rights Commission (2011) Taku Manawa: Building Human Rights Communities. Available at https://hrc-nz-resources.s3.ap-southeast-2.amazonaws.com/files/4714/2421/9547/Taku-Manawa-Building-Human-Rights-Communities.pdf
- Pacific Community (SPC) (2019), Website article. Community-led human rights campaigns off to a good start in the Pacific. Available at https://www.spc.int/updates/blog/2019/04/community-led-human-rights-campaigns-off-to-a-good-start-in-the-pacific

## Asia Pacific Forum

Established in 1996, the Asia Pacific Forum is a coalition 25 NHRIs from all corners of the region. We support the establishment and strengthening of independent NHRIs, recognising the powerful role they play to promote and protect human rights across the Asia Pacific.