

Our Justice, Our Leadership

The Grassroots Women's Community Justice Guide



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- Local-to-Local Dialogue Resource Manual: A Guide for Grassroots Women-Led Engagement with Local Government and Decision Makers

Acronyms used in *The Grassroots Women's Community Justice Guide*

- AIDS Acquired Immunodeficiency Syndrome
- CBO Community-Based Organization
- HIV Human Immunodeficiency Virus
- NGO Non-Governmental Organization
- UN United Nations
- WLLA Women's Land Link Africa



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THE COMMUNITY JUSTICE GUIDE

Our Justice, Our Leadership: The Grassroots Women’s Community Justice Guide was designed to serve grassroots women, trainers, and facilitators involved in community justice activities across Africa. It was written by grassroots women, trainers, and facilitators who are members of the Huairou Commission and its Women’s Land Link Africa (WLLA) initiative. Later in the *Guide*, they’ll share how grassroots women across Africa have achieved justice, especially related to land rights, and how they’ve equipped volunteers who continue to work for justice in their communities. They describe how they work together, talk through issues, and get work done. They share sample activities, case studies, and references to helpful additional resources.

The *Grassroots Women’s Community Justice Guide* has six broad aims and three specific purposes.

Six broad aims of *Our Justice, Our Leadership*

- Introduce women with land issues to opportunities for community justice
- Share the experience and wisdom of grassroots women and organizations
- Help women gain ownership of land and property and work on land and property rights
- Build capacity to mobilize women and communities for justice work
- Support cooperation among organizations focusing on statutory and legal rights and communities focusing on customary and traditional practices
- Support sustainable initiatives

Three specific purposes of *Our Justice, Our Leadership*

- Describe what a Community Justice Process involves
- Describe what Community Justice Workers are trained to do
- Provide resources to help grassroots women organize their own Community Justice Process and mobilize their own Community Justice Workers

The *Community Justice Guide* provides information about (a) planning, implementing, strengthening, and sustaining a Community Justice Process and (b) recruiting, selecting, training, and mobilizing Community Justice Workers. The process and the people are inseparable, but for the purposes of this *Guide*, we want to distinguish the two kinds of activities—the two paths.

The *community organizing* path includes the activities that improve women’s access to and ownership of land and property in their communities. These activities help grassroots women’s groups design and implement innovative local solutions to end the injustices they see around them. Contributing to justice in their communities is a significant way local women build collective power.

Four kinds of community organizing activities

- Conducting community-driven processes for resolving land disputes
- Raising awareness of land rights issues
- Providing advice and help in working with the legal system
- Offering support to people who might not be able to afford legal services



The *leadership development* path includes the community development experiences that train grassroots women and men to implement a local Community Justice Process. Community members who are trusted by their neighbors, volunteer out of their sense of fairness and caring, and who want to understand local issues and navigate local power structures, receive training as Community Justice Workers. When they are able, they help resolve justice issues based on their knowledge and understanding of the law, the formal legal system, and customary practices.

Four kinds of leadership development activities

- Conducting assessments to identify community, group, and individual needs
- Deciding relevant training objectives and planning training activities
- Identifying potential trainees and selecting training participants
- Organizing, conducting, and evaluating community events and training activities

It can be helpful to contrast Community Justice Workers—the role described in this *Guide*—and Community Paralegals (CPLs). While both work for community justice, Community Paralegals are often trained in formal legal education programs offered by local nongovernmental organizations or legal aid groups. Community Justice Workers, on the other hand, are trained in community work and may or may not also be trained CPLs. Though Community Justice Workers cannot appear in front of judges or sign legal documents—they are not lawyers—they are equipped to play several important roles.

Six roles trained Community Justice Workers are equipped to play

- Providing legal advice in community members' property rights disputes
- Acting as mediators or arbitrators in disputes
- Sensitizing and educating the community on women's land and property rights
- Referring community members to the formal legal system
- Helping community members access and use the formal legal system
- Supporting community members during court cases

The next several pages introduce the two organizations responsible for *The Grassroots Women's Community Justice Guide*. The Huairou Commission and Women's Land Link Africa represent both the global scope of work for women's land and property rights and the local partnerships responsible for the real victories and practical approaches presented here.



THE HUAIROU COMMISSION

The Huairou Commission was founded in 1995 at the Fourth World Conference on Women. Today it is a global coalition of networks, institutions, and individual professionals that links grassroots women's community development organizations with one another and with other strategic partners. The Huairou Commission's work focuses on four ongoing thematic campaigns and three core strategies.

Four ongoing campaigns

- HIV/AIDS
- Community Resilience
- Governance
- Land and Housing

Three core strategies

- Building Networks
- Sharing Knowledge
- Empowering Advocates

These campaigns and strategies provide a shared framework that helps grassroots women's organizations build collective power. At the local level, the Huairou Commission: (a) supports grassroots women who are collectively organizing to make change, (b) highlights and helps them scale up their effective development approaches, and (c) fosters the replication of approaches that work.

Discovering collective power introduces women to a much wider world. The campaign strategies are pathways to the larger world that begin and end at home.

Building linkages between grassroots women's organizations and professional individuals and organizations increases grassroots women's capacity to contribute effectively to development processes.

Sharing information, tools, and practices helps grassroots women develop skills, creates support systems and greater access to resources, and provides spaces where their political voices can be heard.

Empowering advocates encourages development organizations and governments to view grassroots groups as change agents and development partners rather than as projects.

The campaign strategies support women's work in their own communities, with grassroots women's groups in other regions and countries, and with strategic partners, to pilot and exchange effective practices and to provide advocacy on key issues. Women participate in broader policy debates, link with development professionals, and take on leadership roles in community development and public decision-making, including resource allocation.



The campaign strategies magnify the impact of local efforts. When grassroots organizations and NGOs carry out coordinated local activities, build effective networks, create collective knowledge together, and partner with development professionals, the result is greater recognition, support, and political influence that in turn empowers them as advocates in their own communities, and amplifies their voices regionally, nationally, and internationally.



The Huairou Commission organizes and implements these strategies with five programmatic activities aimed at achieving specific objectives in each of the campaigns.

Five programmatic activities

- Participatory Community Mapping and Documentation
- Peer Exchanges
- Local-to-Local Dialogues
- Grassroots Women's International Academies
- Internet Forums

Participatory Community Mapping and Documentation activities enable grassroots women's organizations to control their own community knowledge and develop projects that lead to advocacy and action planning.

Peer Exchanges are events where grassroots groups meet, exchange successful practices, and share knowledge. Women learn from each other and build links that enable future work.

Local-to-Local Dialogues are events convened by grassroots women to discuss their needs with local authorities, emphasize their potential as effective partners, and form ongoing partnerships with local governments.

Grassroots Women's International Academies are events where grassroots women from around the world meet to exchange successful strategies, discuss barriers, and make policy recommendations with the support of partners.

Internet Forums are websites set up as democratic venues where grassroots women share and debate issues online.



THE HUIROU COMMISSION MEMBER NETWORKS

Networks with their own members and constituencies are one part of the Huairou Commission. Grassroots organizations and NGOs can also join by participating actively in the Huairou Commission campaigns. The Huairou Commission Coordinating Council, the main governing body of the Huairou Commission, comprises representatives from its seven member networks.

The Huairou Commission's seven Member Networks

- Federación de Mujeres Municipalistas de América Latina y el Caribe
- GROOTS International
- Information Centre of the Independent Women's Forum
- International Council of Women
- Latin America Women and Habitat Network
- Women and Peace Network
- Women in Cities International

HUIROU COMMISSION GLOBAL LAND AND HOUSING CAMPAIGN

The Land and Housing Campaign helps women gain effective influence over policies and programs affecting their access to and control of *land for development*. Land is the base for housing, farming, and employment. It is a necessary, but not sufficient, condition for women's human development, including their social, political and economic empowerment. Land is equally important to women living in rural, peri-urban and urban areas.

Local implementation of the Land and Housing Campaign is the focus of *The Grassroots Women's Community Justice Guide*. When women strengthen their collective capacity to effectively engage the systems and address the practices that hinder or deny their equality with men, they can secure their own land and property rights, their own identity and dignity, and their own futures.

Huairou Commission's Grassroots Priorities for Land and Housing Justice

1. Build capacity of grassroots women's organizations and networks to gather evidence of systemic obstacles preventing women from accessing land and assets. This evidence will further enable these organizations to develop policy recommendations to be advanced in global venues.
2. Intergovernmental bodies, including the United Nations open spaces for equitable participation by grassroots women.
3. Develop and strengthen mechanisms in all jurisdictions to promote and protect women's access to justice.
4. Within the context of growing demand by investors and speculators for agricultural and urban land, a priority is on development of provisions, protections and affordability mechanisms that empower grassroots women to secure their rights and control over land.
5. Governments and multilateral organizations promote and finance resilience programs and dispute resolution mechanisms which protect women from losing their land, irrespective of whether their land access is formal or customary.



THE WOMEN'S LAND LINK AFRICA INITIATIVE

Women's Land Link Africa (WLLA) is the Africa-specific platform of the Huairou Commission's global Land and Housing Campaign. It gives like-minded, similarly-placed organizations a space to gather, exchange information, and learn from each other. The Women's Land Link Africa initiative uses a development-based approach and grounded rights-based strategies to help grassroots women improve their access, control, and ownership of land, housing, and property in sub-Saharan Africa.

The *WLLA Platform for Action and Advocacy* is the African regional strategy for local development that brings together grassroots women, professionals, and rights-based organizations working on land and housing. Action and advocacy activities are a part of all WLLA efforts.

Three primary objectives of the WLLA Platform for Action and Advocacy

- Increase grassroots women's voice and visibility
- Facilitate grassroots women's knowledge building and sharing
- Support grassroots women's monitoring and holding decision makers accountable

Voice and visibility. WLLA gives grassroots women a platform then uses their knowledge to inform policy, frame practices, and strengthen the capacity empower women to be agents of change within their communities.

Knowledge building and sharing. The ultimate goal of WLLA is to strengthen the capacity of grassroots women to reduce poverty and inequality. The Huairou Commission's role is to develop women-led grassroots organizations and grassroots nongovernmental organizations into a regional network and peer learning community focused on housing, land, and property issues. Regional partnerships support and strengthen linkages among grassroots women's organizations and other stakeholders.

Monitoring and holding decision makers accountable. WLLA helps grassroots women learn about how their government works and grow their own leadership ability through self-directed mapping and dialogue. These processes increase women's groups' awareness of government obligations and understanding of how to monitor, measure, and evaluate government performance. This *monitoring and evaluation* is a powerful process for holding government decision makers accountable and for helping women see how to meet their own needs. WLLA's *Monitoring and Evaluation Guide* is an essential resource.

The WLLA initiative's core partners include the Huairou Commission and participating grassroots women's organizations and partners.



Women's Land Link Africa members

- Action for Women and Awakening in Rural Environment (AWARE), Uganda
- Association des Femmes pour l'Education et le Bien être des Enfants Orphelius (AFECEO), Burundi
- Ghana Federation for the Urban Poor
- Grassroots Sisterhood Foundation, Ghana
- GROOTS Kenya
- ICA Lambassa, Benin
- International Women's Communication Centre (IWCC), Nigeria
- ITERAMBERE, Burundi
- Justice for Widows and Orphans Project (JWOP), Zambia
- Kamyokya Christian Caring Community (KCCC), Uganda
- Katuba Women's Association, Zambia
- Land Access Group of South Africa (LAMOSA)
- Maasai Women Economic Development Organization (MWEDO), Tanzania
- Nakason-gologa Cooperative, Uganda
- Ntankah Village Women Common Initiative Group (NVWCIG), Cameroon
- Ntengwe for Community Development Trust, Zimbabwe
- People's Process on Housing and Poverty in Zambia/Zambia Homeless and Poor People's Federation
- Ray of Hope, Zimbabwe
- Rural Women's Movement (RWM), South Africa
- Rwanda Women's Network
- Seke Rural Home Based Care, Zimbabwe
- Slum Women Initiative for Development (SWID), Uganda
- Uganda Community Based Association for Child Welfare (UCOBAC)
- Women and Land in Zimbabwe (WLZ)
- Zimbabwe Parents of Handicapped Children Association (ZPHCA)

WLLA works with organizations that deal with land and property issues, from local governments and justice systems to regional, national, and international human rights-based organizations. WLLA is a bridge between advocacy and development organizations and grassroots women's organizations.

WLLA members respond to women's legal challenges daily and have demonstrated that informal community tools can resolve many injustices without reliance on the formal legal system. Women have become knowledgeable about using the systems that help them achieve the justice outcomes they seek. Large advocacy organizations can use local women's experience with customary law just as local women can use advocacy organization's experience with statutory law. Women's rights for land and property are advanced when global advocacy and local initiatives are complementary and interconnected.



THE BIRTH OF THE COMMUNITY JUSTICE GUIDE

In February 2008, the WLLA initiative held its first annual Grassroots Women's Land Academy, which provided participants an opportunity for interchange and learning. They collectively analyzed the challenges they were facing in land and housing issues and shared strategic practices which had helped them make gains on these issues.*

Within the wide range of participants—from grassroots community leaders to NGO directors, Land Alliance representatives, and former members of Parliament—31 organizations were represented from eleven African countries.

Discussions largely focused on the intersection between customary and formal legal systems, and on how these systems may or may not work for grassroots women in achieving land and housing rights. Participants identified the need to continue the discussion and generate tools on successful community-based strategies that achieve justice at the intersection of these two systems.

A follow-up meeting in December 2008, in Dakar, Senegal, gave WLLA members an opportunity to analytically learn community justice training methodologies. The groups acknowledged the obstacles they experienced in their training activities: community resistance to change, limited awareness of legal concepts and justice issues, and cultural practices that infringe on the rights of women, among others. Despite these obstacles, the WLLA network members shared their major successes that had led to increasing numbers of grassroots leaders engaging on land and property rights issues. Participants determined that these successes and strategies needed to be documented in a tool—a “community justice manual”—to help organizations in and beyond the WLLA member network learn how to create a process in their own communities to achieve justice for women, not relying exclusively on either statutory or customary law alone, but rather using both, and ultimately seeking justice by the community, within the community.

WLLA MEMBERS have expanded their work on community justice initiatives, working with both customary and statutory legal systems, with much success. In Ghana, for example, the Grassroots Sisters Foundation is involved in training in the northern part of the country. GROOTS Kenya is involved in training communities around justice issues and setting up Watchdog Groups who work hand in hand with local authorities to ensure that violations of women's rights are monitored and that victims have access to redress—remedy or compensation for injustice. In Nigeria, the International Women Communication Center (IWCC) is training community workers who provide free legal aid and assistance in Kwara State, southwest Nigeria. The Uganda Community Based Association for Child Welfare (UCOBAC) is carrying out similar work. These and other examples will be elaborated through case study boxes throughout this guide.



* The Uganda Community Based Association for Children's Welfare (UCOBAC) hosted the event in Entebbe, Uganda, in collaboration with the Huairou Commission.



This *Guide* presents a map for community justice work within a grassroots process of change. Change at the community level is the foundation on which larger scale work at levels beyond the community depends. The Huairou Commission has fostered an expansion of grassroots strategies through regional linking, but there is still a long way to go before local successes will be able to fully impact wider-scale and higher-level work. The community justice work described in this *Guide*—like most community-driven, sustainable development work—is dependent on a human process that does not happen overnight. Community justice work takes time, understanding, and acceptance that real change cannot happen until women are able to collectively exercise their power.

Our Justice, Our Leadership—*The Grassroots Women's Community Justice Guide* is filled with experiences WLLA network members have been sharing since 2006—how to collectively exercise women's power for change at the intersection of the customary and formal legal systems—the heart of the Community Justice Process that you'll explore in the pages that follow. This *Guide* already reflects the work of many people working on the ground. We hope that it will now help many others become effectively engaged in the ongoing fight for equal justice at all levels of society.



USING THE COMMUNITY JUSTICE GUIDE

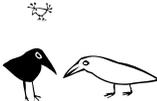
We have learned from the community justice work of colleagues in countries throughout Sub-Saharan Africa. While they face many similar issues and challenges, it is essential to consider the unique geographical, cultural, and religious context of your own country. We hope that you will be inspired by their work, but ready to adapt what they’ve learned and shared here to your own local needs.

Considering the local context and needs is not difficult. For example, if you want to conduct an activity on orphans’ rights to property, you might review recent cases of orphans’ rights problems in your own community. You could gather information on national laws and traditional practices and consider how they are implemented at the local level. You might discuss the steps that need to be taken to help bridge the gap between legal mandates and community justice processes in order to ensure that orphans are protected.

Knowing that the formal justice system often fails the poor, especially poor women, grassroots women have found new ways to make the existing customary, traditional, and statutory systems work for them. When that has not been possible, they have developed their own initiatives and alternative approaches to seek justice for women in their communities. Their organizations have sometimes established partnerships with local legal aid or women’s lawyers associations to assist with training activities and referral cases.

Your colleagues in many countries have learned how to be creative in order to be effective. You can use this *Guide* as a starting point for your own unique approaches to creating community justice.

The Guide Birds

	<p>The bird with the long neck points to related materials later in the <i>Guide</i>.</p>
	<p>The bird with the worm accompanies case studies of work <i>on the ground</i>.</p>
	<p>The two birds consulting each other accompany group activities.</p>



INTRODUCTION

LAND, PROPERTY AND THE COMMUNITY JUSTICE PROCESS

Why Land and Property Are So Important	2
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Photo: Paul W. Locke, used with permission. Togolese women and their babies, Tamberma Valley, Togo, West Africa. 1984. <http://www.flickr.com/photos/paul-w-locke/2439390979/>



WHY LAND AND PROPERTY ARE SO IMPORTANT

While many grassroots women have access to land where they can farm and harvest food for their families or produce a surplus to sell, this access can change dramatically. If her husband dies, the couple divorces, or the man decides that the land will be sold or used for other purposes, the woman may be left in a very vulnerable position. Only secure tenure over land can protect women and their families.

The benefits of women's ownership of land and property are substantial: (a) women can decide what crops they will grow, including what will be used for the household and what will be sold; (b) they can depend on more secure housing; and (c) they can use land as collateral to obtain a bank loan to begin a small business or enhance their income-generating activities. This ownership empowers women economically, socially, and politically. It is well documented fact that when a woman's economic security improves, her whole family benefits, since women use their income to feed, educate, and care for their children, and take care of family members.

Secure land tenure also benefits the community. When men see the positive impacts of women's independence and empowerment, such as improved family health, they may become more accepting of women's ownership of land and other assets. When women become economically secure, they are also likely to have more influence in both the family and the community.

Securing women's land and property rights is a key to the global struggle for women's equality. The Community Justice Process is a way for the entire community to cooperate in securing these rights. Before we describe this process in detail, it's important to understand why this work is so urgent for women throughout Africa.

AFRICAN WOMEN ARE LOSING ACCESS TO LAND AND PROPERTY

LAND GRABBING BY RELATIVES AND NEIGHBORS

Although women's ownership of land and property has long been a concern to women's groups in Africa, the HIV/AIDS pandemic has brought increased attention and urgency to the issue. In some communities, when male heads of households die, especially if due to HIV/AIDS related illnesses, their families step in to deny their widows any claim to the property. The family members force the widows off their properties, or 'disinherit' them. Many women who have been chased away from their land or property do not know whether they had rights or where to turn for help. Many give up their rights to assets in order to avoid conflict or because they fear threats of harassment if they attempt to protect their property.

Unable to return to their natal home, these displaced women, along with their children, are forced into precarious living situations in city slums or even homeless. They become destitute and turn to risky practices such as prostitution to make any amount of income to provide what they can for their children. The situation for these women is dire.



When these issues have been recognized, they have often been framed without grassroots women's input. Agendas have been set by elites, professional organizations, male-dominated decision-makers, or foreign NGOs without an adequate understanding of the realities facing poor urban or rural women. Without the input of grassroots women, the proposed academic or policy level solutions have proven ineffectual because they have not impacted real people. This can change if grassroots women and communities resolve these issues themselves, through awareness raising, advocacy, and direct interventions that explain the real traditions and create real solutions so women can maintain their land for themselves—and their children.

TRADITION HAS OFTEN BEEN WRONGLY CITED to legitimize the practice of disinheritance. Traditionally, land was communally owned. Though decisions about the land were largely made by male leaders such as chiefs, both women and men benefitted equally. The colonial era introduced the commodification of land. Land became an asset to buy and sell and individual ownership over land replaced communal ownership. Following their own ways of doing things, the colonial powers helped to concretize the concept that land should be in the hands of men, a concept that was in line with the patrilineal view of land held by many traditional communities.

The current situation of disinheritance uses a patriarchal view of property to wrongly deny women the land that they often helped to purchase and develop. In-laws claim tradition and take the land, when in reality, this tradition has been distorted in a self-serving way to support the greed of the in-laws. Regardless of the reasons cited, widows can be left with nothing.

LAND GRABBING BY CORPORATIONS, GOVERNMENTS, AND SPECULATORS

A new form of land grabbing that threatens women's access to land has emerged in recent years. Multinational corporations, foreign governments, and speculative investors are purchasing or leasing large areas of foreign land for their own uses. Much of this land is being used for the production of food, timber, and biofuels that may be shipped overseas. This kind of massive land grabbing has attracted global attention since 2008, when food prices began to increase dramatically. Many factors are involved in this trend, including population growth and increased consumption by the world's growing middle class.

Enormous amounts of land have been transferred. The International Land Coalition (Anseeuw et al., 2012) estimates that between 2000 and 2010, large-scale land deals that were approved or under negotiation involved a total of 203 million hectares worldwide—3.5 times the size of Kenya. Africa is the region most affected by this trend: An estimated 134 million hectares have been sold or leased to foreign governments, corporations, and national elites in numerous countries, ranging from Gabon to Ethiopia.



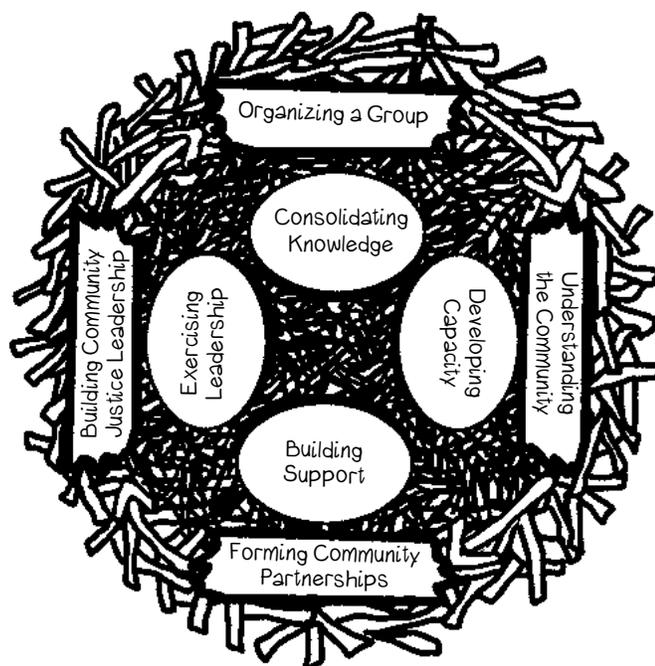
This trend is likely to continue. Both governments seeking to attract capital investment and wealthy elites profit by this transfer at the expense of the poor. The rural poor, who may have only customary tenure or no tenure at all, are frequently dispossessed of land and water resources, and forced into the most barren areas. Compensation for this loss is usually inadequate or nonexistent.

Women are particularly vulnerable because of systematic discrimination regarding their land rights. Both forms of “land grabbing”—(a) dispossession at the individual or family level by relatives or community members and (b) loss of large tracts of land through sale to transnational corporations, governments, or speculators—urgently need to be addressed.

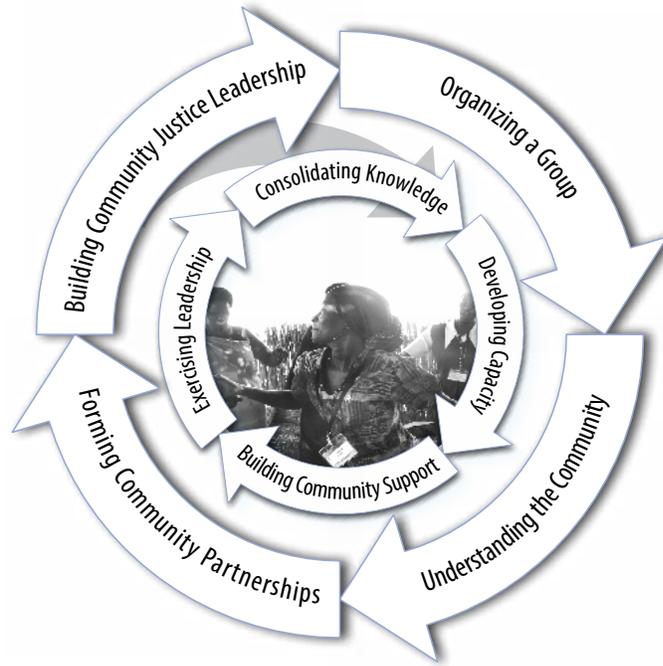
WORKING FOR LAND AND PROPERTY RIGHTS

We have seen that there are self-serving, greedy forces that threaten women's right to own land and property. But there are also laws, legal systems, traditions, and practices that support these rights. Neighbors care about each other and are energized when they see a way to improve their lives together. As we've seen over the last decade, grassroots women have developed ways to exercise collective power for securing their own land and property rights—the Community Justice Process. It's time to describe these approaches and resources in detail.

In some ways, the Community Justice Process is a container like a bird's nest. It's a group of women who share a vision and go out into the community to make their vision of justice into a reality. The group, the vision, learning together, and shared work create a safe space for making change in the community. At some point in this process, nurturing new leaders and teaching them to fly becomes a central focus of the group's work. Some time you might want to talk about how the Community Justice Process is like and yet not like a bird's nest.



Another way to picture the Community Justice Process is to imagine the gears of a bicycle. On some bicycles, gears of different sizes help develop power to climb a hill or pull through mud. The Community Justice Process is like a continuous cycle of activities that propel a group of women forward in their pursuit of land and property rights in a community. The outer ring is the ongoing community organizing work that changes the patterns that perpetuate injustice. The inner ring is the leadership development work that builds women’s (and men’s) capacity to be champions of women’s rights.



A third way to picture the Community Justice Process is simply a set of steps and activities that contribute to justice. No two communities will take these steps in the same way, but this broad picture reflects years of experience of many women throughout Africa.

A Roadmap of the Community Justice Process

Seven steps	1. Coming together, getting organized	2. Knowing community issues	3. Knowing community power holders	4. Engaging community leaders	5. Engaging, Equipping Community Justice Workers	6. Raising community awareness	7. Sustaining Support for Community Justice
The purpose of each step	<ul style="list-style-type: none"> • Develop a platform for collective problem solving • Build buy in and mutual accountability to create change 	<ul style="list-style-type: none"> • Identify key details of the issues • Determine objectives and strategies to best address them 	<ul style="list-style-type: none"> • Understand the community power structure 	<ul style="list-style-type: none"> • Establish partnerships with local leaders • Negotiate solutions through chiefs and community leaders 	<ul style="list-style-type: none"> • Develop grassroots women’s leadership • Create a self-sustaining community justice process 	<ul style="list-style-type: none"> • Raise awareness about women’s land and property rights • Build community capacity for self-monitoring and problem solving 	<ul style="list-style-type: none"> • Develop sustainable community systems that address women’s problems • Provide linkages making formal and customary legal systems more accessible for women

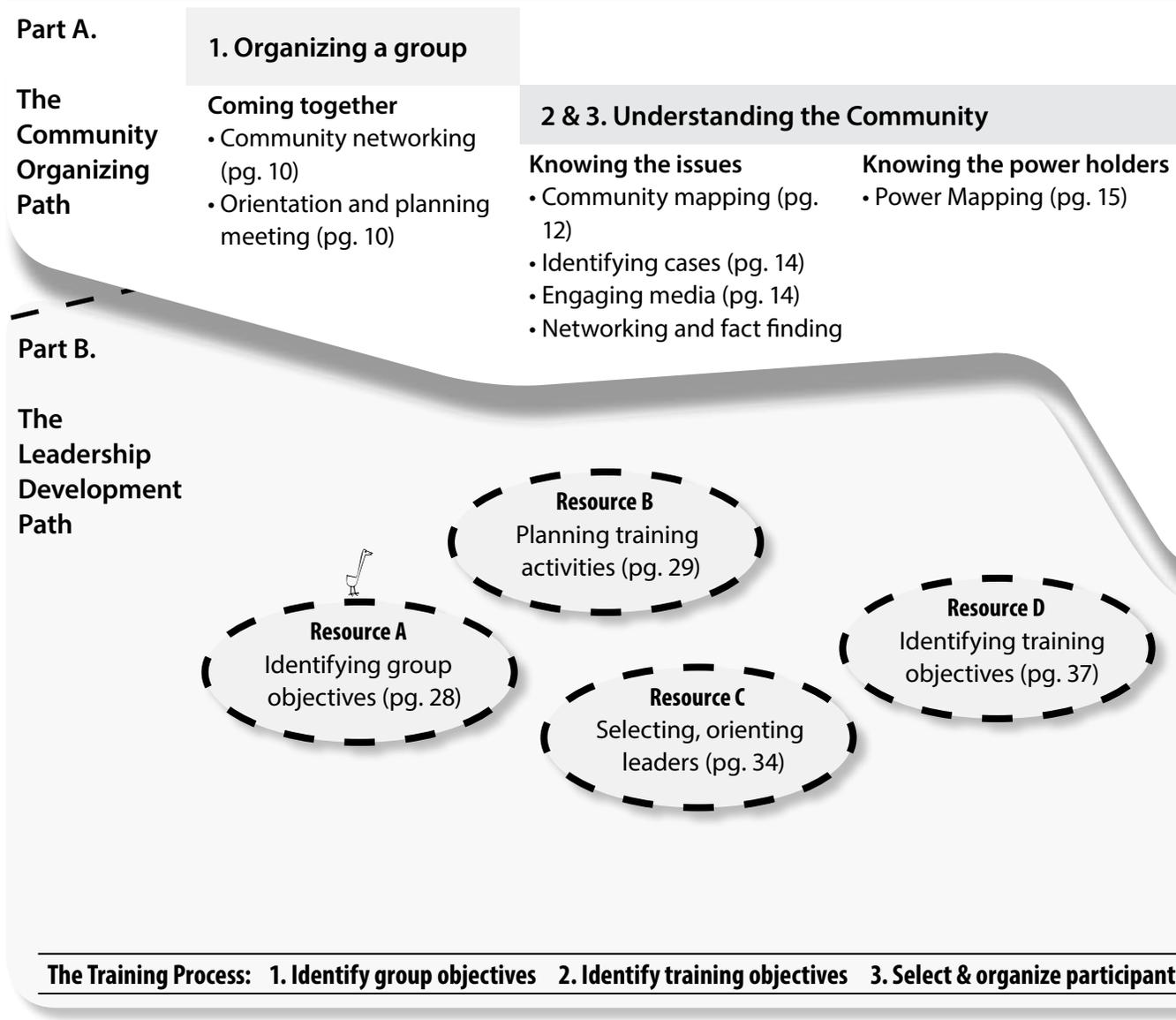
The nest, the bicycle, and the chart are very different images—the first from nature, the second from daily living, the third a step-by-step process. Each one gives a unique perspective on what’s involved when women decide to exercise their collective power for justice. The next two pages present a comprehensive roadmap of this journey.

Many groups in the WLLA network have used this Community Justice Process to help grassroots women gain land and property rights. Their work has always involved both process and people—acting to create change and learning to be skillful leaders.

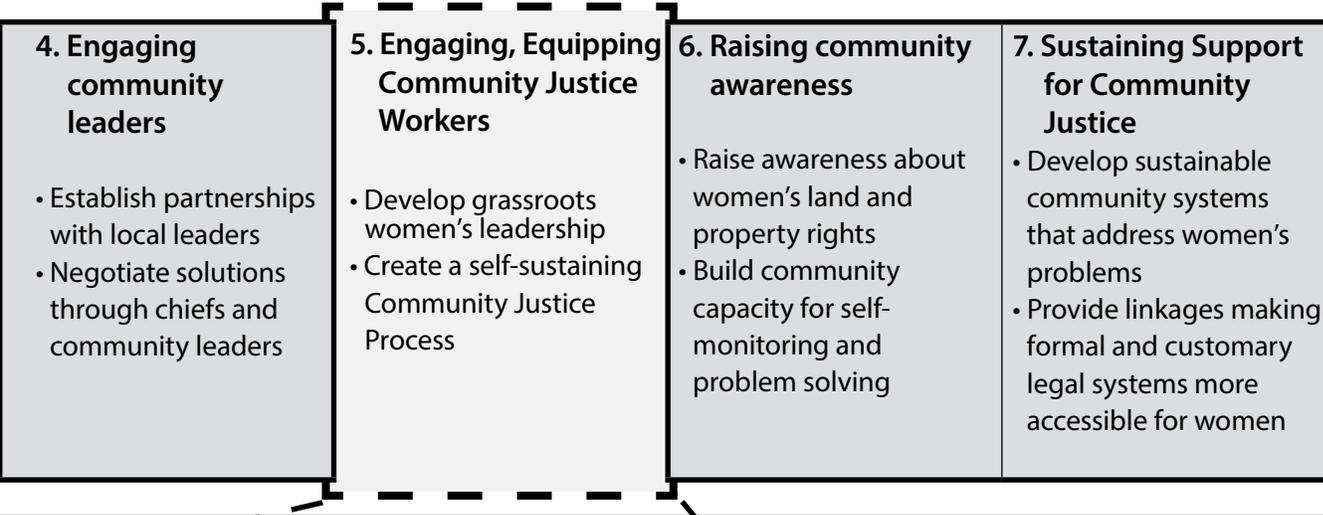


A Roadmap of

<p>Seven steps</p> <p>The purpose of each step</p>	<p>1. Coming together, getting organized</p> <ul style="list-style-type: none"> • Develop a platform for collective problem solving • Build buy in and mutual accountability to create change 	<p>2. Knowing community issues</p> <ul style="list-style-type: none"> • Identify key details of the issues • Determine objectives and strategies to best address them 	<p>3. Knowing community power holders</p> <ul style="list-style-type: none"> • Understand the community power structure
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The Community Justice Process



4, 5, 6 & 7. Forming Community Partnerships

Engaging the leaders

- Local-to-Local Dialogues (pg. 16)
- Negotiating with chiefs, elders, and opinion leaders
- Working with customary and statutory laws

Building Community Justice Leadership

Engaging, equipping workers

- Identifying candidates for training (pg. 18)
- Forming a watchdog group (pg. 20)
- Peer exchanges (pg. 21)

Raising awareness

- Distributing fact sheets, advocacy materials (pg. 22)
- Creating plays and videos (pg. 23)
- Holding mock land courts, tribunals (pg. 24)
- Involving local media

Sustaining support

- Supporting case filing fees (pg. 25)
- Providing education on will writing
- Arranging community legal clinics
- Developing credit and land acquisition strategies



4. Select & orient leaders 5. Plan training activities 6. Conduct training activities 7. Evaluate training results



Two inseparable ways women exercise collective power

- Ongoing *community organizing activities* for gaining women’s land and property rights: organizing a group, understanding the community, forming community partnerships, and building community justice leadership.
- Ongoing *leadership development activities* for equipping community volunteers: consolidating knowledge, developing capacity, building support, exercising leadership.

Our Justice, Our Leadership: The Grassroots Women’s Community Justice Guide helps communities work in both ways: initiating their own community organizing work and equipping their own community volunteers. The *Community Justice Process* combines both action and learning to create an ongoing, evolving community justice system.

THE TWO PATHS TO COMMUNITY JUSTICE

The *Community Justice Guide* provides resources for the two parallel *paths*—action and learning—that lead to justice outcomes for the whole community.

The Two Parts of <i>The Community Justice Process</i>		
Part A	Community organizing — changing patterns that prevent justice	pgs. 9–26
Part B	Leadership development — equipping people to work for justice	pgs. 27–46

Part A (Community Organizing, pages 9–26) provides steps for changing the patterns that prevent justice. The formal justice system is often hard for women to access: it can be expensive, slow, discriminatory, and distant. Part A helps grassroots women’s groups begin their own community organizing activities like raising awareness of land rights issues, providing guidance on the formal legal system, and intervening in land disputes.

Part B (Leadership Development, pages 27–46) provides resources for training community members to work for justice. Having the support of other women (and men) is often an effective strategy for responding to injustice. Part B helps grassroots women’s groups equip community members with the skills needed to work as volunteer Community Justice Workers.

Even before any formal Leadership Development events are set up, you can use the leadership development resources from Part B to support your community organizing activities. As you move through the steps of the Community Justice Process in the next few pages, look for the arrows that point to resources presented elsewhere in the *Guide* that you can use early in your journey.



COMMUNITY JUSTICE PROCESS, PART A

LOCAL COMMUNITY ORGANIZING ACTIVITIES

The steps that follow are a process for seeking justice for people facing a particular issue in their community. These steps aren't like a recipe that must be followed exactly or the cook will ruin the stew. Rather they are a map of a possible path—one many others have taken—that you might also take to address an injustice. Once you're on your way, though, adjust the route according to what you and the community need to address the injustice you face in the best possible way for you.

Step 1 — Coming Together, Getting Organized	10
Step 2 — Knowing Community Issues	12
Step 3 — Knowing Community Power Holders	15
Step 4 — Engaging Local Officials	16
Step 5 — Engaging and Equipping Community Justice Workers.	18
Step 6 — Raising Community Awareness	22
Step 7 — Sustaining Long-Term Support for Community Justice	25



STEP 1 — COMING TOGETHER, GETTING ORGANIZED

Mobilizing to address an injustice starts when grassroots women seek out others with similar goals in their own community. They gain strength when they come together to work on the issues that stand in the way of the justice they desire. Early in your group's journey together—before beginning your community change process—plan to have an open discussion to bring shared goals and issues to mind. The questions that follow are examples.

Questions for raising grassroots women's awareness of common goals and issues

- What is/are the issue(s) that need to be addressed?
- What is the change we want to see in our community?

- What are our priorities?
- What are the priorities of others in the community?
- How are these different and why?
- What do we need to do to address our priorities?

- What are our objectives in addressing our priorities?
- What are our objectives in addressing the issues at stake?

- What are the outcomes we want to see?
- What does success look like?
- How will the community benefit?

You might start with a group within an existing organization or you might decide to develop a new group. Either way, be sure to meet both individual and group needs as you begin organizing.

Five ways to insure that you meet everyone's needs

- Set clear goals and define action plans related to community justice to guide your group's or coalition's work
- Involve every member of each group or network in the activity plan and implementation
- Meet regularly to discuss new initiatives and to update every member on existing efforts and progress
- Assign tasks to members and follow up with support to ensure that they complete their assignments satisfactorily
- Help individual and organizational members work closely together



≡ HOME-BASED CARE GIVERS IN KENYA CREATE WATCH DOG GROUPS ≡

For several years, women who were organized in their communities as home-based caregivers for women and men suffering from HIV/AIDS saw that widows and orphans were disappearing from their communities or ending up destitute after the death of male heads of households. The widows forced off their land were at risk of homelessness, food insecurity, and poverty.

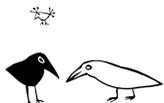
Groups of home based care givers—networked nationally through Huairou Commission member GROOTS Kenya—approached GROOTS Kenya for support in dealing with this issue. At the suggestion of caregivers, GROOTS Kenya supported a national exchange on the issue. Together, they organized a response. They returned to their communities, and began discussing the situation with and organizing others in the communities, including their local chiefs and village elders, to advocate on behalf of the widows and orphans who were facing eviction. Together with these stakeholders, the caregivers created community Watch Dog groups that help defend women from evictions from their land, particularly after the death of their husbands and often in relation to the spread of HIV/AIDS. The groups—made up of women, men, chiefs, elders and other leaders in the community—organize dialogues with provincial administrators and successfully protect women’s property rights.

Other women’s groups have replicated the watchdog groups in their communities and provincial administrators now interact more freely with community members around eviction issues.



STEP 2 — KNOWING COMMUNITY ISSUES

Addressing issues of injustice in a community begins with learning about the details from the point of view of community members. Learning about community injustices requires a special kind of leadership—community members who can be knowledge holders and information providers. Step 2 involves seeking information, identifying the cases in which specific women need support, recording what neighbors have to say, and organizing this information so that it can be used to support community justice. Community mapping strategically engages many community members to find out more about an issue and is frequently used to assess problems related to women and land.*



COMMUNITY MAPPING: UNDERSTANDING YOUR COMMUNITY

Community mapping is a participatory process for raising peoples' awareness and informing decision-making. It involves grassroots women in assessing situations in their community and documenting the knowledge of community members. Community mapping engages community members in a four-step process of (a) learning, (b) documenting, (c) reporting, and (d) evaluating.

Four steps in community mapping

- Conducting an activity to learn about community needs and resources
- Documenting the activity's findings and results
- Reporting and verifying the findings at a community meeting
- Evaluating the community mapping process and impact of the activity

Community mapping is especially useful when a group wants to know more about specific conditions and issues related to women's land and property ownership. Groups need to prepare thoughtfully for their community mapping activities. The kinds of mapping activities they choose—how they will obtain the information they need—will depend on what they want to find out.

Community mapping helps neighbors make informed decisions

- Decide on community issues and objectives
- Identify key questions to be answered
- Identify and make connections with power structures and key stakeholders
- Identify and access needed resources
- Identify individual cases of injustice
- Decide outreach strategies

* See the Huairou Commission's *Community Mapping: A How-To Handbook for Grassroots Women's Organizations*.



Five kinds of community mapping activities

- *Community survey*—This most common method of the community mapping is a questionnaire. A survey team goes through the community systematically documenting peoples' responses to the questions. Compiling the answers helps the team to quickly identify issues and problems in the community.
- *Community map*—Community members draw a physical map of the community to show where people in the community are affected by certain issues. Creating a picture of the demographics and relationships involved in on issue helps people draw conclusions about why these areas are affected.
- *Individual interviews*—Community members ask individual neighbors to speak in depth about an issue. Interview reveal more details about how and why problems exist in the community based on the experiences of different people in the community.
- *Key informant interviews*—Community members seek out individual neighbors who know many people and what's going on in their lives
- *Focus group discussion*—Community members convene a group of neighbors to speak in detail about an issue. Their discussion can reveal how a particular group understands a situation and the role participants see themselves and others playing in relation to an issue.



Once the community mapping data have been collected and documented, the findings are shared and discussed with community members in a community meeting. This final step is essential in ensuring the community's ownership of the information gathered and presented in the mapping activity.





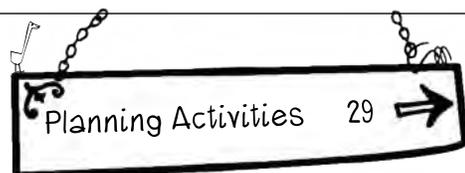
IDENTIFYING INDIVIDUAL CASES OF INJUSTICE

Community mapping offers formal steps for discovering justice issues in a community. Cases of injustice can also be discovered informally, simply by word of mouth, when women reach out to others to ask if they have heard of women having problems related to land and property. Sometimes a combination of formal and informal means is fruitful. Reaching out specifically to *key informants*—community members who know what's going on in the lives of many others in the community—can start a chain reaction where one contact leads to another.

The media can help highlight justice issues and let the community know that you are working on them. Speaking to other stakeholders, groups, and organizations in the community can also help identify people with justice issues.

≡ COMMUNITY MAPPING IN FOUR MAASAI VILLAGES IN TANZANIA ≡

MWEDO, a Huairou Commission member, carried out its first community mapping project in four Maasai villages, Eworendeke, Engikaret, Longido and Kimokowa in Tanzania. The mapping objectives included: (a) understanding and documenting the extent of women's land and property rights knowledge in Maasai communities, (b) documenting the extent to which participants wanted to have access to land and knowledge about land and property rights, and (c) encouraging Maasai women to start speaking up and demanding their rights. The mapping teams included five people from each village: one woman and one man with basic education levels who conducted the interviews, and three supporting interviewers including a local authority, village elder or opinion leader. The interviews were conducted in local schools, which were seen as neutral spaces by community members. There were thirty-seven group interviews and over 400 contributors to the project.



STEP 3 — KNOWING COMMUNITY POWER HOLDERS

Without action for justice at the local level, women often remain marginalized and powerless, coping alone on a case-by-case basis with issues as they arise. Our goal, whenever possible, is to solve community justice problems together, out of court, and at the local level. Engagement with local officials is essential to long lasting community change of this sort. Acting together empowers grassroots women to work with local authorities, chiefs, and opinion leaders who can help address their issues and concerns in the community.



POWER MAPPING: UNDERSTANDING POWER DYNAMICS IN YOUR COMMUNITY



Power mapping identifies key stakeholders in the community who might play a role in bringing about the changes you desire. It involves picturing the relationships among people with different kinds and levels of power and then creating a matrix or visual map of the main power relationships that affect your area of concern. One way to begin is to think about four possible ways people might relate to you and the issue you're working on.

Four kinds of community stakeholders

- Decision-makers: Who has power to make change?
- Allies: Who are our key allies?
- Influencers: Who has an impact on those in power?
- Opponents: Who will be against change or against our group's efforts to implement change?

A map of these power relationships makes it easier to identify key stakeholders and to engage them as supporters or as participants in a Local-to-Local Dialogue.

Five questions to clarify who can help you work for justice

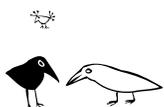
- Who needs to be involved for action to occur?
- What role do they play in society?
- What level of power do they hold?
- How do they relate to us?
- What role can they play in our change efforts?



STEP 4 — ENGAGING LOCAL OFFICIALS

In order to effectively fight an injustice, it is important to have people with decision making power on your side, or at the very least, aware of the issues of injustice you have found. Meeting with local officials and other people with power to share your findings is a way to create allies. When they know the problem you're working to address, you can dialogue with them directly about how they can support the women of the community to positively address the issues. If an official can not offer direct support, just being included in information sharing may make it possible for a key person to decide not to get in your way.

There are many ways to dialogue with elected or appointed officials and other local leaders. One of the most effective ways is by organizing a Local-to-Local Dialogue event.



LOCAL-TO-LOCAL DIALOGUES: ENGAGING LOCAL LEADERS AND OFFICIALS

Local-to-Local (L2L) Dialogues are a participation strategy that helps grassroots groups engage local leaders and public authorities. A L2L Dialogue helps participants negotiate with and influence local authorities to address women's concerns and move women's priorities forward. L2L Dialogues have been successfully implemented in a wide variety of communities since 2002.

A Local-to-Local Dialogue is an empowering strategy that can lead to partnerships with local leaders and public officials. Groups need to carefully prepare for these meetings so they can present facts about the issues that require action. Organizing and running a successful L2L Dialogue requires detailed attention to the steps in the preparation process.

The Local-to-Local Dialogue process

1. Strengthening women's leadership
 - » Negotiate ways of working as a group by openly acknowledging community diversity from the start.
 - » Facilitate leadership support and establish a core leadership team for the L2L Dialogue.
 - » Agree on common principles and ways of resolving issues.
2. Organizing at the community level
 - » Establish a vision and set goals for the L2L meeting—what you want to achieve by meeting with officials.
 - » Host an initial group and/or community meeting on one of the themes.
3. Mapping local needs, resources, allies, and leaders
 - » Survey the community and identify potential dialogue themes—the issues and problems in the community that need to be addressed.
 - » Obtain facts about the issue(s)
 - » Map power relationships, decision-making processes, and resources.



4. Preparing for the Local-to-Local Dialogue
 - » Prepare L2L Dialogue event logistics.
 - » Build capacity before the L2L event by preparing residents to be effective advocates
 - » Prepare the meeting space to encourage participation.
5. Leading the Local-to-Local Dialogue
 - » Hold the L2L Dialogue meeting.
6. Developing and Implementing an Action Plan
 - » Schedule L2L follow-up activities including meetings, assessments, report cards, and media events.

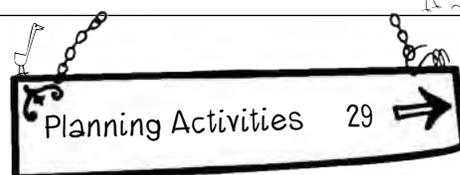
≡ LOCAL-TO-LOCAL DIALOGUE IN NTANKAH VILLAGE, CAMEROON ≡

Grassroots women in Ntankah Village, who have often been marginalized due to poverty and HIV/AIDS, were frequently victims of land rights violations and land grabbing. They lacked a voice and power at all levels of decision-making. The Ntankah Women's Common Initiative Group, in collaboration with the WLLA initiative and the Huairou Commission, decided it was time to establish dialogues between grassroots women and power-holding stakeholders.

Two hundred and eighty-three participants took part in a Local-to-Local Dialogue process to discuss land and governance issues in Ntankah. The stakeholders included grassroots women's groups; traditional, administrative, and municipal authorities; politicians, civil society activists, land administration officials, researchers and students. The Dialogue process had several purposes: (a) to present the findings of a mapping exercise, (b) to show the link between HIV/AIDS and land disinheritance, (c) to discuss some discriminatory traditional practices, (d) to rally women together for a common cause, (e) to empower women and improve their negotiating skills, and (f) to hold local government accountable for their actions.

The Dialogue achieved many positive results: (a) recognition of land rights violations by those in authority, (b) establishment of a stronger legal basis for *watchdog groups*, (c) increased access to power structures, (d) inclusion of women's land issues in several political agendas, (e) election of women to several traditional councils, and (f) formation of strategic alliances.

The village women and the public officials learned from each other, established relationships, and created a rapport. In making new contacts, gaining access to the power structure, and having their knowledge recognized by decision-makers, grassroots women became community actors rather than passive observers.



STEP 5 — ENGAGING AND EQUIPPING COMMUNITY JUSTICE WORKERS

Step 5 introduces a new phase in the Community Justice Process: adding leadership development activities to ongoing community organizing activities. Taking Step 5 is how women begin to create a permanent team of Community Justice Workers. The activities in Steps 5, 6, and 7 are varied and include using the Resources in Part B of this *Guide*. Part B—Local Leadership Development Activities—is a set of how-to resources for actually planning, organizing, and conducting training experiences to equip Community Justice Workers.

The result of combining community organizing with leadership development is a team of women whose character, experience, accomplishments, and training give them the credibility and authority to act as leaders recognized for their ability to achieve tangible justice results for the whole community.

A Turning Point on the Journey

Steps 5, 6, and 7 are for groups that have been working for justice, learning about local justice issues and power holders, and engaging local leaders. You're ready to explore Steps 5, 6, and 7 whenever you see the need for an ongoing group of people in the community who know the law, speak with authority, and help women gain justice. Step 5 opens a window into Part B of the *Guide* and the work required to develop a permanent team of *community members equipped to sustain a system for creating justice*. If your group has decided that it's  time to create a *Community Justice Worker group*, it's time to take Step 5.

Building community justice leadership

Step 5: Engaging Community Justice Workers

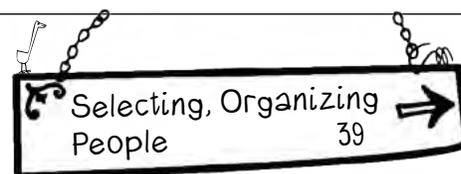
- » identifying and recruiting new volunteers
- » developing a watchdog group to intervene when injustices occur
- » beginning to set up formal training on laws, policies, and practices

Step 6: Raising Community Awareness

- » developing new team practices
- » using the media to sensitize the community to justice issues
- » setting up mock land courts and tribunals to directly respond to cases of injustice

Step 7: Sustaining Long-Term Support for Community Justice

- » providing one-on-one legal advise and support
- » creating a women-friendly legal system



FINDING POTENTIAL COMMUNITY JUSTICE WORKERS

Step 5 involves identifying people interested in community who might be interested in being trained as Community Justice Workers. Some people already involved in your work may be interested in the leadership development path. You may also want to identify new prospects. In either case, you're looking for a special kind of person: (a) someone who already has some degree of influence in the community, or (b) someone likely to gain that influence on the basis of their Community Justice Worker training and experience. Organizations have worked with a variety of groups to identify candidates for training with this kind of potential.



Sources for potential Community Justice Workers

- Home-based care givers
- Watchdog group members
- Community workers
- People Living With HIV/AIDS
- Leaders of orphans and youth support groups
- Disinherited individuals who are actively addressing the problem
- Community focal point leaders
- Provincial administrators
- Village representatives

Whether volunteers work individually with particular cases or collectively on joint projects, they need to be part of a group for mutual support, learning, accountability, and legitimacy. For example, organizing a “watchdog” or similar group is a way to give Community Justice Workers the platform they need for effective leadership.

WATCHDOG OR MONITORING GROUPS PREVENT PROPERTY GRABBING

Watchdog groups are committed community members who organize to protect women and orphans from disinheritance and loss of property. They develop solutions that are more effective and less expensive in resolving disputes than the formal legal system, particularly for the poor. They often intervene on behalf of widows and orphans to provide modest financial support to anyone who cannot afford the fees required to access the legal system.

Four ways watchdog groups prevent property grabbing

- monitoring communities for cases of dispossessed women
- raising the alarm to prevent evictions
- providing information about appropriate ways to intervene
- providing the documents women need to reclaim their property

Three ways watchdog groups impact community justice

- increased visibility of women’s property issues
- increased attention of local policy makers to community justice issues
- redirected resources to community-based development efforts

Organizations that have effectively used watchdog groups developed a systematic approach for organizing new groups. You’ll notice that the seven steps outlined on the next page parallel the steps of the Community Justice Process. A watchdog group becomes an effective vehicle for sustaining the community organizing needed to achieve community justice.

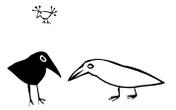




SEVEN-STEPS FOR ORGANIZING A WATCHDOG/MONITORING GROUP

1. **Counting and needs assessment:** Local grassroots residents use structured questionnaires to count how many women are experiencing tenure problems and to document problems with land, property, and inheritance. They hold feedback sessions so that local community members can analyze the problems, develop solutions, and make recommendations for resolution.
2. **Mobilization:** The women involved in the needs assessment then bring together key stakeholders including, for example, community elders, traditional leaders, local mayors or officials, and NGOs or human rights organizations to discuss the survey results and the impact of the land rights violations on individuals and the community.
3. **Dialogue:** A process of dialogue among community leaders and key stakeholders increases awareness and helps build relationships that will be useful in addressing problems of disinheritance and asset stripping.
4. **Watchdog group formation:** Groups usually include approximately 15–25 volunteer members and often include both women and men from the community. Women usually predominate, however, because they are more affected by land rights violations. It is also useful to have women who have been impacted become part of the group because they can share their own experience and background. Groups meet regularly to talk about their work on specific land dispute cases and develop ways to work with local officials. In addition to monitoring specific cases, groups also raise community awareness of land rights issues at gatherings such as forums, funerals, and church events. Groups keep simple records of their meetings and activities.
5. **Case management:** The initial survey helps members identify actual and potential cases of land rights violations and injustice. This knowledge of problems serves as the basis for follow up. If a violation occurs—if a relative evicts a widow or orphans from their home, for example—the watchdog group steps in. The group documents the facts, tells other key people in the community about the problem, and uses skills such as mediation to make sure that the injustice stops and the property is returned. When appropriate, mediation processes often involve chiefs, elders, community leaders, and local government officials. Sometimes the groups also work with the formal legal system by filing cases, accessing appropriate documentation, or making sure that rulings are carried out.
6. **Community feedback:** Groups also gather feedback from the community about their efforts, to help assess whether they have been effective and to determine future action.
7. **Replication:** Successful groups also meet with people from other communities to share ideas and practices. This creates a best practice model that can be replicated or adapted by others. This might occur in a peer exchange.





PEER EXCHANGES

In a peer exchange, one group of women visits another group to share knowledge and learn about each other's local practices. They can involve visits between communities, towns and even nations. At whatever level they occur, peer exchanges provide the space for hands-on, experiential learning that values both teachers and learners—grassroots women themselves—as experts with significant ability and capacity. In comparing experiences, sharing innovations, and consolidating knowledge with their peers, women recognize and value the significance of their own experience.

Learning from each other is mutually beneficial. In a direct transfer of solutions and lessons learned, participants reflect and think critically about how to adapt new ideas: “How can we make this work in our community?” and “What would we do if faced with this issue?” Sharing their work with others helps women see their own situations through new eyes* and builds strong horizontal relationships between groups and organizations

Key benefits of participating in a peer exchange

- Comparing experiences, understand the contexts, and learning from other grassroots organizations that understand the work you do, have similar values, and have dealt with similar issues
- Identifying and learning about practices that can be adapted to your own community
- Creating opportunities for people in your organization to grow into new leadership roles
- Strengthening relationships with existing community partners and developing relationships with potential partners
- Strengthening ties to local, regional, national and international networks of grassroots women
- Documenting grassroots work to share with groups, donors, and policy makers interested in your organization and your peer exchange partner
- Hosting a peer exchange is an opportunity to reflect on the programs and approaches that have worked and the challenges involved, and to develop tools to help others learn from your experience
- Expanding your own organization's capacity by exploring other cultures and other organizations' experiences

Grassroots women are the experts on their own experiences. *They are who they serve.* Leaders of grassroots organizations value experiential learning over many other kinds of learning because life experience lies at the core of their own development. The lived experience at the heart of grassroots women's organizations is critical to development.

* See the Huairou Commission's *Peer Exchanges: Sharing the Experiences of Grassroots Women's Organizations*.



STEP 6 — RAISING COMMUNITY AWARENESS

Community justice work often involves community outreach and education activities to increase peoples' understanding of problems of injustice and the need for community justice workers and watchdog groups. Here is a list of possible activities.

Eight community outreach and education activities

- Consulting community stakeholders to inform them about a community mapping process
- Seeking the permission of community gatekeepers and stakeholders to involve the larger community
- Creating a fact sheet based on findings from community mapping
- Organizing community meetings to (a) raise issues related to women's land and property rights, (b) seek possible solutions, and (c) illustrate the gains and benefits to the broader community
- Developing advocacy messages based on findings from community mapping
- Selecting individuals and organizations to be involved in the next step of an outreach campaign
- Organizing *Mock Land Courts* and *Tribunals*
- Using media to spread messages about women's land and property rights



≡ USING COMMUNICATION MEDIA TO RAISE AWARENESS ≡

There are many innovative ways to involve the media in justice issues. In Uganda, AWARE held radio talk shows on Radio Karamoja FM on women's human rights, women's land and property ownership, domestic violence and gender imbalance, how to deal with these issues, and where to find resources. They created panels with Legal Aid workers from the Uganda Human Rights Commission, AWARE officials, and district land board officials. The talk show received many calls from women who voiced their opinions and spoke about the importance of women's rights in Karamoja.

Paralegals have also produced radio documentaries about their experiences addressing issues of property grabbing. In Kenya, GROOTS has effectively used radio listening groups and facilitators. Audio cassettes or CDs have also been a very effective tool for broadcasting women's personal stories about disinheritance. The programs can be used to help communities reflect on their own situations and engage in discussions to develop strategies to solve their problems collectively.

Even though Zimbabwe has progressive laws related to women's land and property tenure rights and women's participation in decision-making, the laws are little known and poorly implemented, especially in the Binga district, where the Ntengwe for Community Development Trust works. Ntengwe has developed multiple awareness-raising strategies, including training women and girls as Peer Educators. Ntengwe has produced and shown films in local languages and developed manuals that are given out along with the films. Ntengwe is particularly proud of its educational film, "When the Cows Come Home," a documentary-drama used by the Peer Educators in their ongoing community outreach. The film successfully gave community members a way to learn more about injustices, women's rights to land, and the best ways to resolve land disputes.

Ntengwe has involved youth in discussion groups and in writing plays on issues related to wills and inheritance. Peer Educators run community awareness-raising workshops about issues related to disinheritance and land and hold Local Dialogues to support their community education efforts with chiefs at the village level. Choirs of orphans have sung about their experiences. In some places, football matches have pitted women against men to illustrate the need for a "level legal playing field" for both women and men. T-shirts with messages advocating land rights have also been used to promote justice awareness throughout the community.



≡≡≡ MOCK LAND COURTS AND TRIBUNALS ≡≡≡

Simulations are another community justice activity that can be used to educate the public and inform local officials so that they will be better equipped to make decisions about contentious land and inheritance issues. A mock “land court” simulation or land tribunal can help community members understand the challenges grassroots women face in accessing their rights. The participants then acted out the roles of opposition, defense, judge, and jury.

In Zambia, the Justice for Widows and Orphans Project has used tribunals as a mechanism for social advocacy for many years. A recent tribunal at a community high school in Monze, Zambia attracted scores of people from neighboring villages. 17 widows and orphans gave emotional testimonies during the event that were recorded and broadcast on community radio. They spoke about their experiences related to inheritance, land grabbing, and asset stripping—and about their vulnerability due to their HIV/AIDS status. The panel that was present to hear the testimony included an official from the local district magistrate, a local judge, a lawyer, a police officer from the Victim Support Unit, and a representative from a church. The panel deliberated on individual cases and gave suggestions. The traditional leader attending the event commented on issues related to tradition and customs. The minutes of the event and the cases were compiled and published in a booklet that was circulated to stakeholders and the public.

There were immediate results and follow-up, as traditional leaders warned their communities to stop acting on traditional practices and customs that dehumanized widows and orphans. The police and other government officials also took action. An organization that provides counseling to widows and orphans was available to support the speakers before and after the event.



STEP 7 — SUSTAINING LONG-TERM SUPPORT FOR COMMUNITY JUSTICE

PROVIDING ONE-ON-ONE LEGAL SUPPORT FOR WOMEN

At times, women who are unable to resolve issues locally must turn to the formal legal system. High legal costs and the inaccessibility of the legal system to poor women create many major barriers. Community Justice Workers learn how to offer many kinds of short-term, immediate support.

Four kinds of one-on-one legal support

- provide free legal counsel
- help women write wills
- help women obtain joint land titles
- pay some or all of women's case filing fees

CREATING A WOMEN-FRIENDLY LEGAL SYSTEM

Offering one-on-one support to individuals seeking justice is an important strategy that contributes to community justice. But the larger question is how will the systems of justice be transformed so that the entire community can obtain justice—women and men, children and elders, rich and poor. The challenge is to create legal systems that treat everyone justly. Many women are beginning to meet this challenge. Groups in the WLLA network have developed innovative strategies to influence existing systems so that they become more women-friendly and community-oriented.

Nine strategies for creating women-friendly, community-oriented legal systems

- Create a model interview guide for officials to use when they interview women experiencing injustice
- Negotiate for a specific day to be allocated for court cases for women (such as established by grassroots women in Zimbabwe, for example)
- Provide subsidies for court processing fees for women who do not have the financial means to go through court procedures
- Influence police to create a "police association survivors trust" for widows and orphans
- Host magistrate workshops for grassroots women on writing wills
- Offer legal clinics to help women understand and access the legal system
- Hold open registration days for women who lack proper documents, such as birth certificates, identity cards showing their marital status, and children's birth certificates, to avoid the high costs involved in the normal registration process.
- Designate an ombudsperson who can play a lead role in helping community members acquire other necessary documents such as death certificates
- Accompany women and orphans going to court to offer solidarity and publicize their cases



≡ COMMUNITY PARALEGAL TRAINING ≡

The International Women's Communications Center (IWCC), Nigeria, carried out a series of trainings to build the capacity of grassroots women to challenge traditional and cultural practices that deny women access to land and property. Women are unable to acquire land for many reasons: tradition or cultural practices, norms, and laws that give exclusive rights to men or do not allow women to own lands; illiteracy and ignorance; inadequate knowledge and information regarding laws and rights at the grassroots level; dominance of the husband's family; religious misinterpretation; lack of political will; and poor documentation.

The training was the result of community needs assessment, mapping, and community sensitization workshops. After a sensitization workshop, IWCC determined that paralegal volunteers were needed to continue the struggle for women's land rights. A paralegal training could build a cadre of women in the community capable of helping others struggling for housing and land to understand the laws and customs of the local area.

Due to the complexity of the issues, various stakeholders were invited, including traditional and religious leaders. Many stakeholders attended. Workshops took place in three communities and were opened by traditional rulers and opinion leaders. Participants learned about meaning of women's rights and rights to land, examples of rights violations, causes and challenges of women's access to land in each workshop. The trainings relied on an understanding of Islamic law, the Nigerian Constitution, and a variety of human rights instruments. Islamic scholars taught participants how to use Islamic tools to redress test cases.



COMMUNITY JUSTICE PROCESS, PART B

LOCAL LEADERSHIP DEVELOPMENT ACTIVITIES

While you're focused on community organizing work in Part A, you may be thinking about where you're going, getting things done, wishing for more experience, encouraging people to get involved, and wondering if you are making a difference. This is what Part B is about. The heart of both community organizing and leadership development is the knowledge and skills of group process. The resources in Part B serve both justice outcomes and human development.

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RESOURCE A — CHOOSING GROUP OBJECTIVES

Choosing objectives is like deciding your destination before leaving home. You can only know which way to walk, what to tell a taxi driver, or what bus to get on when you know where you're going. When you're ready to choose your objectives for community justice, visualize the way things are now and imagine how you want them to be as a result of your group's work. Thinking about what needs to change now and picturing what you hope to see in the future will help you choose the path to take.

A logical thought process for choosing clear group objectives

- What are the problems that impact justice in your community?
- Who is affected?
- How are they affected?
- What changes do you want to see that will address these problems?
- What long-term impacts do you want your group to have on the community?
- What are your group's main aims and objectives for achieving these changes?

RATIONAL PLANNING AND LIFE IN COMMUNITY

Because working for community justice is a life-long process, it is all the more important to think about where you're going when you're just setting out. Yet a "logical thought process" about activities and results isn't the whole picture. You do need to show results or people and organizations won't support your activities. Yet you're working with your neighbors and community leaders, community rhythms and traditional habits, and with the outside world. There is a lot to think about.

Community organizing and leadership development are like people dancing. They revolve around each other. While you're dancing with the community in Part A, you can reach out for support in Part B. The *Guide* presents these leadership resources in the order you might need them in your community organizing work. And you have the resources you need whenever you're ready to formally equip Community Justice Workers.



RESOURCE B — PLANNING COMMUNITY JUSTICE TRAINING ACTIVITIES

LEARNING HOW TO DO COMMUNITY JUSTICE WORK

There are many ways to learn about community justice work: listening to a trainer, fixing an injustice, and sharing with peers. When your group is planning and organizing your activities, keep in mind that learning takes place whenever people stop to reflect on their experience.

Learning about community justice work is an ongoing process of action and reflection

- A. Getting Started
 - » Organizing a group; learning about the community; engaging leaders
 - » Holding single or multiple-day workshops or training sessions
- B. Going to work
 - » Launching a watchdog group
 - » Raising community awareness
 - » Preventing injustices and addressing injustices that occur
- C. Sharing with others
 - » Planning a peer exchange
 - » Organizing a grassroots academy focused on community justice

The training options you consider need to advance your group's goals, your participants' interests and needs, and the community's well being. Be sure to adapt the suggestions below in light of the issues, laws, practices, and policies in your country or region.

PLANNING APPROPRIATE TRAINING ACTIVITIES FOR YOUR COMMUNITY

You've thought about fitting your group's goals to the community's needs. But how can you be sure that the activities you plan and the resources you provide will meet the needs of the people you invite? Fitting activities, resources, and people together is like a puzzle with three kinds of pieces: (a) community information, (b) your group's aims, and (c) information about your participants.

To gather information for your group's decision-making and planning, you might organize an informal focus group, a group interview, or a small pre-event survey with participants once you've determined who the trainees will be. The two lists that follow suggest what to talk about with your participants so that what you offer fits with their expectations and life circumstances.

Planning activities that meet participants' interests and needs

- Recall your group's goals: what do you hope to accomplish?
- What do your participants feel they need to learn or do?
- Topics or areas of interest to the group
- Past training and experience with human rights issues
- Level of knowledge and experience with human rights issues
- Cases, examples or skills group members might like to share
- Suggestions for additional participants or resource people



Organizing activities that fit into participants' real lives

- Participants' occupations or professions
- Current areas of community involvement
- Participants' educational levels
- Learning challenges or needs
- Working languages and language requirements
- Available times for meetings and training sessions
- Preferred times for meetings or training sessions
- Distance that participants can travel to attend an event
- Childcare or family care concerns
- Availability and interest in future involvement in community justice

MAKING DETAILED PRACTICAL ARRANGEMENTS

Logistics is the formal name for the same sorts of practical things that women around the world do every day: housekeeping, scheduling, communicating, showing family members how to do things, and making sure that chores get done. The information you've gathered about the participants' interests, needs, and circumstances will help you make decisions about logistics—the detailed practical arrangements needed to ensure that your training takes place as you intend.

WHAT TIME OF YEAR WILL THE TRAINING BE HELD?

Be sure to consult with your participants and relevant community members before scheduling any training sessions.

Four factors to consider before scheduling training sessions

- Occupations of the participants
- Time options and limitations of your participants
- Length of the training
- Availability of a training venue

HOW LONG SHOULD THE TRAINING LAST?

The length of the training, event, or workshop will depend on your group's goals, the participants' needs, and the content to be covered. Experience has shown, though, that it usually takes at least five working days of training workshops to create groups of Community Justice Workers who feel empowered to be effective resource and support people. Unless there are other considerations, your question might simply be: "Is it possible to concentrate a five-day training into one week or is it better to space the five training days out over a longer period of time?" Your participants' availability will be the basis for this decision.



WHERE WILL WE HOLD THE TRAINING?

Choosing the venue for the training or event involves important considerations: budget, public image, accessibility, comfort, and cultural sensitivity. Consider the views of the participants, especially if they come from different communities or hold different religious or cultural views and beliefs.

Five considerations for choosing an appropriate venue

- A. If your budget is limited, is there a community organization, school hall, or church hall with adequate facilities to host your program at little or no cost?
- B. There may also be reasons why a hotel or conference center should be considered as a venue for the training sessions, workshops or events.
 - » Is it possible to negotiate a discounted rate?
- C. Is the venue accessible to participants?
 - » Is it close to the intended participants?
 - » Is convenient transportation available to participants?
 - » Is it accessible by physically disabled individuals?
- D. Will the facilities be comfortable for the duration of the training?
 - » Is there adequate lighting to support training and learning?
 - » Does the venue provide quiet space with few distractions?
 - » Does it provide food options for individuals with special dietary needs?
- E. If the choice of a location could become a source of disagreement among participants, is there a neutral location that will be acceptable to all?

HOW WILL WE HANDLE LANGUAGE DIFFERENCES?

The language(s) used during training can either support or block learning, especially if participants from rural villages speak only a local language or dialect. Thinking about all aspects of the language needs of both participants and presenters is a powerful way to honor and acknowledge people.

Five ways to honor participants' and presenters' language needs

- A. Where necessary, use translators to help with English and local dialects.
- B. Think about organizing small groups or discussions to accommodate language skills and needs.
- C. Helping with translation can be a great way to get new women involved and learning about the issues. Women helping women goes a long way!
 - » Be open and creative as you work.
- D. Consider whether handouts (particularly legal documents written in English), fliers, or other written materials need to be translated.
 - » What resources will be needed?
- E. Training that deals with legal issues may present language challenges.
 - » Translating key legal terms into local languages will require both language and legal expertise.



HOW CAN WE MAKE THE BEST USE OF RESOURCE PEOPLE?

You might choose to organize a community event to focus on an important topic like, for example, “writing a will.” Bringing in important resource people for such events and using their time creatively can increase the long-term benefit of both the event and the guest of the event and the guest.

Three ways to increase the impact of visiting resource people

- Have the resource person talk to a large group
- Record the resource person's talk so that you can share the information with women who cannot attend
- Schedule “open hours” so that women can individually consult with the resource person on personal or sensitive questions

HOW CAN WE MAKE INFORMATION ACCESSIBLE AND ENGAGING?

There are many ways to provide information about community justice so that people enjoy the experience. One of the best ways is to create your own resources with local examples and illustrations. For example, your group might produce local educational tools such as pamphlets, books, films, and videos for ongoing peer outreach.

Members of the WLLA groups throughout Africa have used videos as a way of sharing information about community justice issues. You can find many resources on women and land issues on the Internet, including videos.

Explore the Internet for videos you can use for your event

- *Sold Without My Consent*. Video by ActionAID Ireland (3 minutes)
» <http://www.youtube.com/user/ActionAidIreland/videos>
- *Land Rights and Politics in Africa*. C-Span Video (43 minutes)
» <http://www.c-spanvideo.org/program/292294-6>
- *Uganda: Women's Land Rights in the Limelight*. Uganda Land Alliance. (3 minutes)
» <http://ulaug.org/ula-videos/>
- Be sure to explore the videos on the following websites:
 - » Huairou Commission (<http://www.huairou.org/video>)
 - » UN Habitat (<http://www.unhabitat.org/categories.asp?catid=7>)
 - » Landesa Center for Women's Land Rights (<http://www.landesia.org/women-and-land/>)
 - » International Land Coalition (<http://www.landcoalition.org/videos/videos-list>)



WHAT DO WE NEED TO PREPARE AHEAD OF TIME?

In addition to planning and making arrangements, there are quite a few *things* that are vital to the success of your training activity.

Preparing manuals, handouts, equipment, and supplies

A. Manuals

- » Use training manuals to plan and guide your work and to guide facilitators and resource persons.

B. Handouts

- » You can create your own participant handouts by adapting relevant material from training manuals.
- » Remember that participants may have very different educational backgrounds and reading skills.
- » When you're preparing handouts, think visually: Images can bridge possible gaps between words and understanding.

C. Equipment

- » Be sure to have plenty of surfaces to write and draw on so everyone can see.
- » You'll need flip chart stands, white boards, and/or chalkboards, plus extra flip chart pads, dry erase markers, chalk and erasers.

D. Supplies

- » Brainstorm a list of the supplies you'll need. Think about masking tape, markers or chalk; pens, pencils, erasers, and rulers; notepads and file folders for participants.



RESOURCE C — SELECTING LEADERS FOR COMMUNITY JUSTICE ACTIVITIES

If your group is getting closer to actually beginning the activities that you've been planning, you may already be thinking "how will we get everything done?" If you haven't made leadership choices yet, it's time to decide who will take the role of facilitator or training leader for your community justice workshops, training sessions, and related activities. Everyone involved in planning your activities is your activity "team." But to reach your goals you will need help organizing both your team and your activities. There are many details to attend to and many roles to play.

SELECTING THE RIGHT LEADERS FOR TRAINING ACTIVITIES

When you're thinking about your group's needs and the leadership needed for your group's success, it helps to distinguish three different kinds of leadership. Each of these roles serves a special purpose, all three are important, and all three will be needed.

Three kinds of leadership roles

- A *trainer* is someone who transfers knowledge and skills in a particular area. She might teach women what should be included in a will or help community members practice mediation.
- A *facilitator* is someone who helps ensure effective group process. She might help coordinate a group, help people in a group work together, or help individuals bring out their own knowledge and ideas.
- A *group leader* is someone who helps a group achieve its stated goals. She might draw and post an assignment chart, remind people of their commitments, or help shy members overcome their anxiety.

There are at least two ways to choose leadership. You could decide to ask for volunteers from your group or the community, or you could decide to hire someone from outside the community to play one or more leadership roles. Which approach you take depends on how you want to approach your community justice activity or workshops and what you want to achieve. Explore what you really want and need together.

Four questions to help clarify the kind of leadership you need

- Do we already have someone inside our group who wants to play some kind of leading role?
- Do we want the training or workshop managed by someone outside the group?
- Do we want both: someone inside the group to facilitate and someone outside the group to help take the lead in the training content or information sharing?
- Do we need some people with special knowledge or skills and what do they need to know or be able to do?



QUALITIES OF GOOD TRAINERS AND FACILITATORS

Whether you're looking for local volunteers or expertise from beyond the community, you'll want to consider the kind of people you need in leadership roles. Good leaders, facilitators, and trainers are vital for good teamwork, meetings and training sessions. The key is their ability to encourage everyone to participate and to be unbiased advocates for everyone's best thinking. If your participants are from different communities or religious backgrounds and it seems wise to use an outsider as a trainer or facilitator, you might decide to involve co-facilitators or co-trainers from the communities involved.

When you think about who will facilitate, consider someone with experience in program facilitation or someone willing to seek the guidance of an experienced facilitator as you plan. The following checklist of knowledge, skills, and attitudes of effective leaders can help you consider the kind of people you want to ask for help. Use this list to think about the questions you need to ask people in your search for help with training and facilitation.

Knowledge, Skill, Attitude Checklist

- A. Knowledge of community justice and working with local people
 - o Understanding of the concept of the community justice process (without having to be an expert on all aspects of law or justice)
 - o Fluency in languages the group understands
 - o An understanding of group dynamics

- B. Skills working with people in groups
 - o The ability to plan, organize and multi-task
 - o Team building skills
 - o Creativity to present ideas in interesting ways
 - o The ability to manage conflicts or disagreement among the participants.
 - o The ability to listen to the views and ideas of participants and summarize key points
 - o The ability to ask good questions
 - o Participatory skills to engage the group
 - o Effective time management skills
 - o Good communication skills
 - o Self confidence and active listening skills
 - o Create a friendly and relaxed atmosphere
 - o Help the group set its own ground rules by asking the participants to suggest ways for the group to behave
 - o Help ensure that everyone is involved in some way
 - o Help lead the group work in a collaborative way
 - o Help facilitate everyone's input so the group can achieve the main goals of the activity



- C. Attitudes about people and working together
 - o Respect for different participants' learning styles and backgrounds
 - o Patience to explain issues in detail where needed
 - o Receptive to new ideas
 - o The ability to be unbiased (not influencing the group with their personal opinions or beliefs; non-partisan)
 - o Respect for the opinions of all participants
 - o Willingness to accommodate the special needs of participants with disabilities or people living with HIV/AIDS

IDENTIFYING RESOURCE PERSONS

Some day you may want help guiding your process from outside your group. When training and activities involve legal matters—especially helping women access the legal system—it is often useful to partner with legal professionals. Resource people can provide different kinds of expertise—for example, knowledge about land tenure, land titles, wills or mediation skills for conflict resolution or negotiation. Resource people can include legal practitioners and other groups working with the legal system. Lawyers have many different specialties and can be useful in different ways.

Research individuals and organizations whose knowledge and abilities can help you reach your goals. Be sure they understand both the formal and community justice systems, and the needs of women in relation to these systems: Can they really help women navigate the legal system? When you find people you can work with, establish links and partnerships with them and their organizations, and acknowledge their support and commitment.

A clear picture of your group's goals and needs can help these professionals work effectively with your group. A clear sense of your group's values and *voice* can help you shape joint activities so that the voices of grassroots women are heard and honored. It takes careful consideration to find the most helpful resource people.

Seven considerations for finding helpful resource people

- Look for resource people who are respected in your community or area, are gender sensitive, and can help you move your group's goals forward.
- Consider including women who have had personal experience addressing land tenure or inheritance issues.
- Consider involving other organizations and grassroots groups who have been successful working in the areas of community justice and land issues.
- Carefully brief resource people on your context, goals, and needs: Be sure they agree not to force their personal views and opinions on your group.
- Explain the need for the training content to be as simple as possible for easy understanding by all participants.
- Think carefully before you invite resource persons without experience working with or training grassroots groups or community-based groups.
- If you want a lawyer to serve as a trainer or facilitator, think about whether the lawyer brings NGO and human rights experience.



RESOURCE D — IDENTIFYING TRAINING OBJECTIVES

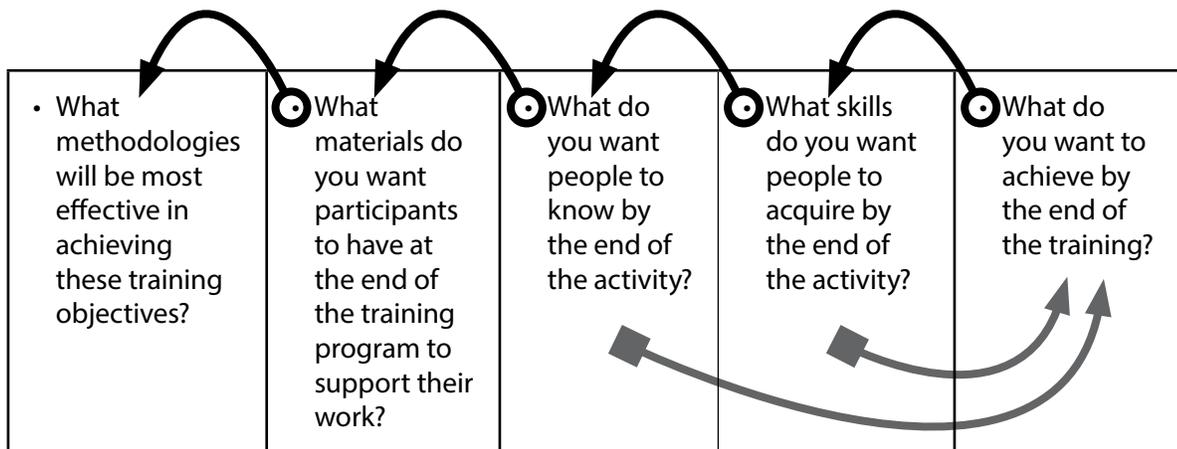
Identifying training objectives means discerning what a person needs to learn in order to accomplish something. Training objectives include both *knowledge* (all the information, attitudes, and values that guide community justice work) and *skills* (all the practical capabilities related to people, organizations, and communities needed to actually achieve justice). Training objectives tell the trainer what her group needs to learn and she needs to teach. Identifying training objectives for Community Justice Workers requires a constant focus on the community and the changes needed to create justice.

Ask focus questions that tie training objectives to community needs

- Ask “What does the community need?” and “What changes will our group focus on?”
- Thinking about the community’s needs, ask “What knowledge do our trainees need to acquire?”
- Thinking about our trainees’ abilities, ask “What skills do they need to develop?”

When you identified *group objectives*, you looked at the present situation and visualized the better future you want to create. To identify *training objectives*, you’ll begin with your picture of the community’s future and decide what it will take to accomplish the changes you intend. Recall your group’s objectives, especially the changes you want to see, the impact you want to have on the community, and your main aims in promoting change. Then in your mind, “work your way back” to the present, visualizing first the justice outcomes in the community, then the skills and knowledge participants will need to acquire, then the materials that will help them remember what they’ve learned, and finally, the best methods to help them learn.

A logical thought process for choosing training objectives, materials and methods



At this early phase of the leadership development process, a skills inventory—descriptions of practical capabilities—can help your group think in general terms about the kinds of participants you might want to nominate. Later on, an assessment of the actual people to be trained will help determine training objectives for the specific knowledge and skills the training needs to include.

A simple skill inventory

A. Writing Skills

- » Some activities and tasks may require different writing skills. Identify where additional support or capacity is needed and any resources that are available.
- » Also think about language. Do flyers or documents need to be written in more than one language?

B. Reading Skills

- » Who must be able to read and what types of reading must they do?
- » What are the differences between reading activity flyers, wills, petitions and case documentation?

C. Communication and Language Skills

- » The ability to communicate effectively is usually key to Community Justice work. Workshop facilitation, individual communication with people facing injustice, and communication in the courts involve very different communication skills.
- » What language skills are needed and when?
- » Are local languages involved and are there barriers to accessing information or documents that may be in different languages?

D. Diversity and Cultural Practices

- » Consider how diversity and cultural practices impact work on women's land and property rights.
- » What emotional, interpersonal, and cultural bridging skills are needed?



RESOURCE E — SELECTING & ORGANIZING PEOPLE TO BE TRAINED

Supporting people facing injustice requires knowledge, skills, values, and life experience. Thus, formal qualifications should not be the primary basis for choosing who will be trained as Community Justice Workers. An individual's background, education, or past training shouldn't become either a barrier or a pass to being a part of this training.

You've already begun to consider what skills Community Justice Workers will need in light of your group's objectives. Because their work will often involve sensitive situations and challenging ethical issues, it's also necessary to assess the core values and personal character of the people you select for training.

Considerations for thinking about the personal qualities of potential trainees

A. Personal integrity

- » When and why do we need personal integrity and honesty?
- » How do these characteristics relate to issues of women and land and why are they important for Community Justice Workers?
- » Are there sometimes differences between personal, group or community values and women's needs on these issues?

B. Tolerance and emotional support

- » What do we mean by tolerance, stability and providing emotional support?
- » How are these qualities enhanced in our work?
- » How do the challenges of the work impact those facing injustice and those providing justice support?

C. Passion for community justice work

- » Does passion play a role in our work?
- » How can we instill passion or enhance passion as a goal?
- » What dampens this spirit in ourselves and those with whom we work or provide support?
- » Can passion and enthusiasm sometimes be a barrier to effective work?

D. Ability to communicate

- » What role does communication play in increasing justice?
- » What current barriers to effective communication can be identified and where do they exist?
- » What levels of communication are needed for various types of support and community justice tasks?

E. Capable of confidentiality

- » When must confidentiality be enforced and how?
- » How does trust building occur and what steps must be taken to build trust?

F. Spirit of volunteerism and leadership

- » How do volunteerism and leadership guide this work?



NOMINATIONS TO PARTICIPATE IN COMMUNITY JUSTICE WORKER TRAINING

In community justice work, as elsewhere in life, knowledge and skill can lead to new levels of power. When a person is focused on justice, personal power expands naturally: As one woman discovers her own power, she helps another, who helps another in an ongoing process of opening and change. To start this expansive process your group must decide where and with whom training, leadership development, and additional empowerment need to occur. This all begins with group decision-making on several basic issues.

Basic group decisions about your empowerment process

- Will we work with existing group members or go beyond our group to find new participants?
- Will we consider people in our network or community who have been involved in justice and human rights issues in the past?
- Will we consider people in our network or community who show an interest in these issues?
- Will we work with other community stakeholders and organizations in the community to nominate women (and occasionally men) to be trained as Community Justice Workers?
- Will we request nominations from religious leaders and educational institutions within our community?
- How can we remain aware of the power relations so that in our selection process, we understand who is nominating whom and why?



RESOURCE F — FACILITATING ACTIVE PARTICIPATION

Some people are reluctant to speak in public, at training sessions or meetings. It can be challenging to get everyone in attendance to participate in community justice events. They may be shy, they may have language barriers, or they may not understand particular terms. The facilitator's role is to ensure that every participant is involved during the training. Here are some practical ways to encourage everyone to participate.

Six Ways to Encourage Active Participation

- A. Develop trust and a safe environment for sharing.
 - » Clearly state the goals and objectives of the training program.
- B. Give participants a chance to briefly speak about their goals and objectives:
 - » Information about themselves and their backgrounds
 - » The situations and challenges they face in their communities
 - » Reasons for taking part in the training
 - » Hopes and expectations
 - » What they plan to achieve and change when they return to their home communities at the end of the training
- C. Establish agreements about honoring one another at the start of the session.
 - » Establish agreements about the beginning and ending times
 - » Help participants make "basic agreements" about how they will work together throughout the training event. (See examples on the next page.)
 - » Develop consequences for violating the "ground rules."
- D. Vary the ways information is presented and ideas are processed to ensure that everyone has a chance to speak and contribute.
 - » Use a variety of methods to explain information that take into account the different groups in your audience.
 - » Alternate between large group discussions or workshops and small breakout groups.
 - » Check with participants to assess what is working and what isn't working.*
- E. Use audiovisual teaching resources and experiential learning.
 - » To ensure that participants understand the material being presented, use posters, role-playing exercises and dramas, illustrations and diagrams, and simplified legal literacy material.
 - » To help personalize and deepen what participants are learning, use practical approaches like case studies, mock trials, focus groups, and sharing local experiences.
- F. Incorporate movement and breaks during training sessions
 - » Encourage people to move around, talk to each other, and make new friends, especially during lunch and tea breaks.

* See *Neighbourhood Women: Leadership Support Manual*.



One of the most important ways to encourage active participation is to be an effective participant. A participant in a meeting or discussion can be a facilitative leader while they're sitting in their chair or standing at the back of the room. Every gathering can be an occasion to practice being a facilitative leader—someone who shares responsibility for moving the group forward.

Women can lead anytime, anywhere: they can...

- keep people on track; remind a group of its objective
- help focus the group on its agenda and keep an eye on the time remaining
- encourage everyone to contribute
- be objective, open, and fair; record all contributions
- help resolve conflicts
- think about what they want to say so their own input is brief and understandable
- ask others for clarification if they aren't being clear
- advocate for the group's best thinking
- lead from the side or the back, when they're not at the front of a group

WORKSHOPS—A POWERFUL METHODOLOGY FOR ACTIVE LEARNING

Workshop implies making something together and by design workshops involve activities and interactions that encourage participation. Workshops offer ways to make cooperative, creative work interesting and engaging. Workshops often involve special activities for getting started, for working with everyone all at once, and for dividing up into small, independent working groups. A formal leader can plan ahead to use a workshop, but even an informal leader within a group can suggest that the group use active approaches to get started or get work done.

Three ways of starting a workshop

- A. Introductions "Go-around"
 - » Give participants the opportunity to introduce themselves by "going around" the entire group until everyone has spoken.
- B. "Icebreakers" and "warm ups"
 - » Participants and their trainers and facilitators enjoy creative ways to get to know each other—to feel less "stiff" and more "comfortable."
 - » You might ask participants to meet in twos or threes and introduce themselves to one another.
 - » You might ask participants to lead songs or dances. These are good opportunities for everyone to move around and exercise their bodies.
- C. Shared expectations
 - » It is important first thing in the training to clarify both the purpose of the training and what participants hope to learn.



Five ways of working with the whole group

- A. Experience sharing
 - » Include enough time during the training sessions so that all participants are able to share their experiences about the issues being discussed.
- B. Drama
 - » Use role plays to illustrate issues and challenges faced by a community.
- C. Case studies
 - » Share real life cases.
 - » Ask the participants to identify the issues involved and make recommendations for resolving them.
- D. Paper presentations/lectures
 - » Invite legal experts and experts on women and land issues to speak.
 - » Ask guest speakers to gear their presentations to the specific community and to speak without legal jargon.
 - » Be sure to confirm that potential guest speakers are easy to understand.
- E. “Plenary” (whole group) discussions
 - » Allocate time for open discussions in the whole group so that participants can express their opinions, ask questions, and make contributions.
 - » When participants report on their work in small groups, invite listeners to ask for clarification of any points they did not fully understand.

Two ways of working with small breakout groups

- A. Establish small group roles
 - » Ask a capable person to facilitate each small group’s work.
 - » Ask each group to nominate a note taker who will work with the facilitator or another person to prepare their small group’s report to the whole group.
- B. Prepare and present small group reports
 - » At the end of each group exercise, the facilitator, the note taker, or another member of the group should present a report to the whole group.

Examples of Ground Rules

- One person speaks at a time
- Listen effectively attentively and with curiosity
- Speak so that everyone can hear you
- Do not make or receive phone calls
- Respect everyone’s opinions
- Do not put down yourself or others
- Use “I” when speaking
- Share the time
- Minimize movement in and out of the training room/hall
- Show that you want to speak by raising your hand



RESOURCE G — EVALUATING (ORGANIZING AND TRAINING) RESULTS

It is important to assess what we do and how we do it. Assessing what and how means asking questions like: (a) did we do what we needed to do, (b) did participants learn what we wanted them to learn, (c) did they have a good time and remember what they learned, and (d) did it make a difference in the community?

When you assess the outcomes and impacts of community organizing activities at various stages during these activities, you can evaluate which activities and approaches give the best results and then make timely adjustments. You might develop a better understanding of who you are engaging and be able to improve your activities to have a broader impact. By assessing your work and evaluating the results, you can see whether your community activities are actually working to help women gain justice. When you can show results, you'll gain satisfaction from knowing that injustices against women are being made right and that you and your group are making real changes.

In order to assess the outcomes of the community justice work, it's important to ask those who have benefitted from the process, as well as any other people involved along the way. It's important to assess the impact from the perspective of those who have been the focus of the work.

When you assess the outcomes and impacts of leadership development training, it's important to directly address questions to the training participants who are now Community Justice Workers. You'll want to evaluate whether the training led to positive outcomes for them. Ask them about both the process of the training and how they will apply the training in their life and work. Do they feel that they learned enough? Do they feel prepared to use what they learned in the community? Do they feel that the training was relevant to them?

In addition to asking questions during and immediately after the training, ask assessment questions a few months after the training process, to allow time for the Community Justice Workers to begin applying what they learned. Their answers to these questions are the best test of what was well done in the training and where problems in the training suggest that changes may be necessary.



QUESTIONS FOR EVALUATING COMMUNITY ORGANIZING ACTIVITIES

1. **What changes have come about as a result of our work?** It is important to review the cases of injustice that have been addressed and to assess the results and outcomes. Ask fact-based questions. For example, did the widow who was disinherited receive her land back after we conducted the mock land tribunal? If yes, take time to also look at the whole situation and reevaluate her position now. It is important to recognize that negative consequences may have accompanied the positive results. For example, perhaps the widow has her land back but her family does not speak to her. Assess the entire situation to see how the intervention might be made more holistic in order to address all of the underlying issues. If the intervention involved more mediation between the widow and her in-laws, for example, the dispute might be more easily and more completely resolved.
2. **What has gone well in our work?** It is critical to examine both process and outcomes as distinct parts of the whole. You learn the most when you understand all aspects of your work: What aspects of *what you did* went well and what aspects of the *resulting outcomes* were positive—and most importantly, why?
3. **What needs to be improved?** The answer to this question will emerge when you review the outcomes and understand the impact your work has had. If an outcome is not positive and a woman has not achieved justice, perhaps the process of the activity needs to be changed, new stakeholders need to be involved, or other activities added to supplement the initial efforts.

It is essential to evaluate our work, both at the training stage and once Community Justice Workers are implementing community justice activities. Evaluation of outcomes and impacts is how people working for real change open their eyes and minds to see if what they're doing is really working.* If we see that something *isn't* working, we can learn what we need to change in order to succeed. When we see that what we're doing *is* working, we can celebrate and spread the news of our success.

* See *Zivikele Training: Gender Based Violence and HIV/AIDS Project in South Africa*.





APPENDICES

ADDITIONAL RESOURCES AND REFERENCES

Community Justice Worker Resource Manuals.	49
Women's Land Link Africa Member Organizations	50
Additional Resources	56





COMMUNITY JUSTICE WORKER RESOURCE MANUALS

A wide variety of training manuals are available to help you plan a workshop or training session. This list is a sample of the groups you can reach out to and the Internet resources you can access as you plan.

Development Institute. *Communication, Networking and Planning Skills; A Guide for Women in Land and Housing*. Ghana.

United States Agency for International Development (2006). *The Women's Legal Rights Initiative: Paralegal Manual on Domestic Violence*. (Information on arrest and detention, bail, rape and sexual offences, inheritance rights, copies of a simplified country constitution, and international human rights instruments, developed by paralegal community leaders In Villa Nueva, Guatemala: Legal Literacy Series.) Download at:
<http://www.endvawnow.org/pampa/v0.1/library/filemanager/v1/files/Paralegal%20Manual%20on%20Domestic%20Violence.pdf>

Open Society Justice Initiative (2010). *Community-Based Paralegals: A Practitioners Guide*. New York, N.Y. (Covers establishing a program, training and materials, and how to monitor and assess community paralegals.) Download at:
http://www.soros.org/initiatives/justice/focus/legal_capacity/articles_publications/publications/paralegals-manual-20101208/paralegal-guide-20101208.pdf

Federation of Women Lawyers-FIDA Lesotho (2006). *Paralegal Training Manual*. (Provides information for paralegals on communication skills, family law, marriage, customary practices, inheritance, labor, and property laws in Lesotho.) Download at:
http://pdf.usaid.gov/pdf_docs/PNADH458.pdf

Heinrich Boell Foundation Nigeria. *Paralegal Training Manual for Nigeria*. (A harmonization of paralegal manuals in Nigeria with information on communication, counseling, gender, human rights, and legal issues relevant for Nigeria.) Download at:
http://www.ng.boell.org/downloads/Paralegal_Training_in_Nigeria_-_A_Harmonization_of_Manuals.pdf

Rwanda Women's Network. *A community paralegal training manual*. (Currently available only in English, but the organization is planning local language translations.)

Women in Law and Development in Africa (WiLDAF) (2010). *Using Law for Women's Empowerment: Most significant change stories by rural women legal literacy volunteers and community reconciliation committee members in five West African countries*. Download at:
<http://wildaf-ao.org/eng/spip.php?rubrique416#art1442>

Uganda Community Based Association for Child Welfare (2008). *Paralegal Training Report: Women's Land Link Africa*. (Contains the paralegal training curriculum and strategy used by WLLA).



WOMEN'S LAND LINK AFRICA OVERVIEW

Vision

- Grassroots women are influential actors on issues of land and housing.

Mission

- To influence the formulation and implementation of national land and housing policies for the benefit of grassroots women by strengthening their collective capacity to effectively engage the social, cultural and political systems and practices that hinder or deny grassroots women equality with men on matters of land and housing.

Niche

- WLLA is a self-help platform by grassroots women, for grassroots women striving to change the course of their own development by gaining secure access to land and housing through innovation and collective action. While there are civil society entities that address women's issues within many countries, WLLA is unique among regional and global entities in being grassroots based, led and governed. Nor are there other campaigns that use grassroots land and housing rights as the critical entry point and catalyst for women's empowerment. WLLA's niche is delineated by its grassroots base, its focus on land and housing and its role as a centre for innovation and local-to-local learning. WLLA is unique in combining the best principles of asset based community development with the needs and strengths of grassroots women to be agents of their own development.

Goal

- The goal of WLLA is to strengthen the capacities and platforms of grassroots women to reduce poverty and inequality by consolidating the knowledge from the missing voices of grassroots women to inform policy and frame practices that will empower women to be agents of development within their communities.



WOMEN'S LAND LINK AFRICA MEMBER ORGANIZATIONS

	WLLA Member	Country	Description
Joined Year One	GROOTS Kenya	Kenya	GROOTS Kenya is a network of over 2000 grassroots women's groups, established in 1995 to strengthen the role of grassroots women's groups in community development by increasing their participation in decision-making, planning and implementation. The group's development agenda includes: shelter, environment, income generation, human rights, gender equity, social integration, and social support. The network collaborates with other African groups on the HIV/AIDS pandemic and other regional concerns, facilitates local, regional and international exchanges, and encourages savings groups.
	Rwanda Women's Network	Rwanda	The Rwanda Women's Network, founded in 1997, is a national humanitarian network of 22 grassroots organizations dedicated to the promotion and improvement of the socioeconomic welfare of women and children, who are among the most marginalized in Rwanda. It provides medical support, housing, and a supportive community to survivors of sexual and gender-based violence across the country.
	Seke Rural Home Based Care	Zimbabwe	Seke Rural Home Based Care works within the Seke district of the Mashonaland province. The organization sets up workshops to train women about the basics of inheritance laws so that they may learn to invoke legal processes in protecting land and property rights. The organization also provides assistance in handling individual property cases.
	Ntengwe for Community Development Trust	Zimbabwe	Ntengwe for Community Development Trust has set up support groups in the Binga and Ntengwe districts. Groups address issues such as: child/home based care, HIV + AIDS, and property and inheritance rights. The organization seeks to reduce dependency on NGOs, which they feel are not adequately addressing women's rights to land ownership. Ntengwe helps women to develop skills including income generation and leadership/organizational skills.



	WLLA Member	Country	Description
Joined Year Two	International Women's Communication Center (IWCC)	Nigeria	IWCC-Nigeria serves as a critical link between the international network of women's rights and development organizations and Nigerian women at the grassroots level. The organization offers programs in governance, conflict resolution, micro-economic enterprise, and girls' education.
	Grassroots Sisterhood Foundation	Ghana	Grassroots Sisterhood Foundation (GST) began in 2000 as a pressure and support group for women and girls who are victims of domestic violence and who are often blamed for the acts of violence against them. Because of the stigma attached to issues of violence against women, many women and girls stopped pursuing legal cases. GSF focuses on domestic violence, early and forced marriages, land, property and inheritance rights, and HIV/AIDS and home based care.
	Ghana Federation for the Urban Poor	Ghana	The Ghana Federation for the Urban Poor & People's Dialogue supports women's work in land, housing, property rights, AIDS, and the prevention of violence against women. They act within the Greater Accra Region of Ghana. The group strives to set up community help centers, educate women, network with other organizations, and promote national media campaigns concerning women's rights to property.
	Ntankah Village Women Common Initiative Group (NVWCIG)	Cameroon	NVWCIG was founded in 1996 to improve the long-term social and economic conditions of women through agricultural and rural development activities. The group works to increase women's ability to produce, process, and market their agricultural products, and to increase production yields through the practice of environmentally sustainable methods. Women in the group lead community trainings in agricultural practices, as well as vocational training for youth. They provide a community response to HIV/AIDS and establish women's credit and savings cooperatives.



	WLLA Member	Country	Description
Joined Year Three	Land Access Group of South Africa (LAMOSA)	South Africa	LAMOSAs is an independent community-based organization (CBO) advocating for land and agrarian rights, substantive democracy, and sustainable development. LAMOSAs was established in 1991 to mobilize dispossessed communities to collectively fight discriminatory colonial and apartheid land laws, racial and gender discrimination, and poverty. LAMOSAs works in partnership with government and Civil Society Organizations in four provinces - Limpopo, Mpumalanga, Northwest, and Gauteng.
	Rural Women's Movement (RWM)	South Africa	The Rural Women's Movement (RWM) is made up of 560 indigenous women's organizations that are implementing and managing different projects including small-scale farming, catering, block making, crafts, arts and culture. The women are living on privately owned farms, on lands under traditional authority and in freehold areas. RWM is also working with 2,000 orphaned children in the province of KwaZulu Natal trying to provide support and make sure the children do not drop out of school after losing their parents.
	Maasai Women Development Organization (MWEDO)	Tanzania	The Maasai, the largest pastoral ethnic group in Tanzania, has traditionally lived by a property system based on communal access rights and communal resources. When the government passed land reform acts, they distributed land rights to men, reinforcing the discrimination against Maasai women, and leaving women vulnerable to the loss of resources if men sell the land without consulting women. MWEDO advocates for women's development in pastoral communities, addressing literacy issues, gender norms, and property ownership.
	Uganda Community Based Association for Child Welfare (UCOBAC)	Uganda	UCOBAC was formed in 1990 in response to the needs of an estimated one million orphans in Uganda, who have been abandoned as a result of war, AIDS and other related factors. UCOBAC's activities include: public awareness campaigns about the plight of, needs and rights of vulnerable children and women, and training for local NGOs, CBOs, district affiliates leaders and community leaders.
	Association des Femmes pour l'Education et le Bien etre des Enfants Orphelins (AFECEO)	Burundi	AFECEO was initially formed in 1997 to aid children traumatized by ongoing conflicts in Burundi. AFECEO has also recognized the need to focus on women who are often caring for the orphans. Land rights violations are one of the most pressing issues affecting women and orphans. The organization currently focuses its advocacy in the province of Ngozi, but its goal is to influence the entire country.



	WLLA Member	Country	Description
...Year Three	ITERAMBERE	Burundi	Iterambere, located on the outskirts of Bujumbura, promotes women's land rights and assists those who are living with HIV/AIDS. The organization teaches women about their rights to land inheritance, through workshops and seminars. They work to fight AIDS-related stigma, and provide food, materials and free nursing care to those in need. Iterambere also operates a restaurant and raises cows to generate income for their activities.
Joined Year Four	Slum Women Initiative for Development (SWID)	Uganda	Slum Women Initiative for Development (SWID) is a registered Ugandan NGO and a grassroots women's initiative, with 550 members. They are involved in establishing women's savings clubs, and offer workshops for women on leadership, business management, environmental conservation techniques, and civil literacy.
	Action for Women and Awakening in Rural Environment (AWARE)	Uganda	AWARE was established in the Kaabong district in north-eastern Uganda in 1998. AWARE works with paralegal volunteers and home-based care workers to reduce HIV-related stigma and secure women's land rights. Their strategies include Local-to-Local dialogues, rotating loans, and civil literacy courses, as well as operating a women's center.
	Justice for Widows and Orphans Project (JWOP)	Zambia	JWOP comprises seven governmental and non-governmental organizations. It offers nine support groups for widows and orphans and addresses property and inheritance rights through the use of tribunals, Community Paralegals, case study publications, and information dissemination.
Joined Year Five	ICA Lambassa	Benin	Lambassa ICA is an NGO based in the Donga region of Benin founded in 2004 to promote women's rights, particularly their right to inherit land. It works with grassroots women and men, raises awareness about women's rights, and engages local authorities in discussions about the discrepancies between existing laws and their implementation.
	Katuba Women's Association	Zambia	Katuba Women's Association is a network of 42 women's associations in Zambia. Several of the associations are engaged in income-generating activities, such as bread-making and wig-making. Katuba has worked with JWOP, who assisted them in finding funds to build an orphans' centre.
	Nakason-gologa	Uganda	Nakason-gologa is a cooperative of 860 women, throughout nine districts of Uganda, and functions as an UCOBAC network member.



	WLLA Member	Country	Description
Joined Year Six	Ray of Hope	Zimbabwe	Ray of Hope Zimbabwe (ROHZ) is a grassroots network of women who are survivors of domestic violence. The primary operations are based in Mutasa Rural District, Manicaland Province. It was formed in 2005 by Shorai Chitongo, a survivor of domestic violence. It has a membership of over 200 women.
	Zimbabwe Parents of Handicapped Children Association	Zimbabwe	Zimbabwe Parents of Handicapped Children Association is a welfare and advocacy association of parents of children with all forms of disabilities. The association, which was established in 1987, has a total of 61 branches in Zimbabwe. The association's mission is to promote the welfare and rights of children with disabilities and their families.
	People's Process on Housing and Poverty in Zambia / Zambia Homeless and Poor People's Federation	Zambia	PPHPZ is a non-governmental organization that partners with the Zambia Homeless and Poor People's Federation. The Federation has been in existence since 2001 and consists of a network of community run saving schemes created to fight homelessness and poverty. There are approximately 35,000 members, the majority of whom are women.
	Kamyokya Christian Caring Community (KCCC)	Uganda	KCCC is a faith-based, church-based organization, established in 1987, in response to the HIV/AIDS crisis. Twenty-one years later they are serving upwards of 10,000 HIV-positive clients. They are an independent NGO that partners with UCOBAC. There are few employees and the majority of staff members, who are mostly women, work on a volunteer basis. KCCC's main focus is on clinical care for local people suffering from a range of diseases such as HIV/AIDS, tuberculosis and malaria. One of the organization's main focuses is the Home-Based Care Alliance. KCCC has a Home-Based Care Giver Center, a school, a feeding center, and a treatment and care center. All of the services they offer are free and as a result they experience high demands that are often difficult to meet.

Note: KCCC, Kagason, JWOP, and RWM are non-active members.



ADDITIONAL RESOURCES

- Anseeuw, Ward, Liz Alden Wily, Lorenzo Cotula, and Michael Taylor. (2012). *Land Rights and the Rush for Land: Findings of the Global Commercial Pressures on Land Research Project*. International Land Coalition.
- During, Elizabeth. (2011). *African Women Securing, Maintaining or Using Land to Benefit Themselves and Their Families During Pre-Colonial, Colonial and Post-Colonial Africa: The Case of Ghana, Nigeria, Zambia, Tanzania and Burundi*. Unpublished paper. New York: The Huairou Commission.
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- Huairou Commission. (2007). *Community Mapping: A How-To Handbook for Grassroots Women's Organizations*. Download at: <http://huairou.org/sites/default/files/Community%20Mapping%20Handbook.pdf>
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- Huairou Commission. (2011). *Grassroots Women and Land*. (The Huairou Commission statement on African Women and Land calls for sustained advocacy to advance women's access, ownership, and control over land and resources at the local, national, and global levels by positioning grassroots women as knowledge holders in policy making frameworks.) Download at: <http://huairou.org/sites/default/files/Huairou%20Commission%20Statement-%20African%20Women%20and%20Land.pdf>
- Huairou Commission. (2011). *Monitoring and Evaluation, How to Handbook for Grassroots Women's Organizations*. Download at: <http://huairou.org/sites/default/files/M&E%20Manual.pdf>
- Huairou Commission. (2011). *Tools for Securing Land and Property*. Download at: <http://huairou.org/sites/default/files/Community%20Mapping%20Handbook.pdf>
- Huairou Commission. (2012). *Tools for Change: Applying United Nations standards to secure women's housing, land, and property rights in the context of HIV*. (An easy-to-use manual with international human tools for advocates working on women's housing, land, and property rights in the context of HIV. It brings together the relevant documents, highlights core concepts, rights, and means of enforcement, and provides examples of successful advocacy around the world. It draws on the voices of women to explain these rights and their uses in practical terms.) Download at: http://huairou.org/sites/default/files/Tools_For_Change_Web.pdf
- International Center for Research on Women and Uganda Land Alliance. (2010). *Property Rights and Gender: A Training Toolkit*. Download at: <http://www.icrw.org/publications/property-rights-and-gender-training-toolkit>
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United Nations Human Settlements Programme (UN-Habitat). (2012). *Handling land: Innovative tools for land governance and secure tenure*. (How the Global Land Tool Network is addressing land ownership problems by setting an international agenda on land. It features the “land tools” the Network has developed—practical ways to solve problems in land administration and management.) Download at:

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World Health Organization. (2009). *Violence Against Women: Intimate partner and sexual violence against women*. (Fact Sheet No. 239). Download at:

<http://www.who.int/mediacentre/factsheets/fs239/en/>







Our Justice, Our Leadership

THE GRASSROOTS WOMEN'S COMMUNITY JUSTICE GUIDE was designed to serve grassroots women, trainers, and facilitators involved in community justice activities across Africa. It was written by grassroots women, trainers, and facilitators who are members of the Huairou Commission and Women's Land Link Africa (WLLA). You'll meet both organizations inside the *Guide*. They'll show you how grassroots women across Africa have achieved justice, especially related to land rights, and how they've equipped volunteers who continue to work for justice in their communities. They describe how they work together, talk through issues, and get work done. They share sample activities, case studies, and references to helpful additional resources.

The Grassroots Women's Community Justice Guide

- Describes what a Community Justice Process involves
- Describes what Community Justice Workers are trained to do
- Provides resources to help grassroots women organize their own Community Justice Process, mobilize their own Community Justice Workers, and build collective power for change.

Our Justice, Our Leadership: The Grassroots Women's Community Justice Guide

and other titles in the Toolkit Series are available from:

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