DIPLOMADO OF INDIGENOUS WOMEN

Economic Autonomy and Environmental Justice

1st Edition 2019

APRIL 1 TO JUNE 20, 2019

PREPARATORY

MODULE
DIPLOMA COURSE OF INDIGENOUS WOMEN
ECONOMIC AUTONOMY AND ENVIRONMENTAL JUSTICE

International Indigenous Women’s Forum
Universidad Carlos III de Madrid (Carlos III University of Madrid)
Universidad Indígena Intercultural del
Fondo para el Desarrollo de los Pueblos Indígenas de América Latina y El Caribe (FILAC) (Intercultural Indigenous University of the Fund for the Development of Indigenous Peoples of Latin America and the Caribbean)

1st Edition 2019

WORK NOTEBOOK
PREPARATORY MODULE

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OBJECTIVES OF THE MODULE

1. Introduce the objectives, content, pedagogical principles and methodological organization of the Diploma course to the participants.

2. Ensure that participants know concepts that facilitate reflective and critical inter-learning processes and enhance the dialogue between different types of knowledge, the collective construction of knowledge and the being part of the teaching-learning process.

3. Provide guidance on intercultural research, agree on the theme of each participant and tutorial process.
INTRODUCTION TO THE DIPLOMA COURSE

General Objective

Contribute to develop capacities, skills and potential of indigenous women from three sociocultural regions, to advance toward economic autonomy, based on environmental justice from an intercultural, responsibility, reciprocity and sustainability perspective.

Learning Objectives

1. Ensure the participants acquire conceptual elements to facilitate reflective and critical inter-learning processes with a participative approach that enhances the dialogue of knowledge, the collective construction of knowledge and the appropriation of the teaching-learning process.
2. Generate theoretical knowledge and exchange practical experiences on Human Rights that allow indigenous women to promote their right to economic autonomy and environmental justice, using the mechanisms of protection and enforceability of the rights of Indigenous Peoples.
3. From a gender and an inter-generational perspective, increase knowledge for the protection and the defense of the rights of Indigenous Women.
4. Identify and promote leadership characteristics of indigenous women that contribute to the promotion of economic autonomy in the context of the struggle for environmental justice for the individual and collective, political, economic, social, cultural and spiritual empowerment of indigenous women.
5. Understand: a) the philosophical and theoretical foundations of Good Living or Own Development, based on the critical analysis of development models that are based on a form of rationality that considers the human being as opposite to nature. and b) the alternative of the Indigenous Peoples of harmonization between the humanity and Mother Earth, as complementary living creatures.
6. Provide space for exchange of knowledge and experiences on business management with an intercultural, responsibility, reciprocity and sustainability approach.
7. Learn and analyze factors and barriers that prevent environmental justice, as well as successful strategies applied by indigenous women to achieve environmental justice, contributing to their integral individual and collective empowerment.
8. Contribute to the training of intercultural researchers for the empowerment of indigenous women.

Duration

From April 1 to June 24, 2019

210 hours, of which: Virtual phase: 140 hours, divided into 11 weeks with 40 theoretical hours and 90 hours of research, fieldwork and reading.

Face-to-face phase: June 16-24; 50 theoretical hours and 30 practice hours.
Accreditation
Universidad Carlos III (Carlos III University)
UII University / FILAC

Evaluation
30% participation in the virtual phase
40% intercultural research
30% face-to-face phase

PEDAGOGICAL PRINCIPLES

Transversal approaches:

a) Interculturality: this concept goes beyond the recognition of the cultural diversity of the participants. It promotes the analysis of existing political, economic, spiritual, environmental and social processes and conflicts, through which the cultures that coexist in a given space (institutional, territory, country, community) adopt certain norms, public policies and new organizational models. Obviously, it is acknowledged that diversity is a right, a resource and that it also represents power conflicts.

b) Responsibility

c) Reciprocity

d) Sustainability

e) Inter discipline

f) Indigenous knowledge dialogue

g) Exchange between knowledge systems

h) Collective construction of knowledge: taking as a starting point those experiences, symbols, interpretations and different levels of conceptualization that take place around the social and personal relationships of each participant, with the worldview, history, territory, land and nature, work and the family and community socialization spaces.

i) Pedagogical mediation, applied by promoting, through the different activities, the recreation and reconstruction of knowledge, motivating the development of greater capacities for inquiry, questioning, criticism and reflection. The aim is to facilitate a socially and culturally rooted interaction space.

j) Human rights, allowing the common principles that define the indigenous systems and indigenous applicable legal to be addressed, and the a) human rights allows the common principles that define the indigenous legal systems and systems to be addressed. The developed contents are based on, or are linked to, the international and national instruments concerning the rights of indigenous peoples.

k) Gender an intergenerational approach because in the cultures of Indigenous Peoples, women are an integral part of their processes. Likewise, the grandparents and grandmothers, the ancestors and wise people play a fundamental role in guiding the youngest, which must be recovered.
UNIT I.

INDIGENOUS WORLDVIEW AND SPIRITUALITY

Step 1: Let’s read and learn

Indigenous worldview

It is the way of conceiving, explaining and living the life by indigenous peoples; it is the basis for life systems, legal and political, social, economic and cultural organization systems, as well as the set of values, principles, beliefs, norms and all forms of expression of indigenous peoples. The worldview of indigenous peoples is based on the fact that the universe is a whole, it is a comprehensive system, each one of the elements that make it up has a raison d’être, they are interrelated and they are complementary. From this complementarity arises the principle of balance, harmony and respect for Our Mother Earth, as well as the value of community coexistence (understanding the community as the space and time in which all the elements of the universe interact- not only the coexistence between humans).

"Every society builds its own way of life - its culture - according to its way of thinking about nature. Thus, every society develops its particular way of conceiving nature, the universe, and the meaning of life according to that type of relationship with nature. From it derive the fundamental concepts of the life of a society, especially those of health and knowledge, which are at the base of their health and knowledge systems." In the case of Indigenous Peoples, we speak of a worldview based on spirituality and the reciprocity in human relationships, with the beings of nature, of which humans are part equitably with all other life forms, with the cosmic and spiritual forces. "This spiritual and material unity of beings and the world in terms of harmonious coexistence is the basic premise for indigenous and Afro-descendant peoples, while the fundamental premise of the scientific method is the material apprehension of the world and its more general property, the change and development, which spiral up from simple to complex forms, from the abstract to the concrete and, vice versa, from the particular to the general

In sum, the worldview expresses the world view of an individual, of a social group or of a people. It is a set of ideas that about three basic concepts: The Supreme Being (the sacred), nature, and the human being. It includes the relationships between the three. It deals with the problems that "philosophy" deals with, but it does not separate "the sacred" from the reflections about the conception of the world, the person and reality.

1 Spirituality and indigenous knowledge. Traveling Indigenous Chair. UII. 2010.
**Spirituality**

For indigenous peoples, spirituality is energy, essence and action; the spirit is within materiality and is tangible and intangible. The spirit is the essence that gives life to materials (human beings, animals, plants and minerals), thereby the intrinsic relationship with the cosmos, where the energetic forces of the beings that inhabit this earth are articulated (feelings, thoughts, actions, etc.). The cosmic vision of life means to be connected with the environment, since everything in the environment has life, and therefore acquires a sacred value: we find earth, hills, plains, caves, plants, animals, stones, water, air, moon, sun, stars, among others.

Spirituality is born from this vision in which all the beings that are in Mother Nature have life and interrelate. Spirituality is linked to the sense of community, in which beings interrelate and complement each other in their existence. The fundamental purpose of spirituality is the search for balance and harmony with ourselves and with others (cosmos), the loss of these two important principles has led to major catastrophes at local, regional and global levels. The indigenous spirituality has several ways and means to achieve balance, among them: the sacred fire, the ceremonies, sacred places, hills, mountains, rivers, lakes, songs, offerings.

Key elements of Indigenous philosophy are the correlation between thought and being; between consciousness and materiality, the search of the essence of reality and its relation to the forms and laws of knowledge development. Philosophy is a form of social awareness.

Among the indigenous principles are the following: balance, duality/complementarity, consensus, respect, gratitude, unity.

**Rituals and ceremonies**

Ceremonies connect or seek to connect people with the sacred, transcendent and spiritual in their lives. They are traditionally guided actions, which involve practices seeking to communicate the human being with the sacred in their lives.

They are actions because they involve the human body: they are movements, words, gestures, etc. They are traditional because they are recognized as part of the history of the people/community in the long time. They are guided because they follow a socially agreed pattern. They have a code that the participants understand and allows them to interact with each other at the time of the ceremony. There are people designated and accepted by the group to perform or lead them.

**Myths**

Transfigured stories about the long time and foundational events in the history of social groups offer information about the beliefs and practical experiences of people in relation to the deities that the group recognizes as their own. In the myths are contained deep stories of the life and social experience of the people, in a metaphorical and symbolic language, which fulfill social functions. A myth is foundational when it refers to the origins of the group as such and to its most significant sociocultural constitution processes.
**Indigenous knowledge:**

Indigenous knowledge is related to the worldview and spirituality. It is inherent in the lifestyle and the way of relating to mother earth, its mode of ownership is collective.

Indigenous knowledge is defined as the unique, traditional and local knowledge that exists within the specific conditions of women and men of a particular geographical area. It is developed around those specific conditions. It covers all aspects of life, including management and relationships with the natural environment. It is a cumulative system and represents creation of experiences, careful observation and constant experimentation. Indigenous knowledge systems are dynamic: new knowledge is continuously added. These systems produce innovations from within, and also use and adapt external knowledge to their situation. Indigenous knowledge includes numerical systems, grammar, art, techniques, technology, and other sciences such as indigenous medicine, among others.

Indigenous knowledge is stored in people’s memory and activities. It is expressed in stories, songs, art, proverbs, dances, myths, cultural values, beliefs, rituals, community laws, local language and taxonomies, agricultural practices and tools. Indigenous knowledge is shared and communicated orally, by example and through culture.

Indigenous forms of organization are of vital importance for the preservation and development of the peoples, for the decision-making processes at the local level and for their dissemination.

Indigenous knowledge is the result of cumulative and cooperative processes within a people. Knowledge is produced throughout the entire existence of a people or social group. The knowledge of a people is, therefore, a collective heritage. Knowledge arises from practical existence, that is, from the response that the people give to their needs and problems. A solution is not created without specific problem, and no one can formulate a problem without a previous experience related to that problem.

The topics of interest, the content of knowledge, its form of expression in words, songs, dances, stories, poems or explanatory symbols, the ways to maintain, share, use and transmit that knowledge, as well as their products and material objective are all identified.

**Characteristics of indigenous knowledge**

- It is diverse
- It is transmitted orally
- It is adjusted to contexts, history and the identity of the specific people
- It is dynamic, since it is adapted to the specific features that the people prioritize.
- It is continuous, that is, it is enriched by experiences and with time, adapting and reproducing itself through generations.
- Originates through: traditions, empirical forms, but also through revelations, dreams.
- Associated with elements of nature.
- In principle it is universal.
• It is systematic.
• Simple and understood through common sense.
• Considered common heritage of humanity.

Factors that affect the creation of indigenous knowledge

• They depend on the ecosystem.
• They depend on the degree of exchange with other peoples and cultures.
• Degree of independence or cultural or political subjection.
• The relationship of the people with natural resources: the knowledge of a people whose objective is to exploit nature profitably, will be different from that of those who need to live with it in the long term.

Contributing factors

• The ability to listen
• The ability to look
• The ability to taste
• The ability to choose
• The ability for transmission
• The Word of the Woman
• Listening to Mother Earth
• Looking at the stars
• The wisdom of the Elders
• Looking with the Children

Factors that affect the creation and reproduction of knowledge

• The territory
• The way of using natural resources
• The market
• Language

Spaces for creation and recreation of knowledge

• Everyday life
• Ceremonies of various types
• Processes within the frame of the claim for collective heritage
• The construction of spaces and processes of self-government and political participation
• The creation of spaces of intercultural academic institutionalism

Innovation in knowledge

• Knowledge, used in different circumstances or in different ways, can produce different utilities, drawing on the same agency or the same resource.
• Whenever knowledge is used in an original way, new “utilities” are created. That is innovation.
• Each new contribution to collective knowledge is an innovation.
• Innovations are based on previous knowledge or innovations, that is why knowledge is a collective, cumulative and cooperative construction process: everyone contributes.
• Each generation transmits to the next both accumulated knowledge
and a series of objects, products, procedures or advances that indicate the current state of a people’s technology.

- Based on the above, new generations, produce new knowledge and new technological advances.

**Threats and challenges for the protection of knowledge**

- Appropriation of indigenous knowledge that has been socially generated through patents, intellectual property registers and franchises
- Appropriation of the planet’s biodiversity
- Appropriation of genetic diversity
- Climate change
- Increasing relationships between States and corporations (at the national and global levels)
- Accelerated loss of lands, territories and growing conflicts
- Increase in pressure on land, territories and resources
- Tensions with environmental NGOs, progressive social movements, fundamentalist religious groups
- Urbanization and migration of indigenous peoples

**Knowledge and cultural identity**

The construction of knowledge is a fundamental element to keep the cultural identity of a people alive. The transmission of the different elements that provide unity and meaning to its members through a number of community practices that create identification and differentiates them from other human populations is central.

Each culture has an entire system of symbols that determine the culture’s. This varies depending on the territory where the culture lives, and the resources with which it is in contact. There are no superior or better cultures, at the same time it cannot be said that a knowledge is true or false according to the culture that created it.

- Identity is intimately related to knowledge.
- Those who do not know the wisdom of their people do not have the necessary motivation to identify their personality with that of their people.
- Both the accumulated heritage of knowledge and its creative dynamics must be alive, to maintain the vitality of a people and to be able to face new problems.
- A people needs to maintain the vitality of their heritage in order to face, with success, the problems and needs that changing circumstances pose to their members and thus preserve control of their destiny.
- If the creative dynamics of a culture collapses or becomes obstructed, it runs the risk of fossilizing the heritage, turning it into a “memory box” with very little functionality. A body without a life.

**Climate change and indigenous peoples**

The Swedish chemist Svante Arrhenius was the first scientist to forecast global warming in 1896. Global warming is a process that leads to serious consequences over time such as sea level rise, crop decline, hunger and changes in patterns of rains, changes in the populations of animals and plants and very serious effects for human health.
The most affected by global climate change are the poor. It has been reported that one of the vital effects are the greater incidence in the epidemiology of infectious diseases as a result of the increase in populations of epidemic vectors, such as malaria-transmitting mosquitoes, yellow fever, dengue, bacteria, viruses and others of encephalic action (there are more than 3,500 varieties of mosquitoes that populate all parts of the world except in the frozen areas). This would also be an effect of the effect of human migrations due to the depletion of life-sustaining resources.

The loss of indigenous knowledge relates to the deterioration of their territorial conditions, such as:

- The forests, the plains, the islands, the waters that make up the indigenous territories are not simply natural ecosystems, but also cultural products and producers.

- The current state of conservation of the ecosystems, and their current biodiversity, are the result of secular interventions regulated by very specific cultural rationale and patterns.

- The territory is a space where challenges and opportunities drive the collective knowledge of the people who inhabit it. In turn, people reconstruct, materially and symbolically, that geographical space; they reconver it into something new: a territory with which the people has emotional links and is identified.

- It is a cultural, social, economic, ecological and political appropriation.

**Territory, territoriality and indigenous heritage:**

For indigenous peoples, the territory constitutes the spatial reference of collective identity, that is, the space of belonging to a group to a culture. The indigenous territory has historical, cultural, economic and political dimensions. As a historical space, the territory symbolizes the affective relationships with the ancestral past, and also the lived space where the traces left by relationships between the members of the community are observed.

In its **cultural dimension**, the territory is constituted in the main symbolic reference of relationship with mother nature, at the same time it is memory and collective heritage that has allowed the cultural reproduction of the indigenous peoples. In its **economic dimension**, the territory is a space of appropriation, the source of goods and resources for individual or collective benefit, subject to different forms of occupation, production and transformation.

In its **political dimension**, the indigenous territory constitutes a space for the exercise of relations of power, social mobilization and ethnic vindication. Indigenous peoples exercise territoriality to maintain control and defense of their spaces.
UNIT II.

WHY WITH INDIGENOUS WOMEN? GENDER CONCEPTIONS IN INDIGENOUS PEOPLES

Step 1. Let’s learn more about the Gender in Indigenous Peoples

1. The gender approach serves to analyze the masculine and feminine in a society. It refers to culturally assigned behaviors and meanings, such as sexual roles, which are attributed to the distinction that all human societies make between men and women. For most specialists, it is clear that gender behaviour is shaped by historical forces and, therefore, has nothing to do with biology.

2. Respectful, sincere, equitable relations, of balance between men and women.

3. Gender relations refer to the fact that women and men complement each other from the social, cultural and economic points of view. Together, men and women they constitute the source of preservation of the cultural and social heritage of their peoples.

Step 2. Let’s develop ourselves a concept of gender.

The gender perspective is useful in our community and family life, and as leaders, to:

1. Identify injustices against women that are invisible because they are justified by culture.
2. Identify the differences between women and men: economic, cultural, age.

3. Promote women’s rights: feminism’s political proposal, seeking to eliminate domination of women

However, we have to consider the way in which the concept of gender is perceived among indigenous peoples. On the one hand it is considered a discourse alien to the indigenous world. On the other hand, in the communities, men reject the gender issue, are not receptive and do not give spaces to women.

Outside the communities, the human rights discourse of the “women’s movement” has been little receptive to the collective dimensions of gender identity and the multiple identities of indigenous women.

The perspective of indigenous women is that their human rights as women must be exercised simultaneously with the collective rights of their peoples. Indigenous women share a common history and values with the other members of their people. These are indispensable for existence, well-being and for their integral development as peoples. There are certain individual human rights that can only be enjoyed “in communion with others. This is a material and spiritual complementarity. It includes the various elements of nature, including people. Duality is the expression of pairs with different but complementary qualities.

Discrimination against indigenous women

In different workshops, forums and meetings, indigenous women have coincided in the fact that they experience discrimination in their communities, and in public spheres due to racism, exclusion, extreme poverty, patriarchy, lack of power.

Discrimination is observable in the inequity in the economic, social and political spheres between indigenous women and men, and between indigenous and non-indigenous women, preventing the development of their capacities and potential, and the enjoyment of their individual and collective rights.

Indigenous women have also expressed that in many communities, there are traditional practices that are women’s rights violation. Masculinities are lived as a privilege that grants powers, licenses and exonerations. While it is true that each culture determines roles for men and women of different age groups, masculine and feminine responsibilities are sometimes conceived as opposite. Within the communities, they are explained under the principle of complementarity; the problem is the valuation that the members of the villages and communities give to these roles and relationships. That is why it is necessary to understand the role of men and indigenous authorities.
UNIT III.

CONCEPTS: ECONOMIC AUTONOMY, ENVIRONMENTAL JUSTICE AND INTERCULTURAL RESEARCH

Step 1. Let’s have a dialogue and learn together

Autonomy has to do with the forms of self-government of peoples; with access to justice, which is linked to the recognition of customary law or indigenous law; and political participation—understood in two dimensions: as collectivities in decisions affecting them directly, and free participation in local and national spaces.

Participation and autonomy are the guarantee of the existence and development of indigenous peoples. They represent the ability to decide on the fundamental issues of indigenous peoples’ lives, in accordance with their culture.

Indigenous peoples define autonomy as a fundamental component of well-being. In this sense, autonomy refers to the right to organize their social, economic and political life, based on their own forms of organization and cultural heritage, within the nation-states in which they live.

Let’s read the following definitions:

Economic autonomy

It is the ability of indigenous women to generate income and their own resources, by:

- Enhancing their individual and collective management capacities.
- Improving their skills, applying their knowledge and traditional learnings and biocultural innovations.
- Promoting equality of conditions between men and women inside and outside their communities, so that jointly, they can ensure the exercise of their individual and collective human rights and the self-development of their communities and peoples.

Environmental justice

Environmental justice is the historical right that Indigenous Peoples have to their ancestral territories, to the resources in them, to water, clean air and the means of life associated with them, through the generation and/or application of human rights already consigned in international human rights instruments and in the respective Political Constitutions of the countries.

The human rights guaranteed by environmental justice are: health, dig-

2  Adapted from ECLAC.
3  FIMI. Justicia ambiental: La perspectiva de las mujeres indígenas. Guardianas y custodias de los conocimientos y biodiversidad de sus pueblos.
nity, culture, life, a healthy and safe environment, clean and healthy food.

Enjoy everything that the ancestors have left us, and not have our territory affected or invaded by companies that extract natural resources.

A central element implied in environmental justice is that rich countries recognize environmental obligations towards poor countries, translated into sustainable development.⁴

Intercultural research

Intercultural research is a theoretical and methodological exercise that seeks to contribute to the decolonization of hegemonic knowledge. It is a new way of generating knowledge, through the learning of methods and techniques of social research, that better allow us to approach and inquire reality.

In research, it is necessary to approach the pertinent bibliography, systematize the data; theorize and see the complexity of information.

It involves writing and preparing reports from the view of indigenous peoples, who intend to build a point of view on certain social phenomena, which occur in their environment, which affects them and which they are interested in positioning, from a specific research perspective. They are also interested in promoting targeted actions towards the defense of collective rights as peoples and as women, and to build different forms of knowledge production, from other worldviews and perspectives, and to advance the recognition of ancestral knowledge as legitimate knowledge.

UNIT IV.

LET’S LEARN HOW TO CONDUCT RESEARCH

Community intercultural research is a methodology used to know the characteristics of a community, or a social group, and the main problems affecting them, that are an obstacle to their development. Research is expected to involve all people who have to do with what is being researched. But it is not just about knowing the problems, but also identifying the causes and the possible alternatives for reaching a solution. This is carried out taking into account the ideas and opinions of everyone.

Intercultural community research helps us to have a better understanding of the culture, economy, life, problems and aspirations of the people with whom we work. In the research process, organizations such as those led by women entrepreneurs are strengthened. By participating in research, they take responsibility for seeking alternatives and undertaking changes to transform reality.

The methodological steps that guide a community intercultural research are simple:

1. Define the starting point, the practice we want to research.
2. Describe the experiences.
3. Diagnosis and reflection.
4. Analysis of experiences.
5. Proposal of actions.

The methods and techniques of community research must be simple so that they are easily applicable and promote the participation of all people who have knowledge about the subject matter. In this type of studies, in order to promote the dialogue between different types of knowledge, conventional academic methods should not be overused, and rather an attempt to creatively using traditional indigenous forms of knowledge should be the goal. For example, having dialogues with people carrying knowledge, with people who know the environment, circles of wise people, dialogues with women entrepreneurs, walks in the forests and community coexistence.

In community research, orality is the vehicle for the collective creation of knowledge. Knowledge must flow, that is why it is important that the methodology respects the proper ways in which ancestral knowledge is shared, in line with the times and community spaces.

Before starting a participatory research process we have to answer these questions

- Where do we start?
- What do we know about the community?
- What do we know about the subject we are going to research?
- Are there ongoing participatory processes?
• How have we defined the topic that interests us Investigate?
• Does the topic of study that we have defined respond to a need in the community, in the research team, in external entities?
• For whom does the subject under study matter, and who is concerned about it?
• Are the community and territorial authorities aware of the research project?
• What position do we occupy in the community network?
• Are we external agents or protagonists?
• Who do we relate to and what action set do we form?
• What capacity of access do we have to the study group that is of our interest?
• How will the community participate in the process?
  ➢ In the design (the process is for everyone, it is not only ours).
  ➢ Throughout the process (teaching and learning).
  ➢ In the follow-up (follow-up commission, work committees)
  ➢ In the delivery/feedback of information
  ➢ In the negotiation and development of proposals

**Let’s plan our research**

The research is done in an orderly manner, following a chain of steps, from the decision to research, the definition of the topic or experience, to the return of the results to the community or to the people who have shared the experience. The suggested methodological steps for community intercultural research are six:

1. *Coordination between researchers and knowledge carriers and the community research team. The community must be informed in advance to have their consent.*

   The first step is the organization of community researchers in harmonious and intercultural coexistence. They are those who research and who carry out their own experiences from an comprehensive level, including spiritual, physical and technical elements. The approach to the reality or the object of the study allows knowing what happens in the context. It is in this first step where the team of researchers is introduced.

   When considering any idea for research, it is suggested to start consulting different sources of information, for example: the community or interest groups (farmers, artisanal fishermen, community leaders, craftsmen/women, shellfish collectors); young leaders: traditional doctors, midwives, artists, storytellers, historians, builders and artisans of both sexes, etc. Texts and other studies related to the subject of research; other people who are knowledgeable of the subject matter, such as community leaders (authorities of the communal and territorial governments, teachers, pastors, syndics, coordinators, judges.) People and institutions that have already begun to study the research topic.

   People and institutions that have already begun to study the research topic
2. **Approach to the topic we aim to research**

   If we want to know better what is the reality in terms of the preservation of agricultural natural resources and its relationship with the ancestral practices and the worldview of the group, we realize that there are many aspects to research. This leads us to delimit the initial idea.

   There is a limitation in terms of time and resources: we can not research everything. However, from the readings and talks made, the researcher can ask some brainstorming questions that will serve to delimit the research, for example:

   - What are the main problems related to the preservation of the undertakings of indigenous women?
   - What are the factors (political, economic, cultural) that hamper the economic endeavors of indigenous women?
   - What role has the indigenous worldview played in the maintenance and use of natural resources?

3. **Dialogue with the community for the undertaking of an intercultural research.**

   Different techniques can be used. One of the most used is the "brainstorming" in which, for a half hour, ideas are exchanged based on several key words.

   Intercultural research is based on conversation, on the dialogue, which must be organized, and systematic. That is why the method of starting from a question is useful. Everything shared must conclude in the consensus on main problems of the community.

   The topic of research is based from these problems. It may be that you already have an initial idea for the research, which is shared for your enrichment and approval in a meeting with the leadership of the community and with the knowledge bearers.

   Amongst the most widely used techniques is the Problem Tree which consists of 5 steps:

   1. Participants are asked if they know about the Problem Tree and what they know about it. If anyone knows, he/she is asked to explain it.

   2. A “problem tree” is worked on together, participants suggest the most meaningful theme of their community.

   3. Once the theme is selected, a tree is drawn. The cause of the problem is located in the root and the consequences, in the branches. The trunk of the tree is the problem, we must know how to identify a central problem, the most meaningful and relevant for the community.
4. For each consequence, participants express what they can do to eradicate the causes. The chain of causes and effects must be made clear.

5. Participants write their criteria in their respective papers, and then write them on the board or flipcharts and explain the reason for their response. After approaching the problem by consulting different sources (books, people, field observation), you can take the next step: formulate the problem statement, since it now that, with all clarity and mastery, argue your idea about the problem under study.

4. **Stating the problem from the perspective of a community inter-cultural research.**

The identification of the problem consists of knowing the nature, character, category, type and purpose through a broad description, clarifying the central idea. It must answer the question: what is intended to change and improve with the research? In this sense, an analysis of the sociocultural context must be carried out beforehand, which will give us elements to understand and clearly define what we want to do to solve the problem.

Stating the problem includes the following aspects:

- Precisión de la idea de la investigación. Making the research idea clear.
- Identification of the facts that affect the problem.
- Formulation of the environment or context in which the problem develops.
- General statement of the problem.
- It may also include some research questions that are usually formulated drawing on the situation or problem that motivated. The questions serve as a guidance in the different stages of the research process.

5. **Data collection.**

Once the instruments have been prepared (interview guides, focus groups and observation), it is suggested to validate them in the field. Identification of the questions must be included or removed. This process is done before entering the field. Prior to fieldwork, it is necessary to have the instruments ready, because they are fundamental elements to proceed with the collection.

Before starting to apply the instruments, it is important to make community agreements on the design of the research, objectives, methodology, information gathering, analysis of results and return to the community. This will allow for the endorsement and support of authorities and a trust environment for research.
6. **Validation and returning (feedback) of results**

Validation takes place when the first draft of the research is ready. In this stage, the results are presented to informants and authorities, so that the final document can have their consent on the information they have provided.

It is also used to define whether or not they want their names to appear in the document. Another aspect to be included and defined in this section is the commitment to return the results of the study to the informants or the community.

The return can be done by conducting training workshops facilitated by knowledge bearers, radio education programs, audiovisual presentations, photo exhibitions, food fairs, art and craft exhibitions. It has to be done creatively.

Se aprovecha también para definir si quieren o no que sus nombres aparezcan. Otro aspecto a incluir y definir en este apartado es el compromiso de devolución de los resultados del estudio a las personas informantes o a la comunidad.

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### Step 3. Let’s apply what we have learned

In small groups, taking into account what has been learned, a community intercultural research will be designed, using the following matrix

<table>
<thead>
<tr>
<th>Goals</th>
<th>Techniques</th>
<th>Instruments</th>
<th>Sources</th>
<th>Questions</th>
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<tbody>
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</table>

The activity concludes with a colloquium in which each group presents its proposal and receives comments and feedback for improvement.

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### Bibliography:
