



International Coalition of
SITES of CONSCIENCE

Correcting the Record

**BUILDING INCLUSIVE, EQUITABLE, AND ENGAGED
SOCIETIES, ONE NARRATIVE AT A TIME**

IMPACT REPORT



CORRECTING THE RECORD ONE NARRATIVE AT A TIME

GLOBAL NETWORKS 2022



International Coalition of
SITES of CONSCIENCE

About the International Coalition of Sites of Conscience

The International Coalition of Sites of Conscience (ICSC) is a global network of museums, historic sites and grassroots initiatives dedicated to building a more just and peaceful future through engaging communities in remembering struggles for human rights and addressing their modern repercussions. Founded in 1999, the ICSC now includes more than 350 Sites of Conscience members in 65 countries. The ICSC supports these members through seven regional networks that encourage collaboration and international exchange of knowledge and best practices.

Learn more at www.sitesofconscience.org

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Cover: A community representative participating in the "Correcting the Record" project in Uganda.

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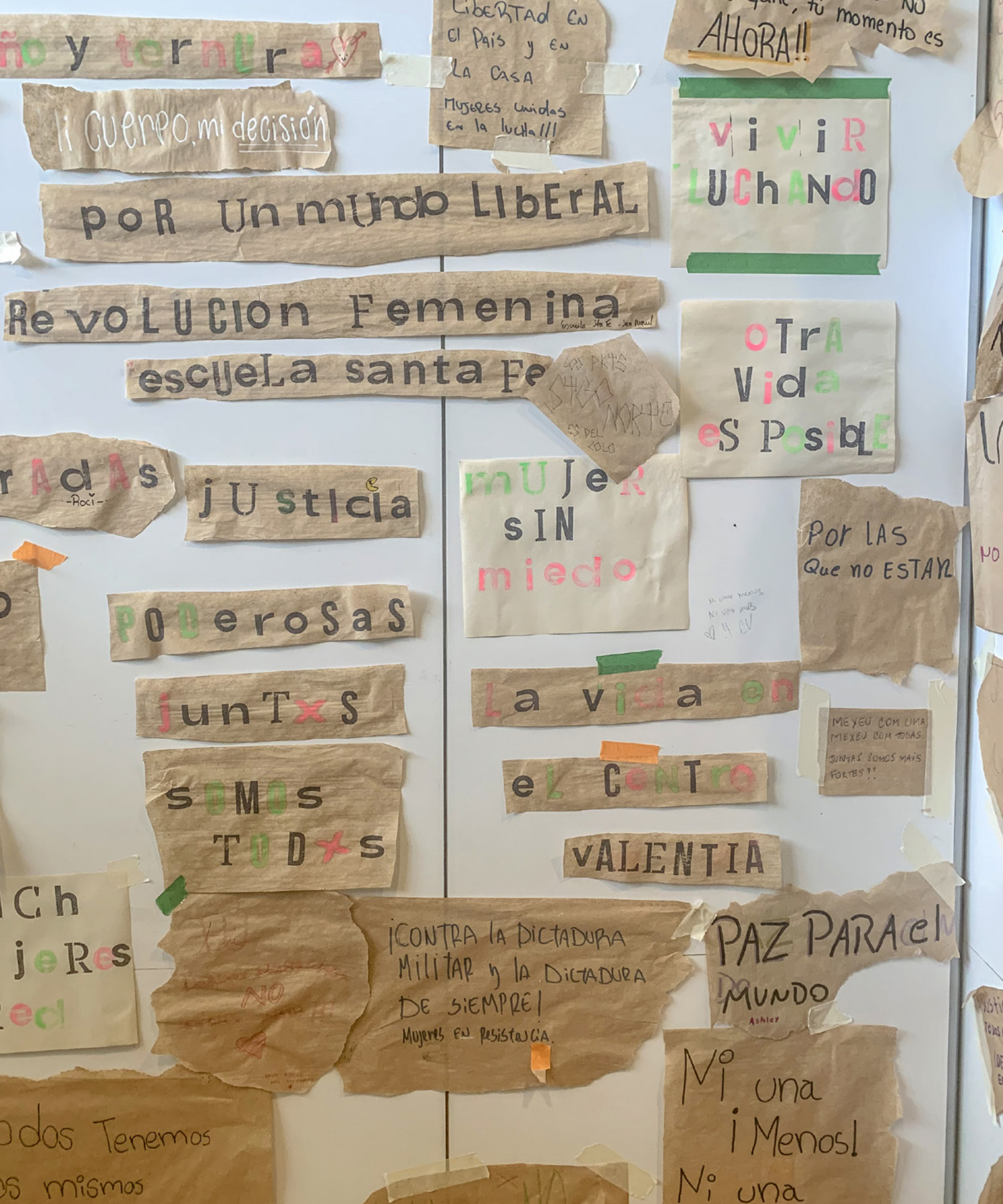


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1 EXECUTIVE SUMMARY

Between February 2022 and January 2023, the International Coalition of Sites of Conscience (ICSC) implemented *“Correcting the Record: Building Inclusive, Equitable and Engaged Societies, One Narrative at a Time,”* a global project (the “Correcting the Record” project or the Project) aimed at expanding the impact of Sites of Conscience – historic sites, museums, archives, and memory initiatives in 65 countries – in countering hatred, violence and discrimination in their societies by fostering more inclusive historical narratives.

THE PROJECT WAS STRUCTURED AROUND THREE OBJECTIVES:

Objective 1: Nurture new cross-regional memorialization case studies in Africa, Asia, Latin America and the Caribbean that correct the historical record and center the voices of historically marginalized groups.

Objective 2: Strengthen the capacity of Sites of Conscience to build inclusive, equitable and democratic societies through cross-regional workshops and learning exchanges.

Objective 3: Equip Sites of Conscience and their communities (including women, religious and ethnic minorities) in Africa, Asia, Latin America and the Caribbean to confront intolerance, discrimination, exclusion and violence within their societies.

The *“Correcting the Record”* project was a collaboration between ICSC’s [Global Networks department](#), six Sites of Conscience from Africa, Asia, Latin America and the Caribbean (“Correcting the Record” partners or Partners), who piloted and tested the “Correcting the Record” methodology (or Methodology), and two Sites of Conscience representatives, Radhika Hettiarachchi, Founder of [the Herstories Archive](#) and Lebogang Marishane, Strategic Support Manager at [Constitution Hill](#), who served as “Correcting the Record” mentors (or Mentors) and collaborated closely in the development of the Methodology. The learnings of the Project were documented and integrated into a [“Correcting the Record” toolkit](#).

1.1 Key Findings

The *“Correcting the Record”* project was evaluated through the collection and analysis of qualitative evidence from interviews, focus groups and written material. From this assessment, the following organizational and community impacts were observed:

1. Sites of Conscience gained new skills, tools and partnerships to engage marginalized communities in a more inclusive, equitable and ethical manner, resulting in the promotion of more inclusive public narratives.
2. The “Correcting the Record” project helped dismantle ingrained organizational barriers that hinder equity and inclusion, and fostered more comprehensive understandings of how Sites of Conscience can challenge contemporary forms of discrimination and exclusion at the community level.
3. “Correcting the Record” partners’ primary communities felt valued and recognized as a result of their engagement in the Project and empowered to advance their efforts for truth and justice.
4. “Correcting the Record” partners’ primary communities noted the potential for tangible changes in mitigating discrimination, exclusion and violence against their communities as a result of the inclusive, equitable and collaborative approach of the “Correcting the Record” project.
5. The “Correcting the Record” project has activated a collective global movement of Sites of Conscience and communities working together to dismantle historical narratives that silence voices and perpetuate discrimination and exclusion.

As part of the “Correcting the Record” project, the Museo de la Memoria y los Derechos Humanos in Chile launched a “Participatory Laboratory” to engage visitors and community members in developing the museum’s work, including different gender perspectives.



Community members participating in activities hosted by the Intercontinental Slavery Museum in Mauritius as part of the “Correcting the Record” project.

2 INTRODUCTION: WHY DO WE NEED TO CORRECT THE RECORD?

2.1 Challenging Dominant and Exclusive Narratives

Over the past decade, democratic backsliding has been observed in most regions of the world with rising systemic violence and discrimination against marginalized groups. A deteriorating global situation has seen the rise of populist leaders spreading divisive and hate-filled rhetoric and exacerbating social polarization and violence.¹ These global trends are worsened by increased restrictions on civil liberties and repression against human rights defenders who work to counter official narratives that perpetuate inequitable power structures and exclude historically marginalized groups.² These challenges demand a re-commitment to a politics based on truth and values that respects human rights, fosters empathy and affirms the importance of democracy that gives, “a real voice to people and communities that have traditionally been excluded.”³

However, bringing about “political, social and environmental change”⁴ can be a daunting task and not all organizations are equipped to meet these challenges. An unwillingness to cede power often prevents cultural organizations from engaging marginalized communities;⁵ and institutional, and professional, cultures and practices also play a role in preventing cultural organizations from engaging equitably with marginalized communities.⁶ There may be a fear of offending “core” or traditional audiences if alternative narratives and voices are presented,⁷ creating an inertia in challenging “single stories” These cultures and practices need to be examined honestly by staff and “undone” for institutions to move forward.⁸

2.2 The International Coalition of Sites of Conscience

Since 1999, the International Coalition of Sites of Conscience (ICSC) has been leading a global movement to document, preserve, and share stories of the past in order to build a more peaceful and just future. With over 350 members in 65 countries, Sites of Conscience – which includes established and emerging museums, historic sites, archives and memory initiatives – work hand in hand with communities around the globe to amplify the voices of marginalized communities and counter what Nigerian author Chimamanda Ngozi Adichie⁹ has called “the single stories” – simplistic and often false narratives that exclude the experiences, needs and voices of minority groups, ultimately contributing to divisive rhetoric, negative stereotypes, discrimination, hatred and violence.

With their unique expertise in documentation, oral history collection, and community engagement, Sites of Conscience have a clear role to play in addressing contemporary injustice by providing a public platform for those whose voices are marginalized by wider society. Centering their stories can play a vital social role in countering historical narratives that perpetuate exclusion and discrimination and in increasing understanding of the complex, systemic issues that drive inequality and violence today.

2.3 The “Correcting the Record” Project

2.3.1 EQUIPPING SITES OF CONSCIENCE TO MEET THE CHALLENGES OF THE 21ST CENTURY

Within this context, in February 2022, the International Coalition of Sites of Conscience (ICSC) launched, [“Correcting the Record: Building Inclusive, Equitable and Engaged Societies, One Narrative at a Time”](#) (the “Correcting the Record” project or the Project), a global project aimed to expand the impact of Sites of Conscience in countering hatred, violence and discrimination in their societies by fostering more inclusive historical narratives. Building on ICSC’s 2021 global work [“Building Global Capacities for Inclusive Democracies,”](#) the “Correcting the Record” project equipped participating Sites of Conscience with the skills, partnerships, knowledge and tools to recalibrate their approaches, practices and repositories (including, but not limited to, archives, documentation centers, and museum interpretive plans) in order to amplify marginalized voices, promote more inclusive and equitable public narratives, and mitigate societal discrimination and exclusion.

The “Correcting the Record” project was implemented as a year-long, multi-tiered peer-learning case study that included cross-regional peer exchange; one to one mentoring; the development and testing of the “Correcting the Record” methodology and the following two virtual capacity-building global workshops:

- [“Collecting and Centering Communities Voices”](#) (May 24, 2022), supported learning in the collection of ethical and empowering testimonies; and offered training in psychosocial support and the importance of shifting power within organizations towards a more equitable basis with marginalized communities.
- [“Correcting the Record Virtual Global Workshop”](#) (November 29–30, 2022), provided an opportunity for the six “Correcting the Record” partners to share their “Correcting the Record” Case Studies and exchange learnings from the project.

Developed initially as a framework, and composed of three phrases (Table 1), the “Correcting the Record” methodology engages Sites of Conscience in a deep and honest self-assessment to determine gaps in community representation in their repositories, practices, and approaches and to adopt new practices to fill those gaps and correct historical records.



As part of the “Correcting the Record” case study in Trinidad and Tobago, WINAD hosted sessions where women from the community would contribute to designing the museum concept.

Table 1: “Correcting the Record” Methodology Phases

<p>A. Assessing the Gaps</p>	<p>Supports organizations in identifying gaps to building records and interpreting repositories in an inclusive, equitable and holistic manner in three interdependent areas: overall organizational approaches; practices such as preservation and communication; and skills and tools. This phase is designed to be completed across the whole organization, involving board members, directors, staff and primary communities. A series of questions guides the assessment.</p>
<p>B. Filling the Gaps</p>	<p>Based on the “Assessing the Gaps” diagnostics, organizations identify a target community to focus their “Correcting the Record” action – the work an organization will carry on to address the gaps in its practices, approaches and repositories. A series of questions supports staff to define their target community and audience, as well as identify stakeholders, strengths, opportunities, aspirations and results. Implementation is supported through guidance on assembling a co-creation team and defining ethical approaches.</p>
<p>C. Ensuring the Gaps are Filled</p>	<p>Supports organizations to think about risks and mitigation, and evaluation and monitoring when carrying out their project.</p>

2.3.2 “CORRECTING THE RECORD” PARTNERS AND MENTORS

The six Sites of Conscience who participated in the project as the “Correcting the Record” partners represented a mix of emerging and established memory case studies from Africa, Asia, Latin America and the Caribbean. Over a period of eight months, each Partner developed a “Correcting the Record” case study – a set of actions carried out to address the gaps in their organization’s practices, approaches, and/or repositories – and assessed its impact in countering discrimination, hatred and violence in their communities by fostering more inclusive historical narratives.

To carry out the work, “Correcting the Record” partners were divided into two thematic cohorts each focused on a specific vulnerable and marginalized community and led by one “Correcting the Record” mentor (Table 2).

Table 2: "Correcting the Record" Thematic Cohorts

Racially and Ethnically Discriminated Groups Mentor: Lebogang Marishane	Feminizing Narratives Mentor: Radhika Hettiarachchi
<p>Partners:</p> <ul style="list-style-type: none"> • Museu da Imigração do Estado de São Paulo, Brazil • National Museum of Human Rights, Taiwan • Intercontinental Slavery Museum, Mauritius 	<p>Partners:</p> <ul style="list-style-type: none"> • Museo de la Memoria y los Derechos Humanos, Chile • Women's Institute for Alternative Development, WINAD, Trinidad and Tobago • Women's Rights Initiative, WORl, Uganda



To facilitate the process of changing institutional culture, the National Human Rights Museum of Taiwan brought together Indonesian members living in Taiwan who can support the clarification of events given in the country and the results that impacted human rights to date.

"Correcting the Record" Partners

The **Museu da Imigração do Estado de São Paulo** (São Paulo State Immigration Museum), Brazil, opened in 1993 to tell the stories of European immigrants and their families. Based in the former Bras Immigrant Hostelry that played an important role in past migration policies targeted at the "whitening" of the Brazilian population, the museum's "Correcting the Record" case study focused on challenging the legacy of Brazil's "whitening" policies and colonial history by expanding their oral history collections to include the voices and narratives of black and indigenous communities. The museum aimed to present memory and heritage as a means of symbolic reparation, and influence understandings of the history of Afro-Brazilians and Indigenous people.

The **National Human Rights Museum (NHRM)**, Taiwan, was created in 2018 from two sites associated with the "White Terror" period of history when Taiwan was under martial law (1949-1987). The NHRM is dedicated to preserving, documenting, and educating the public on the history and human rights violations during that period, but observed that contemporary human rights violations, such as those experienced by migrant workers during the recent Covid pandemic, are absent from official narratives. In order to shift the understandings of migrant workers' rights as human rights, the museum's "Correcting the Record" case study focused on working with non-governmental organizations to collect the testimonials of migrant workers and collaborate with Indonesian migrant communities to identify gaps in representation of migrant workers' narratives in the museum's exhibitions and engaging them as an audience for the museum.

The **Intercontinental Slavery Museum (ISM)**, Mauritius, was established in 2020 as part of the key recommendations of the 2012 report of the Mauritius Truth and Justice Commission. The museum aims to investigate the history of slavery and its consequences in Mauritius through a "bottom-up" approach to community engagement. The ISM's "Correcting the Record" case study focused on developing collaborative and co-creative practices with local Afro-Malagasy communities in order to change perceptions and stereotypes towards the Rastafari community and address the violence committed against this community. ISM developed a co-creative exhibition concept with the Rastafari community with the aim of creating a framework on co-creation processes and recommendations for all future museum activities.

The **Museo de la Memoria y los Derechos Humanos (MMDH)**, Chile, opened in March 2010 to commemorate and give visibility to the human rights violations committed by the Chilean State between 1973 and 1990. Supporting the recommendations of the Truth Commission as a form of symbolic reparation and the State apology to those affected by the dictatorship, the museum works to dignify the victims and their families, and foster human rights and democratic values to ensure that such events are never repeated. As a "Correcting the Record" case study, the museum developed a temporary exhibition that showed women's resistance during the dictatorship, exploring themes such as the search for truth and justice and the women's movement and feminism in the 1980s, and aimed at making a connection with the current generation of feminists. With it, the museum aimed to create a framework that can be implemented across other projects and departments and transform the museum into a decolonial, anti-patriarchal and feminist museum.

The **Women's Institute for Alternative Development (WINAD)**, Trinidad y Tobago, was established in 1999 as an organization committed to advancing the rights of women and girls and their leadership role through mentoring, quality service delivery and stakeholder engagement. Today, WINAD is developing a new museum and memorial of Women's Contribution to Leadership and Development in Trinidad and Tobago to change perceptions of women's roles. WINAD's "Correcting the Record" case study focused on engaging women from the community in co-designing the museum concept to ensure inclusive and equitable practices and build an action plan that sets the record straight from inception of the museum's development.

The **Women Rights Initiative (WORI)**, Uganda, is a non-governmental organization (NGO) founded in 2007 that runs the largest shelter for survivors of domestic violence in Uganda. Over the years, WORI has documented women's human rights violations stories for accountability. In 2020, WORI established the East Africa Women's Museum to share the stories of women, highlighting the human rights violations they suffered, as well as their resilience and leadership roles. WORI's "Correcting the Record" case study focused on empowering women and helping them regain control over their narratives by changing its documentation practices and using alternative storytelling methods that centered women's stories in an empowering and non-traumatizing way.

"Correcting the Record" Mentors

"I am genuinely pleased that this is very much a South / South dialogue, that even the mentors were coming from Sri Lanka and South Africa, places that would generally be at the receiving end of experts. So that was one of the wonderful things of mentoring this program."

– Radhika Hettiarachchi, Sri Lanka



Radhika Hettiarachchi is a Sri Lankan researcher, curator, and peace-building practitioner with over 16 years of experience working on oral history and memory, socio-economic stability, conflict transformation and peacebuilding. She is the Founder of The Herstories Archive, an auto-ethnographic project that has collected 285 personal narratives of mothers from the north, south and east of Sri Lanka between 2012-2013.



Lebo Marishane is a South African social justice activist, who works to advance the development of African communities and increase civic engagement. She is Strategic Support Manager at Constitution Hill, a former prison complex during Apartheid that now serves as a museum and the site of the Constitutional Court building.



Women participating in innovative documentation practices as part of WORl's "Correcting the Record" case study by WORl in Uganda.

2.4 This "Correcting the Record" Impact Report

This report evaluates the impact of the "Correcting the Record" project in countering hatred, violence and discrimination today by fostering more inclusive narratives as it relates to the following Project's objectives:

Objective 1: Nurture new cross-regional memorialization case studies in Africa, Asia, Latin America and the Caribbean that correct the historical record and center the voices of historically marginalized groups.

Objective 2: Strengthen the capacity of Sites of Conscience to build inclusive, equitable, and democratic societies through cross-regional workshops and learning exchanges.

Objective 3: Equip Sites of Conscience and their communities (including women, religious and ethnic minorities) in Africa, Asia, Latin America and the Caribbean to confront intolerance, discrimination, exclusion, and violence within their societies.

To assess the impact of the "Correcting the Record" project, the Global Networks team worked with Ceri Greenfield, an independent researcher interested in the ways in which people engage with museums, galleries and heritage sites; the social role and impact of these cultural organizations; and how practitioners can best capture evidence of that engagement.

A range of qualitative data was collected and analyzed, taking into consideration the multi-layered nature of the work that ICSC and Sites of Conscience do by placing a focus on developing "sensitive, creative, people-centered approaches to evaluation which begin to address the outcomes, rather than the outputs."¹⁰ Data was gathered through observation of (please refer to Annex 1 for the full list of interviews, check-in meetings and focus groups analyzed for this report):

- Two virtual capacity-building workshops organized by ICSC under the framework of the Project ("[Collecting and Centering Communities Voices](#)" on May 24, 2022 and the "[Correcting the Record Virtual Global Workshop](#)" on November 29-30, 2022);
- Four check-in meetings with the "Correcting the Record" partners;
- Four focus group sessions: two with "Correcting the Record" partners (October 12, 2022), one with global members who attended the "[Collecting and Centering Communities Voices](#)" capacity-building workshop (November 10, 2022), and one with Partners' primary community members (January 12, 2023);

- Two interviews with “Correcting the Record” Mentors (December 1 and 10, 2022);
- Written documentation from across the year-long Project including emails, worksheets and internal reports.

Informal meetings were also held with ICSC’s Global Networks team as required to provide additional context or information on specific themes.

This report is grounded in the voices and experiences of the project participants, their communities and mentors. (Please refer to Annex 2 for a full list of those cited in this report).¹¹

2.5 Key Terms Used

Activism refers to the “intentional and public provocation of behaviors and ways of thinking about social and political change”.¹²

Audience(s) refers to the variety of communities and publics that organizations interact with or aim to reach. This may include their primary community.

Discriminated / marginalized communities refers to groups or communities who are victims of systems of oppression, domination or discrimination on the basis of their identities, such as race, ethnicity, gender identity and expression, sexual orientation, social class, nationality, religion, age, mental or physical disability, mental or physical illness, and other identities.

Primary community refers to an organization’s primary audience, community or stakeholders.

Repositories refers to the archives, records and collections that organizations gather in the service of their communities. Sites of Conscience repositories may contain collections of artifacts, documents, oral history archives, research registers, and digital collections. The term also includes a repository’s interpretation and display in exhibitions, its use in cultural and educational programs, and more.



Cassettes’ digitalization process. Image shared by the Museu da Imigração do Estado de São Paulo, Brazil.

3 WHAT IS THE IMPACT OF THE “CORRECTING THE RECORD” PROJECT?

This section explores the impact of the “Correcting the Record” project as it relates to the three objectives established by the “Correcting the Record” project (section 2.4).

THE FOLLOWING ORGANIZATIONAL AND COMMUNITY IMPACTS WERE OBSERVED:

3.1 Sites of Conscience gained new skills, tools and partnerships to engage marginalized communities in a more inclusive, equitable and ethical manner, resulting in the promotion of more inclusive public narratives.

“Correcting the Record” partners and ICSC members who participated in the [“Collecting and Centering Communities Voices Virtual Global Workshop”](#) (May 24, 2022) and the [“Correcting the Record Virtual Global Workshop”](#) (November 29-30, 2022) reported that the **skills and tools gained through their involvement and participation in the “Correcting the Record” project had enabled them to center the needs and experiences of their primary communities in their practices; engage them at all levels of their work; and begin to promote more inclusive public narratives** that help counter the “single stories” that perpetuate intolerance, discrimination, exclusion and violence within their societies.

In particular, “Correcting the Record” partners noted that the new skills and tools gained through the virtual capacity-building global workshops, one-on-one mentoring, and peer-learning opportunities offered throughout the Project, allowed them to develop new inclusive practices when working with (often vulnerable) primary communities, including:

- how to sensitively and ethically center communities’ voices and needs in story collection;
- how to include communities in every stage of decision-making processes;
- how to embrace co-creation;

As noted by Radhika Hettiarachi, valuing lived experience and involving stakeholders as co-creators of content and co-owners of their work are important steps in challenging dominant or discriminatory narratives.

For example, Women Rights Initiative (WORI), Uganda, had not considered the concept of inclusivity before their participation in the “Correcting the Record” project. They were “*only bringing in the survivors at the stage of implementation and their participation was really minimal*” (Rose Kigere, Executive Director, WORI). The Project helped WORI to realize they were prioritizing the collection of information for accountability purposes over women’s needs and personal stories, and to reconsider their documentation practices. As a result of the knowledge gained in the Project, WORI trained the staff and survivors of GBV to build their knowledge on the different approaches and techniques to story-telling (interviews, body mapping, self-recording, etc) to tell the stories of women in a sensitive, empowering and transformative way, emphasizing the importance of “*having the survivors engage at every stage*” (Rose Kigere, Uganda).

“I now feel more confident when I interact with the survivors... I feel that I am not only taking their stories for purposes of archiving or documenting, but [as] a story of healing, which is the most important thing with the work that I do.” – Rose Kigere, WORI, Uganda



A woman participant of the “Correcting the Record” case study in Uganda practicing alternative storytelling techniques.



As part of the “Correcting the Record” case study in Trinidad and Tobago, WINAD hosted sessions where women from the community would contribute to designing the museum concept.

In the case of the Women’s Initiative for Alternative Development (WINAD), Trinidad and Tobago, the skills and tools gained throughout the Project allowed them to adopt inclusive and equitable practices that ensured that their primary community was not only included in their emerging museum’s narrative, but had ownership by taking part in decision-making from the onset of the museum’s development.

“Until recently, we thought that our organization represented all women. It has been as a result of this Project that we have asked ourselves if this is so, and what inclusiveness really means.” – Folade Mutota, WINAD, Trinidad and Tobago

To ensure its community was included in every stage of decision-making processes, WINAD established a Coordination Committee constituted by representatives of women in Trinidad and Tobago responsible for developing community participatory procedures at all levels of the museum’s development and in all aspects of its work. The Coordination Committee created a safe space for community engagement, and launched a grassroots community consultation to ask questions such as, “What museum would the community members like to build?,” “How might it look in order to answer their needs?,” and “How would they like to be involved?.” The outcomes of the consultation and the co-creation practices established have been included in the museum’s plan, which will be moved forward by an Implementation Committee formed of volunteer community members.

“The success of the co-creation methodology makes a recommendation for a co-creation policy a viable consideration for Board approval in 2023 and will be advanced accordingly. Such a policy may prove useful not only for WINAD but for partner organizations as well... Adoption of co-creation practices and its potential for policy development within WINAD is the project’s major accomplishment.” – Folade Mutota, WINAD, Trinidad and Tobago

For the Intercontinental Slavery Museum (ISM, Mauritius), the new skills and tools gained allowed them to realize that their community engagement practices were not inclusive enough as they were excluding the diversity of Mauritians, especially the Creole community, which was at the center of the museum’s mission. The Project led them to engage a sub-group of this community, the Rastafaris, to co-create a curatorial exhibition plan about their history and culture. By providing a safe space for community members to participate in decision-making about how to portray their own narratives, ISM made the community members “protagonists of their own history” (Stephanie Tamby, Researcher, ISM).

ICSC members who participated in the [“Collecting and Centering Communities Voices”](#) (May 2022) and the [“Correcting the Record Virtual”](#) (November 2022) virtual capacity-building global workshops, reported being better prepared to amplify the stories of those who had been excluded from mainstream narratives:

“Boldness, Perseverance, Sticking to laid down goals , and understanding community needs were the four most relevant learning from the “Correcting the Record Global Workshop.” – Anonymous respondent to te “Correcting the Record Global Workshop” Evaluation Survey

Participants also reported that the “new knowledge” gained was translated into developing new inclusive practices in their works such as:

- including more ethical collection of testimony:

“This project and the training came in handy and in timing. We attended the “Collecting and Centering Communities Voices” Global Workshop while starting a project about history-collection with victims of counter-terrorism operations. The workshop told us how to structure interviews in the best interest of the survivors. The concepts became key for us, so we had to re- design some of the activities of our project after attending it.” – Justice Access Point, Uganda.

- integrating psychosocial support in their work with marginalized and vulnerable communities:

“The “Collecting and Centering Communities Voices” Global Workshop helped me put words and methods to knowledge and practices that we were already carrying out without knowing it. It was impactful. I shared the notes of the presentations with young women that were taking part in a workshop on becoming Transitional Justice Storytelling Activists.” – The African Network Against Extrajudicial Killings and Enforced Disappearances, ANEKED, The Gambia



– Lebogang Marishane,
Strategic Support Manager,
Constitution Hill



“Women’s Resistance” Exhibition by the Museo de la Memoria y los Derechos Humanos in Chile.

- and being mindful of the social context and power relationships in which testimonies are collected:

“After the “Collecting and Centering Communities Voices” Global Workshop, we are more mindful and intentional about acknowledging people’s power when telling a story.” – Devoir de Mémoire, Haiti.

As part of the Project, Partners were also given new tools and strategies to build relationships with their primary communities in a deeper and more nuanced way, including ethical and sensitive step-by-step approaches to center the experiences, struggles and contributions of vulnerable and marginalized communities in their practices. As a result, Partners reported **greater success in building equal, trust-based relationships and partnerships with communities to promote more inclusive narratives.**

For Museu da Imigração (Brazil) the “Correcting the Record” project provided concrete steps to center marginalized communities in their practices, facilitating what Thiago Haruo Santos (Researcher, Museu da Imigração) called their *“right to memory.”* The organization invested time and effort into understanding and adapting to the practices and values of the Black “Quilombolas” communities, respecting their decision-making processes and centering their needs and ideas about how to challenge discrimination against their community. As a result, Museu da Imigração decided to take action on their recommendation to work with the Equipe

de Articulação e Assessorias às Comunidades Negras (Articulation and Advisory Team to Black Communities – EAACONE, Brazil), a Quilombola community archive charged with preserving their stories and experiences. Based on respect and equality, this new relationship has sown the seeds for future collaboration, which will help make possible Museu da Imigração’s long-term strategy of challenging the legacies of racism in its repositories. Such bonds solidify these approaches to inclusive narratives, ensuring they are sustainable into the future.

“I think this is the most visible face of success: When the primary community demands [from] us the next steps, I think we can say we did good work.” – Thiago Haruo Santos, Museu da Imigração, Brazil

Similarly, for ISM (Mauritius), their “Correcting the Record” project helped them develop a closer relationship with the Rastafari community, a marginalized group that faces discrimination and stereotyping within wider Mauritian society and government, by providing tools for the museum to sensitively center the community’s needs and voices, and by building skills to ensure community members have a safe space to represent their own culture and



Interview with Anderson Guarani as part of the Museu da Imigração do Estado de São Paulo’s oral histories expansion to include the voices and narratives of black and indigenous communities in Brazil.



As part of their “Correcting the Record” case study, the National Human Rights Museum of Taiwan included activities that engaged Indonesian immigrants with their own culture, promoting a safe space to promote diversity and inclusion as keys to building trust and relationships.

history. According to Stephanie Tamby, a Researcher at ISM, it was important that ISM did not “influence or impose upon the community.... It is important to let them have a voice – to respect and listen to what they have to say.”

As Ms. Tamby indicated, the “Correcting the Record” project prompted ISM to include Rastafarian facilitators whose role was to share their knowledge of the Rastafaris with the ISM team as well as mobilize the Rastafaris to co-create the exhibition and ensure their ownership of the project. The Project also prompted ISM to center the community in the documentation and collection of their own stories; to simplify complex administrative procedures for Rastafari businesses and providers; and to ensure transparency over project goals and funding.

By adopting these sensitive community-centered practices and promoting co-creation in all steps of the project, ISM was able to build an equal trust-based relationship with the Rastafari community that can evolve into a long-term partnership to readdress imbalances in their approaches, practices and repositories, and “to work closely with the [Creole] community towards reconciliation” (Stephanie Tamby, Mauritius).

ISM's commitment to making the Rastafari's history and culture an integral part of the new museum's narratives and its collections has been well received by the community:

"The word has been passing about the project. It is a small community but they meet and they talk with each other, and so far, this has been very very positive for all of us." – Stephanie Tamby, ISM, Mauritius

Since its inception, the National Human Rights Museum's (NHRM), Taiwan, has focused on preserving, documenting and educating the local public on Taiwan's "White Terror" period (1949-1987). As a result of their participation in the "Correcting the Record" project, the museum expanded the definition of its audiences to include migrants as a primary community, and became proactive in understanding and centering their needs.

To build a trustful relationship with this community, the NHRM garnered support from civil society organizations with close relationships to one of the largest migrant communities in Taiwan – the Indonesian community. Further, an Indonesian dance lecturer designed a special tour of the museum for Indonesian community members with Indonesian translation. The objective was to create a safe space enabling a sense of belonging within the community and to raise their interest in strengthening relationships with the museum.

Following the visit of the exhibition, the community members participated in a workshop on bodily expressions, allowing them to express themselves through body language and reflect upon their rights and human rights values. As a result of the "Correcting the Record" project, the NHRM team gained a deeper understanding of the experiences, struggles and contributions of Indonesian migrants, and planted the seeds for migrant communities to become one of the museum's target audiences and collaborators in shaping and offering more inclusive narratives.



"The project helped us gain courage and nerve. It encouraged us to think bigger, to think outside of the box."

– Thiago Hauro Santos, Museu da Imigração, Brazil

"Unlike general visits, this particular tour aimed to fulfill the learning and socializing needs of migrants through a friendly visiting experience. Participants noted that they felt accepted and at ease during the process and could foster ties with other community members as they walked through the museum (...) They look forward to seeing the museum open up spaces for migrant workers to visit and hold gatherings." – Wen-Hsin Chang, Former Education Officer, NHRM, Taiwan



Seeds and Plants festival flyer, an event hosted by the Museu da Imigração do Estado de São Paulo, Brazil, to promote an inclusive memory and heritage.

“Correcting the Record” partners also spoke positively about the opportunities the Project offered to share experiences and talk through challenges, concepts and ideas. Partners explained **how the collaboration, peer-to-peer learning and exchange fostered by the Project not only contributed to knowledge building but provided encouragement to re-evaluate and re-think their approaches, practices and repositories.**

For ISM (Mauritius), the exchanges with the Global Networks team, Mentors and Partners offered guidance and peer-to-peer-learnings that refined and streamlined their actions:

“Our Mentor and ICSC [specifically, the Global Networks team] helped us to refine our methodology. The check-in meetings were invaluable because the exchanges between the participants/ organizations helped us to learn from each other and made the framework more efficient.” – Stephanie Tamby, ISM, Mauritius

For Museo de la Memoria y los Derechos Humanos (MMDH, Chile) and Museu da Imigração (Brazil), the collaboration and exchanges helped them to compare their own experiences and challenges to a diversity of other contexts and approaches, prompting them to re-evaluate and re-think their practices and repositories:



“Women’s Resistance” Exhibition by the Museo de la Memoria y los Derechos Humanos in Chile.

“The most significant support were in general the meetings, both check-in calls with the Global Networks Team and one-on-one with the mentor. The possibility of getting to know the other experiences, their projects and contexts in which they are inserted, were also relevant to rethink our own experiences in the light of the unique contexts....This element of exchange was fundamental as already mentioned, and we consider that it also enhanced and contributed to the value of the project.” – Francisca Dávalos and Pamela Ipinza Mayor, Officer at Memory and Feminism Program, MMDH

“The check-in calls, for me, had an unexpected importance at first. Hearing from colleagues from other contexts about the difficulties encountered or solutions from other places helped a lot to think by comparison about possible solutions for ourselves.” – Thiago Haruo Santos, Museu da Imigração, Brazil

Similarly, Nana-Jo Ndow (ANEKED, The Gambia), an ICSC member who attended the [“Collecting and Centering Communities Voices”](#) virtual global workshop, the opportunity for guidance and a space for conversation to exchange ideas was vital to support their work to disentangle the impact of the Yahya Jammeh regime (1994-2017). Experiences and case studies shared during the virtual capacity-building global workshops not only strengthened knowledge, but offered insights and reassurances that no one member was alone with their challenges. Others were facing them too.

“[Sometimes] it feels like you’re doing something that you know feels so different or too out of the blue, and then you see another member doing something like that... [It’s] reassuring... that you can turn to them.” – Nana-Jo Ndow, ANEKED, The Gambia

Daniel Manyasi (Single Mothers Association, Kenya), who attended the [“Correcting the Record”](#) virtual global workshop, explained how participating in the workshop gave them inspiration and hope to carry on the work.

“Today’s presentations have motivated me into lobbying for a women museum in Kenya. Thank you very much.” – Daniel Manyasi, Single Mothers Association, Kenya

3.2 The “Correcting the Record” project helped dismantle ingrained organizational barriers that hinder equity and inclusion, and fostered more comprehensive understandings of how Sites of Conscience can challenge contemporary forms of discrimination and exclusion at the community level.

The “Correcting the Record” project **called on Partners to engage in an honest self-assessment that laid bare the deep-rooted organizational structures and approaches that exclude or create barriers for engagement with marginalized communities.**

As noted by Partners, this process of self-reflection revealed that their organizational structures and approaches were not as inclusive as they believed them to be, and it provided an invaluable opportunity to start dismantling barriers and power imbalances within their organizations.



As part of the “Correcting the Record” case study in Trinidad and Tobago, WINAD hosted sessions where women from the community would contribute to designing the museum concept.

Through this self-assessment, WINAD (Trinidad and Tobago) realized that they were not taking enough action towards their commitment to stakeholder participation – not being truly inclusive of the diversity of women in the country. They emerged from the Project with a much clearer and nuanced understanding of their primary community, and the need for co-creation practices to achieve inclusiveness in the engagement with communities, which has now become an integral part of their overall organizational structures, approaches and practices:

“[WINAD] had a commitment to stakeholder participation, but we did not sufficiently think through or act upon anything that has to do with co-creation. But because of the [“Correcting the Record”] Project... we walk away as an organization with a deeper commitment to co-creation in all that we do.” – Folade Mutota, WINAD, Trinidad and Tobago

Similarly, ISM (Mauritius) came to the realization that despite the museum’s expressed mission to represent the descendants of enslaved people, the Creole community was under-represented

in the museum’s workforce and decision-making structures. This self-reflection helped, according to Researcher Stephanie Tamby, to “sensitize the Board” about the need to rectify this situation, in order for the museum to truly “represent the underrepresented:”

“The biggest achievement of the Project is not only building a strong relationship with the community but at the same time... to push [ISM’s] Board to seriously think about the need to involve the community across all aspects of decision-making.” – Stephanie Tamby, ISM, Mauritius

Museo de la Memoria y los Derechos Humanos (MMDH, Chile) challenged “neutrality” and “internal resistance,” as a result of their self-assessment. As noted by Pamela Ipinza (Memory and Feminism Program Coordinator, MMDH,) the “Correcting the Record” project helped to demonstrate to colleagues within the museum the value and significance of their feminist work, which is often regarded as “different,” even “dissident” compared to other areas of the museum. Pamela mentioned that for colleagues who are not activists, internal conversations could help draw attention to their work, sparking interest that might contribute towards (in the longer-term) awareness and understandings that can be used to grow support for organizational change.

NHRM (Taiwan) reported that the staff was initially concerned that addressing human rights violations against migrants in their museum’s public narratives would expose the Taiwanese State’s shortcomings in confronting these contemporary human rights issues, and therefore contradict their mandate as a State-owned institution. This constituted a challenging internal barrier for participating staff to dismantle. In hindsight, they felt that having a deeper internal dialogue with colleagues at the start of the “Correcting the Record” project might have been productive in order to obtain greater support and buy-in about the Project’s objectives across the organization. Nevertheless, by sensitively holding internal dialogues, by the conclusion of the Project, NHRM’s senior management began to recognize the value of promoting more inclusive public narratives:

“With the “Correcting the Record” project, we had a first time opportunity to discuss the inclusive and equality policy. At a national level museum, it takes more time to make the change. But once it succeeds, it can have a profound impact.” – Wen-Hsin Chang, NHRM, Taiwan



As part of their “Correcting the Record” case study, the National Human Rights Museum of Taiwan included activities that engaged Indonesian immigrants with their own culture, promoting a safe space to promote diversity and inclusion as keys to building trust and relationships.

As the examples above demonstrate, institutional culture can be one of the most difficult barriers to dismantle when implementing more inclusive and equitable practices. For some communities working with cultural organizations, the relationship can become a struggle for power, with the institution working to retain its authority and “trust” with the public through censorship and avoidance of conflict.¹³

By systematically undertaking the self-assessment tasks and steps proposed in the “Correcting the Record” methodology to fill the gaps in their approaches, practices and repositories, and by evaluating and mitigating risks throughout the Project, Partners understood **that “Correcting the Record” is a process-driven journey – not a “quick-fix” – which requires organizational commitment, patience and time.**

All “Correcting the Record” partners concurred that the hard work they had put into the process had started to pay off by the end of the Project. **They reported that they had built commitment across the organization to effectively address the organizational barriers and ways of thinking that impede the centering of marginalized groups.** Establishing a process-driven way of working demonstrated the benefits of embracing a continuous journey of change, creating practices and approaches that they would use again and adapt to meet the needs of different communities.

“As the two “Correcting the Record” mentors reinforced, “there is a need to go beyond ‘project-ization’ and embed its ethos across the organization” (Radhika Hettiarachi). The process proposed by the Project needed a slow, supportive, even guided approach: “Because it boils down to being an issue of mindset change, and these are hard conversations that need to be had.” – Lebogang Marishane

3.3 “Correcting the Record” partners’ primary communities felt valued and recognized as a result of their engagement in the Project and empowered to advance their efforts for truth and justice.

“Correcting the Record” partners’ primary communities reported feeling valued and recognized in the Project, regarding the relationship as an important step in addressing years, even decades, of exclusion from official narratives. **Working from the “ground-up” was healing as well as empowering for communities, especially because their voices were finally included in “narratives of power,” which helped bring vital recognition to the community’s history and culture.**

The “ground-up” ways of working adopted by Partners positively impacted the lives of the primary communities involved. For Veronica Matus, a feminist and member of the resistance against the civic-military dictatorship in Chile, the exhibition developed by MMDH (Chile) for the “Correcting the Record” project was the first time that the contribution of women towards the resistance against the Chilean dictatorship had been made visible in a public space, correcting a fifty-year silencing about this narrative:

“It’s been fifty years and we – the feminists from back then – are just now getting together to tell the stories. We were twenty [years old] when we began... and those things are only now being recorded. But the reality is that it has been a long road, and by adding memory, we also add to understanding and expand the view of human rights.” – Veronica Matus, Chile

The exhibition expanded the notion of “resistance” beyond the civil and political sphere, drawing attention and recognition to the collective action of women, on public and private levels, as a part of “narratives of power.” The Project was also empowering as it engaged the younger generation of feminists as key partners and allies and reinforced past and present struggles for gender equalities. As Veronica Matus said, she now feels part of a movement: *“Resistance has one face that is collective.”*



As part of the “Correcting the Record” project, the Museum of Memory and Human Rights in Chile launched a “Participatory Laboratory” to engage visitors and community members in developing the museum’s work, including different gender perspectives.

Representatives of the Rastafari community in Mauritius, Josian, Michael and Anabelle, explained how working with ISM (Mauritius) was important in raising awareness of and bringing vital recognition to the community's history and culture. As Anabelle said during a focus group session, *"being recognized, being at the center of awareness efforts at the museum, this is something that is really satisfying for us... It is very important for us to be recognized as we are. Being African is scary for the authorities. They never find a place for us, for what we are."* In particular, the status of the museum and its public role gives, as Josian explained, *"a certain value to our history. There is a certain value to the history of the Rasta community you see, there is a certain respect and status that goes with being taken into consideration [by the museum]."*

Similarly for the Quilombola community in Brazil and EACONE (a Quilombola community archive charged with preserving their stories and experiences), their relationship with the Museu da Imigração allowed them to gain more recognition, especially by incorporating their archive into a public large-scale provincial museum and increase their ability to reach more people. As Camilla Mello from EACONE explained during a focus group session, it *"elevated the value of our archive."* It also allowed the community to regain ownership of its own history, *"the community itself has been allowed to now engage with its own history and start understanding and looking from within to documentation that they themselves were not aware existed, in histories they were not aware existed."* Tânia Moraes, a representative of the Quilombola community who works with EACONE, reinforced that the Project was significant to them because, *"it is important to allow the community to take ownership of their own stories."*

Primary communities also felt empowered by the relationship with "Correcting the Record" partners as a potential source of resources and support to further the community's social, political and cultural goals, such as working towards the acknowledgement and "righting" of injustices.

The Quilombola community saw the value of working with Museu da Imigração not only for recognition of their history, but as a repository of resources and support for their struggle for justice and rights. Three main outcomes were highlighted by community members:

1. As stated by Camila Mello (EACONE, Brazil), the relationship between the museum and the community will enable the Quilombolas to preserve thirty years of oral history, which is in danger of being lost. They will now have the resources to explore this oral history collection and use it to advocate for the recognition of historical violence committed against their community and push for accountability.
2. For the Quilombolas, it would be an opportunity for society to also learn from and about their experience of resistance, and their struggle for land rights and against dispossession: *"about living in community, about the connection to the land... about thinking collectively"* (Camilla Mello, EACONE, Brazil).
3. As Tânia Moraes (Quilombola Community Representative, Brazil) explained, the relationship with Museu de Imigração brought some of the work done by the community out of the margins, and *"strengthened the Quilombola team, the team that is involved, the team of activists, and it has also strengthened very much the relationship [between] the leadership in the community and the museum,"*



Members of the Rastafari community at the Intercontinental Slavery Museum in Mauritius as part of collaborative and co-creative practices to address violence committed against this community.

3.4 "Correcting the Record" partners' primary communities noted the potential for tangible changes in mitigating discrimination, exclusion and violence against their communities as a result of the inclusive, equitable and collaborative approach of the "Correcting the Record" project.

Overall, "Correcting the Record" partners' primary communities felt that the Project had **created tangible opportunities to dispel misconceptions and stereotypes which can in turn help reduce discrimination and violence.**

During a focus group session, representatives of the Rastafari community working with ISM (Mauritius) drew a positive correlation between the museum's promotion of narratives portrayed through the voice of their community members – on their own terms rather than through the biased lens of the press and mass media – and the countering of misconceptions and stereotypes about their history and culture. They talked about recent racist incidents against their community and explained how the Project could reduce discrimination by showing more nuanced and humanized portraits of marginalized groups that inspired empathy and understanding in the larger community:



A woman participant of the "Correcting the Record" methodology in Uganda practicing alternative storytelling techniques.

"This helps fight discrimination. Through this project, we can encourage people to change their mentalities and perceptions towards our community." – Michael Toocaram, Rastafari Community Member, Mauritius

"People start to understand what it means to be a Rastafari." – Anabelle Valère, Rastafari Community Member, Mauritius

"It's a start. Our voice is starting to be heard and things have started to change. People can understand what it means to be a Rastafari. People's views will change. Finally, respect." – Josian Ozeer, Rastafari Community Member, Mauritius

Likewise, in Taiwan, activist Wu Ting Kuan saw his involvement with the NHRM as an opportunity to counter misconstrued portrayals of migrant workers by Taiwan's mass media: *"[The media] only report really bad, evil acts of migrants or the other extreme is sympathy, extreme sympathy towards the [workers]... So the Human Rights Museum asking me for collaboration, makes me believe the museum can fill the gaps between those two extremes."*

Similar outcomes were reported through WORl's documentation and dissemination of survivor-led oral history testimonials (Impact 3.1) and Museu da Imigração's inclusion of EAACONE's Quilombola oral histories in their collection (Impact 3.3).

This demonstrates that the Project supported communities' ability to start countering misinformation and damaging public discourse by providing them with wide-reaching public platforms, which enjoy status as trusted sources of information to portray their own narratives. A key step towards mitigating discrimination and promoting inclusion.



– Wen-Hsin Chang, NHRM, Taiwan

3.5 The “Correcting the Record” project has activated a collective global movement of Sites of Conscience and communities working together to dismantle historical narratives that silence voices and perpetuate discrimination and exclusion.

All six “Correcting the Record” partners spoke positively about being part of a globally significant, shared endeavor and were excited about the potential for future collaborations and greater social impact. As Researcher Thiago Hauró Santos from Museu da Imigração stated: “New opportunities, new doors [are] opening.”

Lebogang Marishane also reflected on these future possibilities:

“[There’s] already an existing membership... where we can start having spaces where we can engage about these issues across regions and share learning. And also support one another, share challenges, and lessons on approaches. But also begin to popularize this approach... [to] begin crafting new languages of challenging dominant narratives and how we counter those through various strategies.” – Lebogang Marishane, Constitution Hill, South Africa

The cross-regional exchange aspect of the “Correcting the Record” project was valuable to both Partners and their primary communities. The Project validated and enriched their joint work beyond the geographical scope of the Partners’ organizations and their primary communities, revealing the potential that a collective global movement to correct the record could have in centering the voices and experiences of marginalized communities in historical narratives, and challenging the discrimination, intolerance and violence that they face:

“[What Correcting the Record] begins to do is to give support and voice to professional museum workers as activists and all those who are working around curating and collecting narratives... Because there’s a lot of work being done in communities in terms of documenting and archives, but it’s still remaining in the margins. It doesn’t find space and expression in the museums.” – Lebogang Marishane, Constitution Hill, South Africa

Activists like Camilla Mello from EAACONE (Brazil) said “hearing from other experiences in other regions... is very important in terms of dissemination [of the Quilombola histories] and learning, and they would like to be engaged with other platforms for this exchange.” Similarly, the Rastafari Community Representatives in Mauritius saw the benefits of this collective global movement and exchange of ideas and culture:



Community members joining the Intercontinental Slavery Museum staff for activities that promote social cohesion and inclusion of the Rastafari community.

“What I hope is that we may be able to exchange in a much smoother manner and be able to share information between different countries.... [What] is really connecting us is our culture, even though they are different. So this is something that I will learn from the “Correcting the Record” project... We really hope there will be much more, much more sharing opportunities as well as transparency, that will be perfect.”

“It was really great to hear everyone coming from so many different countries that have such noble intentions for their communities and their societies... I believe that we should do even more to share ideas and to keep the project alive and kicking ... I believe that we will keep on, we’ll carry the Project and try to improve the situation on the ground and together we would like to pursue these noble efforts.” – Anabelle Valère, Rastafari Community Representative, Mauritius

“We are all connected through our culture. We really hope there will be many more opportunities for exchange and transparency.”
– Michael Toocaram, Rastafari Community Representative, Mauritius



Participants learning to document stories using pictures. An activity led by WORl, Uganda.

4 LESSONS LEARNED AND NEXT STEPS

The organizational and community impacts demonstrated throughout this report provide a strong indication that the “Correcting the Record” project has the potential to help Sites of Conscience and their communities achieve greater societal impact in both short- and long-term.

As a result of the “Correcting the Record” project, Sites of Conscience gained new skills, tools and partnerships to engage marginalized communities in a more inclusive, equitable and ethical manner. Partners were able to dismantle ingrained organizational barriers that hinder equity and inclusion, and in doing so, they gained more comprehensive understandings of how Sites of Conscience can challenge contemporary forms of discrimination and exclusion at the community level by promoting more inclusive public narratives.

“Correcting the Record” partners catalyzed transformative change at organizational level, adopting inclusive and ethical practices that will support marginalized communities onwards to tell their stories in authentic and respectful ways that “correct the record” and place them ‘back’ into the memory and historical narratives from which they have been excluded. In this way, the work of Sites of Conscience can start to change perceptions and attitudes about marginalized communities, challenging narrow and biased narratives, and promoting inclusivity and equity.

The “Correcting the Record” project also had a significant impact at the community level. “Correcting the Record” partners’ primary communities felt valued and recognized as a result of the inclusive, equitable and collaborative approach of the Project, and noted concrete changes in their ability to advance their efforts for truth and justice as a result. Lastly, the “Correcting the Record” project has activated a collective global movement of Sites of Conscience and communities working together to dismantle historical narratives that silence voices and perpetuate discrimination and inclusion.

Great effort was put into grounding these report’s findings on systematic evidence provided by those involved in the Project. Collecting credible evidence of societal impact, in particular, has challenged cultural organizations for decades. Systematic and continued collection of societal impact evidence will be essential to demonstrate the long-term impact of the “Correcting the Record” methodology.

The following are key learnings compiled by the Global Networks team throughout the duration of the Project to ensure that the “Correcting the Record” methodology continues to support Sites of Conscience, like-minded organizations and their communities in countering hatred, violence and discrimination by fostering more inclusive historical narratives:

“CORRECTING THE RECORD” IS A JOURNEY, NOT A “QUICK-FIX”, AND REQUIRES ORGANIZATIONAL COMMITMENT.

- The “Correcting the Record” methodology has the potential to generate deep organizational change and help strengthen bonds between Sites of Conscience and their communities. As this impact report demonstrates, this journey has the potential to correct historical records and create more inclusive and equitable narratives that center the voices of historically marginalized groups. These changes are the foundation for Sites of Conscience’s ability to contribute towards a journey of societal change, one narrative at a time, centered on the “Correcting the Record” methodology.
- The process of “correcting the record” can be uncomfortable and stressful as it requires honest and reflective thinking about organizational and individual practices and barriers that hinder inclusivity and equity. Ultimately, “correcting the record” must be a way of being and thinking that needs to be embedded in the DNA of an organization to be successful. The “Correcting the Record” methodology breaks this process into a journey of small steps that build on each other, revealing, over time, the value of working with communities to counter hatred, violence and discrimination in their societies by fostering more inclusive historical narratives.
- For larger, more established organizations, change can take longer because of the *“challenges of the protocols and the red tape that surrounds turning an entire behemoth of an institution around.”* – Radhika Hetteriachchi, Herstories, Sri Lanka.
- For emerging organizations, there is an opportunity to integrate the principles of the “Correcting the Record” methodology early on in the organization’s repositories, practices and approaches.
- The “Correcting the Record” methodology is rooted in the experience of Sites of Conscience representatives who have a personal commitment to create a positive impact for society. This commitment must be embraced across all levels of the organization, including the leadership, in order to ensure that the learnings of the “Correcting the Record” project are carried forward into the future.

CO-CREATION AND COLLABORATION ARE KEY DRIVERS OF “CORRECTING THE RECORD.”

- Co-creation is key to overcoming institutional barriers for organizations to collaborate with those communities that can help “correct the record” by building equal trust-based relationships and promoting more inclusive historical narratives that can counter stereotypes. This process requires time, openness, humility and adaptation.
- At the center of co-creation is the need to share decision-making power with communities, ensuring that all actions center the needs of communities, and not only the organization. For this power-shift to succeed, organizations need to build strong trust-based relationships with their communities.



As part of the “Correcting the Record” case study in Trinidad and Tobago, WINAD hosted sessions where women from the community would contribute to designing the museum concept.

- The transformative value of this process for “Correcting the Record” partners primary communities was expressed by Josian Ozeer, a Rastafari community member (Mauritius) in saying *“the [ISM] museum did something great – a first – like a door that was opened to the whole [Rastafari] population to retrace their histories.” ... “and it is important for Rastafaris to be seen as Africans, especially by the authorities.”*

“CORRECTING THE RECORD” IS A LIVING METHODOLOGY.

- Lastly, the “Correcting the Record” methodology needs to be continually tested and revised, drawing upon the experiences of those organizations that use it, so that it can be constantly improved and *“become a living document that we can always build upon”* (Lebogang Marishane, Constitution Hill, South Africa).

ENDNOTES

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- 6 Richard Sandell, *Museums, Prejudice, and the Re-framing of Difference* (London: Routledge, 2006).
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- 10 Geoffrey Crossick and Patrycja Kaczyńska, "Understanding the Value of Arts and Culture: The AHRC Cultural Value Project," *Arts & Humanities Research Council* (March 2016).
- 11 Participants' words are replicated as accurately as possible, with limited changes made for reasons of understanding, where English is not the first language, and to avoid repetition. Where words have been translated, this will be indicated in the text.
- 12 Conley, B., 2019, 'Memorial Museums at the intersection of politics, exhibition and trauma: A study of the Red Terror Martyr's Memorial Museum', in Janes, R. R. and Sandell, R. (eds), *Museum Activism*, Routledge, London and New York: 359-
- 13 Bernadette Lynch, "Challenging Ourselves: Uncomfortable histories and current museum practices" in *Challenging History in the Museum: International Practices*, eds. Jenny Kidd et al, (London: Routledge, 2016); Sara Wajid and Rachael Minott, "Detoxing and Decolonising Museums" in *Museum Activism*, eds. Robert R. Janes and Richard Sandell (New York: Routledge, 2019).

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6 ANNEXES

ANNEX 1

Table 1: Interviews and focus groups held for the "Correcting the Record" project

Date	Description	Participants	Carried out by
March 21, 2022	First Project Partners Call	<ul style="list-style-type: none"> Annet Nyonyintono, Uganda Rose Kigere, Uganda Lebo Marishanne, South Africa Thiago Santos, Brazil 	Global Networks Team
April 4, 2022	Framework Training	<ul style="list-style-type: none"> Pamela Ipinza, Chile Catalina Cerda, Chile Francisca Dávalos, Chile Thiago Haruo Santos, Brazil Rose Kigere, Uganda Stephany Thamby, Mauritius Lebo Marishanne, South Africa 	Global Networks Team
June 22, 2022	First Project Partners Check – in Call	<ul style="list-style-type: none"> Pamela Ipinza, Chile Catalina Cerda, Chile Francisca Dávalos, Chile WenHsin Chang, Taiwan Thiago Haruo Santos, Brazil Rose Kigere, Uganda Annet Nyonyintono, Uganda Stephany Thamby, Mauritius Lebo Marishanne, South Africa Radhika Hettiarachchi – Herstories Archive, Sri Lanka 	Global Networks Team
August 22, 2022	Second Project Partners Check – in Call	<ul style="list-style-type: none"> Pamela Ipinza, Chile Catalina Cerda, Chile WenHsin Chang, Taiwan Thiago Haruo Santos, Brazil Folade Mutota, Trinidad and Tobago Rose Kigere, Uganda Stephany Thamby, Mauritius Lebo Marishanne, South Africa Radhika Hettiarachchi – Herstories Archive, Sri Lanka 	Global Networks Team

October 25, 2022	Third Project Partners Check – in Call	<ul style="list-style-type: none"> • Pamela Ipinza, Chile • Catalina Cerda, Chile • Francisca Dávalos, Chile • WenHsin Chang, Taiwan • Thiago Haruo Santos, Brazil • Rose Kigere, Uganda • Stephany Thamby, Mauritius • Lebo Marishanne, South Africa • Radhika Hettiarachchi – Herstories Archive, Sri Lanka 	Global Networks Team
December 13, 2022	Fourth Project Partners Check – in Call	<ul style="list-style-type: none"> • Pamela Ipinza, Chile • Catalina Cerda, Chile • Francisca Dávalos, Chile • WenHsin Chang, Taiwan • Thiago Haruo Santos, Brazil • Rose Kigere, Uganda • Folade Mutota, Trinidad and Tobago • Stephany Thamby, Mauritius • Lebo Marishanne, South Africa 	Global Networks Team
October 12 2022	Focus Group with Established Museums	<ul style="list-style-type: none"> • Pamela Ipinza, Chile • WenHsin Chang, Taiwan • Thiago Haruo Santos, Brazil 	Global Networks Team
October 12 2022	Focus Group with Emerging Museums	<ul style="list-style-type: none"> • Folade Mutota, Trinidad and Tobago • Rose Kigere, Uganda • Stephanie Tamby, Mauritius 	Global Networks Team
November 10 2022	Focus group with first Global Workshop participants (attended May 2022)	<ul style="list-style-type: none"> • Isabelle Clerie, Devoir de Mémoire (Haiti) • Nana-Jo Ndow, The African Network Against Extrajudicial Killings and Enforced Disappearances (ANEKED) – The Gambia • Charo Narvaez, Asociación Caminos De La Memoria – El Ojo Que Lloro (Peru) • Mohammed Ndifuna, Justice Access Point (Uganda) 	Global Networks Team
December 1 2022	Interview with mentors	Lebogang Marishane, Strategic Support Manager, Constitution Hill, South Africa	Ceri Greenfield
December 10 2022	Interview with mentors	Radhika Hettiarachchi – Herstories Archive, Sri Lanka	Ceri Greenfield

January 12 2023	Focus group with primary community representatives	<ul style="list-style-type: none"> • Josian Toocaram, Anabelle Valère, Giulia Bonnaci and Michael Toocaram – Rastafari Community, Mauritius • Verónica Matus – Activist, Chile • Tània Moraes and Camilla Mello – EAACONE, Quilombolas communities, Brazil • Wu Ting Kuan – Activist, Taiwan 	Global Networks Team
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Participant in the migration community visitor project developed by the National Human Rights Museum in Taiwan.

ANNEX 2

ICSC GLOBAL NETWORKS TEAM

- **Silvia Fernández**, Global Networks Program Director
- **Gegê Leme Joseph**, Senior Program Manager: Africa, Latin America and the Caribbean
- **Justine Di Mayo**, Program Manager: Europe and MENA



Staff members of the Museu da Imigração do Estado de São Paulo, Brazil

MENTORS

- **Radhika Hettiarachchi**, Herstories Archive, Sri Lanka
- **Lebogang Marishane**, Constitution Hill, South Africa

PARTICIPATING SITES OF CONSCIENCE

- **Pamela Ipinza and Francisca Davalos**, Museo de la Memoria y los Derechos Humanos, Chile
- **Folade Mutota**, Women's Institute for Alternative Development, Women's Institute for Alternative Development (WINAD), Trinidad and Tobago
- **Rose Kigere**, Women's Rights Initiative, Women Rights Initiative (WORI), Uganda
- **Stephanie Tamby**, Intercontinental Slavery Museum, Mauritius
- **Wen-Hsin Chang**, National Museum of Human Rights, Taiwan
- **Thiago Haruo Santos**, Museu da Imigração do Estado de São Paulo, Brazil

FOCUS GROUP WITH PARTICIPANTS IN THE COLLECTING AND CENTERING COMMUNITIES' VOICES CAPACITY BUILDING GLOBAL WORKSHOP, NOVEMBER 10 2022

- **Isabelle Clerie**, Devoir de Mémoire, Haiti
- **Nana-Jo**, The African Network Against Extrajudicial Killings and Enforced Disappearances (ANEKED), The Gambia
- **Charo Narvaez**, Asociación Caminos De La Memoria, El Ojo Que Lloro, Peru
- **Mohammed Ndifuna**, Justice Access Point (JAP), Uganda

FOCUS GROUP WITH COMMUNITY MEMBERS INVOLVED IN THE "CORRECTING THE RECORD" CASE STUDIES, JANUARY 12 2023

- **Josian Ozeer**, Anabelle Valère, Giulia Bonnaci and Michael Toocaram, Rastafari Community, Mauritius
- **Verónica Matus**, feminist activist from Chile
- **Camilla Mello and Tânia Moraes**, EAACONE and Quilombola community, Brazil
- **Wu Ting Kuan**, activist who works with migrant workers, Taiwan

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www.sitesofconscience.org

International Coalition of Sites of Conscience
55 Exchange Place, Suite 404
New York, NY 10005
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