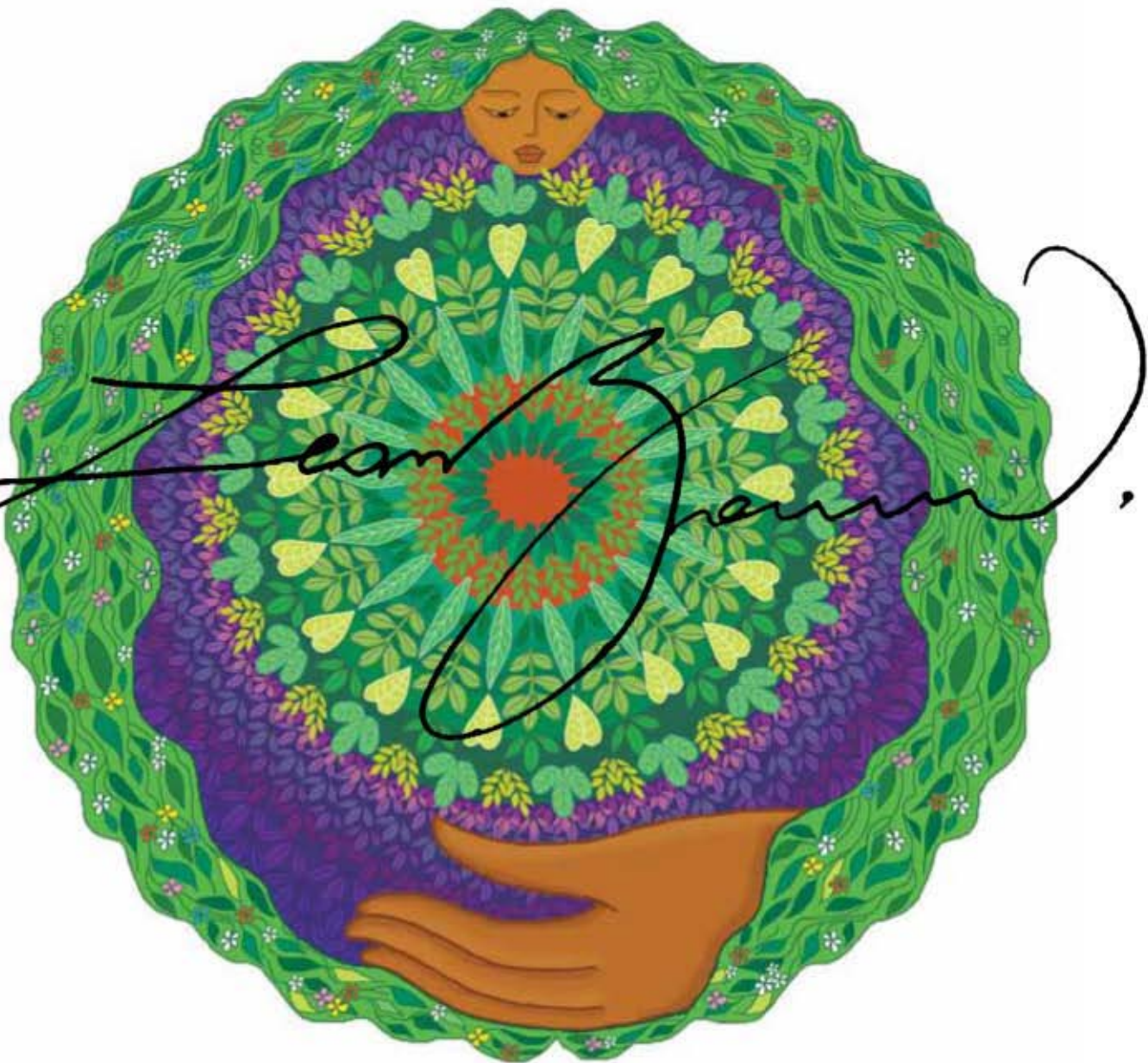# Guidebook to Community Participatory Methodologies
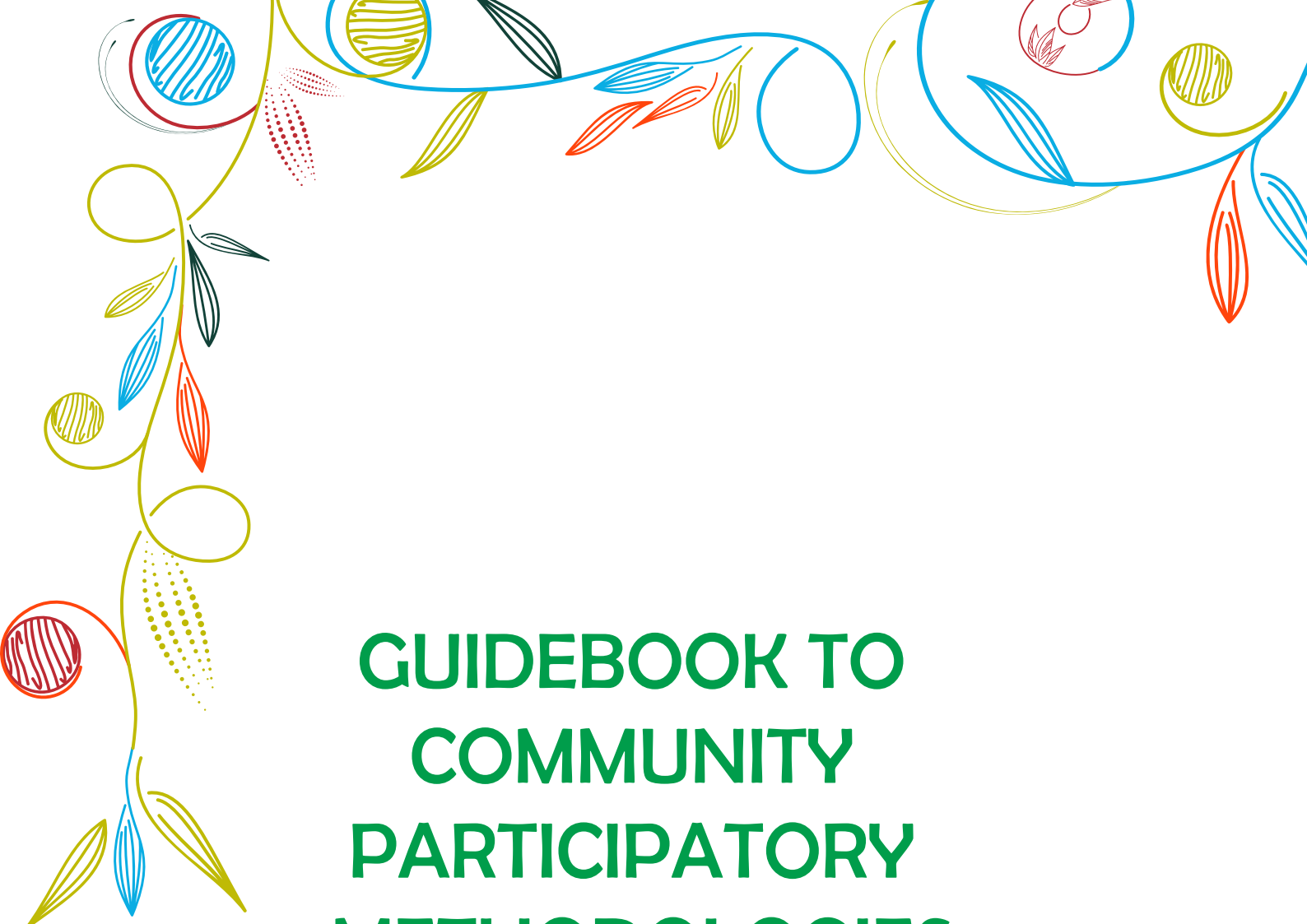
Guidebook No. 5

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Translation: Hana Ferronato

2012

GUIDEBOOK TO COMMUNITY PARTICIPATORY METHODOLOGIES

5

GUIDEBOOK TO COMMUNITY PARTICIPATORY METHODOLOGIES

FERNANDA SOLIZ

ADOLFO MALDONADO

Translation: Hana Ferronato

INTRODUCTION:

There is a history of pillaging of nature, human exploitation, domination over women, abuse of children and disregard for the elderly; but there is also a history of the conservation and reproduction of life, of the knowledge and construction of alternatives.

Communities have maintained forms of resistance against different forms of oppression, and have invented alternatives to confront the attacks against the land, nature and their families.

In the long history of these communities, the people have developed tools to gather hope and understand the needs of their communities in relation to what has occurred.

The best tools have been born, recreated and exchanged from the work and knowledge of these very same communities:

- Meetings as spaces in which to think, decide and celebrate together
- Memory of the past actions, struggles, and experiences of the elderly
- Knowledge of the relationship between all things: of the forests with the water, of the soil with biodiversity, of the crops with culture, and so on.
- Collective knowledge of time, the cycles of nature, use of medicinal plants, agriculture, the art of the hunt, fishing and craftsmanship.
- Recognition of the effects and reactions of nature in response to aggression and destruction.
- Traces of the penetration of capitalism within communities, as manifested through competition, individualism and corruption.

From social movements as well as universities, tools and methods have been developed to identify, collect and organize information as well as to formally present such information in a manner that does not discredit or devalue.

This guide attempts to sum up these tools and share internal and external methodologies. It provides elements to collect, organize and use information:

- To construct diagnostic and participatory strategies
- To facilitate elements which best explain the effects of foreign interventions
- To design and share strategies of protection, impacts and resistance

These tools and methodologies will always better both the autonomy and strength of the communities and their social fabric, encouraging the greatest number of people to be an active part in the transformation processes.

Esperanza Martínez (Oilwatch)

A.- COMMUNITY WORK FROM PARTICIPATORY ACTION RESEARCH

To create a proposal of participatory methodologies, we must first reflect upon what we understand as community participation. If we understand participation in a marginal way, as an imposition or as a simple formalism, then participation is confused, dispersed and articulated around punctual claims falling almost always in cronyisms and "masked" measures that many times divide and silence the communities.

But if we understand participation as a collective construction, then not only is it limited to be consultative but it articulates: proposal planning, resource management, execution of activities and evaluation of projects created from, by and for the communities. From this point of view, the construction of true participatory projects must be based on community participation that is a right, duty and mechanism.

One of the methodologies that has best achieved an understanding of the work in participatory processes is, without a doubt, that of Participatory Action Research (PAR); it builds critical thought and allows for the empowerment and creation of sovereignty which support the transformation of marginalized groups.

Participatory Action Research is characterized by its stance to know more about the processes that determine the problems, by its actions to denounce and transform which produce better knowledge about such processes, as well as the real participation of the involved communities in all the steps of research-reflection-action. In short, we are able to say that it seeks to know to understand, and to understand to transform.

This type of methodology attempts to overcome two great fissures:
•   The Subject-Object distance. Academic forms are normally technical and are believed to know everything about the community being studied, which is often considered to be uninformed or ignorant. In Action Research, by its essence participatory, there is no research relationship but more of a horizontal relationship of mutual growth and learning. It recognizes the contribution that each and every person is able to give to the process.
•   The Research-Action separation. Academia normally studies and publishes, but does not necessarily intervene with the problems being studied. However, Action Research, with its commitment to transformation, does not stop with description and analysis but works with the communities who give it defined agendas and who decide what, how and for what ends it is researching.

Along this line, popular educator Paulo Freire (1973: 162) supports that, "The real commitment involves the transformation of the reality that is oppressed [the population] and claiming a theory of transformative action that cannot fail to realize a fundamental role in the process of transformation."

Orlando Fals Borda (2008), one of the most important researchers of this method, shares:

"*the common people deserve to know more about their own conditions vital to defend their interests, those that the other social classes have monopolized: knowledge, resources, technologies and power itself; that is to say, we must pay the production of knowledge as much or more attention as material production. This way we could tip the balance towards justice for the vulnerable groups of society.*"

B.- SEQUENCE OF MOMENTS IN PARTICIPATORY WORK

Participatory Action Research and Popular Education are based in the following sequence of interrelated moments: Practice-Theory-Practice.


The First Moment, The Practice: This corresponds with the knowledge and experiences of the participants in the process. It is looking to capture (but not order) what is known by each and every person at the base of community logic and intuition. This first step is a diagnosis of the Current Situation on the basis of concrete practice and from the senses. This does not mean remaining in appearances; we must bring ourselves closer to the essence of this reality and this practice. It is discovering the real needs that exist. Thus, the solution of the problem being studied in this first moment, achieves through the articulation of logic and intuition in various forms of the solution, a true dialogue of knowledge.

The Second Moment, The Theory: After gathering knowledge and experience, a theoretical foundation is given to analyze the results of the realized diagnostic. This moment consists of documentary research to specify alternatives for the solution of the identified problems. Look for what is known and already ordered by others. We begin to theorize from concrete practice and sensibility. To theorize is to come and go between our practice and our thought. To theorize from practice and about practice, achieving new levels of understanding of the reality and of the practice. Theory is a more profound vision of reality, a new critical point of view and creator of practice.

The Third Moment, The Purposeful Practice: It is the elaboration of a proposal to better the initial situation detected at a practical, concrete and sensible level. Knowledge is not an end, but a means to drive transformation. This transformation signifies a new way of doing things. To return to the practice signifies the possibility of a new practice, an improved and transformed practice; to better our action. "To know it."

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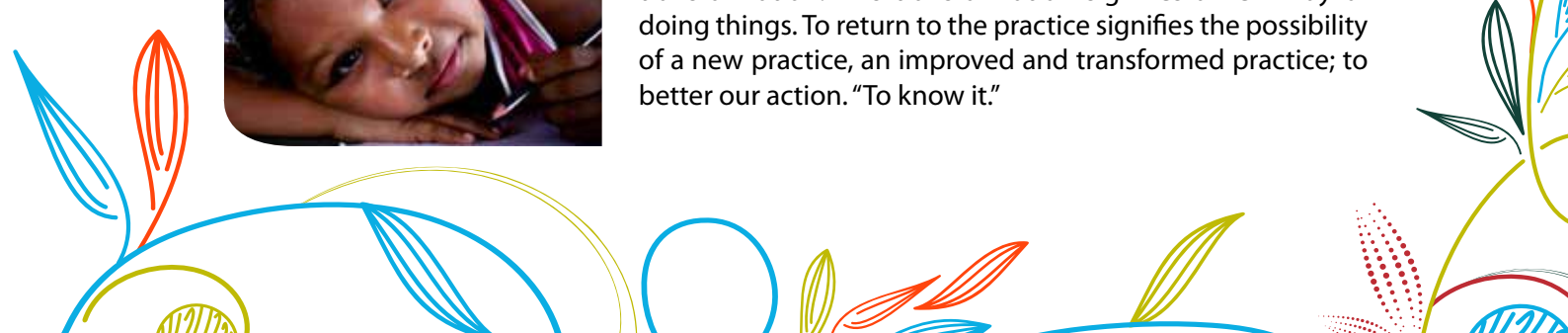
Thus, while on one hand these moments allow the generation of scientific knowledge parallel to the act of intentionally transforming reality (Schmerkel, 1986), on the other hand it creates from a constant, autonomous and genuinely representative participation a spiraling process of action-reflection in which the organized community must have its hands in the method in order to know and act upon its reality, to have the power to modify it (Schmerkel, 1986).

When applied this method of knowing and enacting, according to Fals Borda (2008), is able to have multiple results:

• To generate knowledge that corresponds to the transformation interests of the impoverished classes
• To create a popular science and, consequently, strengthen popular resistance
• To drive real social transformation
• It is an instrument of popular education to increase the power of negotiation and struggle of the popular sectors

Finally, it is necessary to incorporate an essential component in the whole process of Action Research: the underlying attitude of the researcher-promoter. It is the researcher's commitment to popular interest, with his or her need to transform society not from academic interests but of those of the class for which the researcher is working to attain greater ideological, economic and political empowerment. It is fundamental that the external element, the popular researcher, reduces his or her leadership role through the consolidation of a strong, self-managing, autonomous organization.

C.- GUIDEBOOK STRUCTURE

This guide is structured in four sections:

1. Participatory Methodologies in Understanding Socio-historical Context: These methodologies place an emphasis on the articulation of issues that appear as isolated within the communities, but that have causal relationships between them. These methods search to understand history, relationships of power, and how each is expressed in the collective health and wellbeing of the community.

2. Participatory Methodologies in Understanding and Analyzing the Issues: These methodologies allow the communities to express their fears, needs, deficiencies, and sorrows as well as dreams, wishes, and joys. These are based on group exercises that prioritize (in what we have called magic realism) the most important problems, analyzing their structure, origin, real possibilities for the community to confront them, as well as external opportunities and challenges.

These methodologies seek to develop problematization and denaturalization processes. Human beings tend to qualify things that occur often as normal. Thus, if in the communities most adults drink everyday, this conduct is assumed to be normal even though in reality it is a problem.

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1 As will be explained later, in communities in which all social and individual rights have been annulled

Frequent behaviors generate processes of habituation in which even very harmful behaviors are repeated automatically.

For these reasons community participatory methodologies are centered on understanding such issues and are challenged to bring to light naturalized problems (such as violence against women or children) and harmful habits (such as storing pesticides in the house).

3. Participatory Methodologies in Understanding Dynamics between Social Actors: These methodologies are centered on two fundamental pillars. The first is to develop an understanding the group dynamics with which we are working, evaluation of cohesion, internal rifts, struggles and organizational processes. The second involves the assessment of social actors that are directly or indirectly present. It attempts to evaluate allies and threats, the conditions of the institutions and organizations (public and private) present in the area, how they perceive the community, and what functions they fulfill.

4. Methodologies to Analyze Actions: These methodologies attempt to analyze the outside actions exercised against the communities and responses of organized resistance that prevent aggressions or community impacts.

I. PARTICIPATORY METHODOLOGIES IN UNDERSTANDING SOCIO-HISTORICAL CONTEXT

8

1.a. Socio-environmental cartography: community maps

Community maps and participatory socio-environmental cartography allow us to go beyond descriptions and to graphically create a history of the land, its conflicts, its actors, its relationships, its threats and opportunities.

Social cartography is a new, alternative methodology that allows communities to know and build an integral understanding of their land so that they may be able to choose a better manner of living. It is a humanistic and humanizing form of research (…) These types of maps (in contrast to traditional maps that only elaborate upon the technical) are created by the community in a planned participatory process that pools collective knowledge and in this manner legitimizes it.

This construction of knowledge is a democratic process through the communication of the experiences of unnamed places. Community members collectively analyze social problems in an effort to understand and solve them. It is a metaphor that starts from a known, insufficiently known, or a more abstract situation, symbolic in that it jumps into view and reflects the complexity of the social fabric (Habegger and Mancila, 2006).

Why Social Cartography?

If illness is a manifestation of the individual, The health situation is the expression of the land.

The complexity of the current reality makes old analysis instruments insufficient and requires the creation of new strategies with which one is able to visualize the processes of social and environmental discrimination, power relations and, in a special way, the CAUSALITY behind problems with the environment, health, poverty, discrimination, and violence…in other words, community maps allow us to break the ideas that have been maintained by an ideology of domination:

• The message that the poor are responsible for their own luck: that they have chosen their own state; that alternatives exist and are at their fingertips, but that they have not used them due to laziness or indecision.
• The message of the World Bank that accuses the poor of being poor because of their ignorance. Representing illness or death as a predictable consequence of ignorance and poverty.
• The message that illnesses are products of bad luck, that they are purely casual and incontrollable (especially in the case of modern illnesses: cancer, diabetes, HIV, etc.)

In this context, cartography attempts to go beyond certain theories of analysis and move towards practice, transformative action, and construction of new interpretative models

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2 Cited in Escobar A. "La invención del Tercer Mundo, Construcción y deconstrucción del Desarrollo." Venezuela. 2007. Pp. 51 from "International Bank, 1950: XV."

that approach complexities; that allows us not only to adapt our view to a new perspective but that also makes change possible and brings us closer to opening new discourses.

"It seems to have arrived at the moment in which knowledge has left exclusive domination to become a common means through which societies organize themselves, change, and adapt. From here onwards we social researchers must adjust ourselves to this new situation or we run the risk of becoming a marginalized community" (Brunner, 1993).

"Social Cartography has great potential to design and construct change freely. This strategic vision is not a utopia. There must be recognition, opportunity to make decisions, and freedom to create actions for the future. This position mobilizes us to read the world in order to write history. "Who better than the oppressed will find themselves prepared to understand the terrible meaning of an oppressive society? Who better than them will feel the effects of oppression? Who more than them will understand the necessity of liberation? Liberation to which they will not gain access by chance, but through the practice of their search" (Freire, 1973).

In this way participatory community maps are the most authentic Educational practice for consciousness because they involve the exercise of freedom, since the future is not foreseen but is constructed.

Environmental Cartography:
A Strategy to Make the Invisible Visible

When communities have been sent to the final extreme of the economic system, the land is made invisible through pedagogies of fear and oppression. Socio-environmental cartography builds a fundamental strategy of community empowerment, reconstructing the history of the land: of the past, present, and future.

In face of the dominant strategy that fragments EVERYTHING, so that problems appear to be by chance, community mapping is a fundamental methodology to tie loose ends since it allows one "to know the land in order to form a partnership, understand and transform power relations, means of production, lifestyles, etc."

The political geography constitutes and is an element of self-management and community empowerment. It reveals false coincidences and moves past static planes and traditional statistics towards more mobile maps that articulate the relationship between the organization of the land with health processes and illnesses.

Creating a historical geography process is the starting point to understand the relations between the space and time of a territory under which the modes of production and power relations are organized. Harvey (2001) proposes that "to change the world we must first understand it." He raises the challenge of creating an understanding that helps people, classes and marginalized groups to acquire more control over their own history as well as the capacity to modify it.

If in today's societies "fragmentation" is manufactured, understanding the rules of the accumulation of capital helps us to understand why our history and geography adopt the forms that they adopt (Harvey, 2001).
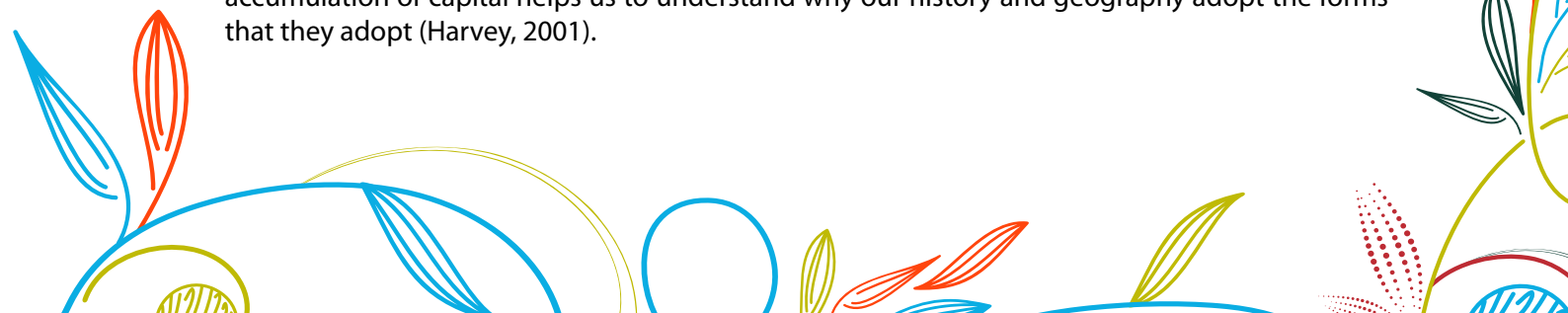
Then, the first step in the construction of investigative fieldwork starts from a critical perspective that requires the visualization of the historical geography of the land being studied (Santos, 2000).

How to Build Upon Socio-environmental Maps in a Participatory Way?

1. Propose the Importance of the Methodology in a Community Meeting

Discuss the maps as tools of power. The land is an exercise area for power; the defense of power is the defense of the land. It is essential that the communities understand the structure of their lands, and that they incorporate within the maps the sum of all the problems that appear to be individual from the domestic and private spheres, understanding them from the community.

2. Define the Territory to be Mapped with the Community

The community must define the space and time of the study. These two criteria may be mobile. This said, they are able to create maps that reflect how the land has changed within the determined time and space.

3. Define Elements of Interest

Investigate the principal problems that worry the communities. Make visible naturalized problems (that is to say, what has been considered normal for being common or frequent.) For example, we say that an issue has been naturalized when we consider the normal cases of cancer in communities with a petroleum industry, violence against children as excused for their own education, or the storage of pesticides under the bed where they sleep. These things may be indicated in the maps.

4. Establish Objectives in the Mapping Process

Description of the land, analysis of relations, visualization of problems, accusation or complaint, the community will have to define the purposes behind this instrument. For what is the cartography being made? What are the expectations?

5. Construir la metodología:

It is recommended to consider the following activities:

a. Investigate if previous maps exist

b. Look for geographical archives in local institutions

c. Define elements of interest. Continue to structure elements of interest in three levels: community, family or individual

d. Prepare a questionnaire for each of these levels. The questionnaire will ask for information that can later be applied to the maps. The questionnaire at the community level may be applied in a meeting or workshop, the family and individual questionnaires must be applied in each home of each family. [3] Questionnaires must be the same so that they may be compared.

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3   We suggest that in the different families or communities where the cartography is made that the same questionnaires are used in order to later compare results.

e. Define symbols: how the community wants each process or situation represented. For example: how will they graph petroleum wells, oil pipelines, schools, shops, health centers, etc. Universal symbols proposed by the Green Map methodology exist, however it is interesting when communities create their own symbols that are specific to the problem they are facing.

f. Begin with participatory tours with children or adolescents especially given that they are the ones who best know every detail of the land in which they live; they know the history, complexities and dangers but they also know the most marvelous places and sites with ancestral value.

g. Apply the community, family and individual questionnaires.

h. Construct a first graphic representation exercise. You may start with hand-drawn maps that may be created collaboratively that beyond claiming technical details will allow communities to reflect upon their perception of the mobile territory.

i. Community constructions in workshop sessions.

j. Putting data on the map.

k. Socialization of the map.

l. Validation.

6. Field Work and First Drafts

Go on tours of the area with children, adolescents and community leaders. It is recommended to visit each one of the homes and to take a previously designed, semi-structured form of the interview to collect data that the community has considered important. Every house (and family) must have a code, which must coincide with that of the map and the applied questionnaire.

7. Creating Graphic Representations

With the information gathered from this first tour, we create an initial graphic representation in which we depict the information from the community, family and individual interviews.

We strengthen this graphic representation in participatory workshop sessions.
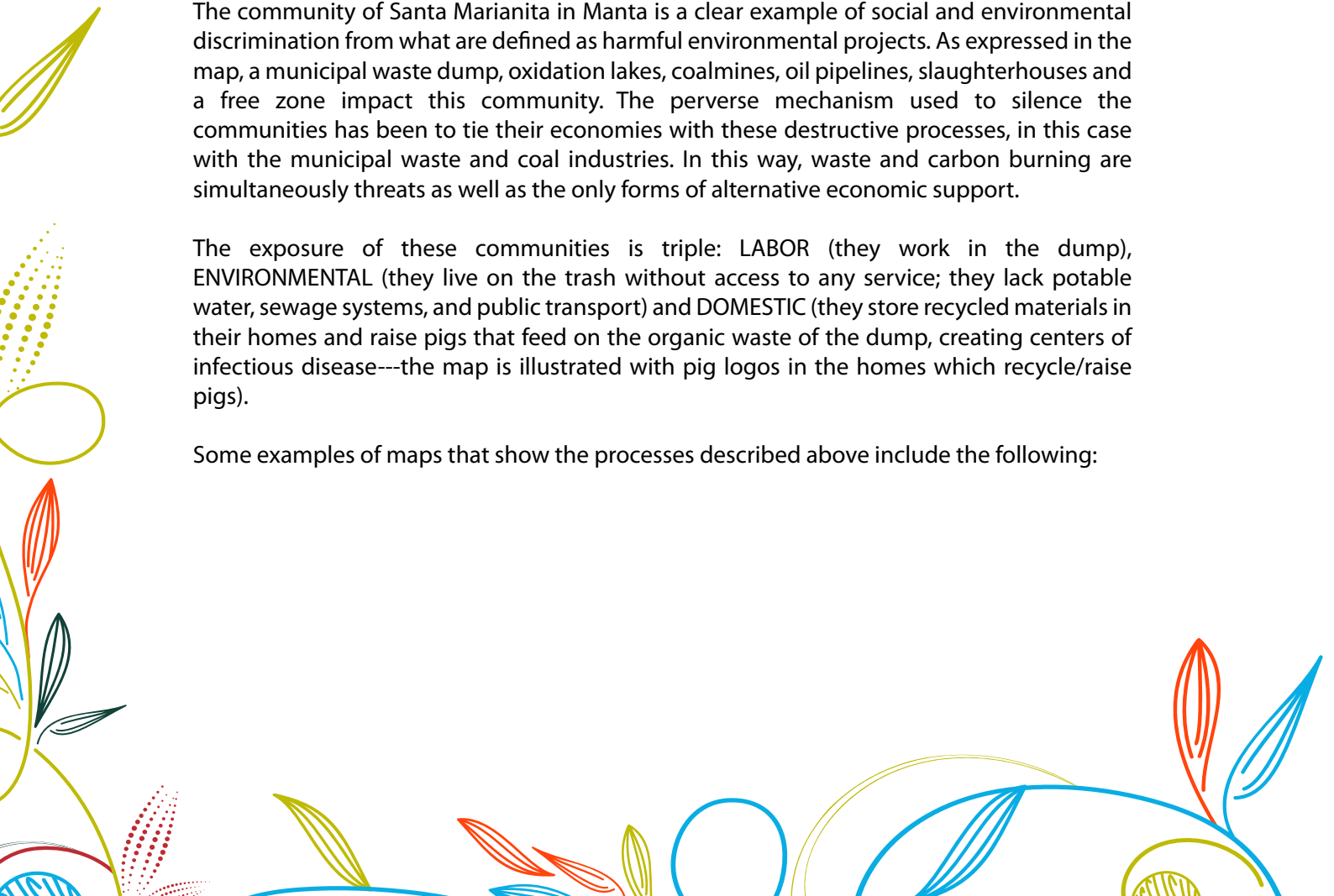
Some elements that we suggest to incorporate in these representations are:

• Productive activities in the area: the principal economic activities that are performed, their organization and structure.

• Occupation/employment by family.

• Land ownership.

• Ownership of the means of production.

• Protective processes: traditional medicine, recreational spaces, institutions.

• Destructive processes: environmental and social.

• State of family and individual health (it is suggested to consider the questionnaires).

• Impacts or contaminated places.

• Relation between loss of health: presence and frequency of degenerative, chronic and debilitating diseases or syndromes in relation to identified destructive processes: the mining industry, petroleum industry, monoculture, fumigation, waste dumps, militarization, etc.

• Visualization of deaths and miscarriages in relation to processes of social and environmental discrimination.

The community of Santa Marianita in Manta is a clear example of social and environmental discrimination from what are defined as harmful environmental projects. As expressed in the map, a municipal waste dump, oxidation lakes, coalmines, oil pipelines, slaughterhouses and a free zone impact this community. The perverse mechanism used to silence the communities has been to tie their economies with these destructive processes, in this case with the municipal waste and coal industries. In this way, waste and carbon burning are simultaneously threats as well as the only forms of alternative economic support.

The exposure of these communities is triple: LABOR (they work in the dump), ENVIRONMENTAL (they live on the trash without access to any service; they lack potable water, sewage systems, and public transport) and DOMESTIC (they store recycled materials in their homes and raise pigs that feed on the organic waste of the dump, creating centers of infectious disease---the map is illustrated with pig logos in the homes which recycle/raise pigs).

Some examples of maps that show the processes described above include the following:

Santa Marianita - Manta

OXIDATION LAKE

REPACA

OIL PIPELINE

CEMENTERY

RIO

RIVER

CHURCH

RECYCLING PLANT

MUNICIPAL WASTE DUMP

This map illustrates violent deaths, storage of pesticides within homes, and the impact still present from the genocidal policy of aerial sprayings with glyphosate that came with Plan Colombia.

This is part of a working map from the Asociación de Recicladores/as 17 de Septiembre, that represents the suburb "El Cañonazo," located directly under the municipal waste dump of the canton Portoviejo, in the parish of San Pablo.

In this community, all of the families' economies are directly or indirectly linked to waste industry. This may be either in the recollection, classification, intermediation, or marketing of waste, as well as in the sale of food or purchase of materials within the landfill.

Socio-environmental cartography was a fundamental strategy in working with this community and on one hand constituted an input for the construction of schools of citizenship: the power to exist (El Cañonazo is not in the city plans despite being 2 km from the city center; the constructions in this invaded land have made their presence invisible, the people who live there are sent to the end of the economic chain and have been categorized as human garbage), and on the other hand it permitted the increasing presence of disabilities and syndromes to be recognized, from which

SALINAS COMMUNITY---SUCUMBIOS PROVINCE---ECUADOR

Colombia

San Miguel River

School

"Protected" or "Ecological" areas

Fumigations

Pesticides within the house

Illnesses

Housing

Violence

Deaths
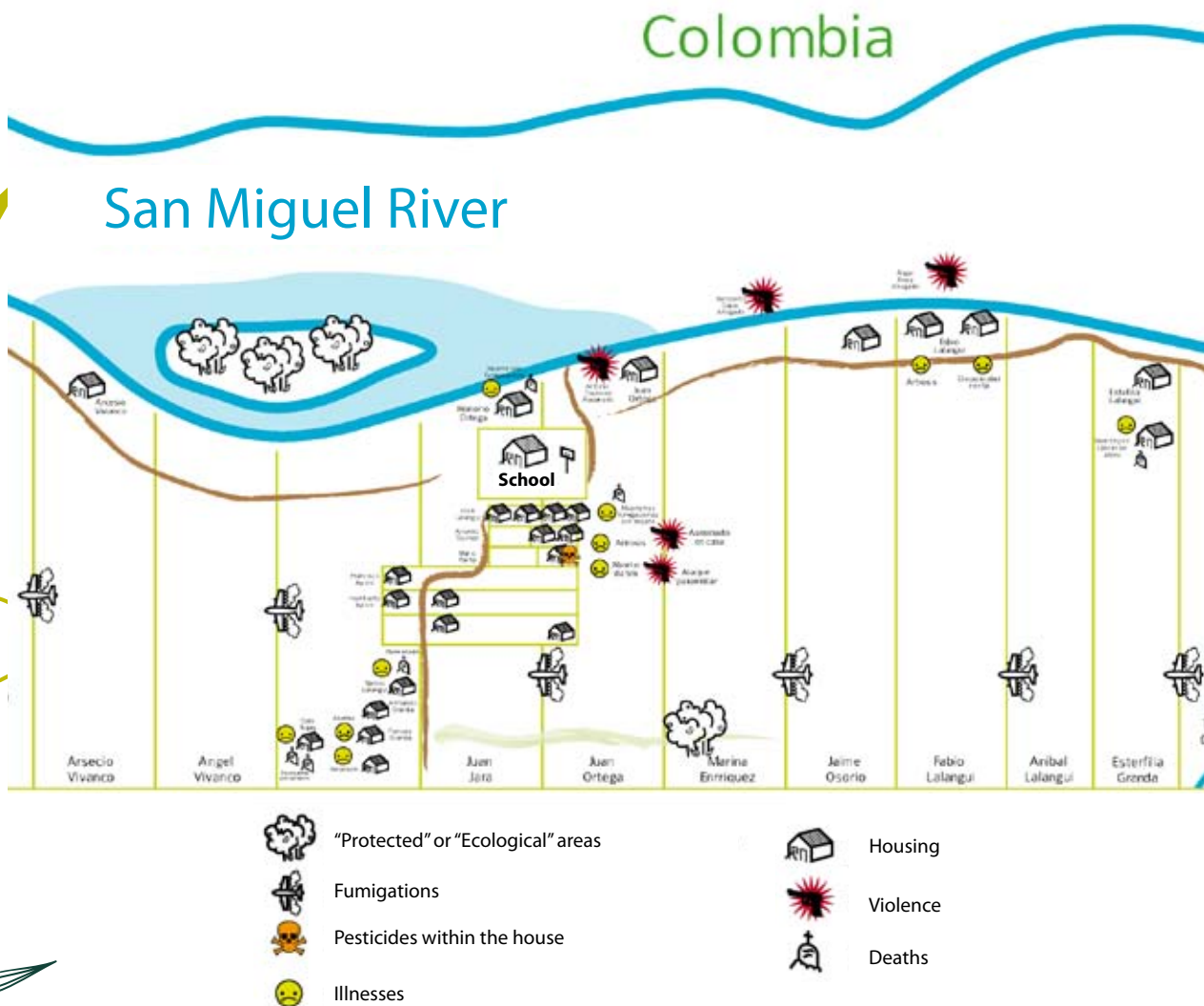
the association of recyclers began a process of organization, training, denouncement and coordinated with a team of professionals an investigation and intervention of socio-environmental health. The map allowed them to understand that the amount of deformities, syndromes, and disabilities present in the community were not by chance or "normal."

As you can see, each house has a number that corresponds to the history of each family. Each roof is colored to indicate the illnesses found. This graphic was the starting point for the community diagnostic and guided intervention projects.

From here, it was attempted to convert this phantom territory into a place with rights as expressed in the dream maps; the maps that started as dreams of the people, which after the work process became maps of unfulfilled rights and maps of the enforceability of rights…That is: potable water, sewage systems, secure homes, recreational spaces ARE NOT DREAMS, BUT SOCIAL RIGHTS.

8. Creating Parallel Databases

If the community wishes, parallel databases with the information compiled from the interviews may be constructed. If possible, coordinate with local health and education institutions or with community organizations to maintain archives with the family and individual histories of each inhabitant. These histories are able to be renewed or updated and create a valuable component for registration, control and monitoring. Note: it is important to be cautious with this information, for example to consider who has access to it and to omit personal details.

9. Community Validation

This is a process of recognition of the reality of the map, feedback, and correction of errors. In sum, of issues not considered. Joint analysis, looking at partnerships and relationships. It is important to contrast the findings of the cartography with the population or community in a way that is a part of the collective construction. In this discussion, associations between different data, aspects, or relationships that help to strengthen the analysis or the search for solutions also may appear.

10. Decision-making

The analysis and an understanding of previously invisible relations may orientate collective decision-making. These are able to be at the local level: denouncement and enforceability; at the community level: strengthening organization and community spaces; or at the familiar level: changing hazardous practices (storing pesticides in the house).

LAS CUMBRES - PORTOVIEJO - MANABÍ

LOS CAÑONAZOS

Av. 20 de JULIO

Av. 20 de JULIO

VÍA A CHONE

VÍA A CHONE
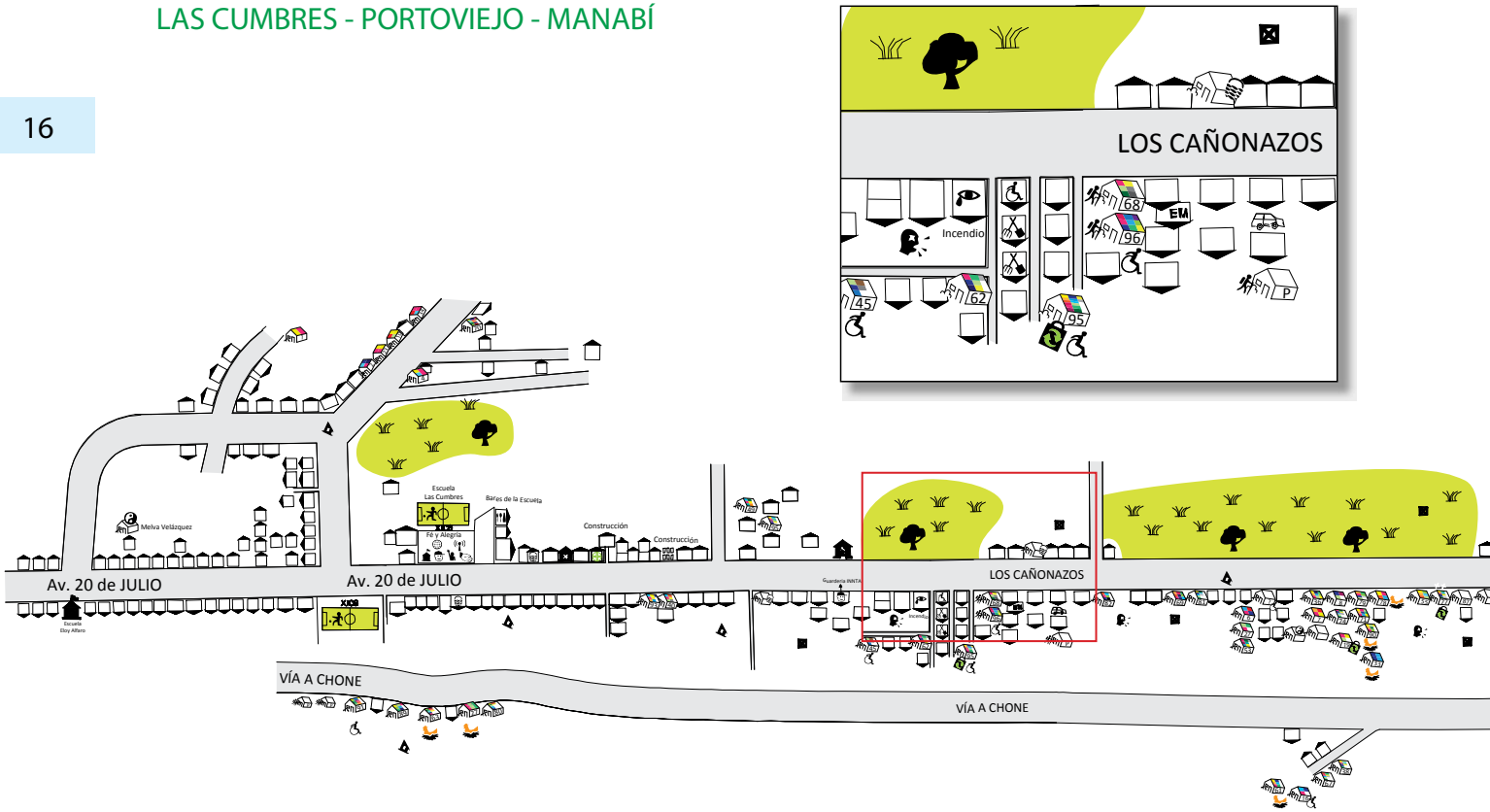
Dream Maps - LAS CUMBRES - PORTOVIEJO - MANABÍ

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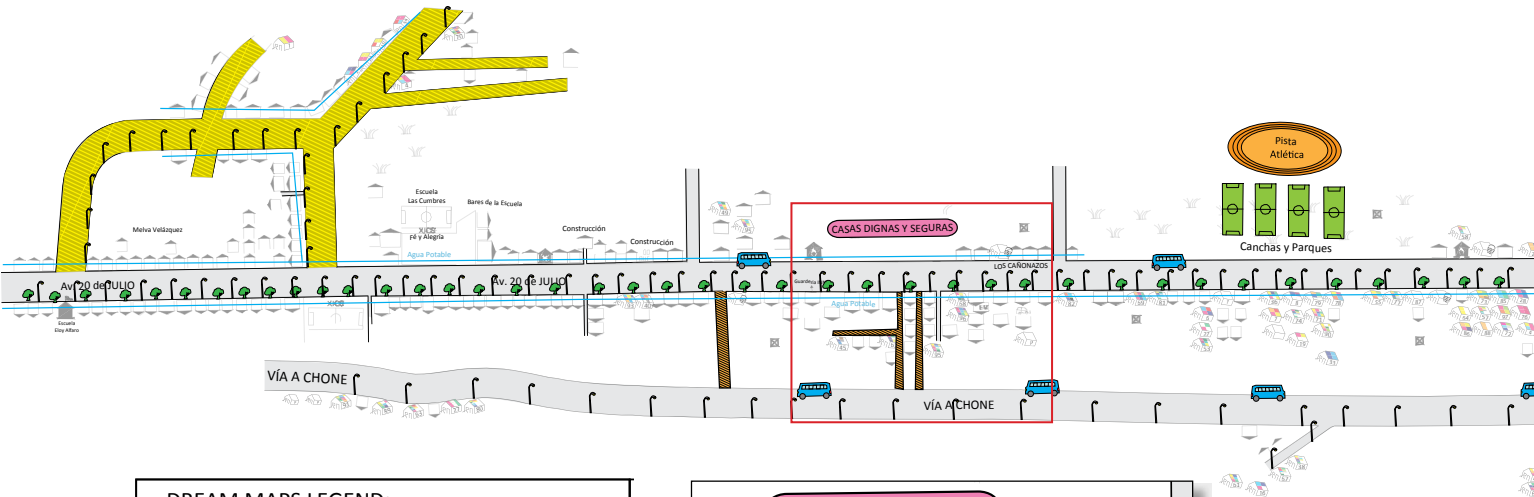
DREAM MAPS LEGEND:

- Replanting of trees
- Public lighting and energy
- Public transportation
- Pavement
- Stairs
- Asphalt
- Potable water
- Municipal Waste Dump

Dignified and secure homes

LOS CAÑONAZOS

Guardería

Agua Potable

VÍA A CHONE
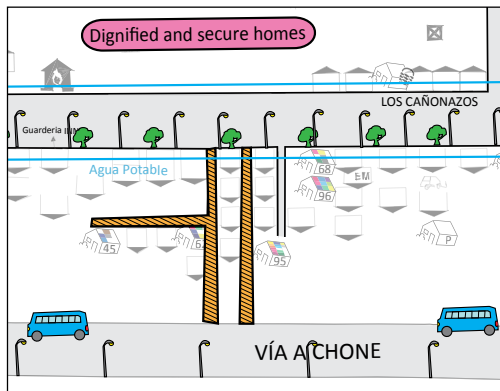
Legend: Green Map System Logo

- Police
- Sport area/physical activity
- Mal-practices in employment
- Abandoned site
- Unhealthy area
- Hospital/Health center
- Place of worship
- Social Service
- Pharmacy
- Air contamination
- Source of water contamination
- Dump
- Alternative medicine
- Internet
- Wi-Fi
- Garbage dump
- School
- Food/drink
- Local market

- Shop
- Community center
- Storage center
- Reuse
- Recycle
- Disability
- Ruined site
- Contaminated site
- House constructed with its own materials
- Area favorable to children
- Marginal neighborhood
- Public forest/natural area
- Voluntary work
- Cemetery
- Noise pollution
- Public transportation stop
- Municipal employment
- Hiking
- Slope
- Domestic animals
- Death

Pathology Legend:

- Miscarriage
- Allergies
- Cancer
- Cardiovascular
- Heart
- Blood clots (death)
- Dengue fever
- Digestive
- Endocrine
- Epilepsy
- Genitals
- Bones
- Deformity
- Dog bite
- Ear-eyes
- Malaria
- Skin
- Respiratory
- Blood
- Down Syndrome
- Nervous system
- CNS (central nervous system)
- Tuberculosis
- Urinary tract
- TORCH (perinatal infections)

Drugs:
- Cigarette
- Alcohol
- Marihuana
- Cocaine

NO MAS QUEMAS

VÍA A CHONE

CONEXIÓN

Escombros — Hospitalarios — Orgánicos — Materiales Reciclables — Guardia — Acopio — Duchas y Sanitarios

18
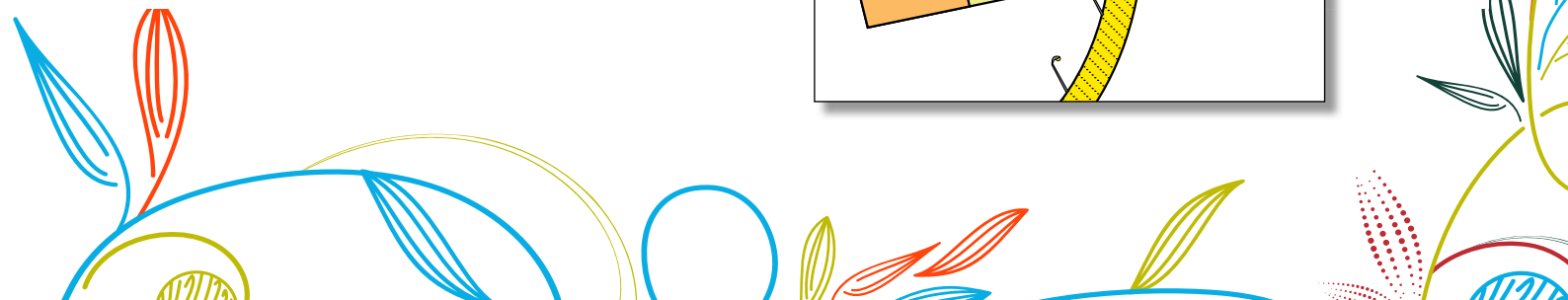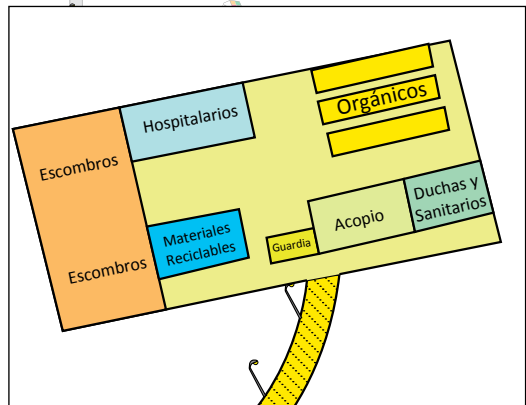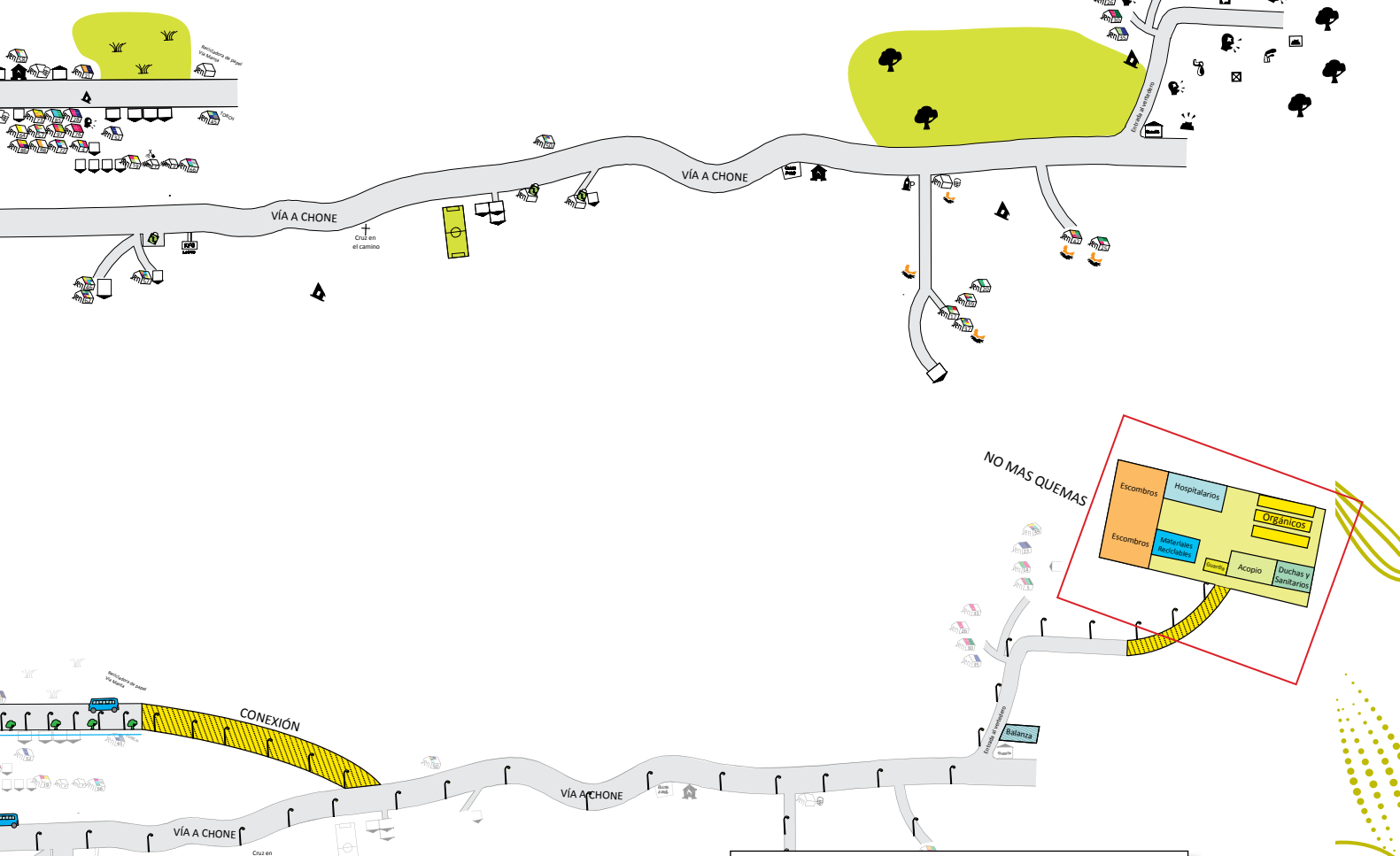
What do the Maps Allow Us?

a. To Know the Territory in Time
Understanding how and why the organization of the land has changed, and facilitating an analysis of how these processes of change affect or benefit the health and wellbeing of the collective.

b. To Understand the Socio-environmental Structure and its Relations with Life
They allow one to associate the type of productive activities, the use of land by each family, the ownership (or not) of the Earth with equity or inequity, health or illness.

c. To Make Social and Environmental Discrimination Visible
The maps allow us to better see the injustices that are committed against the population. Poor or indigenous communities are sent more and more to marginalized territories, to infertile land, where basic services are lacking but where there are large, environmentally harmful projects for the final disposal of mining waste, petroleum waste, hydro-electric waste, etc.

d. Decision-making
Community mapping allows us to make visible these conditions, permits the population to recognize them, and make decisions to transform their reality.
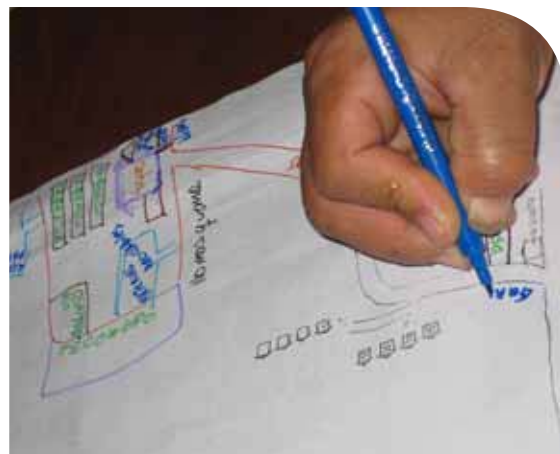
PEDRO DE ESCALERAS
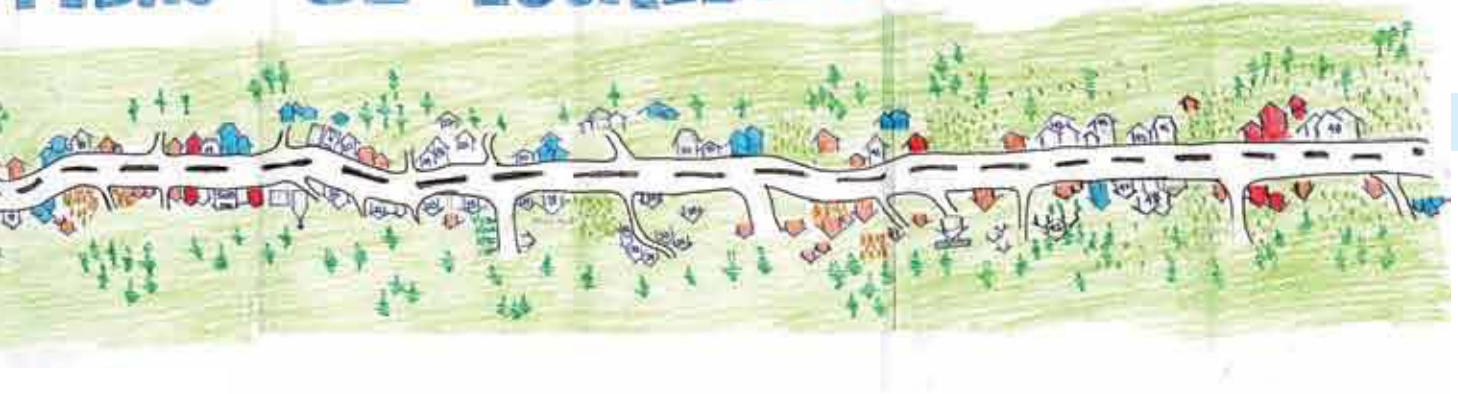
Community Maps:
Reclaiming Power over the Land

The presentation of the first Community Map project transforms into a true moment of celebration; everyone wants to locate their home, the joy in their eyes conveys the importance of knowing it exists, of understanding the map as a tool for reconstructing popular power (generally in the hands of the dominant groups). PERHAPS IT ALSO LEADS THEIR SORROWS OR CONSCIOUSNESS OF THE DANGER…TO LOOK…TO SEE…

Mapping invisible areas allows them to overcome the category of PHANTOM TERRITORIES and, through these graphics, to tell the history of these communities, their dreams and their struggles.

1.b- Dream Cartography: Dream Maps

The step of feeling like objects to be transformed into subjects of law is the step of dreams and the enforceability of rights. In the midst of the difficult reflections about Phantom Territories and later the visualization of all the harmful practices, a suggested activity is the creation of a Dream Map. For this, it is suggested to use colored markers, temperas and watercolors.

You may work in subgroups (if the groups are very large). The purpose is to work with the community map and to paint dreams and wishes so that, based on this, we are able to construct a community project, that is to say, "what we want."

An important reflection in working with dream maps is the materialization from dream maps to maps of unfulfilled rights---the recognition that many times what is considered to be a "dream or favor" is nothing but a SOCIAL RIGHT. In the majority of cases, the projected dreams are usually: basic services, recreational spaces, health centers, schools, etc. Hence arises the possibility of proposing public schools, promoting the analysis of social rights and presenting the importance of building an agenda of demands for the enforcement of these collective rights.
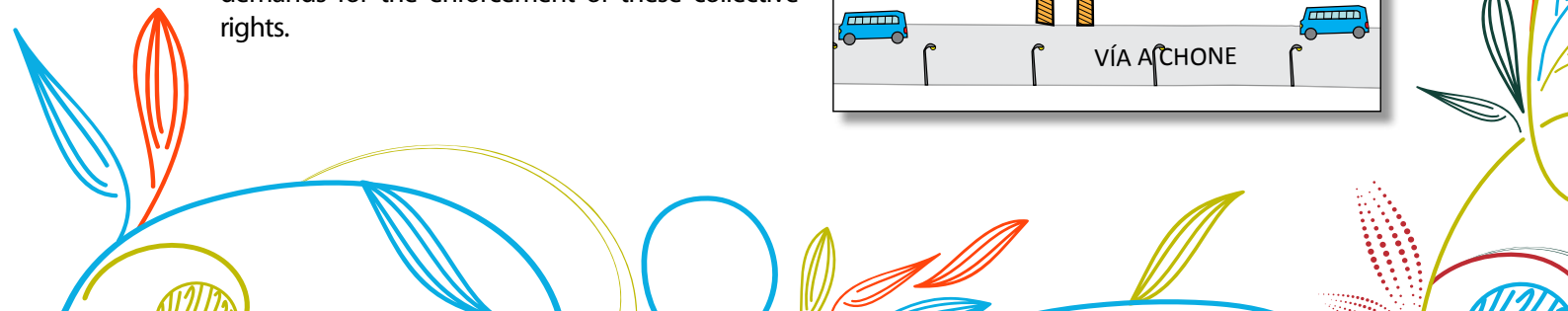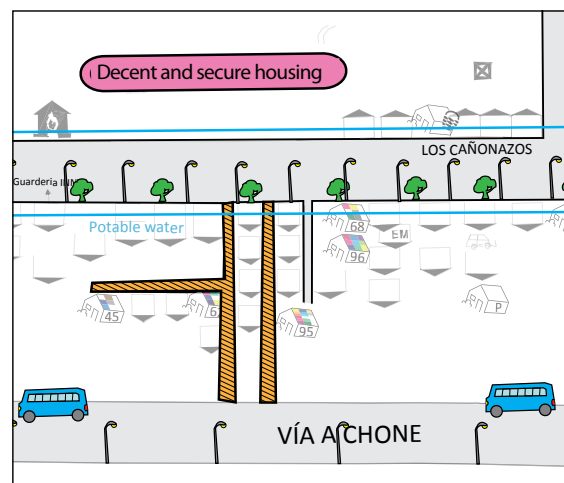
In the dream map, destructive and harmful processes are erased. Instead, community wishes are colored and protective processes appear: midwives, traditional medicine, etc. all of those elements which build social fabric and protective relationships.

1. C-Community Timeline

This is a methodology that is able to combine graphic elements. On a horizontal line we have temporal divisions that the community considers pertinent. We are able to propose an analysis of the past, present and future:

PAST

- How was the community 10, 15, 20 years ago?
- What problems did it have?
- What strengths did it have?

For each one of the problems and strengths they must draw arrows that illustrate, in years, if these problems or strengths have been maintained and when they were done; and if they have disappeared, why?

PRESENT

- What is the current situation?
- What problems do we have?
- What strengths do we have?

For this they may use SOWT: Strengths, Opportunities, Weaknesses, and Threats. It is also important that the identified problems and strengths are charted throughout their evolution.

FUTURE

- How would we like our community to be?
- What are our dreams? What things can we change? What do we need for these changes?

Here we are able to use the input from the dream maps and the community logbooks. With this basic structure, it is suggested to draw lines detailing in months and weeks the actions that will allow us to reach the projected dreams. It is important that the actions respond to established commitments. These actions will be later systematized like the previous matrix to specify responsibilities behind each activity. In the case of too specific weekly or monthly planning, field exercises or strategies for change centered on the action may be realized. That is to say, they would plot major strategies or actions.

Past

Present

Future

2001: Alliance for Climate Accompaniment in schools
2001: FORCCOFES forms

2003: FORCCOFES is formed
2003: presence of paramilitary groups

2007: End of fumigations

2009: Angostura Conflict

- Strengthening FORCCOFES
- Cessation of militarization and paramilitarization
- Compliance of social rights

Militarization

Fumigations

2001   2003   2005   2007   2009   2011

2000   2002   2004   2006   2008   2010   2012

2000: Start of Plan Colombia

2002: Inter-institutional Committee against fumigations is created

2004: 24 people massacred

2009: Medical and psychological exams on the affected population
2009: Health study of communities at 2 years after cessation of sprayings

2010-2011: Investigation and intervention for comprehensive reparation in border communities. Environmental clinic.

Impacts
There are reported impacts on plants, domestic animals, and on the physical and emotional health of the Cordón Fronterizo communities.

1.d-Ethnographic Guide: Participant Observation and Semi-structured Interviews

What we call ethnography is, without a doubt, one of the most important elements for understanding the territory. The fundamental goal of ethnography is to describe a social reality in relevant terms for the participants through direct observation, interviews, participation in rituals and reading of documents. In ethnography (participant observation), as a method of social research, the ethnographer participates in an open manner in the daily life of the people over a relatively extensive time, watching what happens, listening to what is said, asking questions; that is, collecting all types of accessible information in order to shed light upon the issues that he or she has chosen to study (Hammersley, 1994: 15).

Ethnography presents a valuable instrument to fight, critique, and denounce that opens the possibility for a dialogue in which communities may actively negotiate a shared vision of reality.

The formats used to register the information obtained through the ethnography may differ according to the characteristics of the problem, the interests of the study, and the realities of the communities. Some major fields that are important to consider include:
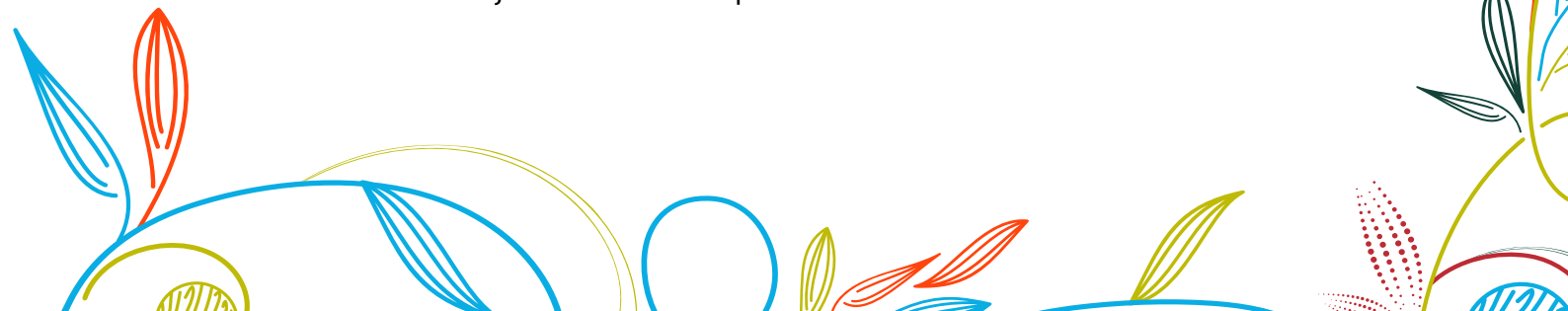
1.d 1-Participant Observation:

To collect good information, there is a need to be sensitive to what surrounds us, to have the ability to observe and not just to measure. Qualitative information is very important as an example for what happens, the perceptions of the people or their behaviors, etc…

A) Environmental Level: It requires participant observation and semi-structured interviews.

Water. (Surface and groundwater)	**Indicators to Consider:** Access, cleanliness, quality, chemical or biological contamination. **Example:** In artisanal mining communities, water suffers from multiple types of contamination: sanitary discharges, chemical residues from mining activity, acid drainage from mines, etc. In neighboring communities of garbage dumps, both surface and groundwater is affected. In general, they usually only have access to water through tankers which may cause infectious disease outbreaks.
Air	Air contamination sometimes is less perceptible or seems less serious. Many times bad odors or colors, signs of deteriorating or contaminated air, are those that generate unrest in neighboring populations even though sulfur oxides (the gas that causes the bad odors) are much less harmful than methane (gas also produced in garbage dumps). In the case of oil industry burners, only when the smoke is perceived by sight or smell is it considered a threat.
Soil	The deterioration of the soil is directly related to the death of the vegetation and human illness. The best way to evaluate the deterioration or affected soil is to evaluate the changes in its uses, production, quality, color, etc.
Flora and Fauna	In the case of flora and fauna, one should also consider how the quantity and types of species have changed since the start or development of activities harmful to the environment.

B) Levels of exposure

Communities affected by socio-environmental problems suffer what we may call a process of multiple exposures that is articulated in three scenarios:

A)   **Labor: Work dynamics create**, in themselves, processes that threaten health and life but at the same time provide the only economic livelihood;

B)   **Environmental:** The harmful exposure by living near or on a destructive environmental project, with all the conflicts that it generates such as militarization, violence, alcoholism, and permanent exposure to contaminated sources of water, soil, air, landscape, flora and fauna.

C)   **Domestic:** The exposure within the home through contaminated clothing, present toxins, consumption of products produced in this environment, alcoholism, violence or repression without barriers of separation.

These three scenarios have tried to blame the same population, for failing to protect themselves at work, for not living far away from that environment but sharing it with their families and not putting up barriers to prevent their exposure. This has constructed a false idea that the population has options, when most of the time the population lacks alternatives to deal with these problems. When the people are blamed, the need for change is always put on the responsibility of the affected individual instead of on collective decisions or structural problems. This may be seen as a first step towards the criminalization of the communities that persists in extraction or industrialized zones.

Within these exposure scenarios we must also consider existing elements that may be perceived by the tangible senses as well as those that may be intangible. Therefore, not only is observation important, but also the interviews through which the population may express their emotions, worries, sensations, etc.

In the labor scenario the exposure to harmful chemicals and physical risks is evident, but there also exists labor violence, exploitation and entrapment. All of this occurs amid conditions of illegality that allow for the cover-up of the accomplices in the abuses.

In the environmental scenario, exposure to toxic substances and harmful social behaviors that are a part of regional marginalization is also evident. The poorest communities live in the most irregular topographies. A direct correlation exists between the landscape and socioeconomic inequality. The poorest families live in areas with extreme slopes, flood zones or in the most degraded places. This is ecological discrimination; the poorest communities occupy the most dangerous areas.

In the most intimate scenario, the domestic or private sphere, exposure to the permanent presence of chemicals, noise and other harmful substances is common in communities exposed to environmental problems that usually live on or near the problem: oil industry, mining site, or waste dumps. These more physical exposures may add to psychosocial impacts that have consequences for the social fabric through domestic violence, child abuse, alcoholism, prostitution, etc. However, what is common must not be seen as normal.

It must be remembered at the time of observation that each case is not the same depending on who is exposed; they may be wealthy or poor, or have differences in their level of health or immune system. It is not the same for a man as for a woman, due to the impacts   of   marginalization   of   women   in   the   construction
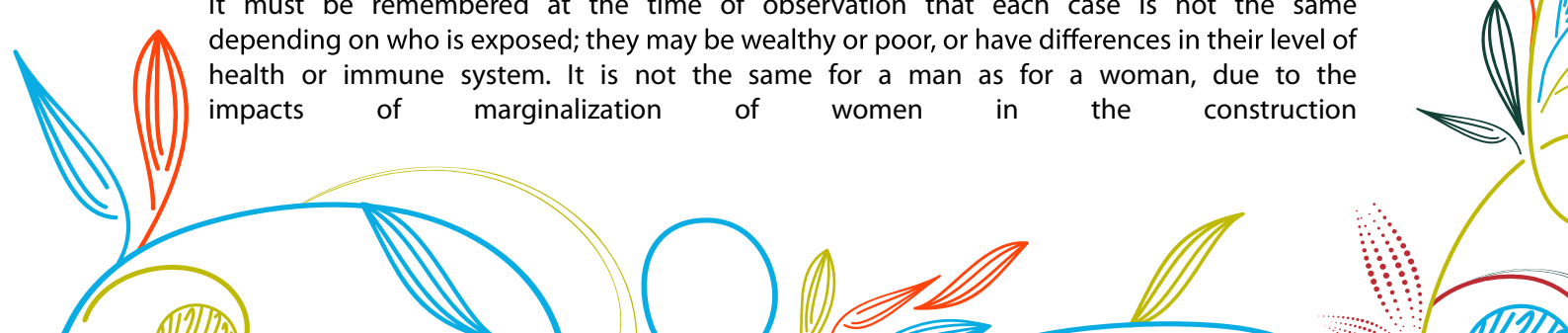
of gender equality; it is different for a boy, girl, adolescent, senior or adult due to their abilities to absorb or eliminate more of the toxins or psychological impact on their growth; one must also consider if the population is Afro, indigenous or mestizo due to cultural differences. All of this should be described in the ethnographic guide in which the following table might serve as an example:

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SCENARIOS	TANGIBLES	INTANGIBLES	TRANSVERSALS
Labor Exposure The work, as is, may be a protective or destructive factor. It provides economic alternatives but also risks loss of health and death.	Noise, risks, chemicals.	Labor entrapment, violence, blackmail, uprooting the community, division.	**Gender** **Ethnicity.** Example: an environmental problem effects indigenous communities in this or that way because they show the most cultural impact.
Environmental Exposure Communities exposed to environmental problems usually live on or near the source of the problem: petroleum or mining industries, or waste dumps.	Noise, topographical characteristics, chemicals.	Alcoholism, gender and generational violence, prostitution, migration.	
Domestic Exposure Labor exposure is continuous in the environment and houses surrounding extractive or industrial processes.	Malpractices: chemicals inside the house, not boiling water, not covering tanks.	Accountability is placed on the residents for their situation of illness and death.	

C) Community Level

Structure	
Cohesion	
Resistance	
Violence	
Migration	
Productive Structure (articulation activity):	
Reproductive Structure (care tasks):	
Transportation	
Police Presence or Militarization	
Community Organizations	
Child and Youth Organizations	
Migratory Issues Organizations	
Customs or collective behaviors related to the situation or problem	

D) Education Level

Access to Education	
Duration	
Violence	
School's participation as a social actor	

E) Familiar Level

Housing: structure, materials, etc.	
Basic Services	
Family Composition	

1. D. 2-Semi-Structured Interview: Format for Community Leaders, School Teachers, Health Center Staff, etc.

1. Community history: How was it born? How long ago?

2. Relating the community history with the destructive processes (mining and petroleum industries, fumigations, waste).

3. Community organization: organic structure, coordination, cohesion.

4. Family dynamics: relationship between family structure (understanding family dynamics) and community structure.

5. Labor dynamic: who and in what do they work.

6. Migratory dynamic: national and regional migration.

7. What role children play in the community.

8. Characteristics and conditions of the school: infrastructure, materials, number of teachers, duration.

9. Problems in the school: access, absenteeism, desertion, learning problems, behavior issues, psycho-emotional issues.

10. Characteristics and conditions of the health center: infrastructure, medicines, staff.

11. Principle pathologies at the community level: if it is possible, specify groups by age, gender and occupation.

12. Violence: social, familiar, gender, generational.

13. Alcoholism, drug addiction.

14. Chemicals: most used and thrown away. Purchased,

1. E-Methodologies for Working with Children

Children and adolescents are fundamental actors in the community diagnosis process; they must actively participate in the creation of maps, timelines, trees and agendas. Children and adolescents are the ones who best know the territory, histories and community spaces.

It is important to remember to work with them by constructing affection and not by instilling or raising fears under the logic of "awareness."

Work with children may be articulated in three moments:

- A) The first moment is centered on direct observation using the best research instruments: the sense organs. There is a well-known phrase that says, "You cannot defend what you do not want, and you cannot want what you do not know." Hence the children must share the concrete knowledge known through their senses (their development still does not allow them to work with abstractions, their thought is centered on the here and now), that is to say the close observation used by the five sense organs: to see, to hear, to taste, to feel, and to smell.

- B) The second moment is centered on the construction of questions: observation is the starting point, from this rises the creation of concerns, and in the end one must use curiosity—the motor behind infantile discovery---to analyze problems, find relationships and generate proposals. Furthermore, in this moment a plan of action constructed to solve, discuss, check, analyze and compare this questions must be realized. This plan of action is a simple tool that directs the steps to continue resolving doubts or questions.

- C) The third moment is centered on reflection: on the analysis of the findings, the application of reflections in a larger context, the generation of new questions, proposals and recommendation.

As we proposed in one of the previous paragraphs, the work with children must sustain the Magic Realism paradigm. The creation of Fables or Legends that combine real elements with magic or mythical constructions that strengthen the imagination and magical thought that is characteristic of the child. It creates a powerful tool that may be used to confront fears (creating, for example, histories that change the forms of frightening elements: militarization, contamination, etc.) but also to protect important elements of heritage (to build legends about sacred or important sites for the communities that permit the defense of nature from projects harmful to the environment).

II. Participatory Methodologies in Understanding and Defining the Studied Issues

Before discussing the methodologies, we must clarify the following criteria or alerts:

- **Alert! 1. What is common is not a synonym for what is "normal"**

When a person lives immersed in a harmful situation without knowing anything different, they assume that this is a natural condition (regardless of its harmfulness). For example, if physical punishment is the form in which discipline takes place in the home, children will understand physical punishment as "normal."

To reduce the analysis of what is **correct or acceptable due to frequency or to what is practiced by the majority** creates communities that passively accept harmful processes such as family violence, child abuse, alcoholism, poverty, discrimination, scarcity of services, etc. as NORMAL CONDITIONS of life.

The naturalization of unhealthy lifestyles is perhaps the most powerful tool of the system used to keep the oppressed under control.

- *We are born poor and we do not know any other form of living…*

- *We have never had potable water, nobody has it.*

- *A weak husband is one that does not hit.*

- *I was raised with strikes, thanks to that I am a good person, because of this I hit my children*

These phrases illustrate some of the harmful mental constructions that are considered normal due to their frequency. In general, naturalization constructs a psychological defense mechanism that is used by human beings to survive, to relieve anxiety and the feeling of powerlessness that we will never be able to change our situation.

In many occasions, naturalization combines humor with sarcasm. It is common to look at the construction of nicknames that are aimed at smoothing the things that generate suffering and pain, likewise to laugh at one's own shortcomings is a frequently used mechanism. Due to this, one of the most important challenges facing community methodologies that try to analyze and understand the issues being studied is **the attempt to problematize and denaturalize the harmful situations** passively accepted for their frequency.

Some exercises proposed to achieve this goal: such as making lists of dreams and fears, constructing participatory maps that allow us to understand in a graphic manner the harmfulness of these situations, **collect nicknames, record the jokes, among others.** In any case, the first step is to build upon an in-depth analysis of the socio-historical structure of the territory since this will guide us in the search of naturalized problems.

An interesting strategy that we are able to use to problematize a conduct accepted as normal is EXAGERATION, even making a mockery of the conduct in extreme cases. Beyond mockery of the practice, one is able to turn to scientific information to sustain reflection and debate.

> *In Ecuador, four out of every ten women suffer some type of violence within the family. Out of this group, two suffer verbal and physical aggression, one is a victim of psychological aggression through unscrupulous blackmail and one is sexually attacked (Endemain, 2004).*

We must remember, that **to change a practice we must first change the manner in which we think about it** and the attitudes that we have. This way, if we want to end domestic violence we must leave our understanding of the beliefs, fears, and false constructions that exist around it: where they come from, what they have told us, who, when; subsequently we must analyze the consequences that this conduct brings in practice and finally build and propose distinct alternatives.

- **Alert! 2: Habits are not always good practices**

When practices exist that have developed over many years, many times even through family transmission, they consolidate as habits and are naturalized.   Sometimes these

practices have historic reasons, but after time they may lose sense or we find better alternatives.

In many communities we have seen harmful practices such as keeping chemicals (cyanide and mercury in mining zones, agrochemicals in agricultural zones, etc.) inside the home, sometimes even inside bedrooms underneath the beds. Practices that have developed for many years without immediate, apparent consequences, are considered normal and inoffensive habits.

The mechanism to illustrate these harmful habits, problematize them and denaturalize them is the same as before. We should start from:

• Changing the form in which we **think** about them: one may use scientific information about the harmful practices, making an inventory of the cases and problems associated with these habits.

• Changing the **attitudes** we have towards these practices: many times in the communities illnesses and deaths appear like isolated processes. If weighted by a system of monitoring and recording, little by little the relationship between these practices and health problems may be revealed. This leads to changes in attitude, i.e. the values or predisposition to a particular performance.

• Changing the **practices:** this requires the joint construction of real alternatives; it is not enough to come with a speech about bad habits, we must look at possibilities rooted in the proper context to do things differently.

Finally, we must mention that psychological defense mechanisms such as repression or the annulment of the socio-environmental problems are common in highly affected populations that force children to remain unconscious or use fantasy as an alternative to mental health. These processes allow them to keep their hopes alive. We might say that it is a question of avoidance or denial, as with adults, but in the case of the children there is also a lack of consciousness of the danger---due to their lack of experience and perception of certain risks.

I know that petroleum activity damages the environment, human health and causes cancer and death. I know that all of the water is contaminated. I cannot see any other alternative; I prefer not to think about the problem, to live as though it did not exist.

2. a-Dream Trees, Fears and Commitments

In building a participatory community agenda, this methodology may be used as a strategy to move from the real unknown (fears) to the possible desired (dreams).

It is recommended to leave the individual level for the collective. A strategy that may be used is to start giving books of dreams and fears and asking each one of the participants to record the fears that they have and the dreams they wish for during an entire day. Everything should be recorded, it does not matter how small or "stupid" it may seem. It is also suggested to do this exercise on the familiar level, recording the fears of the children, fathers, mothers, grandfathers and grandmothers.

Starting from a simple exercise such as writing in a small book for a full day, all fears and dreams, both their own and those of the family, mobilizes not only the individual and family but also the community.

The task of recording dreams and fears usually generates healthy processes of familiar and community expression. Gathered families recount their fears and are consulted for fears such as snakes or spiders. In this context, the communities participate in a truly freeing and creative exercise: shouting their fears and dreams.

With these instruments a group construction is proposed. According to the number of participants, the group may be divided into sub-groups. The criterion for the division of these groups is at the discretion of the facilitator (if he or she tries to integrate the participants, it is recommended to organize the groups at random, if he or she wants to maintain trust and closeness the facilitator may give the participants the freedom to form their own groups).

Each group will be asked to prepare, based on the recordings in the books, a tree of dreams and fears that may be painted on a poster board. Fears must be placed in the roots, because to unearth one's deepest fears is a form of confession that may embarrass or distress us. It should be encouraged to realize a rain of fears gathered from the writings in the books. We must promote a respectful attitude that recognizes how to say these fears aloud, gives community support, and helps us to measure these fears better.

Dreams should be written the branches, the grand utopias. It is said that to speak of these dreams aloud is the first step in transforming our reality. As with the fears, it is asked to be respectful of others' dreams.

Lastly, commitments will be written in the trunk. The trunk connects commitments with the roots in order to overcome fears; and with the branches to fulfill dreams.

As a result we will have various trees of dreams, fears and commitments that are based on the books of the participants. The systematization can be done in a simple table, nevertheless it is suggested to photograph the graphs.

GROUP	DREAMS	FEARS	COMMITMENTS
1			
2			
3			
4			
5			

DREAMS

Strengthen the society

To be more respectful

To be more clean

To ask for fumigation

Help between friends

Protect ourselves with gloves

Strengthen the association

Strengthen the association

Work in a group of friends

give good advice to friends and ask for institutional support

COMMITMENTS

Assist in workshops
To be in solidarity
To be strong
To be united

FEARS

Drug addiction

Lack of unity

Illnesses

Fear that the waste industry will fire people

COMMITMENT TREE DIAGRAM

2.   b-SOWT Matrix: Strengths, Opportunities, Weaknesses, and Threats

It is a natural step from the tree of dreams and fears to go to the SOWT matrix.

> *"My dream is to go on with my work and family; that this parish may be better, that it may have its own light, sewer and potable water…and I hope that one day I will be able to go ahead and have a better job, and if not that, at least that the municipality would help us with boots, gloves and a tent to keep us from getting wet…or at least there would be brick houses; a staircase instead of these muddy, sticky hills…and better public and private service; and I hope that they would fulfill what they promise…many thanks for listening to my dreams. Thank you. I am grateful for it."*

• **Why Do an Adaptation of the SOWT Matrix in Marginalized Communities?**

To break institutional planning strategy schemas in communities with high rates of illiteracy, marginalization, and effects from contaminating processes, we teach the utilization of amply simplified participatory strategies that permit the construction of technical planning ingredients for community associations.

Using the results from the dream trees, we continue with the elaboration of the SOWT matrix: fears will be derived from weaknesses and threats; dreams from strengths and opportunities.

• **Why Transform Dreams to Opportunities?**

In midst of marginalization, real opportunities are not visible or are extremely limited. To enlarge them to dreams allows hope to be reborn…Later it will highlight real opportunities in order to take advantage of them, this is a very important exercise in "Magic Realism:" reconstructing hope is perhaps the first step in Social Transformation.

It is then necessary to divide the dreams into strengths and opportunities. We understand the first: strengths based on internal factors, which depend on the communities. On the other hand we understand opportunities as they depend on the external.

• **Why Use Fears?**

As human beings we have two large, fundamental groups of fears: we fear that at which we are not good (weaknesses) and that which we feel is a threat. Additional fears exist: learned fears, fears created by traumatic experiences; these must be sifted by the matrix, a valid strategy to do this is to reflect upon how "these fears disappear when named aloud," fear of the dark, snakes, etc. then leave the matrix. **To name fears aloud allows them to stop being a problem of the individual and obtain community support**.

It is suggested to use this simple format to construct the SOWT matrix in each group.

SOWT Matrix		
	POSITIVE	NEGATIVE
INTERNAL	STRENGTHS	WEAKNESSES
EXTERNAL	OPPORTUNITIES	THREATS

Later, ask each group to prioritize a weakness, a threat, a strength, and an opportunity that they consider to be the most important to share with the others. With all of the constructed matrices a collective matrix may articulate repetitions and organize information.

Once we have only one matrix that gathers identified strengths, opportunities, weaknesses, and threats it is recommended to perform a problematizing exercise: we analyze the importance of enhancing strengths, the need to take advantage of opportunities, to be aware of threats and to attack group weaknesses.

They are able to select 2-3 big problems that as groups they must confront and attack; it is important to discuss with the group if it is better to tackle the threats or the weaknesses: generally there is an agreement to tackle weaknesses, because of its internal factors it is possible to mobilize change within the group.

> *"If we ourselves are not weak, it will be easier to confront the threats."*

> *"We must be united, form a union, be respectful, listen to the people who are in the front; each one has the right to speak, to be united; the associations are joining, to ask the municipality to train us."*

Due to the complexity of the work surrounding threats as external factors, it is better to confront weaknesses. However, threats do not just disappear from the scene; it is only recommended to work with them later.

2. c-Fish Fin Diagram: Confronting Selected Problems

With selected problems (weaknesses and threats), we again organize working groups that will each take a problem. It is suggested to use the fish fin diagram methodology to illustrate the cause and effects of each problem.

The problem will be written in the head of the fish, the fins and spine allow each group to express, in all of its complexity, how they understand the structure of the problem and its expressions. They may put causes below and consequences above, but better if they are interconnected. In the end, they must present to the collective a display that explains the group's understanding of the problems. The collective is able contribute or add commentaries to enrich the diagram.
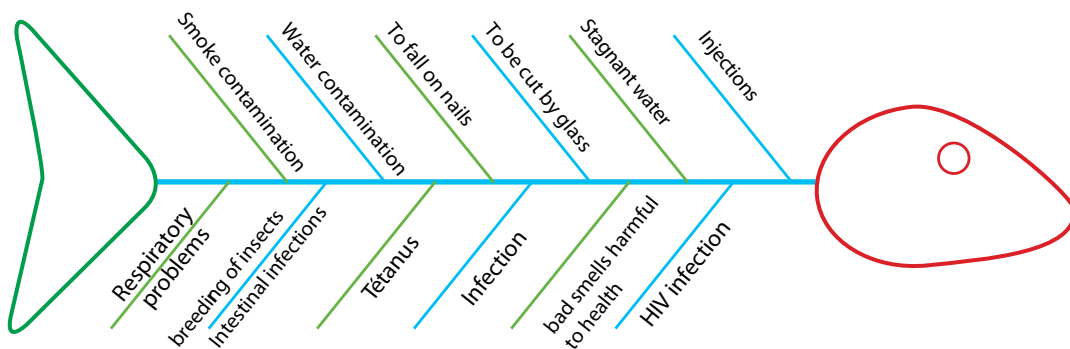
FISH SPINE DIAGRAM
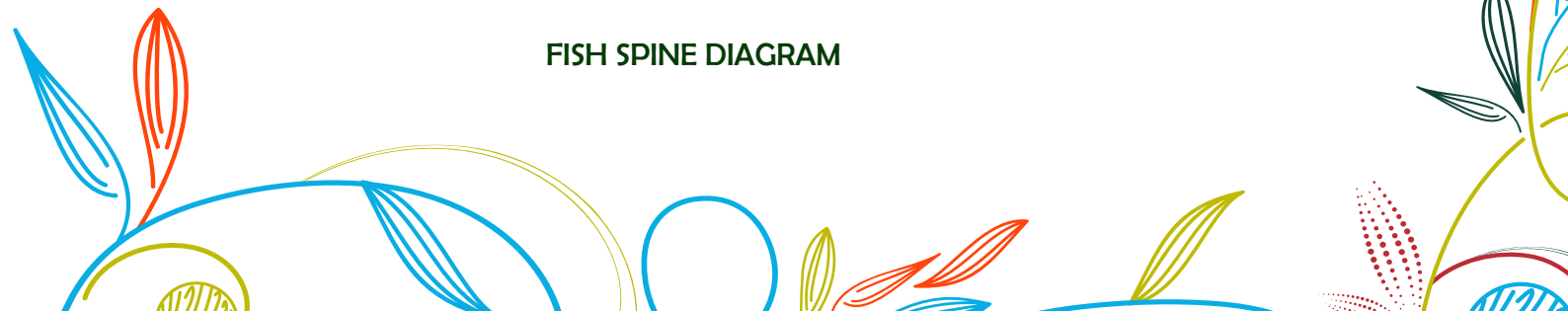
2.d-COMMITMENT TREES

The construction of commitment trees is a part of a fundamental strategy that permits an analysis of the cause and effects of each problem to be articulated with real commitments to overcome them.

For this strategy we will place the analyzed problems in the roots of the tree, connected to the trunk that divides into 3 branches for each problem. In each one of the branches we must write a commitment, in all we will have 3 commitments for each problem.

It is important that when writing the commitments, to have the diagram of the fish fin visible. This will allow us to have the commitments acquired from the community to be connected with the proposed analysis for each problem.

The results must be recorded by the facilitator in a matrix like the following. These commitments make up the key ingredients in structuring the community agenda.

PRIORITIZED PROBLEMS	PROBLEM 1	PROBLEM 2	PROBLEM 3
Group 1	Commitment 1		
	Commitment 2		
	Commitment 3		
Group 2			
Group 3			
Group 4			

2.e -COMMUNITY AGENDAS

Community agendas may be considered the final result from workshop spaces and participatory methodologies.

They can be constructed in different ways. If the community prefers it, a double entry matrix may be made in which they can define for every commitment the activities that will be realized over a period of time.

It is suggested that the commitments consider three or four levels of action: individual, family and community commitments. Additionally, they are able to suggest commitments that the State should assume.
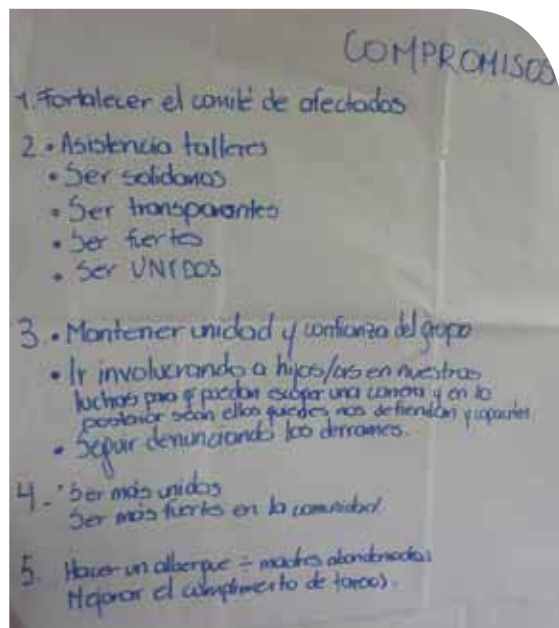
PROBLEM 1				
	COMMITMENT Individual	COMMITMENT Familiy	COMMITMENT Community	COMMITMENTS
State				
Week 1	Activity …			
Responsible…				
Week 2				
Week 3				

PROBLEM 2				
	COMMITMENT Individual	COMMITMENT Family	COMMITMENT Community	COMMITMENTS
State				
Week 1	Activity …			
Responsible…				
Week 2				
Week 3				

PROBLEM 3				
	COMMITMENT Individual	COMMITMENT Family	COMMITMENT Community	COMMITMENTS
State				
Week 1	Activity ….			
Responsible…..				
Week 2				
Week 3				

III. PARTICIPATORY METHODOLOGIES IN UNDERSTANDING DYNAMICS BETWEEN SOCIAL ACTORS

3.a-SOCIO-GRAPHS: TO KNOW AND UNDERSTAND WORK GROUPS

The socio-graph is a technique what allows us to understand the structure of social groups, their affinities and rough spots, close relationships and issues. This diagnostic tool aims to be useful in working with divisions and difficulties within group structure.

We know that the success of community processes of struggle, resistance and construction depends on a solid organization. Therefore, one of the fundamental themes that deserves to be addressed in depth is the creation of solidarity and cohesive community organizations.

Various forms of socio-graphs exist, usually it is recommended to give a short questionnaire that investigates positive and negative relationships within the group. Some examples may be:

1. Write the names of THREE people in your community with whom you would like to work.

   • ....

   • ....

   • ....

2. Write the names of THREE people in your community with whom you would like to spend free time

   • ....

   • ....

   • ....

3. Write the names of THREE people in your community with whom you would not like to work.

   • ....

   • ....

   • ....

4. Write the names of THREE people in your community with whom you would not like to spend free time.

   • ....

   • ....

   • ....
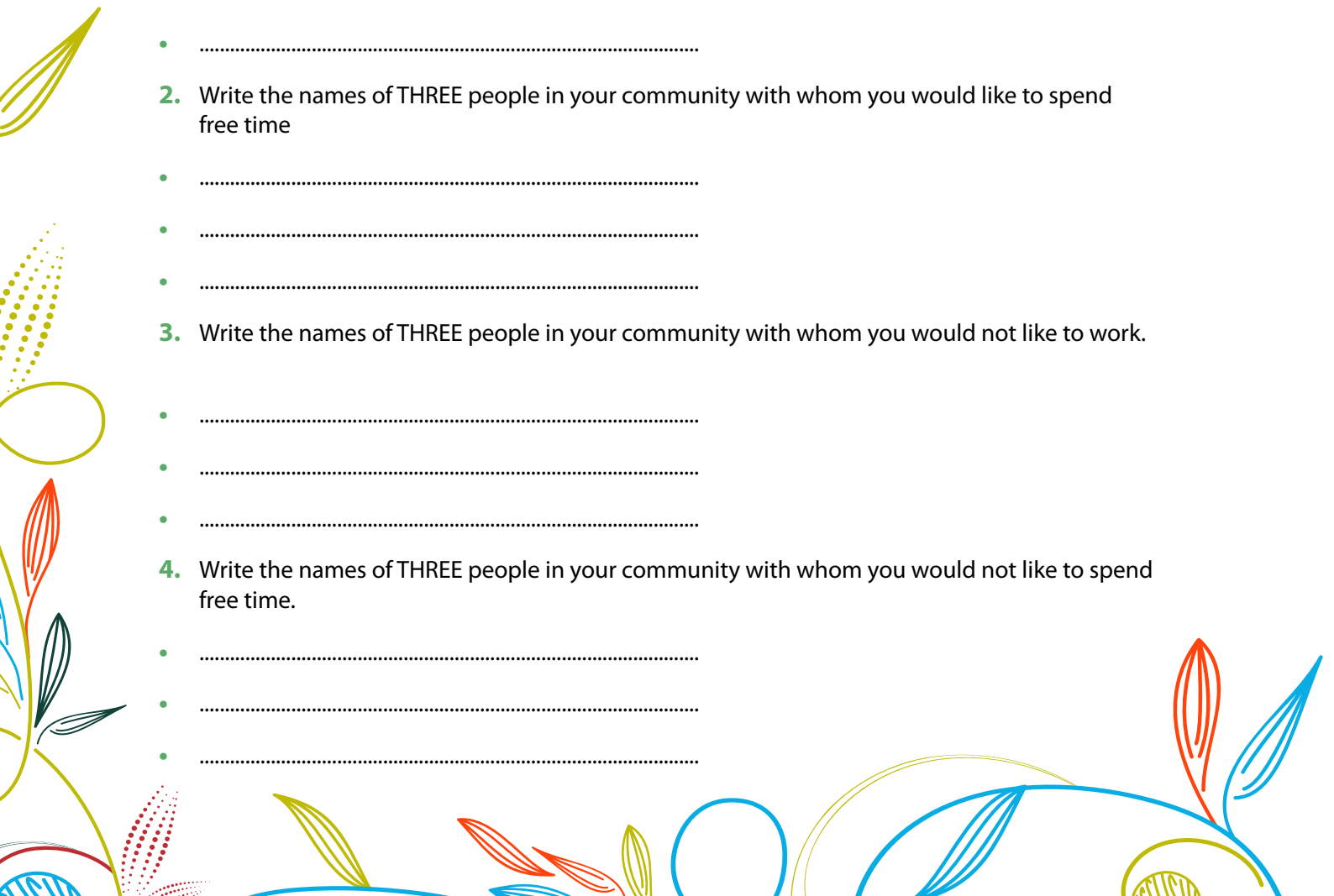
5. Write the names of THREE people in your community who you consider to give valuable opinions in most cases.

- ....

- ....

- ....

6. Write the names of THREE people in your community who you consider to give very few worthwhile opinions in most cases.

- ....

- ....

- ....

The gathered information may be systematized into a double-entry table. A table should be created for each type of question. All participants should be numbered and listed during the whole process. In the horizontal axis we have those who are elected, and in the vertical axis we have all of those who are eligible.

Each elected person receives 3 points if chosen first, 2 points if chosen second, and 1 point if chosen third. At the end, add up each column and we will have the result of the elections.

A practical way of visualizing the results is to graphically represent each participant by means of a circle, and from there to draw arrows towards the circles of those they have selected. Different colored arrows may be used to differentiate positive or negative relations, another option may be to draw dashed arrows, etc.
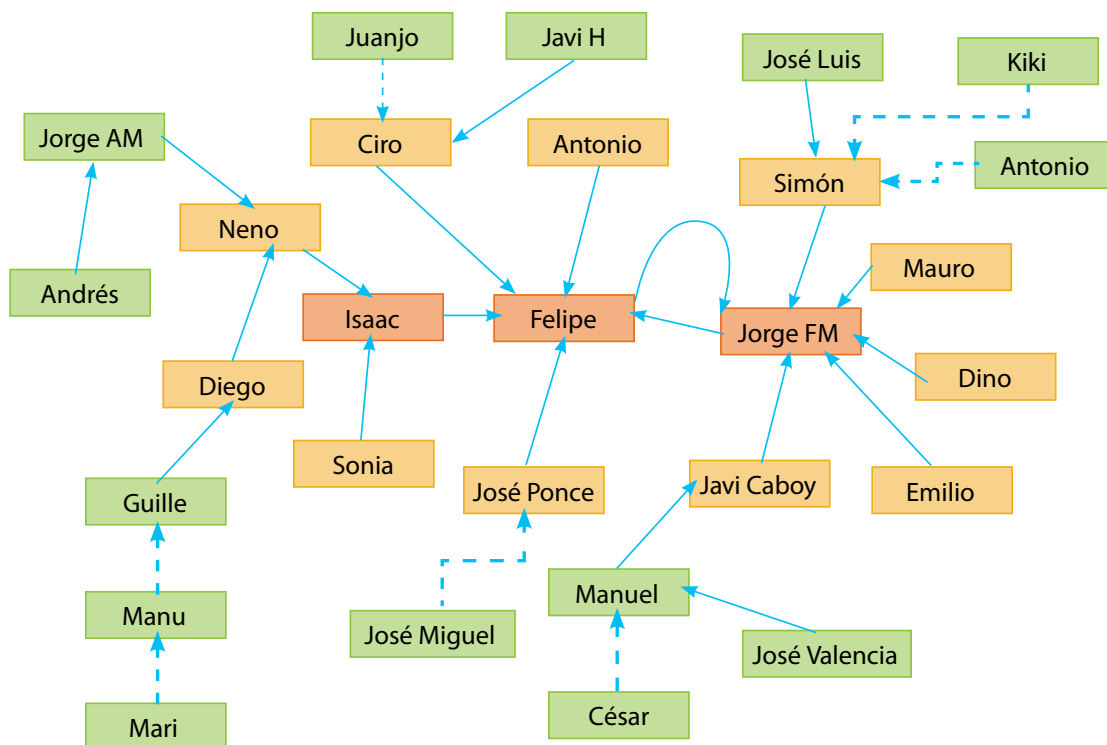
SOCIO-GRAPH

Resulting from the application of socio-graphs, the facilitator may:

- Detect participants that are rejected by the group

- Recognize participants who are valuable according to the choices made in this election

- Discover antagonist subgroups present within the group

- As a work strategy later on, it is advised to support the participants with greater influence to positively guide the group and to help those who have greater difficulties

3.B-INSTITUTIONAL SOCIO-GRAPHS

The same technique described before may be used to evaluate institutions: public, private and community organizations present in the area. It is important to start from a survey that is able to consider the following criteria or to re-adapt them in accordance to the issue:

1. Write the name of THREE institutions who you would go to in search of support (you may specify depending on the problem).

- ....

- ....

- ....

2. Write the names of THREE institutions who you would NOT go to in search of support (you may specify depending on the problem).

- ....

- ....

- ....

3. Write the names of THREE institutions in which you would like to work.

- ....

- ....

- ....
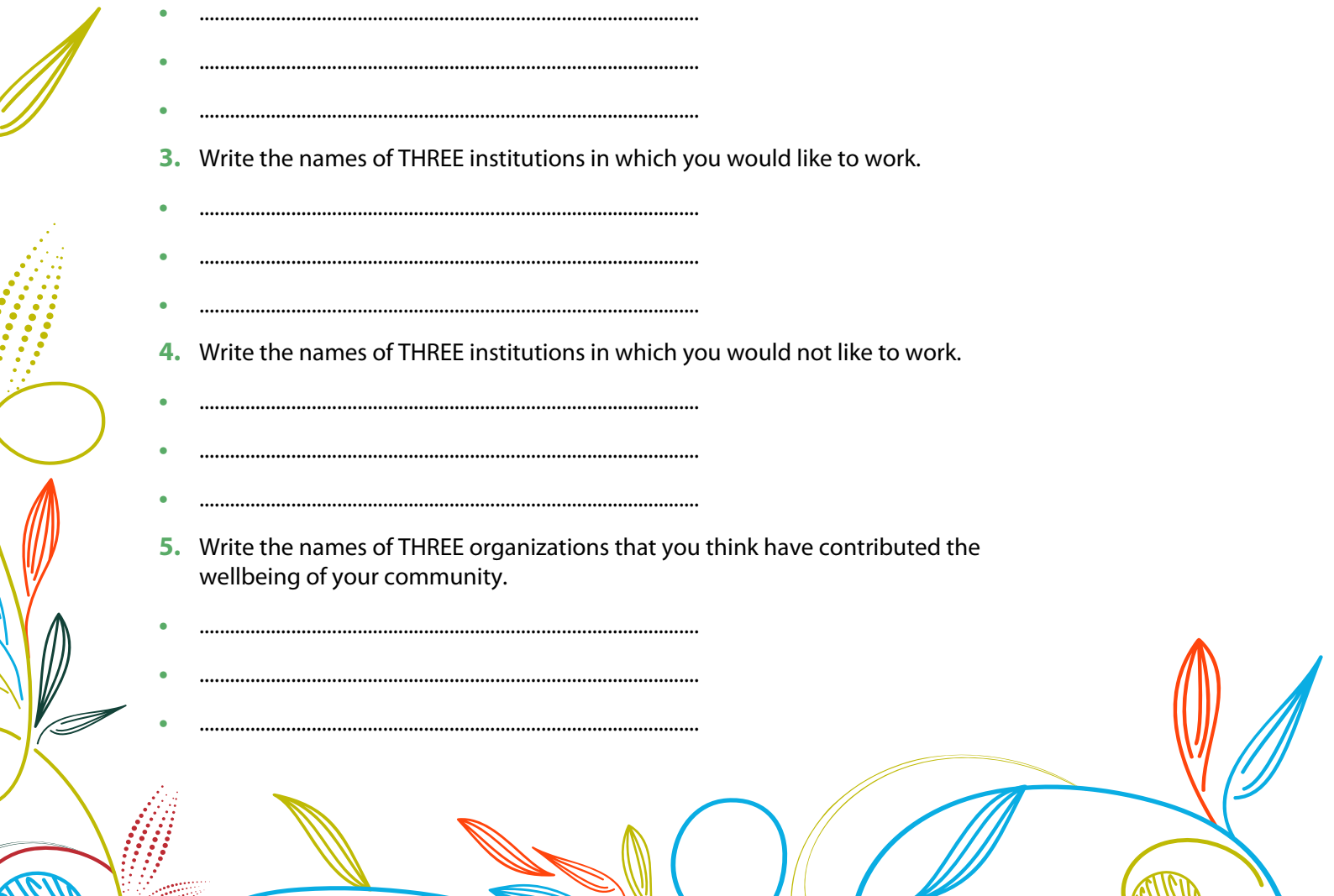
4. Write the names of THREE institutions in which you would not like to work.

- ....

- ....

- ....

5. Write the names of THREE organizations that you think have contributed the wellbeing of your community.

- ....

- ....

- ....

6. Write the names of THREE organizations that you think have affected your community.

- ....

- ....

- ....

This way, the questions may be done in a manner distinct for public, private and community institutions. The results from the surveys may be processed and used in a participatory manner to create maps of the actors and of the relationships they have in the area, to discuss their roles, the conflicts, etc.

3. C-ROLE PLAY: SOCIO-DRAMA

Roleplaying or Socio-drama is a methodological strategy used to create empathy. When we wish someone to understand the most sensitive conduct or situation possible, we ask them to "put themselves in the place" of the other person's reality.

This strategy may be combined with humor, and when completed with respect it can help us to understand the structure of conflicts, ventilate discomforts and even help to solve them.

This technique allows the exaggeration of the characteristics of one person or another, or of a situation. It thus clarifies the logic of community issues, strengths, or weaknesses of the group and its specific members.

Therefore, the objective of roleplaying is to represent a situation in order to make it real, visible, and alive in a way that will direct us to better understand who must intervene in real life. This objective must be achieved not only by who represents the roles, but by the whole group that acts as a participatory observer during the process. Roleplaying attempts to faithfully represent possible realities and the creative interaction between people (who do not have a role already learned).

Representations may be free and spontaneous, the problem or situation being represented may be previously defined or may be agreed to within the moment by the participants.

It is important that the facilitator ends each scene with a discussion and reflection that asks the participants how they felt to represent or be represented. One possibility is to repeat the same activity but invert roles. This is usually done with a collective who wants to experience "the other side," but not all groups may have this objective.

It is recommended that the facilitator be careful that the participants stop earlier in the representation than in the problem itself, as well as to distribute roles appropriately so as to not create discomfort.

3.d-HUMOR AS REFLECTION: GLOSSARY OF NICKNAMES AND RECORD OF JOKES

40

Without a doubt, humor is one of the most commonly used mechanisms to soften or process problems.

Making a list of nicknames allows us to understand the relationships between group members, the status of each one within the organization, their strengths and weaknesses. Analyzing the logic of the nicknames provides an intimate exercise that puts into discussion group structure and functioning forms: leadership, rivalries, friendships and struggles.

On the other hand, the joke record is a very useful exercise to the extent in which it exemplifies the issues, the forms in which they are lived, and how they are faced.

There is a well-known saying: "Within a joke there is truth." The record of jokes contains extremely valuable inputs for the popular educator as well as for the communities since it collects the most spontaneous expressions that reflect the state of the community.

3.e- CREATIVE EVALUATION STRATEGIES

Multiple strategies exist that may be used for the final evaluation of the workshop. It should encourage free expression of lessons, impressions, shortcomings, etc. It could use the feedback expressed in drawings (to draw what I liked most about the workshop and then explain why). Even written expression of emotions and impressions may be used.

Another alternative would be to use plasticine or clay to make a figure that represents what the workshop left for the community. This technique has various advantages: the first is that it relieves tension, shaping the clay is always a liberating exercise. It demands a creative connection: a symbolic representation. Finally, we are able to discover the creativity and skill of the participants through the modeling.

The photo illustrates a recycling worker in safe conditions

IV. METHODOLOGIES FOR ANALYZING ACTIONS

With all of the previously mentioned methodologies, communities achieve a feeling of transformation and the people consider themselves as actors in their own history and not as objects of study. The objective is this, to make the people feel like they have rights and encourage that they reclaim them.

The Importance of Complaint

In the majority, social demands are fighting for equity and justice. Equity is the perception that is built by comparing persons, with those who are around you and looking at the equal treatment that they receive. Thus, equity is the fight against the privileges that are the basis of corruption, while justice has to do with distribution. There is a distributive justice, that gives each one what he or she deserves or needs; and there is a corrective justice that imposes that which should be given when it has not been obtained; and that is where rights come from (Trujillo, 2010).

Both equity and justice are related, according to Trujillo (2010), with:

- **Time**: where the response capacity of the people is expressed. Time is measured through its relationship with nature: night and day, seasons of the year, and life cycles that are related with intellectual, cultural and productive skills. Communities can have times that are different from that of the companies, different indigenous groups, or mestizos. Therefore, the respect for time to make decisions or to perform certain activities must be realized to promote equitable treatment.

- **Space:** depends on how each society perceives, conceives and lives in its physical environment through means of production and its cultural practices.

- **Place:** is where social consciousness is placed in relation to the environmental situation in which it lives. The place is a space that is given a name, and in naming it has been appropriated; that is to say that the place has a sense of ownership and belonging.

Social struggles face processes of marginalization, inequality, and injustice. The causes that are usually behind these inequalities are: property, the bourgeoisie, power, prestige and privilege, or in other words, economic accumulation, social class status, the monopolization of power and access to resources, control of knowledge and the imposition of different laws used for social control (Trujillo, 2010).

Power structures seek to possess resources that enable some to attain their interests and impose them on others. To achieve this, **submission** to the established power that **dominates** and **exploits** is needed (Barrero, 2006: 97). That is to say, it is a triple dependency. To enable a minority to continue profiting off of collective resources, it takes a population that is OBEDIENT and remains SILENT.

For this given obedience and silence (Ameglio, 1999), the power needs people who are:

- SUPERFICIAL: uncritical, not creative

- INDIVIDUALISTIC: asocial and homogenous

- PASSIVE or WITHOUT INTENSITY: the people whose relationships are mediated by fear, hostility, revenge, hatred or despair, and therefore do not seek to weave social relations

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The Construction of Fear
(Beristain y Riera, 1992: 26-30)[4]

Although from small babies we feel insecure, we are not born with fear. Fear is constructed both individually and collectively. Fear is both a defense mechanism (because it helps us when we see danger) as well as an effect of violence (because when there are threats or deaths, one of the impacts is fear). Fear may also be created intentionally as a strategy of terror. This is the objective of political repression methods, which many powers in different countries have used to:

1. Destroy the social fabric and collective solidarity

2. Control internal enemies

3. Intimidate the population

4. Implement impunity

5. Transform the population

1. **Destroy the Social Fabric and Collective Solidarity:** The organizational processes that seek to resolve the needs of the population always create solidarity. They may be women fighting for water, those who confront the contamination by the petroleum industry, or those who lead anti-mining struggles to defend nature, because they question those in power and demand for the redistribution of wealth and participation in political management. Thus, those who participate in power structures seek to:

   - Break personal convictions when they are against the established power

   - Break the unity or processes of community experiences that have the same needs or ideals and are joined by common practices. To break these, they must use many strategies ranging from cooptation to the disappearance of the population, which is psychologically the most important.

2. **Control Internal Enemies:** The governments and armed units consider "the enemy" so important that they must defend themselves from the "internal enemy" who is always qualified as "subversives, violent, delinquents, terrorists, enemies of the State and of democracy,"…this way, they dismiss all those who oppose or are suspected of opposing the regime (human rights groups, political coalitions, unions, churches, communities, ecologists,…) As consequence, the use of these labels enables **the justification of the repression of leaders or entire groups**. This is justified when society says, "something will be done if they are taken, if they are imprisoned…or if they are killed."

3. **Intimidate the Population:** Repression not only is directed towards activists, but towards their families, groups which they are a part of and their communities. Intimidation has a clear social effect. Watson (1982) describes, "a mental scar is preferable to a physical scar because it takes more time to become apparent."

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4   A synthesis that aims to summarize the work of Beristain and Riera, 1992: 26-30.

Intimidation seeks the socialization of fear within the population in order to make them OBEY the power, distrust the group to which they belong and thus paralyze them. Thus, fear is the pillar of political control and is therefore constructed.

- The strategy of intimidation first occurs (Ameglio, 1999 y Barrero, 2006) because the armed forces of power occupy and are present in the space (the space is militarized). With this they seek Persuasive Action that attempts a change in CONSCIOUSNESS, a change in attitudes and behaviors in those that would oppose them.

- If this intimidating presence does not have an effect, an entry into the home is made through **Suggestive Action.** This seeks to change EMOTIONS, to alter affections and reach the SUBCONSCIOUS; to demonstrate its power and the fact that one is not safe even in their home. It is a form of action. With a stronger sensation of danger and threat, it attempts to inhibit behaviors of resistance and opposition.

- If the people continue with their actions, the power orchestrates actions against the body through **Compulsive Action** to make us act on INSTINCT, to seek the preservation of life or "to save yourself," so that the people leave or respond with violence. This way they may justify their repression or criminalization, which is often used to put the blame on affected communities.

4. **Implement Impunity:** It is to leave without punishment something that deserves it. Impunity brings the implicit message that the power may exercise total control, that it governs privileges and the people cannot leave it to adapt themselves or collaborate for survival.

  - They dilute their responsibilities: The repressor and torturer obey orders sent from their boss who was given orders by another. In this way the collective construction shields itself in "Reasons of the State" or excuses that nobody knew what was going on.

  - They attempt to achieve a **social environment that justifies torture** as necessary. Chilean economists have justified the murders of the dictatorship with the excuse of living the so-called economic "boom" after. In Ecuador, the president of Petroecuador said, "Ecuador has to decide what it is willing to sacrifice in the name of petroleum" (Barniol, 2000).

5. **Transform the Population:** The power seeks to change COLLABORATION in protest, because no State can be maintained if society does not work with it.

  For this purpose:

  - Vertical mechanisms of repression. Those already mentioned of armed forces against the people.

  - Horizontal mechanisms. They use neighbors and citizens to exercise control as "informers," "ears," or "collaborators of the system.

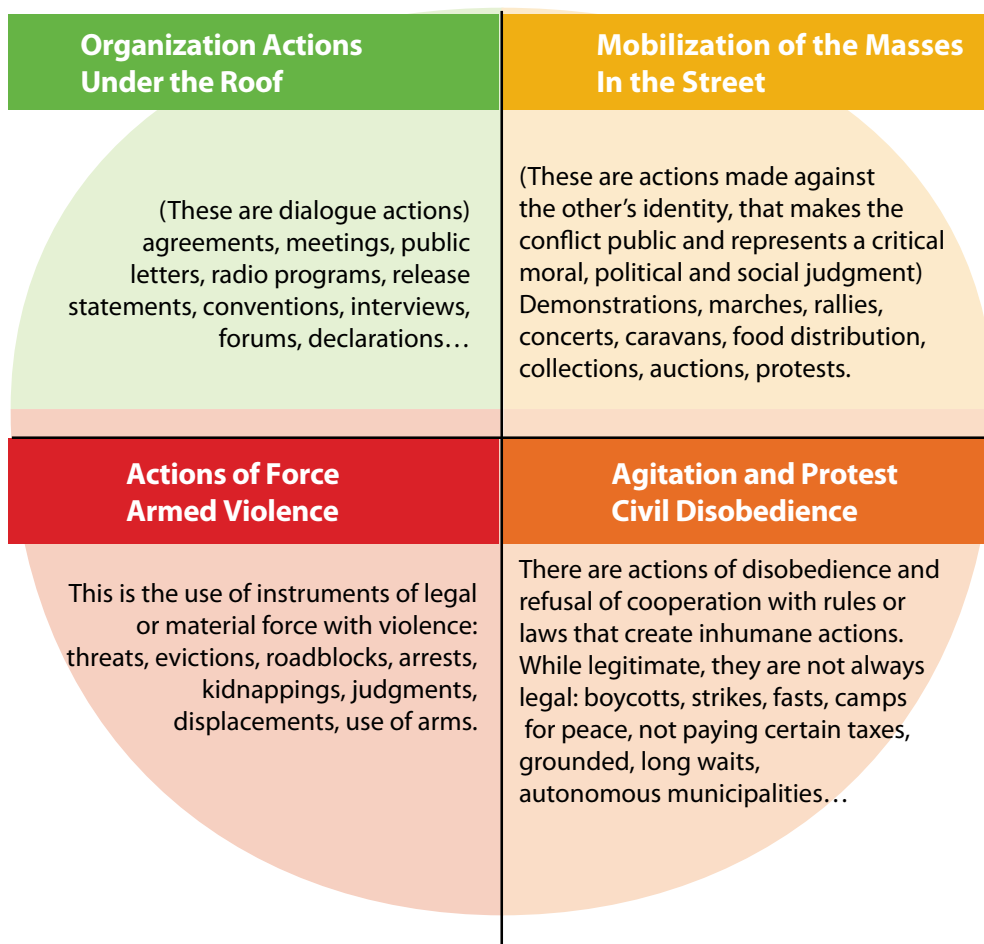 - Mechanisms such as torture that seek to have the people blame themselves.
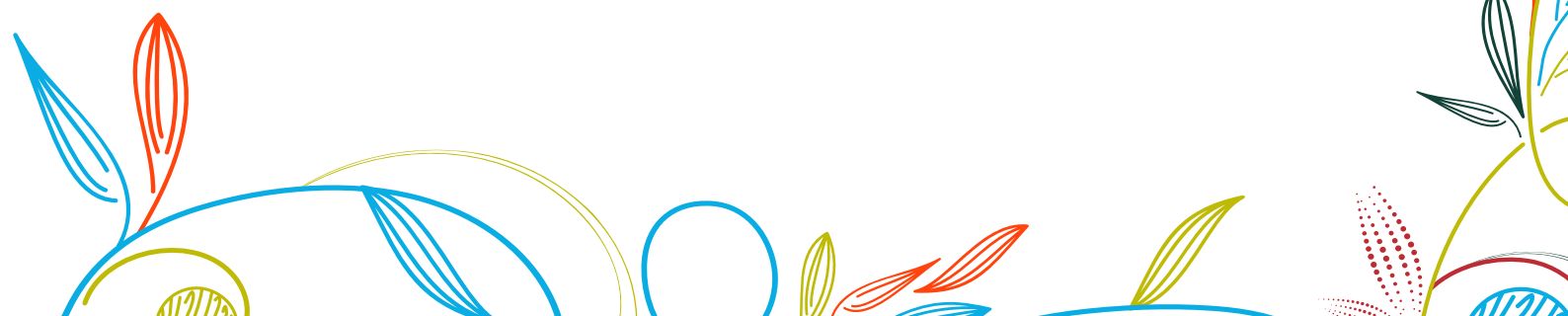
- ## Forms to Address Social Struggle and and Protest (Ameglio, 1999) [5]

When the population begins this process of overcoming fear, hostility, revenge, hate and hopelessness, rage is a normal response that nevertheless must be channeled in order to avoid using it against oneself or others in a destructive manner (suicide, aggression, intercommunity or familiar violence, etc.). When a population becomes critical, collective, associative and respectful, promoting differences and beginning to build a world of relationships through its social web and solidarity, it discovers that it has various ways to confront problems. Ameglio (1999) concentrates on four groups of actions that organizations normally realize in their different strategies of social protest:

A-Organization Actions-Under the Roof

All the methodologies that we have analyzed throughout this guide would enter this space. They are actions that usually occur under the roof, for example: signing of agreements, meetings, public letters, radio programs, release statements, conventions, interviews, forums, declarations, work plans, legalization of organizations, projects, etc.

These are legal actions that serve to strengthen the organization, to consolidate itself internally, define and form its identity, as well as for the elaboration of proposals.

Organization Actions Under the Roof	Mobilization of the Masses In the Street
(These are dialogue actions) agreements, meetings, public letters, radio programs, release statements, conventions, interviews, forums, declarations…	(These are actions made against the other's identity, that makes the conflict public and represents a critical moral, political and social judgment) Demonstrations, marches, rallies, concerts, caravans, food distribution, collections, auctions, protests.
Actions of Force Armed Violence	**Agitation and Protest Civil Disobedience**
This is the use of instruments of legal or material force with violence: threats, evictions, roadblocks, arrests, kidnappings, judgments, displacements, use of arms.	There are actions of disobedience and refusal of cooperation with rules or laws that create inhumane actions. While legitimate, they are not always legal: boycotts, strikes, fasts, camps for peace, not paying certain taxes, grounded, long waits, autonomous municipalities…

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5   This synthesis attempts to summarize the work of Ameglio (1999)

B-Mobilization of Masses-In the Street

These are direct actions with which the organizations seek to make the conflict public and question the identity of the other. They make a critical judgment of the other's moral, political and social practices.

This is manifested through marches, rallies, concerts, caravans, distribution of food, collections, auctions, protests, etc. that are taken to the street in demonstration.

These are actions that respect the established law and ask permission to march, protection for the caravans, etc.

C-Agitation and Protest-Without Violence, but Without Cooperation

There is a series of actions in which the organizations decide to leave cooperation with the reproduction of injustice, it is with these that begin the stage that is called: CIVIL DISOBEDIENCE. These are NON-VIOLENT actions, but are actions that LEAVE COOPERATION behind.

With these actions, organizations leave behind obedience to laws or rules that perpetuate inhumane conditions; but it must be clear that even though their positions may be legitimate, they are not always legal and risk jail time. This is the case with actions such as boycotts, strikes, fasts, camps for peace, not paying certain taxes, grounded, long waits, road blocks, autonomous municipalities, etc. In each country, according to its laws, there are different grades towards confrontation and legal limits. Due to this, it is necessary to evaluate legal risks before any action is taken. NO COOPERATION is one thing, but CIVIL DISOBEDIENCE is another. To exercise either one of these requires complete knowledge of what one is doing.

To exercise these actions, an organization must have a high level of cohesion and formation, since the balance between the legitimate and legal must be very clear between those who are acting.

In some countries there are laws that make social protest difficult, such as the right to strike, roadblocks, etc. In others, such as Ecuador, antiterrorist laws adopted by the military dictatorships still endure and prohibit the blocking of roads and the occupation of buildings, making social protest impossible. The people must know that to do this, they would be judged not as social protesters, but as terrorists. Ecuador's antiterrorist law prohibits so much that it goes beyond the absurd, saying that even "etc." is terrorism.

> *Since 2008, the number of farmers and indigenous that have been subject to judicial processes as a consequence of acts that have been seen as against mega-extraction projects, especially that of gold, has grown considerably. In Ecuador, social and human rights organizations have been denounced. A report of the Ecumenical Human Rights Committee gives an account of 197 cases of people with proceedings pending before the justice. Out of these, 42 are against indigenous and farmers.*
>
> *Representatives of EHRC declared that: "in Ecuador we have a penal code in which terrorism is not clearly defined, and that could fit nearly everything; and this is very serious, because it is a doctrine from the age of the dictatorships.*
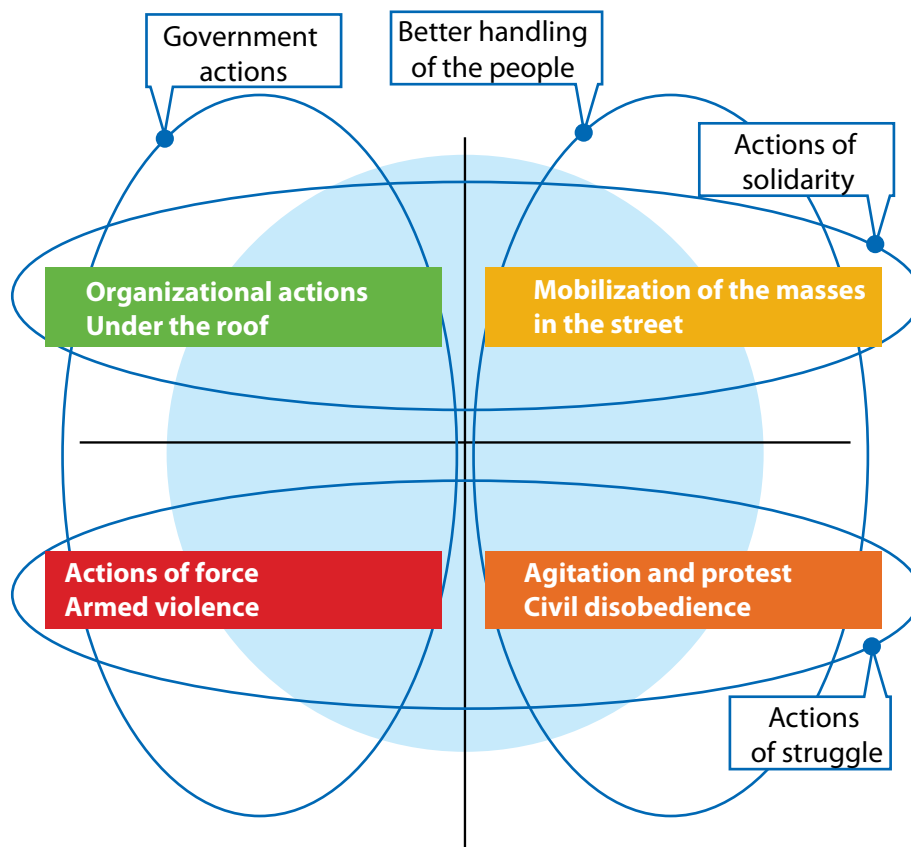
This code was made during the dictatorship, and thus everything that means mobilization and protest, all of that, is being interpreted by the members of the judiciary as terrorism."

In 2008, the Constituent Assembly decreed amnesty for hundreds of people who were accused of sabotage or terrorism [there were more than 700 people amnestied]. However, the investigator warns, "members of the judiciary ignored this amnesty and continued with trials until reaching sentences, such as the case with the 7 people from Nabón." (Radio Nederland, 2011)

D-Actions of Force-Active Violence

Finally, in the last group are the violent actions that some organizations in determined moments, exercise because their rage is not well channeled. These are defined as "actions of force," and include everything that uses instruments of material or legal force with exercised violence: Threats, evictions, roadblocks, arrests, kidnappings, judgments, displacement of populations, use of arms.

When they arrive at this type of struggle, organizations lose the moral force that propelled them or even the initial reason that motivated them. Because of this, the majority of groups in power strive to present these organizations as violent. Crossing this line is making a game of these groups and also justifying the use of repression.

Government actions

Better handling of the people

Actions of solidarity

Organizational actions Under the roof

Mobilization of the masses in the street

Actions of force Armed violence

Agitation and protest Civil disobedience

Actions of struggle

During the strikes in Sucumbíos and Orellana, the companies and governments always tried to present the oil spills as if they had occurred not due to a failure to invest in the best pipes, but because the protesters dismantled them. When organizations took these facilities and seized the workers, they gave the State arguments that were used to repress. However when human rights defenders, like what happened with Wilman Jiménez, were jailed for taking photos of military abuse, the moral force that was called into question was that of the power.

- **Some Observations of Interest**

These four types of actions are not only exercised by social organizations but also by the power structure, though there are certain differences. Out of these four types of actions that occur in society, the Power manages organization and violence to perfection, and attempts to reduce every action of the people to one of these two fields. Or it attempts to negotiate or provoke violent actions.

Due to this, the majority of protest actions that do not exhaust actions of dialogue and proposed "under the roof" meetings to negotiate are reproached by the governments who then infiltrate the streets to provoke the crowd or throw stones in an attempt to justify use of the armed forces. Almost always there is someone who falls to the provocation and thus permits the criminalization of the entire struggle.

On the contrary, there are mobilizations in the streets and non-cooperative actions or civil disobedience that cause more trouble for the Power and are, in short, those that most influence and achieve what the organizations plan (Ameglio, 1999).

Moral or Brute Force?

If you have to choose between reason and force
Let your enemy have the force and choose reason
Then your enemy will never have reason for his force
And you will always have the force of reason.
Sub Marcos

Behind these types of protest actions may be found Moral Force that gives reason, or the exercise of Brute Force that the Power imposes to sustain itself. In a study done by Ameglio in Mexico in 1999, it was found that actions of force made up half of the actions performed by the Power, while only 8% of the actions performed by social organizations fell under this category. However, the organizations were criminalized.
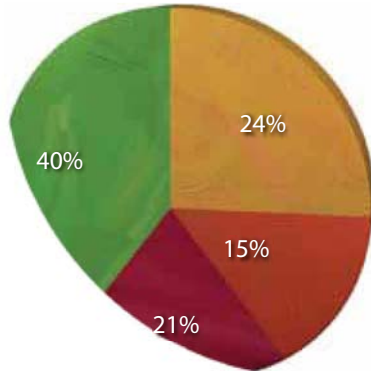
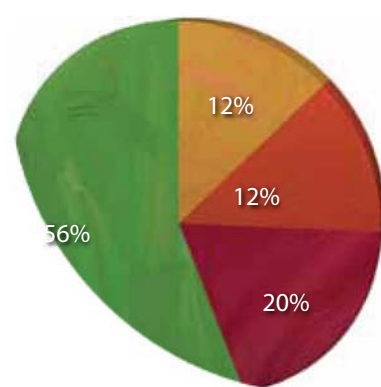**OBSERVATION OF SOCIAL STRUGGLES IN MEXICO 1994-1999**
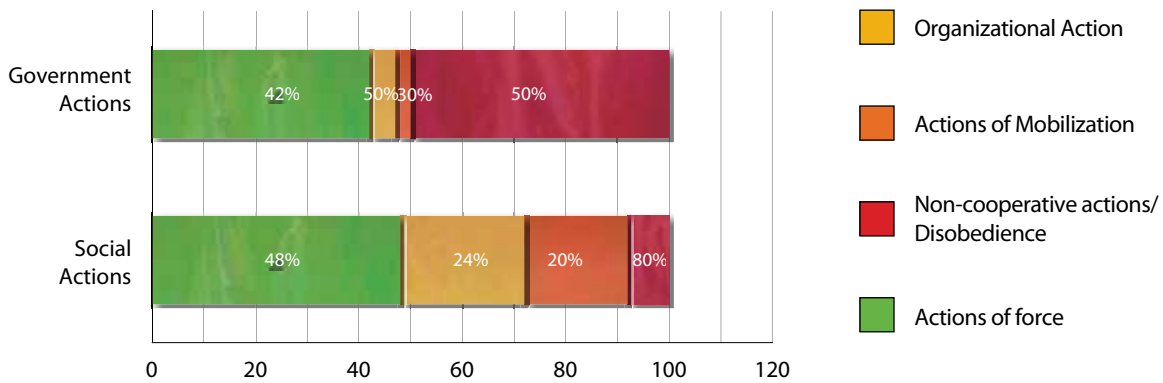
Social Struggles in Mexico
1994
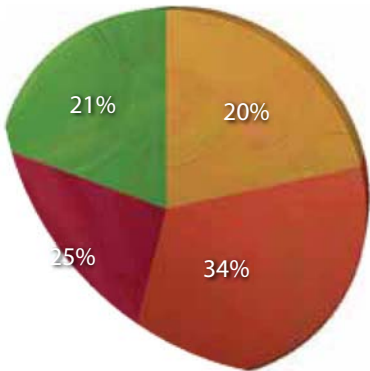
Social Struggles in Mexico
1996

Social Struggles in Mexico
1999

Social Struggles in Mexico
1994 -1999

Government Actions

Social Actions

☐ Organizational Action

☐ Actions of Mobilization

☐ Non-cooperative actions/Disobedience

☐ Actions of force

In the same way, the concentration of organizations in the Network of Popular Ecologists in Quevedo-Ecuador (2004) reported that while popular organizations, scarcely realized 6% of actions that could be qualified as violent, 35% of the companies' actions were violent: prison orders, threats to leaders, militarization of the area, repression and contracted murders, expropriation, creation of paramilitary groups, disappearing leaders, burning houses and performing kidnappings. However, to the Power's device the organizations were presented as violent.

• Characteristics of Moral Force

Martín Baró said (in Barrero, 2006: 24) that, "A society where the use of violence to resolve large and small problems is habitual, is a society without human relations," to which Barrero adds "Warm co-existence is not attainable, it is precisely a social and legal space where conflicts are able to manifest and develop themselves without the oppression that leads to the suppression of the other (by silence, impotence, or death)."

The objective of Non-Cooperation and Civil Disobedience is to transform society not through violence, but through the construction of Moral Force. The growth of Moral Force seeks the integration of living forces not based in fear but based in emotion, because therein rests the ability to be move.

> *Non-violence has essential coding for the power to be moved. It is a conscious repression and deliberate impulse of revenge…It is a spiritual control that moves and purifies the oppressed and the oppressor. (SJNV, 1987: 17)*

> *Non-violence attempts to put the adversary in a situation of moral inferiority. It does not flee conflict, but makes worthy science, conscience, reason, intelligence, and thought, and fights with truth and emotion. This form of confrontation considers the other as a person and not as an object to submit, seeking to convince. It seeks to change the oppressor and that is why it respects him. There is hope that the other may be convinced and changed.*

Moral or individual change is one thing that Non-violent strategy seeks, but social change in the "oppressor class" is another. This is political, and will only happen through pressure and the renouncement of privileges (SJNV, 1987: 19).

Those who follow and sustain the Non-violence doctrine require (SJNV, 1987: 19):

- **Personal Demands**

- Consistency in speaking the truth even in the little moments of the day, and not to act with violence. The perseverance in treatment, not secrecy.

- Do not be discouraged, do not flee, and do not forget your companion to protect yourself, be disciplined in your actions and know their risks.

- Maintain permanent contact with the reality for which you fight

- Know to observe and learn how to see, to distinguish and draw conclusions

- **Political Demands**

- The vision of this type of realization does not have to be from isolated persons, but of the collective that may represent the nation. To have not only humanitarian but also political objectives that search for an inclusive and improved model of society.

- ## Characteristics of Institutionalized Violence (Barrero, 2006) [6]

Opposite these characteristics of non-violence, structural violence as a resource of the Power is justified by the dehumanization that it exercises to defend its interests:

- DEHUMANIZATION: if society looked at itself from its social class structure, it would see that dehumanization is constructed by those who wield power.

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6 Synthesis that attempts to summarize the work of Barrero (2006)
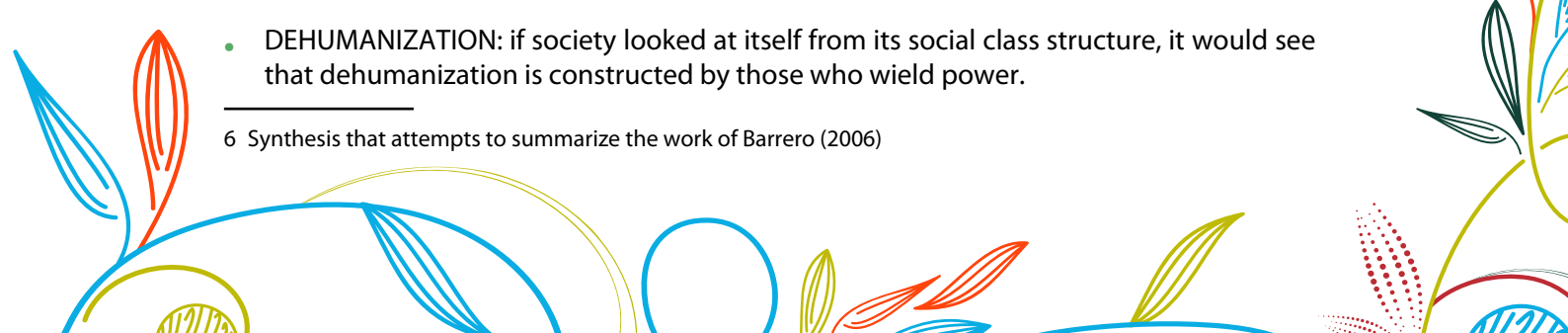
Through dehumanization, the other is converted into an object of contempt that one may elimi-nate without a problem because it is not human. This also entails the dehumanization of those who think this because they lose the deepest values of humanity and their perspective on human rights. In a survey conducted in 1983 with North American youth on the question, "What do you have to do so that there are no poor?" the answers of some of the youth that belonged to more wealthy classes was "kill them all" (Martín Baró, cited by Barrero, 2006: 35); in this way, dehumanization will justify force in the name of self-interest.

- JUSTIFICATION OF FORCE: against the problematic sectors for the Power. "What is natural then is that those who hold power, feel authorized to use violence in order to maintain order."

- RESPONDING TO INTERESTS: economic, military, and ideological. They present things as "us or them," if we do not strike them then they will do it…"better if we do it." These justifications may hide strategic interests. Although wars are never justified by economic interests but as "for the peace," they often respond to the logic of control of resources. As a North American politician said in the 1950s:

We have to protect our resources, those of the United States,
the fact that they are in other countries is an accident

(George Kennan, 1950.)

The radicalization of ideology and military creates an impressive war machine that leaves its mark in the manner of thinking and acting in social relations, generating:

A. Political Violence: The use of violence with political justifications leads the most powerful states or groups to implement forms of organized violence in order to maintain their privileges or attain resources.

B. Psychological Warfare: In many situations with violent conflict or repression they also use forms that may be understood as psychological warfare. This includes: a) forms to make violence legitimate (for example, after repressive acts the army may perform humanitarian actions in order to legitimize their actions); b) forms to generate fear (such as threats, public terror by making others an example); c) forms to create social conformity (for example, messages that the authorities are sent by God and that there is no way to change the situation, that the people must passively adapt in order to survive).

- ## CREATION OF SUBJECTS

Contrary to these conditions of destruction and violence, what organizational processes search to create are SUBJECTS. Subjects with identity, conscience and self-knowledge, not subjects who are controlled and dependent.

As possible actions against political repression, here are some activities that may be able to help:

1. Recovery of MEMORY: fed with dignity, respect, justice and truth in order to confront FORGETFULNESS and IMPUNITY.

2. To support the REPARATION OF VICTIMS.

3. To promote processes that GUARANTEE JUSTICE.

4. To support all initiatives that try to build greater DEMOCRATIC OPENNESS: distribution of resources, political, economic and social participation…

5. To maintain an ETHIC OF HUMAN EXISTENCE: that defends all forms of life and condemns all forms of provoked death.

In the line of creating what Barrera mentions as an ETHIC OF RESISTANCE there arises a need to perform activities that will allow:

- Recognition of differences

- Raise the voices of the excluded

- Exercise solidarity and build social connectedness

- Rescue happiness and hope

- Enact creative, non-violent strategies of resistance

- Liberating discourses and practices
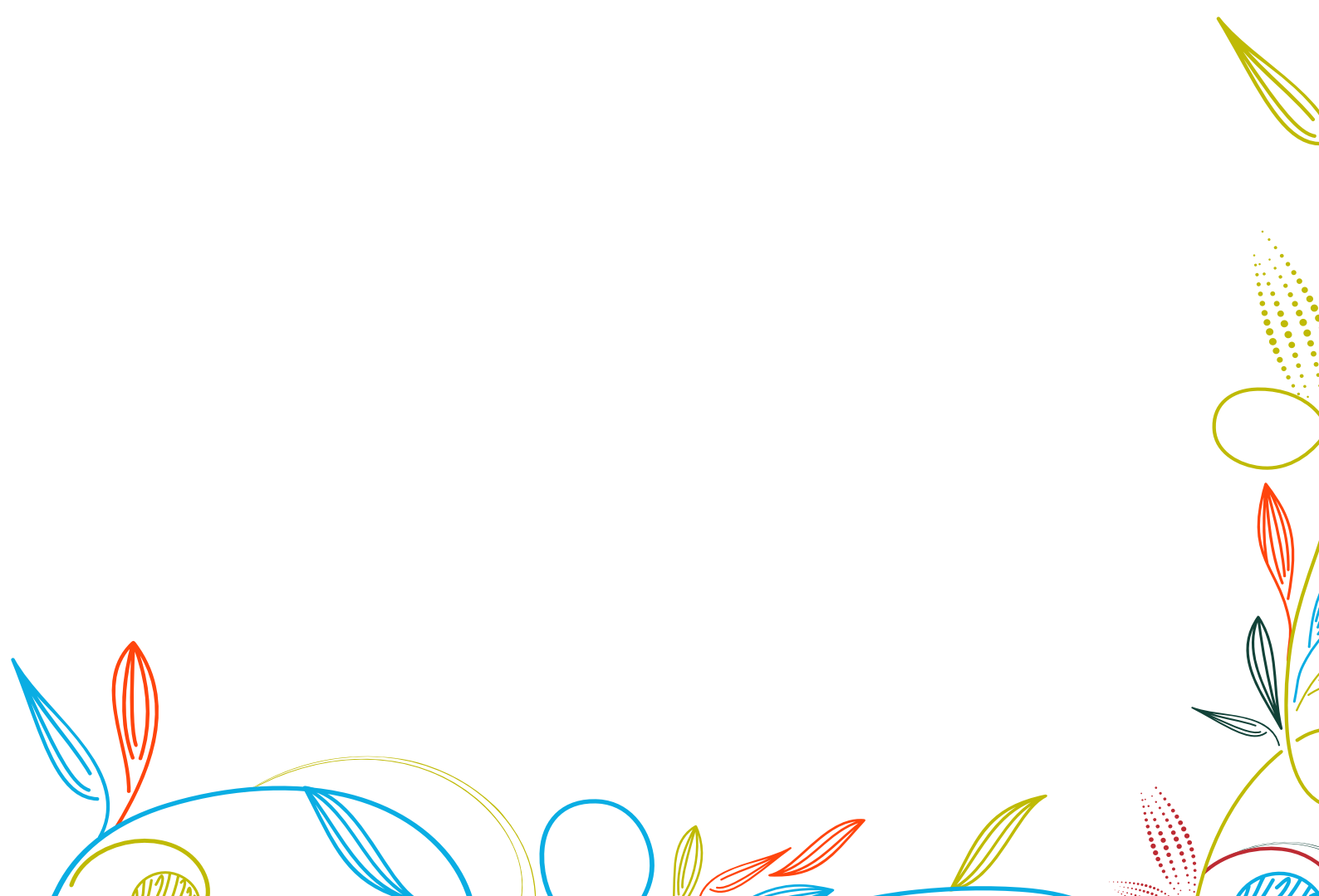
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From social movements as well as universities, tools and methods have been developed to identify, collect and organize information as well as to formally present such information in a manner that does not discredit or devalue. This guide attempts to sum up these tools and share internal and external methodologies. It provides elements to collect, organize and use information:

• To construct diagnostic and participatory strategies
• To facilitate elements which best explain the effects of foreign interventions
• To design and share strategies of protection, impacts and resistance

These tools and methodologies will always better both the autonomy and strength of the communities and their social fabric, encouraging the greatest number of people to be an active part in the transformation processes.

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