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*VOICE AND REALITY THROUGH IMAGES: WHEN MARGINALITY AND SOCIAL EXCLUSION
FIND THE EDGE*

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Abstract

The purpose of this research has been to initiate and conduct an active participatory research process by promoting dialogue and self-reflective analysis of the reality with community participants through the creation of plans and proposals built from their own perspective and daily life experience, in order to produce social change about marginality and social exclusion conditions, using " Photovoice " an instrument that seeks to make them aware of their own concerns and personal, family and community realities through the use of photography and critical dialogue so that they could feel stimulated to start an empowerment process. The research aimed to increase the likelihood of participants to generate proposals for social betterment change in the community reaching and influencing local decision-makers to improve its response to the needs and concerns of the community. It also searched to create and discover new ways of action-research participatory community based processes, to improve field research and intervention models from community psychology approach. Researcher and a team of facilitators and cultural mediators, previously trained entered to Township Presto (Chuquisaca - Bolivia) were devoted themselves to Aramasi community research with Photovoice project , Aramasi community was chosen because it is considered as one the most marginal community of the country . Previously it was necessary to contact and establish a collaborative agreement with local institutions and authorities to share the lead. Once on the training and joint planning to coordinate fieldwork research with Photovoice, critical dialogue groups were formed and selected by community . In several working sessions participatory storytelling, coding and critical content analysis was performed and finally proceeded to the presentation of the photographic exhibition before the Community authorities and the community in general. The findings raised the possibility of personal empowerment and community-based process awareness through critical dialogue , since Photovoice is considered as an important tool to collect profound qualitative data and generate knowledge from community reality. Another finding in the specific case of participants of Aramasi was a clear development of social skills, integration , research , capacity planning and critical analysis of the data obtained and the generation of proposals for community and personal development. The flexible and easy replicability became a major scientific achievements in Social Community Psychology to bring about social change and better living conditions for more than one community as part of dissemination process of research benefits to other nearby communities. Scientific challenge remains still the concern of turning academic results to immediate benefits for the community.

Riassunto

Lo scopo di questa ricerca è stato quello di avviare e condurre un processo di ricerca partecipata attiva, promuovendo il dialogo e l'analisi auto-riflessiva della realtà dei partecipanti attraverso la creazione di progetti e proposte costruite dalla loro prospettiva ed esperienza della vita quotidiana e della marginalità sociale, costituendo stessa " Photovoice " uno strumento che cerca di renderli consapevoli delle loro preoccupazioni e realtà personali , familiari e comunitarie attraverso l'uso della fotografia in modo che possano stimolare un processo di empowerment della comunità ed un incremento delle probabilità dei partecipanti alla creazione di proposte di cambiamento nell'ambiente immediato, lo scopo sarebbe stato dedicato ad influenzare i amministratori e decisori locali per migliorare la risposta alle esigenze e alle preoccupazioni della comunità . Si ha cercato allo stesso tempo di creare e scoprire nuovi modi di ricerca-azione con base in la comunità per migliorare la ricerca sul campo e modelli di intervento in gruppi di psicologia sociale di comunità. Ricercatore e una squadra di facilitatori e mediatori culturali precedentemente addestrati in comune di Presto (Chuquisaca - Bolivia) si sono internati in comunità Aramasi , appositamente scelto dal fatto di essere considerata la comunità più marginale della regione ed una delle più pover nell territorio boliviano. In precedenza e stato necessario mettersi in contatto e stabilire un accordo di collaborazione con le istituzioni e le autorità locali a condividere l'iniziativa . Una volta realizzata la formazione e la pianificazione congiunta e iniziato la procedura di ricerca sul campo, coordinata dai facilitatori dei gruppi di dialogo critico della comunità. In diverse sessioni di lavoro è stata effettuata l'analisi partecipativa del contenuto e, infine, si é proceduto alla presentazione della mostra fotografica davanti alle autorità locali e comunità in generale . I risultati evidenziano la fattibilità del empowerment dei patecipanti atraverso il processo di ricerca partecipata e il dialogo critico, Photovoice é stato utilizzato come istrumento pe riflettere ed raccogliere innformazione quaitativa frofonda in riguardo alle preoccupazioni e punti di forza della comunità permettendo dimostrare chairamente dei partecianti lo sviluppo delle abilità sociali, d'integrazione , di ricerca , di pianificazione , capacità e l'analisi critica dei dati ottenuti e la generazione di proposte per il miglioramento personale e comunitario. La riproducibilità di questo metodo è stato considerato come una sfida di ricerca scientifica innovativo della Psicologia Sociale di Comunità dovuto alla sua carateristica di produrre il cambiamento sociale e miglioramento delle condizioni di vita per più di una comunità.

I dedicate this work to:

Pablo Daniel and Leonardo my two motives in life

My dearest mom, and beloved Freddy, who have always believed in me.

My dear love, Hugo Alfredo (Pato)...for existing and making me exist in happiness

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CHAPTER 1

Introduction

Social and scientific importance of the research

Present research , culminating in a doctoral thesis is structured in seven chapters that describe the entire development process from the nomination of the item to the results, stated in this document.

Chapter 2 of *Contextualization* , shows the environment in which the work was carried out, mainly based on the Pluri-National State of Bolivia , with the particular characteristics of what has been called the reconstruction of a new state , in a reworking based paradigm shift in the management of the state as regulator and protagonists of its own development by making a series of approximations, considering the last 30 years showing an overview of the most important reality features, as an important input for research coming out form this research, There is also a description of the most important elements in the development of Bolivia as a country , especially taking into account the literature produced on Human Development as a key reference.

In this understanding the chapter introduces aspects about the current situation in Bolivia and the reconstruction process of the Pluri-National State of Bolivia, also re-construction of national public policies following the process of re-foundation of the new state.

Chapter 3 about the *Theoretical Approaches* , it describes the main theories and concepts used throughout the research , identified as most relevant support , underpinnings, strengthen the research process. A tour of the key concepts is done from the Community Psychology as a discipline that contributes to the concepts of Empowerment , marginalization and social exclusion in addition to the proposed intervention and research from the perspective of community welfare .

Furthermore, the theoretical principles and major concepts of liberation psychology develop definitions introducing both, subject from marginality to subject social participation; in line with

the intention, the chapter introduces the difference between becoming a free subject and being subject of empowerment, concepts from psychology of liberation perspective.

Contributions from the development of criticism postures from liberation psychology are presented regarding to social roles and actions for social change. Social Psychology contributions to the construction of reality from a critical position are also present among theoretical key concepts; as well as the methodological contribution of this psychological discipline from a theoretical approximation based on practice intervention and research.

In this chapter focus on concepts of recovery of critical reality as one of the key elements in the process of liberation joined the construction of knowledge from the perspective of the collective imagination and sense of belonging to a Latin American social reality. Which has developed fundamental contributions to the development of the concepts of the liberation of the subject from marginality.

There is also an approach and analysis of political power concept in relation to mental processes as social constructs and its relationship with social exclusion marginalization against the use of the power of decision making, introducing it as the key to the generation of empowerment and the improvement of the self-liberation processes which go through marginalized person.

Finally the chapter presents the main concepts of Pedagogy of the Oppressed paradigm by introducing the concept of pressure in opposition to the concept of freedom, in what has developed into the practice of education as liberating produce for oppress people to finally link with consciousness and critical processes.

Chapter 4 about the methodological model of research : *The Photovoice methodology*, using this as a methodology, with the principles of Participatory Community-Based Research with emphasis on participatory action research and participatory elements as an introductory analysis of highlights in the methodological structure design proposed by the authors of this methodology, recognized as a methodology of Action and research.

In line, there is a presentation of the origins of Photovoice, its objectives, the concept and its use; in addition to the principles and concepts that promoted the method to become formally recognized as a scientific methodology. Likewise, key elements are introduced, the ones that, its utility and application as a method needs assessment. The latest in order to point out principles of

social ethics intervention for social developed as a methodology created to produce social change and bettering disadvantaged communities.

Chapter 5 *Methods of research* , defines the general objectives and specific study and describes the methodology used in this research process , developing phases that shaped this process , with the explanation of the procedures performed that involves the design of research, the methodology of PhotoVoice further comprising design , setting, participants , materials, and time of occurrence of the field research .

The Research methodological design , is the substance of the research work which considers five stages ranging from planning involving community members , involvement of local authorities, research itself, up to participatory meetings , made throughout the process .

It should be noted the most important procedures performed such as the construction of personal stories about reality through photographs taken by participants themselves considering the three areas: personal , family environment and the construction of stories at the community level, so as an essential part of the process, the description of held meetings with local leadership for the management of public policy and advocacy work , all meetings in progress to photographic exhibition and presentation of research results to the community authorities.

Chapter 6 about the *findings , analysis and conclusions* , involves an analysis of the results achieved through the processing of information , whereas the participation of the citizens of Aramasi community, facilitators and local authorities , has allowed encode and categorize the contents giving space to the generation of new knowledge , managing identify seven categories and 19 subcategories that represent the positive aspects and major concerns for people in the community from its own perspective , which has been represented by chosen participants among all community members, called macro categories as a result of the qualitative content analysis:

1° Category: The road

2° Category: Redwood forest and plants

3° Category: Water and electricity

4° Category: Our housing

5° Category: Health and education

6° Category: Union organization

7° Category: Recovering our traditions

The linking process among categories and the analysis of its components allowed to reach the conclusions following the line defined by research goals, which themselves are organized into three broad intentions and it is to say that they have been successfully achieved:

- (1) Empowerment of the participants in the research process with personal differences, which have initiated also a process of community empowerment ,
- (2) integration of marginalized and excluded people into community and expression of their voices and opinions through images and
- (3) Generation of proposals for community change. Proposals which were produced by participants as a result of the participatory analysis . But also recognized as part of an official document of the Development Plan community Aramasi as supporting need assessment document required by in planning procedure of municipality.

About challenges for scientific research, and as a result of learning process from this research , has been presented the concern about ensuring academic research activities to be at service of the communities, in order to follow CBPR principles.

Finally, to be mention is the existence of future investigations replaying in other marginalized communities whether in Bolivia territory or in Latin American regional , in benefit of human development and empowerment of disadvantaged communities.

CHAPTER 2

Contextualization

2.1 National context as a Plural National State of Bolivia

In the case of Bolivia, a scene of modernity and context opens up, this shows the particular characteristics of what is called “the reconstruction of a New State”. That is to say, the re-foundation based on the change of paradigm of the management of the State as a regulation and protagonist entity of its own development.

In this chapter, a series of approximations will be carried out in relation to the process of deconstruction and the previous background of a State immersed in the deferment of the advance of Human Development. This revision will be accompanied with a glance of what is considered the Reconstruction of a New State, taking into account at least the latest thirty years. This perhaps shows in a more complete way, all the scene of the most important characteristics for the analysis of reality, as an important component for the research and the present document.

In this sense it is important to clarify that what is described in the following pages is a reading of the most important elements present in the development of Bolivia as a country, taking into account the literature produced in the area of Human Development as an essential reference.

The posing of reconstruction of a New Plurinational State puts an emphasis on the multinational aspect, in recognition to the existing of different cultural forms considered as native nations. Today they find a place which is not only symbolic, but real, within the recognition of a constitutional document of this New State that is founded in the continuation of a long period of a preceding fight just for the right of social recognition (Mariaca, 2009).

This New State was founded after a long period of historical deferment of the real original identity of the different cultures, identities and nations, which shape the state of Bolivia. It is only in the year 2006, very clearly after preceding periods of social fight for the recognition of this native identity of the indigenous nations existing before the period of the colony and crossbreeding.

It was only with the assumption as President of the Nation of Evo Morales Ayma, as a symbolic figure of the seize of power of the most extensive and oppressed portion of the population, the indigenous native of Bolivia, that becomes concrete the beginning of what in FaustoReynaga's work with Indian Revolution (1969)¹, is called the awaited and desired devolution of power and the control of the State to the historically oppressed indigenous populations for their only condition of Indian and indigenous and countrymen. By coincidence, it is known that there cannot be an authentic Revolution if it is not Indian, because Indian means collective property and community organization (Marquez, 2012).

2.1.1 National Background from a National Human Development Perspective

The construction of a historic legacy, in the case of a State like Bolivia, demands a thorough revision of the moments which marked the beginning or the end of certain historic processes. These moments may well be denominated as determinant landmarks in the historic construction of a country. In this case they are important to recuperate the landmarks of what was called the Human Development of Bolivia as a State that is still considered as a State in development or as an emergent State. (UNP, 2010).

To make an analysis from this perspective to a great part of the process of Bolivia, in terms of development, the concept of Human Development of the United Nations is taken as a reference proposed in the 80s. This concept is different from that based solely in the satisfaction of the Basic Needs promoted since the 70s by the ILO International Labor Organization and other organizations.

This concept focused only in the supplying of conditions for the group that did not attain its own basic needs. On the contrary, and following the unimpeded development concept, a firm stand is made in putting the emphasis on the development, especially in the strengthening capacity of action of peoples and nations emergent to development in order to be themselves who solve their own problems of lack of supplies. (Franco, 1996).

¹The Indian Revolution (1969) Manifest of the Indian Party of Bolivia (1970), and Indian Theses (1971).Reinaga's writings sketch a theory of social revolution rooted in the historical and material context of the Andes. His thoughts led to numerous movements derived from his own Indian Party of Bolivia, including the Indian Movement TupakKatari (MITKA), the University Movement JuliánApasa (MUJA), The Revolutionary Movement TupakKatari (MRTK) and the Offensive of the Red Ayllus of Felipe Quispe. Javier Hurtado points out, in his history of katarista Indian movement, that the majority of the first militants participated in the Indian Party of Reinaga, and that all the Aymara activists read his work, which, even today, are a source of fundamental influence. <http://leoncioletto.blogspot.it/2012/08/la-tesis-india-de-fausto-reinaga.htm>

In this sense, the HDR Human Development Ratio is taken as a reference measurement to consider that the basic capacities common to societies are those that provide people and peoples the liberty to choose the kind of life that they themselves consider valuable.(Sen, 1999).

This, on its turn becomes or comes down specifically to a longer and healthier life influencing positively in life expectancy but most of all, in the capacity of understanding their own setting and the social relationship possibility using and exercising the right to have access to knowledge that enables them to have better and sufficient income to have access to a dignifying level of life. (Streten, 2000).

In accordance to what was stated before, the concept of Human Development that interested for this analysis is that claimed by the United Nations Program (UNP, 2010) based in the theories of the Nobel Prize winner AmartyaSen in 1998. This concept defines it as the generation of capacities and opportunities for the people who can attain the type of life they themselves value the most and wish for, setting as main parameters of well -being of people, social progress, political freedom and social bounding inside a setting in which four fundamental pillars of development are considered: equity, economic competitiveness, democratic institutionalization and environmental sustainability. (UNP, 2010).

In accordance with this line of analysis, it is clear that it will not be possible to conceive the development of the peoples unless the four pillars come into play at the same time. As a logic consequence, the development of the capacities of the people and the actors of a society (See picture 1: Development pillars, UNP, 2010). This concept clarifies the intrinsic relationship among the four elements through which it could be considered if a society is or it is not developed or it is a developing country.

Considering that economic competitiveness could not be conceived if it promoted inequity of development and opportunity for all the people or in its case, important economic changes if these were based in forms of earth predation which would affect directly the sustainability of the resources of the planet and even worse, could it ever be called development if a nation would develop in detriment of other less developed societies. This is the reason why the institutional component that norms and regulates such economic growth should never be lost of sight.

This new development paradigm based in this concept, permits to conceive the well-being of the people based not only in the advance of material availability but nonetheless puts an emphasis in the capacity to administrate this development in an equitable way. In this sense, making a tour of the performance of Bolivia as a developing nation, it has been found in the different reports and studies which have tried for more than three decades to develop these concepts as society. However, even in the year 2002, the levels of poverty and inequality in its internal economy are still maintained. This was an explanation of the low economic growth rate, positioning it as a low developing country (Human Development Report, Bolivia, 2002).

Likewise, in the revision about its performance as a country in the development area in the period between 1975 until 2007, Bolivia has kept itself in a medium level of development during three decades, without generating improvement. However, in the report of Human Development of 2009, Bolivia shows a strong impulse of improvement raising its HDI (Human Development Index to 0,7295 which already positioned it in the place number 113 among 177 countries, which indicates an improvement in the last decade from low human development to a medium level. (UNP, 2009).

Nevertheless, these rates are not only linked to a growth expressed in numbers, they represent a reality of transformation of the characteristics of Bolivian society, its demography as well as its political socioeconomic and cultural profile. This is expressed in the national report of human development of year 2010. In it, it is mentioned that the transformation of Bolivia in its profile is noticed especially in intangible aspects, such as the participation of the indigenous sector and the enlargement and recognition of the power of the exercise of human rights of the indigenous people.

All this in relation to what stands out from the mentioned report, with respect to the challenges achieved by the Bolivian State to see sense of an inclusive and just society as an answer to a historical deferment of the indigenous sectors in terms of development and participation, particularly at political level. (UNP, 2010).

Even though it is important to stand out that the report poses new challenges with respect to the inequality of sectors of Bolivian society, essentially those indigenous ones or those that have scarce access to the market, Bolivia has presented in the last three decades, the highest inequality

rates in Latin America due, above all, to the inequality measured by the type of income that characterizes the accumulation of capital in a minority sector (UNP, 2010).

In this regard it is important to outline that the evolution of the Human Development rate in Bolivia since 1975 until 2007 has not been balanced or proportional among its social and economic component. Even though there have been improvements in value in the first component expressed by the improvement of life expectancy from 47 to 65 years old, improvement of the literacy rate from 63 to 91 % and school registration from 56 to 86 %; the economic component has been kept fluctuating and unequal in distribution or not proportional in the population. Only since 2002 is that there is a noticeable growth in the Rough Domestic Product with a remarkable evolution among the years 2006 and 2007 (UNP, 2010).

The element that stands up in this case is the remarkable evolution of the human development index in the country which is also expressed in the positive growth of the social well-being rates (life expectancy, literacy rate and the school registration rate). However, these do not coincide with the fluctuation years which also shows the level of structural inequality in the country (Statistics National Institute, 2008). (See graphic 2.3).

2.1.2 Analysis of reality: Bolivia and the Latin American context based on IDH (Human Development Index)

Following the definitions about the Human Development Index from the theoretical area, as an index that can make clear a development level reached by a country, setting in motion a complex set of aspects and dimensions of development, expressed specially for the social well-being attained (Sen, 1998.). It is important to take the definition given by Streen, who defines the HDI as a measure that evaluates the advances of a society regarding health, education and income in a long and medium term (Streen, 1994).

Taking into account both theoretical contributions, it can be stated that the HDI (Human Development Index), has achieved to overcome the limitations of other economic indices to measure the level of development of a society; limitations which did not allow to measure the development from an integral point of view. Being the HDI of an approximate and referential value, its interpretation will be subject to the conditions both from the context as well as from those given by the relationship among the four elements which constitute it: 1) Conceptual clarity, 2)

Reasonable level of aggregation, 3) Universally accepted criteria with relation to the MO (Millennium Objectives)² and , 4) Data Legitimacy (UNP, 2009).

Following this reasoning and according to Johan Selim, the efficiency of the HDI to measure Human Development is based in the fact that it is an instrument that compromises possibilities of a better diffusion and understanding for the construction of development policies, instead of being an instrument of pure statistic measurement with low scientific error margins. This is the reason why its usage is recommended in a more practical way towards the improvement of public local, national, regional, continental and worldwide policies for development.

Even though Bolivia has an HDI of 0,7 corresponding to a medium level of human development (UNP, 2010) the Poverty Multidimensional Index (ETHOS, 2010) and the Poverty Incidence Index (CEPAL, 2003) show rates that place the country as one with the highest levels of inequality and the third poorest country of the Latin American region respectively.

Thus, Bolivia can be considered as a nation that shows a paradigm in the Latin American region through which it is demonstrated the combination of a medium level of human development with high levels of inequality and poverty that can be understood much more clearly with a specific instrument called the Municipality HDI, which permits to measure internal inequalities taking as a measurement unity, the municipality, to measure and understand in a more precise manner the relationship between human development, inequality and poverty, starting from the concept of local development (UNP, 2004).

2.1.3 The National HDI based on the Municipalities HDI

The understanding of the concept of development from the definition of it, from a municipal perspective has been one of the most important achievements regarding the new practical forms to conduct evaluations of the well-being of a country as Bolivia with inequalities that are usually expressed in the differences of the HDI of the municipalities following a line of analysis based on the development from the local to the national, (UNP, 2002).

² The Millenium development Objectives are a group of objectives agreed which commit worldwide leaders to fight against poverty, hunger, sickness, illiteracy, environment degradation and discrimination towards women. The objectives have specific indicators and aims to reach until 2015 (Statistics Dossier, UDAPE, 2010).

According to the National Municipality Development Report, this is taken as a starting point for the proposal and construction of local public policies, directed to the change and social improvement in an immediate setting, recuperating this approach, for the generation of actions from the local space directed to human development.

This development perspective, from the immediate setting, recuperates concepts of the territorial human development, which is assumed from the generation of local capacities for the analysis coordination, management and planning of the development (UNP, 2004).

The type of analysis that is generated with this tool (See graphic formula of Municipality HDI, 2001) allows understanding the disintegrated development values by sectors such as health, education and income. It permits to make a comparative analysis on the same components among municipalities.

Thus, the municipality human development scene in Bolivia shows a heterogeneous reality in which only 34 municipalities from a total of 314 that the country has, have a HDI superior to the national average. The municipality scene of the country shows a tendency of region human development, in which, during the three last decades the values of high development are located in five municipalities of Santa Cruz (HDI 0,689) and the six poorer municipalities in the department of Potosí (HDI 0,514).

It is settled then, according to several studies supported by the reports of municipality HDI, that the reality of the municipalities in Bolivia, clearly reveal where the poverty patch is, but this also allows to understand that the process of development in Bolivia is heterogeneous and asymmetric, even inside the same region. On the other hand, what it is shown as a constant is that in fact since 1976 until 2007 rates reveal that all regions in the country increased the levels of human development at regional level. (UNP, 2010).

In general, the development scene in the country from the municipality perspective, shows that a Bolivian municipality is characterized by an index of development in health better than that in education and significantly superior to its economic level.

It follows from this reasoning that (Blanes et Al, 2004) who do a study about the evolution of the national space, explain that this type of development constructions, from the local perspective, allow to consolidate “a pattern of national integration of the space”, which in the case

of Bolivia, has been developing since the revolution of 1952, as a process of consolidation of a pattern of “the municipalization of the territory”. (UNP-CERES, 2004).

This study has enabled to distribute and order the municipalities according to their level of human development, forming 4 levels of human development in the country: a first level of municipalities with a HDI superior to 0,56 (municipalities of the region of Santa Cruz, Tarija and Beni) in which the municipalities of Santa Cruz present a HDI higher than 0,6, a second level of municipalities with a HDI between 0,51 and 0,6 (La Paz and Pando), a third level of municipalities, from Cochabamba and Oruro, where the predominance is HDI from 0,51 towards 0,6 but with less access to certain development factors, and finally, a fourth level represented by the municipalities of the departments of Chuquisaca and Potosí, where the 60% and the 64% of these respectively, are located in the last place of human development of the country, this means with a HDI inferior to 0,51. (UNP, 2010).

Thanks to this municipality index and to the analysis that it permits, it is possible to infer that in the case of Bolivia, the level of human development in a specific municipality of the country is positively linked to its degree of urbanization, since this data also show the best provision of basic services in urban environments and the highest coverage in health and education. Likewise, urban activity, linked to industry and services, indicates a type of productivity usually superior to farming, besides a very high percentage of agricultural property that express a level of subsistence with a very low productivity.

Following the same line of analysis, a lower percentage of agricultural assets, is associated with a higher urbanization and income. According to the approximations of the municipality human development of 2010, the tendency has been that the higher the level of human development in a municipality in Bolivia, the lower the levels of poverty measured by the NBI index (BUN, Basic Unsatisfied Needs).

Thanks to these empirical data, it is evident that the municipalities with a low human development tend to concentrate in the traditional poverty pockets in the country, which are historically represented in the southern and western zones of Cochabamba, the northern part of Potosí and the northern and central part of Chuquisaca. Nonetheless, it is worth mentioning that these are the two municipalities in which the highest levels of inequality of the country are found (UDAPE, 2007).

On the other hand, municipality data has also served to explain the increasing process of urbanization, which sharpens levels of poverty and locates it in the characteristic pockets of extreme poverty in the marginal areas of the most populated centers, reducing in this way, human capital to the municipalities of less development and generating at the same time, an instability phenomenon in the rural zones of highest economic activity.

Starting from this municipality analysis, it is taken as a reference the importance that implies to consider them to give an explanation about the levels of inequality in Bolivia, in spite of the encouraging human development rates achieved, it is clearly established due to the evidence of the municipality index, that inequality is high in municipal as well as in department and local reality.

Now then, the new point of analysis within this intention of contextualization for the reader is evidently the concept of inequality to which the text has been referring to. In order to do this, next, there should be careful consideration to data that help understand what is called the process of accumulation of inequalities. This, according to some studies happens before even being born and it is related with facts like wanted and planned pregnancies, prenatal care, child delivery by specialized personnel and postnatal care, whose absence could derive in mother-infant mortality.

In this sense, the well-known measure called the evolution of the infant mortality rate, in the case of Bolivia, gives an account of a slow reduction since 1976, so slow that places Bolivia as one of the countries with the highest rate of infant mortality of the region, after Haiti.

According to the census of 1976, the infant mortality rate for Bolivia was estimated in 151 for 1000 born alive. With base on the processing of the National Demographic and Health enquiry (ENDSA, 2008), it was found that this value had reduced to 50 per each 1000.

The gap by geographic area was still very high: 36 deaths for the urban area versus 67 deaths of children per each one thousand to be born alive in the rural area. This value has been maintained since ENSA 2003 (Ocampo and Sanchez, 2010).

However, stronger inequality situations have been found, according to the ethnic-linguistic situation of the population.

According to ENSA (National Enquiry of Demography and Health) 2008, it was estimated a mortality rate of 33 infants of every one thousand born for the non-indigenous people, in front of a

figure of 62 for the indigenous people. (UDAPE, 2006). It is important to emphasize that the municipality HDI helps to pay attention to reality, further than the national figures, in the specificity of the municipality local reality, which clearly shows the sectors in which inequality of development in Bolivia is more evident.

2.1.4 Historical Stage of Bolivian marginality and social exclusion

Making a tour of the inequality process that characterizes Bolivia as an emergent country, in terms of human development, and being inequality in its different forms of expression the concept that is the most worrying, it is certainly important to focus the type of inequality that interests in this case.

According to this, it can be defined that inequality to access and opportunity to develop a more dignifying life, setting individual, community and country capacities in motion, the topic that in this section occupies the main place, is inequality, followed by social exclusion and marginality processes.

Particularly in the case of Bolivia and according to the National Development Plan “To Live Well”- main instrument of reference since the year 2006- inequality and current social exclusion in the country, are products of colonialism and of what the current government machine has called the primary exporting pattern, explaining that, as far as the colonial times, the social republican colonialist structure has been the one that had institutionalized inequality and exclusion not only in the social, but and most of all, in the political and economic fields.

The institutionalization above-mentioned stays as a result of the system and national access forms since that period and it is the one that excluded the majority of Bolivian population which was always indigenous. Such marginalization process was founded with the same foundation of the Republic and the first Constituent Congress Assembly. Of 1826, being the Assembly that denied the right of property in the productive means-mainly of the land-, the access to public services of education and health, as well as the possibility of intervention in national decisions. (PND Bolivia, 2006).

According to the proposal done by this national instrument, one of the most important characteristics of the colonial system is the state of servitude , conceived as the most common way of exploitation of indigenous people. This form was established by the colony the continuity of

payment of indigenous tribute in favor of the masters, besides the unpaid work force, as a way of payment.

This primary pattern of exploitation is a current legacy of the type of work in mining of the late Sixth Century, as a menial unpaid job, without any type of benefit in education nor in health much less any other type of social benefit or labor recognition. It was taken as the main opposing force to development, to the establishment of the oligarchic capitalism in the country, system which the sharpening of inequality is attributed to, as well as the socio-political and economic exclusion of the indigenous population of the benefit of reduced oligarchic nuclei, usually proprietors of the mines and land, who have concentrated richness and politic power since the republican period.

Thus, according to various analysis made about the process of change and development of the country, setting as a centre of attention the phenomenon of social exclusion, Bolivia has characterized itself for being a State of old and new regional oligarchies that always ended up appropriating the capital resources of the state, giving place to the succession of governments that conspired against internal accumulation of national resources and industrialization, a small privileged part of the population that monopolized the political and government power for decades. These governments did not generate national development and at the same time let the international cooperation condition through financing the generation and assignment of policies of contention of social movements.

In this scene of crisis of the “Well-being State” of John M. Keynes of 1936, the proposal of a neoliberal model was well accepted, as a measure of solution to a State that changed from having a market role to a State that assigns resources for the generation of assets and services and for the regulation of the distribution of wealth. Inside the same system, compensatory measures were introduced such as poverty reduction programmes.

In this sense, the starting point for all current public policies for Bolivia, , is precisely what was called the most important process for the reconstruction of a State that eradicates inequality and social exclusion which are colonialist products. They are inherent to the primary pattern; it is a question of dismantling the colonial system in the entire State machine. (UNP,2010).

Following the same line of what was stated before, it is essential to try to introduce the concepts of equality, justice and equity. Nevertheless, these concepts can be understood in a variety of ways, as varied is the possibility of interpretation that can be given to them.

Following the guide of studies in the field, it is considered that the three concepts are constructed socially and that they are in permanent discussion considering the different interests of the social sector that puts them on analysis, and in each society they will adopt different nuances, which generally depend in a great measure on the concept of well-being in which they are. (Sen, 1979).

According to the perspective that was adopted by the National Report of Human Development for Bolivia titled “Changes Behind Change”, to understand a reality of inequality in the country, it should be necessary to understand it from a structural perspective without setting aside the option of having a reading from the multidimensional aspect. For this, the report expresses results of the analysis of an inequality reality of historic character, inequalities among people due to their ethnic origin, their sex or place of residence.

On the other hand, realities of inequality are expressed for their emergent character, for their disaggregation or symbolism. Consequently, this report considers types of inequality in different dimensions of life, these reproduce forms of stratification of society producing exclusion and discrimination, particularly in the case of Bolivia, and the constant that reproduces inequality is given in the interaction between the field of market and that of social relations.

In this sense, and according to what was reflected in the chart of inequalities (See chart of multidimensional approach of inequality –UNP, 2010) in which the ones of the first quadrant are originated for exclusions in education, in the generation of decent income, in the access to certain occupations affecting groups historically excluded; that is to say, indigenous people, women and rural population.

This study contributes to the comprehension of inequalities that are developed in the country, and as a result, the types of social exclusion. The results seen in the chart allows to recognise that inequalities answer to a dynamic that operates in an articulate way and usually overlapping various types of inequality that are seen in the same social group, given the case of the most affected populations defined in quadrant IV, groups that have been socially discriminated in a

negative way for more than two centuries, the group of indigenous people, women and rural population. This glance helps identify “historical” inequalities that still stratify Bolivian society and hinder construction of a society of equals in diversity.

2.1.5 The New State Reconstruction Intention Process: From a Republic to a Plural National State

The efforts of an institutional redesign of the State are not smaller. And the fact is that to revert a history of state discontinuity that accompanied an unequal development is, without any doubt, is one of the biggest challenges of the re-foundation of the Bolivian State.

The passage from being a mono cultural State to a plurinational and intercultural State and from a centralized State to one with autonomies, does not revert automatically the tendencies of an unequal development if it does not come accompanied with state capacities and objectives of generation of priority spaces in the participation of the indigenous population, especially in the design and redesign of the functioning of that state machine, being a part of a State that characterises itself by a system of domination and exclusion of the indigenous people (Calla and Molina, 2000), a system of state life that entailed a type of inadequate attention to the requirements of education, health, land and others of the rural indigenous population.

Moreover, as previous trials in view of the evident concern of a State of inequalities, with public policies emerged between the 80s and the 90s, there were attempts to homogenize opportunities for the people and to be able to have access for example to education advances laying out rules for a bilingual intercultural national education as part of the process of popular participation, trying to improve primary attention of health, the increasing participation in politics, among others. It was sought to revert inequalities in some way inside a “process of construction of a plural and democratic society”, (Human Development Report – UNP, 2010). However, the construction of an intercultural society was a central challenge to promote human development in Bolivia, which had not been achieved yet until then.

With the intention to undertake the process of change and of national reconstruction, passing from being a Republic with a mono cultural State to being a Plurinational State, the last studies of the situation in terms of human development suggest to make a stand in the analysis of the concept of democracy and its expression among the data as a country, taking as a reference the last 15 years.

Important improvements were registered in democratization, and as a result, one of those moments of change in the quality of participation is that in which, between 1991 and 1992 advances in democracy were conceived, in which the exercise of the right to vote was extended, in a way still insufficient but improved, as a product of the revolution of 1952 which let farmers and women to have access to this right of election with their votes (UNP, 2004).

Moreover, the construction of new forms of pressure was recovered for the recognition of the demands of representative sectors of the margined and oppressed population. It was them who generated different ways of social action under the politics in the streets. In addition, the historical “Gas War”, described as the event that permitted the creation of the conditions for the first referendum of 2004. This was a citizens’ mechanism to take collective decisions through voting. There was also the possibility of a new kind of presentation of law projects, beyond their elaboration in the Parliament, that is to say, in a direct way.

A step forward was given with the recognition of citizen groups and indigenous peoples, substituting the monopoly of power exercised by political parties, giving way to the creation of the Constituent Assembly as an essential mechanism for the re-foundation and complete reform of the Constitution of the Bolivian State.

In the proposal of the re-foundation of a new State, it was determinant to consider the construction of a new democratic system in Bolivia, which has characterized itself, in its first phase (2006-2008) for being a period full of stumbles and expressions of dispute over power, most of all in the minority groups, faced with political decisions exercising the new democratic forms of participation, intercultural, direct, from ordinary people, towards the law proposals for the changes in the political structure. This period was also characterized by the constituent intercultural and representative process (Schavelzon, 2012).

Finally, a firm stand was taken in the foundation of the new State of Bolivia which emerged in January 2009 as a result of being the first time in Bolivian history that a new Political Constitution of the State had been approved in a Constituent National Referendum, after the social process of offensive fights, of an anti-capitalist and anticolonial proposal as a result of a long and complex constituent process.

This process began in 1990 with the “March for Territory and Dignity” of the indigenous peoples of the low lands and after the difficult development of the Constituent Assembly (2006-2007), moreover, complex processes of political regional reconciliation in 2008 (Santos, 2010).

2.1.6 The Structural Social Change Proposal from a new Plural National State perspective

The structural change from being a mono cultural State to being a plurinational State, has shown a series of difficult situations represented by social disputes especially in the framework of the process of the Constituent Assembly, which since the beginning had new forms of political representation, with the inclusion of sectors of the population traditionally margined in the sphere of political decision making. The other population portions represented, traditionally privileged, noticed and felt the effect of change of the command of power, provoking in the process of the constituent construction a series of violent events, incidents of resistance to a new form of ruling the country and managing de State and especially to reduce power to these minority portions previously privileged.

A new Plural State was proposed as a new form of ruling and of exercising power from intercultural and plural democracy that recognizes majorities in social disadvantage, with priority of rural indigenous populations at the head of the power.

The proposal of change towards a new Plural State made concrete from the legislative organ the posing of a modern State according to the new Political Constitution of the State: a free State without subordination bounds with any other State or restrictions in its decisions due to some international convention. A sovereign State, that is to say that it preserves for itself the power to define and solve its internal issues without the interference of any other States or multilateral organizations, an independent State, lacking of colonial relations or protectionism with respect to other States or powers.

However, the new model of Bolivian State, preserves also three other elements rescued from the previous Constitution: a social State, that has to keep watch over the well-being of the citizens with base in the guarantee of its social rights, a State ruled by law, since it supposes that all the departments of the State are subject to rules without any arbitrary acts and a democratic State, that adopts democracy as a form of government and as a legitimacy principle of the authorities and

representatives: a State with an established territory organization. A unity State, that preserves for the national central level the power of legislation. ³(PND Bolivia, 2006).

A Unity State is proposed open to the possibility of, in the framework of autonomies and the quality of compound State, other territorial entities can also legislate in the field of its jurisdiction and competences⁴ (LAW No. 031, of 19th July, 2010).

Now then, the new essential component in the new Political Constitution of the State is the explicit declaration that the Bolivian State is communal, because it recognizes the existence not only of individuals, but also of communities recognizing collective rights.

Another new and essential element is the type of organization and territory of the new Bolivian State, declaring it as a decentralized State but that recognizes the different regional autonomies (in its departmental, municipal and rural native indigenous levels). What was rescued from the original text is the recognition and declaration of a Bolivian State as intercultural on one side and plurinational in the other, having as a result, a Plural and multicultural State in recognition of the different nations and cultures, supposing not only the co-existence and recognition of different cultures, but also the challenge of introducing complementary and respect elements among these with the more important defiance to construct a common horizon among all of them.⁵(PND Bolivia, 2006).

It is important to mention that the change that was generated in the proposal, and from all points of view, has had as a logical consequence the requirement of a substantial change in the form of government based in the previously mentioned intercultural democracy, which up to now is still in process of permanent construction, a form of government that comes supported by the notion of self-government and self-determination. (Santos, 2010).

2.1.8 The Process of Reconstruction of a New Political Constitution of State a Participatory Made Process

Referred to the constitutional reach of the competences distribution (articles 297 to 305) as well as the Title of Competence Rule (Articles 64 to 79) of the Framework Law of Autonomies and Decentralization “Andrés Ibañez”, Plurinational State of Bolivia, 2010.

For the government of the Movement to Socialism, this common horizon is that of Living Well (Suma Qamaña), implies the common cultural construction based in the respect to life.

Even though the construction of a New Bolivian State implied a long process of political and sectorial encounters and discounters, what gave them a real validity, it was the unification of the majority of indigenous peoples and countrymen who expressed their agreement and support for the elaboration of a new political constitution of the State which would develop with the creation of a Constituent Assembly.

The Assembly would be conformed in a diverse and extensive way, in it all the national aspects and types of population groups would have leadership to participate in its elaboration and writing, taking as a base the text proposed by MAS at the head of president Evo Morales Ayma. The preliminary text was the subject of discussion during 7 months.

Taking as a base Salvador Schavelzon in 2012 in “The birth of the Plurinational State of Bolivia: ethnography of a Constituent Assembly”, there is official information of the process of construction of the New Political Constitution of the Bolivian State, which sticks out the process of the proposal as a critical and difficult period due to the inherent conflict of fight for power among different sectors and political inclinations and representation.

The author reports that the meetings of the representatives of the political party MAS in Argandoña House were the premises in which the constituent representatives discussed the drafter articles by the 21 commissions of the Assembly⁶.

The meetings were organized in three groups that combined representatives of departments of the Oriental and Occidental parts of the country. The representatives of the party in power read the advances of the majority project and made modifications. This is the way how the first version of the constitutional text was formed, based on the reports of MAS and their allies- in the different commissions. In the same book, the author tells about the difficult juncture in which the construction of the document was carried out.

Meanwhile the representation commissions had the difficulty to find a consensus and the political juncture made the approval of the final draft to be deferred or annulled, since the opposing parties of the Senate had blocked all the laws proposed by the government from the first year and a half of management, therefore it would have been very difficult a congress agreement.

⁶ The constituent representatives of the political party MAS authorized the presence of the author in their meetings, in which also participated some of their technical legal and professional advisers.

Nevertheless, the last draft of the new Constitution, signed in July 2007 based on the reports, had more than 700 articles that would seek to be approved with the third part of the votes until the 6th of August, due date planned initially for the end of the Constituent Assembly. The most important element in this case was the process of the construction of the decision of who represented the Bolivian people. When the text mentions this, such definition is considered as determinant, because independently of the natural resources, the idea of the people was present, as a main subject of the process of change promoted by the ones who identified themselves with the Bolivian people as opposed to the traditional political parties and the elite that had always ruled the country.

The definition of the category people, served then to make clear that it would be the indigenous people and countrymen the ones who signed in the constitutional text that they were writing. In the definition established by consensus were included as individuals: women and men as “bolivianas and bolivianos” and the central place in the Political Constitution of the Pluricultural State of Bolivia.

The definition of people would be reserved to the original nations of the high plateau, the indigenous peoples of low lands, countrymen of all the country, the colonizers (“intercultural communities”, according to the name they had given to themselves) and the Afro-Bolivian who did not consider themselves as countrymen nor as native people, nevertheless they also wanted to be recognized.

The first formulation of the definition over which the constituent representatives discussed was the following: “*Bolivian people are the whole group of Bolivian men and Bolivian women who belong to the nations and indigenous nativepeoples and countrymen, Afro-Bolivians and social classes, sectors and groups economically and culturally diverse*”.(Schavelzon, 2012).

With regard to the latter, it is important to state in detail, that although the process of construction of a text as a New Political Constitution of the Plurinational State of Bolivia was one of a difficult political juncture for its approval, bringing as background events that also shed blood. For, it is clear that in this country, there is still a challenge, the process of integration and joint construction of a new country; surely for the regionalist and discriminative heritage by race and ethnical origin that characterizes Bolivian population.

2.2 RE-BUILDING A STATE:

The main objective of what was called the process of reconstruction of the new Plurinational State of Bolivia, is centred in the suppression of the causes that originate inequality and social exclusion in the country, taking as a priority the change of what the National Plan of Development “To Live Well” has called primary exporting pattern, but overall, to change structurally the pillars in which colonialism is erected as a system, and certainly the neoliberal economic model which has proved its inefficiency in the moment of dealing with the topic of development.

Clarifying the idea of structural change, this intention expresses the dismantling of all the economic, politic and cultural devices that have been supported by a dominant system in Bolivian culture, which are strongly rooted in the organization of the State, but also, and most of all in the mind of the Bolivian people who keep strong tendencies of an individualist social practice and which diminish the possibility of promoting a sense of support and even less of complementation of knowledge, especially cultural.

Therefore, this change of primary export pattern is posed as the indispensable condition, to revert inequality and the exclusion of indigenous, urban and rural population. Thus, always following the logic of an answer to eradicate poverty and promote development in a country that poses new challenges of social construction, from the self-determination and the political exercise of power of the historically excluded people from all the state spheres. (PND- Bolivia, 2008).

Likewise, it is recovered the posing of what implies the process of re-foundation of the Bolivian State, with base in a transforming constitutionalism and of an experimentalism towards a Plurinational State with autonomies which also poses important political and state transformations which seek to overcome in the constitutional and normative bases, unresolved tensions of the long history of ethnic and cultural as well as regional and autonomic discrimination. (Santos, 2006).

As a result of the study, whose report is concreted in the National Development Report of Bolivia 2010, starting from the premise that the dispute for the democratic construction in Bolivia is a stage of transforming constitutionalism that cannot be understood apart from the re-foundation of the Democratic State. However, this should seek for a multicultural democracy, and with an ethnic

and territorial recognition, with a demanding character in what has been called the transit of a concept of elective democracy towards a citizenship democracy, which is situated in constructing and following logic of cultural complementarity with institutional pluralism based on diversity. (Santos, 2010).

2.2.1 The starting points of a sense of rebuilding a multi-racial nation

Bolivia is a country with a majority of indigenous population, with a 62%, the same as other countries of America, with an extended native indigenous population. There is also a population that identifies itself as half-breed, about 27%. There is also a short proportion of population (about 8%) of European origin: Spanish, French, Balkan, German, Italian and other 3% that represent the minority black and Asian population. (INE, Bolivia, 2011).

According to the last population and housing census of 2001, the Aymara and Quechua population of Bolivia reached more than 50%. Bolivia has the highest indigenous population in all South America. Another 5% is represented by the indigenous minorities of the Oriental, tropical Amazonic and Chaqueño peoples, by a total of more than 30 human groups.

The second bigger human group is *half-breed*. Moreover, there are also white native population nuclei from European immigrants (especially Croatian, German and Italian), of Asian, mainly Japanese, emigrated after the Second World War and Afro- Americans, concentrated in the region of Los Yungas in La Paz. In the territory of Bolivia there are about 40 Ethnic groups who preserve the millennial customs of these ethnic groups.

Within this consideration and within the already mentioned process of re-foundation of the State, it is essential to recognize that the process of reconstruction has set as a priority of the public agenda, the possibility of emergence of new social and economic actors. From the perspective of economic model of neoliberal development, was practically impossible to include all the ethnic groups in the market vision.

Therefore, these population groups, which are the majority of the population, once more remained disregarded in their access to a productive and developing life. (PNUD, 2007). In that case, the non-recognition of Bolivia being a country with the highest number of indigenous population in the Latin American region, contributed to the de facto exclusion of indigenous

populations, not only in the market area but also in the political field and in the social participation and construction.

It is taken into account that the lack of recognition of a national plural and multicultural reality would only generate social stratification processes which would not correspond to reality. Thus, if plurality and cultural diversity is not recognized, at the same time the possibility of existence and expression is denied or their self-determination as an ethnical group, risking their identity and social contribution. (Bourdieu, 1998).

2.2.2 From social revolution of 1952 to the Popular Participation Law

The revolution of 1952 is considered as a measure of continuity of the nationalist movement of the period, conducting the country to a strengthening of the organ of government of the central level. It is considered, nonetheless, one of the most important moments of structural changes in terms of the management of power since the foundation of Bolivia as a republic.

It was called the “National Revolution”, through which, the citizenship of Bolivian population was sought in trials of homogenization of the national population. However, ignoring cultural and linguistic diversity. (Urioste, 2001).

The Agricultural Reform of 1953, one of the most significant reforms of the period, ended with the regime of haciendas in the national region, explicitly abolishing for the first time *pongueaje* (Domestic service which Indian tenants were obliged to give free.) in all the national territory.

It is in this period that in the working nomenclature for national planning the term countryman was coined as a new social category substituting the designation of “Indian”. It is considered that the most important demand from the part of the native rural communities was the restitution of rights over land as a demand to the State. This demand was not heard but it was replaced by the abolition of the state of servitude of the countrymen abolishing at the same time large estates as a socioeconomic property structure in the country.

This measure did not mean at all the devolution of the land from property-owners to the native population. The paradox and result of this process was the isolation of the rural-indigenous

reconstituted communities. They were abandoned and left to their own devices in a kind of no-man's land.

Even though in some cases they were given their own territorial jurisdiction, their traditional authorities were not recognized as a part of the organic political system.

The organization of demonstrations and mobilizations that took place in a successive way by these indigenous peoples, beginning in 1990, achieved in a certain way that the governments in turn recognized the rights of usage of the land and of renewable resources to communities, and in 1996 the new lands law (known as INRA Law), would call these spaces traditionally occupied by indigenous people as native community lands (TCOs).

With relation to the political and administrative unities, during the second half of the 20th Century, in the Bolivian territory the regime of department prefectures was consolidated and the jurisdiction of the municipalities were reduced to urban areas of the main urban and rural cities. This conception of territory structure lasted until 1994 (year of the approval of the Popular Participation Law).

The year 1952 in Bolivia marks the beginning of what is called short memory which describes the articulation of countrymen unions after the agricultural revolution. This represents a historical moment for the country, which would characterize itself by the integration between the workers and countrymen sectors, generating alliances that would give way to what is called a common or collective memory of the country (Rivera, 2004).

Indigenous population (from the rural area) in the previous years to the Popular Participation began to claim more attention from the part of the State towards their material needs (Productive and social). It is also evident that in that period the claims or demands to participate and even to decide about the use of resources were growing, but they were focused to those organized by means of the international co-operation agencies since the resources of the State have always been scarce.

Therefore, the indigenous demands and aspirations in this field were clear and it cannot be confused as a demand of decentralization. The Popular Participation Law is a decentralization model that supposedly seeks to overcome *indigenous exclusion* in which are faced in an articulate form centralism and exclusion. This articulated form, would permit to hope for a decentralization extensively participative and therefore democratic.

To achieve this purpose, it designs administrative local unities and not regional to put into operation decentralization, supposedly seeking the maximum of social participation in the process.

Nevertheless, there is also the analysis that is done about the results obtained in relation to the objectives of that process and the result of these dispositions in the field of indigenous discrimination is incipient, but in the field of facing centralism the result is congruent with indigenous demands of a greater attention to their material and participation needs in the decision about the use of resources.

It stands out that Popular Participation does not achieve to consolidate as a model of decentralization extensively participative in the sense of facing indigenous discrimination. This means that it does not attain to guarantee the indigenous participation in the main state power. However, it was possible to considerate this law as a political tool that helped to counteract indigenous exclusion in some way. (UNP, 2010).

2.2.3 The administrative decentralization law

In 1994, Bolivia began a process of political and administrative decentralization by starting a group of legal dispositions, particularly through the combination of laws of Popular Participation (PPL), and administrative decentralization (ADL) elaborated in a context of extended reforms to the whole economy and politics, which followed the structural adjustments programme applied in the country beginning in 1985. This generation, in which the Administrative Decentralization Law was a consequence of Popular Participation Law, allowing adapting the framework of public structure of the State to the principles, objectives and functions defined by this norm.

The decentralizing municipalities' option with direct citizen participation was a radical measure in the political concept of the country and it answered a prolonged social demand with relation to decentralization and the decrease of the competences of the central government.

Even though, in practice, this process did respond to a logic of administrative decentralization of the executive power and municipalities, this was conceived as a process of transference of political and economic authority in favour of the local stages, contrasting explicitly with the historical tradition of centralist characteristics and the relative absence of the State in the rural area of the country.

In spite of its highly innovating character, this reform was questioned, and even resisted by some groups organized corporately, which were represented in the power spheres at regional and departmental level and group interests of civil society, from the perspective of the classist, popular or indigenous functional organs, who claimed for themselves the transference of powers delegated to local departments.

It must be outlined that in short time, this resistance was yielded giving place to an intense social dynamics of direct involvement to apply the reform in all the country and Bolivia was organized politically by the logic structured by this law. Bolivia was strengthened in its local and municipal level.

There was an ambivalent process in the civil society, of a first phase of denial and of a second phase of acceptance of the reform. It was related mainly to two factors: a) the direct and immediate delivery of financial resources to municipalities and the quick recognition of the juridical personality of all rural communities and indigenous people existing in the country; and; b) the materialization of municipality elections a year later, in which indigenous and rural population participated actively winning power spaces for the first time in republican history, producing a transit from representative democracy to participative democracy, certainly incomplete and imperfect, but highly significant in the historic context of Bolivia. (Urioste, 2001).

The change in criteria for the assignment of resources destined to municipalities, in parallel form, to the transference of responsibilities, stopped the process of concentration of income in the hegemonic cities of the country, which had characterized the process of national growth during the 20th Century.

This reform initiated in 1994, corrected drastically this historic distortion when it was defined the municipality taxes co-participation to be based proportionally in the number of inhabitants of each municipality. The resources were administered locally even though with remarkable deficiencies for the lack of municipal technical capacity, especially in the poorest and smallest municipalities located in the depressed areas of the country. Even though, in practice, this process responded to a scheme of administrative decentralization of the executive power and municipal decentralization. (Pérez, 2006)

This reform was conceived as a process of transference of political and economic authority in favour of the local settings, breaking explicitly with the historic tradition of centralist government and the relative absence of the State in the rural area of the country. This law proclaimed to create and regulate the regime of administrative population of the Executive Power, establishing a prefectural order for each developing department in the region, through the transference and delegation of technical and administrative functions but that did not deprive the Central Executive Power of its power in each department.

The law particularly had the objectives a) To establish the organization structure of the Executive Power in a Department level within the administrative decentralization regime, b) To establish the regime of department economic and financial resources, c) To improve and strengthen the efficiency and efficacy of the Public Administration, to serve in a direct and close way to the population; and for being able to develop these objectives created the organization structure giving proper form to the representation of the central government in the figure of the Prefect together with a Department Council. (Republic of Bolivia – Law 1551, 1994).

2.2.4 Socio cultural vindication movements in the regional and national and local contexts

It was from the influence of the proposal of the “Indian Revolution” of Fausto Reynaga in 1971, giving the guidelines and ethnic criteria, that the political vision was implemented of contribution to the construction of a new political constitution, by reference to the katarist indianism. This social rural movement (TKRM) Tupak Katari Revolutionary Movement in the emerges in the transit between the city of La Paz and the communities of the provinces of this department, in the moment in which the union structures of the country side brake the military rural pact, making an alliance with the COB against the military dictatorship.

The Katarist movement grows and expands very rapidly in its social base. This movement took its fundamental ideas from the Indianism of Fausto Reynaga, among its main followers young indigenous Aymaran trying to develop an indigenous strategy against the State.

It was in the 80s that in the Katarist movement in honour to Tomas Katari, promoted and designed party political projects (Hurtado, 1984). On the other hand, another base social movement, the MIP (Pachacuti Indigenous Movement), with Felipe Quispe as a leader, incorporated militants excluding what is known as the half-breed, reluctant to make alliances with half-breed political

parties. It was the first background of the party organization PIB (Indian Party of Bolivias) in the 60s, but the most important social movement was considered the MRTK, that in the 80s incorporated the “I” at the end converting itself into MRTKL (Revolutionary Movement Tupak Katari of Liberation). This movement was considered in the participative politics of the 90s, situating Victor Hugo Cárdenas as the vicepresident in 1993, recognized as the first indigenous vice-president, in the Sanchez de Lozada (Goni) Term. Also fundamental was the contribution of Xavier Albó, who developed the image of “the two eyes” to explain the KataristIndianism (Stern, 1990). These two movements were some of the most representative at national level that marked the way for the strengthening of the indigenous proposals of political popular participation.

2.2.5 A Historical debt: The Process of re-structuring and re-building a Multicultural and Multiethnic State

Quotation:

“The 7th of February 2009, in an act with a parade in El Alto, Evo Morales promulgates the Constitution together with Silvia Lazarte and Rigoberta Menchú, among other authorities and foreign guests. The Constituent Representatives attended the parade from a box for distinguished persons at the side of the central stage. In a speech Evo Morales recognized as always “the conscience of Bolivian people” and evoked the indigenous mark that inspired the heroic deed, said: (... ..) After 500 years of rebellion, invasion and permanent sacking; after 180 years of resistance against a colonial State, after 20 years of permanent fight against a neoliberal model, today, 7th February, 2009, it is a historical event, (...) promulgate the New Political Constitution of the State. In the Bolivian history is the rural indigenous movement, after so many years, sisters and brothers, that begins first with the election of the constituent representatives for a Constituent Assembly in the year 2006, it is their participation to write aa New Constitution, inspired in the fight of our ancestors, in the fight of our Indian brothers since 1600 and 1700, inspired in the fight of many of our brothers that founded Bolivia, and we cannot forget the rebellion of the indigenous movement in Bolivia at the head of Tupac Katari, Julián Apaza...”(Schavelzon, 2012).

This declaration that stands out the New Political Constitution of the State as a proposal that expresses intentions and indigenous and rural claims based in the historical debt that is attributed to the previous administrators of the State with the Bolivian people. Likewise, and precisely situate the re-foundation of the country in recognition of the indigenous peoples as those who are the priority

for whom the State is recovered, and the re-construction of a new nation from their own terms, from their self-critical valuation or from their experience as indigenous or native people, from their native forms of geopolitical organization.

2.2.6 The re-construction of the socio-political apparatus and the organic structure to integrate the excluded and marginalized

A fundamental period of analysis of inequalities and of the social Bolivian structure could be the one that embraces the period considered as neoliberal, which was characterized by a claim discourse of democratic rights, but did not achieve to develop adequate strategies culturally and even less sustainable, being part of the concern, since the revolution of 1952 until about year 2000.

The preoccupation on the conditions of the country in terms of poverty from a reading lacking of determinant social structures for the prevailing of this one, approximate analysis in line with the vision of market. According to the Human Development Report of Bolivia of 2010, it is mentioned an analysis of the politics on poverty in Bolivia in the period 1985-1999.

The analysis concludes that social advances were not sufficient to reduce the enormous gaps among groups and individuals, especially in the field of income derived from insufficient economic growth and of bad quality employment for the more impoverished sectors, becoming even poorer (PRISMA Institute, 2000). Other studies pose the exhaustion of the neoliberal model that was translated in an increase of inequality and incapacity of significant reduction of poverty. (Garcia Linera, 2005).

In the logic that to generate structural changes, it is fundamental the design of a new structure capable of supporting the concomitant effects of what the change could produce, overall in terms of humanity and social well-being. Bolivia had a series of novel proposals stimulated from the social movements, especially for that generation of young half-breed intellectuals and countrymen in their different generations.

The intention will be to have a brief glance of the different proposals succeeded in terms of social claims, with the aim of contextualizing and to put attention in the most important elements that served to make possible the present investigation, departing from the promulgation of the Popular Participation Law towards to what is proposed as a structure that would give guidelines for the re-foundation of a new institutionalism of the Bolivian State.

After the events and previous measures, the new proposal of re-foundation of the State consists in assuming its decolonization from the practical structures and discourses. The colonial composition of the state apparatus and the urgency of demonstrating all the mechanisms of this colonialism that is saturated in the State structure and in its every day functioning. The colonial identity penetrated all the social spheres and in it was mixed elements of domination, ethnic exclusion, racism and hegemony, mystified by the liberal and neoliberal modernization of segments of society.

In the political field, decolonization implies to accept political practices of the subjected and excluded/neglected people, and on its turn, in the economic field, it will mean to recognize all economic forms of organization and exchange of native populations. On the other hand, and specifically, in the case of political institutionalism and Executive Power, the latter still keeps a colonial base including its form of organization.

It is necessary to show colonialism changing the state institutionalism by a new one. This implies a change of people of ethnical origins, of ways of acting and ways of thinking. The specific strategy will be to reduce centrality to the dominant culture. This is an essential requirement of decolonization, because colonial heritages are based in representations, discourses and ideology structures with a racial and ethnic content that make the current organization structure.

The decolonization of the structure will be the recognition and valuation of the communal indigenous and rural economies, because they contribute to build a State for everyone with the participation of everybody. The priority of this process is to change history and achieve legal recognition from the indigenous economies and the necessity of their positive normativity.(PND Bolivia, 2008).

2.3. CONSTRUCTION OF NATIONAL PUBLIC POLICIES

2.3.1 Popular Participation Law

One of the most important sources of the Popular Participation Law is found in the project of the Fundamental Agricultural Law (LAF) presented by the Unique Unions Confederation of Rural Workers of Bolivia (CSUTCB) in the year 1984, project that was elaborated by a team of leaders and committed advisers with the rural-indigenous-agricultural line. It was inspired and concentrated its attention in the Andean reality and started from a criticism of the parcelarian-

individual model (land divided into plots) 1 of the Agricultural Reform of 1953. This proposal claimed, among other aspects, the recognition of Andean rural communities as units of autonomous government, following the analysis line basically supported by the Katarist Movement (in reference to the indigenous leader of the end of XVIII Century) and represented by its highest leader Genaro Flores Santos. This political party then it would be conducted by the Aymara leader Victor Hugo Cárdenas that became the first indigenous Vice-President of Bolivia in 1993, and one of the main promoters of Popular Participation. (Urioste, 2004).

The law recognizes, promotes and consolidates the process of Popular Participation, articulating the Indigenous Communities, Indigenous Peoples, Rural Communities and Neighbouring Assemblies, respectively, in the judicial, political and economic life of the country. It tends to improve the quality of life of Bolivian women and men, with a fairer distribution and an improved administration of public resources, as well as the strengthening of political and economic necessary instruments to perfect representative democracy, incorporating citizens participation in a process of participative democracy trying to guarantee the equality of opportunities in the levels of representation for women and men” (Law 1551, Popular Participation, Bolivia, 1994).

The Popular Participation Law pretends to conjugate the decentralization with a broad social participation in the groups of population that have been the most damaged and disregarded until this period, especially in the rural areas. The rural population was formed most of all by indigenous people who belong to 36 different ethnic groups. (Ströbele-Gregor, 1997).

The first step towards a new order was the constitutional reform of 1994, in which new administrative structures were created. To this one belongs the administrative decentralization with a movement of tasks and decisions at department level, as well as the creation of municipal governments, which would be equipped with normative, executive, administrative and technical functions within the territorial jurisdictions which were new to a large extent.

In doing this, competences of the central State were transferred to the 311 rural municipalities (1994), whose municipal administrations were designed as local autonomous governments in the Municipal Law. With the term of Autonomy promoted by this law, it is understood that a municipality, would be able to carry out general elections and would be free to collect some taxes and shares, plan and execute its administrative and infrastructure work,

especially in the social, health and education fields, as well as to make investments in communal projects and take under their charge measures of social help.

On the other hand, the department Assembly and the prefect, who was proposed by the President of the Republic, would have under his charge functions of co-ordination and mediation among the national and local levels. With this law the possibility of political decentralization and limited institutionalization were introduced, which later were concreted in the Law of Administrative Decentralization of 1996.

Moreover, the local level was reinforced through new political participation structures based on the Popular Participation Law, since this law installs the political organic structure for the recognition and functioning of the Base Territorial Organizations (OTBs), and the Vigilance Committees (Municipalities Law, 1999). Nevertheless, these two types of Base organization still lacked of all faculty of political decision. The access to power of decision in the communal administration was a privilege of the political parties, according to law. Even though there was recognition of indigenous traditional forms of management and representation, the political parties continued being the only ones that could participate in municipal elections according to the constitution of the country.

It is worth mentioning this aspect as a point of limitation and weakness that attempted internally against objectives that the same Law promoted, namely: a) Closeness and citizens' presence in the levels of decision, b) establishment of mechanisms of social control, c) creation and strengthening of instruments to achieve a participative democracy, d) municipal strengthening, e) favouring of communities based in neighbour, rural and indigenous levels, f) decentralization and/or decentralization of public administration to attain justice and social equity, g) respect to organizative diversity and social diversity.

Therefore, it could be considered that it was a law of good intentions but with a poor structure that served explicitly for the generation of the concept of social control and State control over all municipal settings, though it did not promote the effective community participation, giving total responsibility to regions and municipalities to manage autonomously but with big disadvantages in their insufficient political structure to be able to fulfil the challenges posed by these objectives for which it was created.

2.3.2 The National Development Plan “To Live Well” Against Exclusion and Social Ethnical Rejection

It was mentioned before how determinant were some events in terms of revolution in the last decades in the republican history of Bolivia, most of all those that happened ten years ago with the overthrowing of president Gonzalo Sánchez de Lozada.

Likewise, it could be mentioned that with the accession to government of Evo Morales Ayma, from Movement To Socialism, some important events were consolidated, such as the summons to the Constituent Assembly, the Nationalization of Hydrocarbons, start the Mutún Project, the distribution of Juancito Pinto Bonus and other measures that were set in motion by the current National Government and from its beginning are a part of the purpose to consolidate the current transformations period.

These measures, on their turn, form part of the Development National Plan, proposed since 2006 for the development of change towards a new form of State. Such plan, called: “Bolivia, Dignified, Sovereign, Productive and Democratic to Live Well”, has proposals and orientations that are a base of the beginning of the dismantling of colonialism and of the so renowned model of neoliberal development in the country.

On the other hand, this PND constitutes a result of the secular and current demands of the people to construct a pluricultural and communitarian State allowing in this way the exercise of power on the part of social movements and emergent indigenous people.

The main aspiration of this PND, is that Bolivian men and Bolivian women live well trying to attain a balanced and complementary life together, with equity of State Economy, Communitarian Economy, which has a especial place among the productive processes, processes promoted by social, community and micro and small businessmen, craftsmen, rural economic organizations, productive organizations, communities and urban and rural associations. Therefore, a mixed economy is designed and Private Economy is considered as part of a model of economic development.

Making a conceptual breakdown in each term described in the PND, can be understood that each part has a fundamental purpose; in the case of a **dignified Bolivia**, is the eradication of poverty and inequity, in such a way as to attain an equitable pattern of distribution and/or re-distribution of

income, richness and opportunities. The objective population to whom is directed with the generative sectors of assets and social conditions in the economic field, in the political field, the central components will be the strategies and inter-sectorial programmes of Social Protection and Communitarian Integral Development.

In its turn, the objective of **Democratic Bolivia** is to construct a society and a plurinational and socio-communitarian State. It is proposed that people exercise social and communitarian power, over their own development and the development of the country. This objective is also constituted to develop the elements for a better government management, transparency and to construct communitarian social power. The third component a **Productive Bolivia** is oriented to the transformation, integrated change and diversification of the productive matrix, searching for the development of the integral productive complex, and generating surplus, income and employment. Finally, **sovereign Bolivia** seeks to build a State in an international actor, sovereign, self-determined, with own identity, through an exterior policy that orientates the political and diplomatic action with presence of the peoples and sustainable defence of natural resources and biodiversity.

To Live Well expresses the encounter of peoples and communities, respect diversity and cultural identity. It means “Live well among ourselves”, it is a communitarian life together with inter-culturality and without power asymmetries, “it is not possible to live well if the others live in bad conditions”. It is about living as part of the community, with protection from it, in harmony with nature, “live in equilibrium with what surrounds us”. It also means “Live Well with you and Live Well with me”, which is different than the occidental “live in a better way”, which is individual, separated from the others and even at the expense of the others and separated from nature. To Live Well is the cultural expression that condenses the form of understanding the shared satisfaction of human needs, beyond the material and economic field. (PND, 2006).

The proposal of the Development National Plan does not follow the occidental concept of well-being, since it considers the latter as a concept that only implies a sense of well-being in relation to the accumulation of material assets that does not include aspects of sensitivity, recognition and social prestige. To live well is a broad concept which includes practices related to dignity, independence and singularity, other than the recognition of native languages and their linguistic codes including in this way, intangible and subjective dimensions as the appraisal and communitarian recognition, affection and hatred translated in a feast.

Therefore, To Live Well is the demand of humanization of development where cultural diversity assures the responsibility and social obligation in the performance of public management, converting development in a collective task and process of decision and not with a society or State, simple receiver of lines and international policies for development.

The most important components are mentioned in this National Plan of Development To Live Well, we assume these as those that characterize the proposal of the type of Country that is attempted to be built currently: Encounter is encouraged and cyclic and Spiral plurality instead of one-dimensional lineal progress.

On the other hand, harmony with nature is promoted recuperating the capacity of developing a link with nature and social memory. It emphasizes a fraternal and mutually binding social life which even poses to damage, disobey and break conventional mental moulds if it were necessary, to sketch a new mental configuration towards development, poses, tries to recuperate and to assemble to development values essentially human as complementarity, solidarity and retribution, which have multiple expressions in social Bolivian life and have to be rescued, expressed, re-valued, strengthened.

It also poses, but in a parallel way, integral democratization of plurinational and diverse development, since in a diverse, multicultural and plurilingual country, development can only be a plural, joint, collective process, attentive to diversity and pronounced in different languages and conceptions of the world. It promotes a development process that dignifies life in diversity in plurality and it is opposed to submission, subjection and to political forms of absolutism and dictatorship, situation that can only occur without domination, without cultural imposition and with liberty to decide the future.

The strategy of the Development National Plan is based in improving and enlarging options, conditions and human capacities from the respect to differences, without homogenizing communities, the peoples and individuals, but to strengthen their cohesion through heterogeneity. Moreover, it proposes without reducing importance to the theoretical course that supports the “basic needs”. It is necessary to understand development as a process of participation, deliberation and emancipation where communities and the peoples decide priorities, the contents and expectations of their future from their cultural values and their social imaginary. In this context, respect to human

rights, sense of belonging, security and respect to forms of social organization and minority rights have a central value.

The pattern of development is defined as a fundamental structure that goes beyond economic accumulation and is related essentially with the cultural liberty to decide, the respect to diversity, difference, social heterogeneity and with the way how life, society and the State are organized.

In this sense, To Live Well corresponds to a pattern of development and integral, plurinational and diversified democratization where development and democracy have the same importance, where there is no development without democracy, and where there cannot be talk of real development without extending social participation in activities and in political, economic and cultural decisions. It poses as fundamental factors of development the recuperation of the capacity to decide as a principle of national sovereignty: constructing the new State in the construction of a decolonized State, protagonist and promoter of its own development, a social, pluricultural and communitarian State which produces richness and controls the surplus that conforms a structure of power so that all peoples and cultures are present in the economic and political decisions.

Another fundamental factor is the equitable access to knowledge and to communication as public assets, as a universal access of responsibility of the State because they are associated with the generation of spaces of equality and opportunity through their democratization and the establishment of interactive links in such a way that society not only receives knowledge and information but contributes to produce, adapt and re-interpret knowledge.

The new proposal of development, demands to fortify the systems of publication and diffusion of information and to establish mechanisms for development, communication and knowledge, own and native knowledge bound to native peoples and urban communities. In this way, the consolidation of different means for the plural access to information and to the availability of appropriate technologies should be understood as a mechanism to combat inequality and improve productivity, creativity, comprehension and cultural exchange. It conceives that the construction of knowledge should be a collective activity catalysed by the State and executed in all settings, from scientific and technologic centres to the furthest communities.

In summary, it can be extracted that the PND strategy demands four sub-strategies: 1) Socio-communitarian strategy: Dignified Bolivia, looks for the eradication of poverty and inequity and

development of an equitable pattern of distribution and/or re-distribution of income, richness and opportunities. 2) Strategy of social power: Democratic Bolivia, with base in a plurinational and socio-communitarian society and State, where the people exercise social and community power and are co-responsible of the decisions on its own development and the development of the country. 3) Economic productive strategy: Productive Bolivia seeks for transformation, integrated and diversified change of the productive matrix generating surplus, income and employment. 4) International relationship strategy: Sovereign Bolivia, consists in the interaction with the rest of the world from our identity and sovereignty.

In this sense and as a foundation of the economic impulse, the PND recognizes the existence and necessity of articulation with equity and complementarity of the State, the community, mixed and private economy. Assumes State economy where the State is promoter and protagonist of development assuming roles and differentiated economic functions in the productive processes of the country and encouraging transformation of the productive matrix.

Communitarian economy which is settled in productive processes promoted by social, communitarian organizations, micro and small businessmen, craftsmen, Rural Economic Organizations (OECAS), Productive Organizations, urban and rural Communities and Associations, based in values like equity, complementarity, reciprocity and solidarity. (PND, 2006).

2.3.3 The process of re-structuring of the legislative apparatus

Between 1826 and 1880, the Constitutions and constitutional reforms were centred in changes that improve, determine exactly or complement the same body of doctrine (Salinas Mariaca, 1989). The modifications were concentrated in the elimination or diminution of responsibilities of the President, the broadening or cutting away the presidential period; it did not modify in a substantial way, the general guarantees of the citizens and even less do they emphasize in the application of citizens' rights. This first constitutional period would conclude with the era of liberal constitutions.

Thus, the Constitution of 1880, defines, in its turn, the constitution of the oligarchic State. In 60 years of republican life the changes granted more faculties to whom exercised power, establishing hierarchies increasingly more linked to economic power. In the text of 1880 some changes are reflected that give the faculty to grant privileges to those who conform the powers of

State, citizens' rights are extended and with this, a differentiated citizenship is recognized before the State. In amplifying the rights of who were citizens, the differences among Bolivians with and without citizenship were greater. (UNP, 2004).

Between the Constitution of 1938 and the Constitution of 1967, the Revolution of 1952 took place. Regarding citizenship, the Constitution of 1967, in comparison with that of 1938, includes women, illiterate people and all the people who did not have property or an income under a minimum established by the Constitution. With regard to fundamental rights and personal guarantees there was an incorporation of four special regimes that recognize social and cultural groups excluded from the Constitution before. Even though there were these significant changes, the Constitution of 1967 had a delay in the field of rights for the period, because at that time, since The Declaration of Universal Human Rights of the United Nations as well as the American Declaration of the Bill of Rights and Duties of Men already included, besides the civil and political rights, the regulation of economic, social and cultural rights incorporated by the constitutions of various countries. (Böhrt, 2010).

Finally, an important modification of the new Political Constitution of the State was that that refers to the extension of the rights regime. With relation to the Constitution of 1967, the current Fundamental Law extends the list of rights including, among others, the collective rights of nations and rural indigenous native peoples. Another substantial modification is that it divides fundamental rights from the rest of social, economic and cultural rights. This category is inserted to stand out the essential rights for life and human dignity (Mansilla, 2010). Beyond the limited definition of citizenship in the previous Constitution, the general vision of the new PCS 2009 aims to attain higher levels of equality. From this perspective, excels the liberal position in the concept of democracy, even though it still shows weaknesses in the field of recognition of citizenship. (Viaña, 2010).

Now then, the plurinational character of the New Political Constitution of the Plurinational State of Bolivia, is present in all the institutional framework of the State, to begin in the new organs of the public power, being a priority the elaboration and approval of the five fundamental laws: the Law of the Plurinational Electoral Organ, the Law of the Judicial Organ, the Law of the Electoral Regime, the Law of the Plurinational Constitutional Court and the Framework Law of Autonomies and Decentralization.

The substantive reform made with the promulgation of the laws of the Plurinational Electoral Organ (Ley No. 018 of 16th June, 2010) and of the Electoral Regime (Law No. 026 of 30th June, 2010) incorporates a group of fundamental innovations in Bolivian democracy and its institutionalization. It defines a new horizon: intercultural democracy, settled in the complementarity of three forms of democracy: direct and participative, representative and communitarian. Thus, instead of regulating the exercise of the electoral democracy in the individual vote and in the political parties, it regulates the electoral function to guarantee the exercise of the intercultural democracy. (Exeni, 2010).

On its turn, it demands the extension and transformation of democracy, it treats the horizon of the demo-diversity settled in the complementarity of the three forms of democracy recognized in the Constitution, for this, it preserves the mixed character of the electoral Bolivian system guaranteeing its legitimacy in the framework of the autonomies (in plural), moreover, it preserves the preclusion principle, which is a conquest of the Bolivian democracy in the sense that the stages of the electoral process are not repeated nor are they revised, which guarantees full respect to vote.

The recognition of plurinationality implies a radical challenge to the concept of modern State that settles in the idea of a civic nation; therefore, in the idea that in each State there is only a nation: The State-nation. Plurinationality is a demand for the recognition of other concept of nation, the nation conceived as a common belonging to an ethnic group, culture or religion. (Santos, 2010).

2.3.4 *The new Political State Constitution and its application*

“The Bolivian people, of plural composition, from the depth of history, inspired in the fights of the past, in the indigenous anti-colonial revolt, in independence, in the popular fights of liberation, in indigenous, social and unionist demonstrations, in the fights for water of October, in the fights for land and territory, and with the memory of our martyrs, we construct a new State.” (Preamble PCS Plurinational of Bolivia, 2009).

With respect to article 1 of the Fundamental Law of the State, it is denoted that it is about a State with 11 attributes: “A Unitary, Social, ruled by Law, Plurinational, Communitarian, Free, Independent, Sovereign, Democratic, Intercultural and Decentralized State and with autonomies. (PCS, 2009). The new model of the State in terms of normativity, poses deep structural changes linked to State consistency, but also supposes the concrete re-definition of rules and practices.

The new Political Constitution of the State is supported essentially in the postulates of the paradigm called “To Live Well”, a vision that assumes that the well-being of a society should be based in principles and values of equality, solidarity, reciprocity and respect to difference. It is defined as cultural expression that condensates the way to understand the shared satisfaction of human necessities beyond the material and economic field, because it includes affection, recognition and social prestige. (Pacheco Balanza, 2012).

The central postulate of the PCS , 2009 shows a glance that poses challenges to think in an intercultural democracy with equality. Considering social representations and constitutional rules that have produced advances in the construction of an intercultural democracy for the importance that is assigned to the political participation of the indigenous people and their positive valuation. This implies to conceive democracy as a system of political representation of ethnic diversity, formally and institutionally established in the model of plurinational State and the recognition of communitarian democracy, as well as, in the presence of people of “indigenous origin” in the power organs. The document demands an intercultural democracy with equality that has to advance towards democratic practices especially towards an intercultural political culture in a plural and diverse society that from a political change and social transformation, assumes a substantive challenge to excel inequalities in Bolivia (PCS, 2009).

The application of the New Political Constitution of the State is reflected and expressed clearly and explicitly in the National Plan of Development “To Live Well” with the proposal done in the paragraph correspondent to the Country that is wished to construct, paragraph in which concrete aims of short and long term are expressed for the application of the New Political Constitution of the Plurinational State of Bolivia (PND, 2006, pg 19), concrete aims that express the following:

- 1) To implant structural policies of change of the pattern of distribution of productive and social assets, and distributive mechanisms of income through strategies and communitarian development programmes.
- 2) To shape a new diversified and integrated development pattern, based in the productive matrix with products and services with higher added value, sustained in the industrialization of natural resources, in the qualification of human potential and in the balanced and articulated sectorial and territorial development.
- 3) To establish a new form of international political, economic and cultural relationship, supported in principles of self-determination,

complementarity and reciprocity, where the benefit for the peoples will be privileged and fair exchange will be encouraged. 4) To consolidate social control and citizens' participation in the design, monitoring and evaluation of national and regional development of policies. A high level of transparency will be attained in the public management and corruption will be drastically diminished. In the perspective To Live Well, it is demanded to reduce inequality with a higher availability and access to satisfactory material and spiritual elements as well as productive and social assets and to incorporate in the policies and development strategies, the social approach, of cultural equity, sex, environmental management, innovation and application of native knowledge and occidental knowledge. (PND Bolivia, 2008).

2.3.5 The re-structuring of the judiciary System in terms of Public Policies as a Guarantee of a State of full Human Rights respect and Cultural vindication: Recovery and strengthening of the social tissue

In 1994 the Bolivian State inaugurated a period characterized by a process of transformation of the public sector whose objective was the modernization and decentralization of State. In its framework were approved a series of key laws among which stands out Popular Participation, Administrative Decentralization, Organization of Executive Power, Constitutional Court, Judicature Council, Ombudsman, Penitentiary Regime, Precautionary Measures, Abolition of Imprisonment for Debts, Boy, Girl and Adolescent Codes, Customs, Municipalities, among others.

The Programme of Judicial Reforms I was the first of its kind in Latin America financed by the World Bank. Its first record amounts to 1993. It concentrated in promoting and encouraging a better quality and effectiveness in administration of justice especially in civil matters, as a first step towards a more general reform of justice in Bolivia.

The promulgation of the constitutional reform of 12th August, 1994 (Law 1585) penalized the decentralization of the Judicial Power through the separation of jurisdiction functions, the laws of constitutional order and the strictly administrative and disciplinarian laws. The first, were handed to the Supreme Court (that concentrated all the functions in the old constitutional order), the second were assigned to the Constitutional Court and the third to the Judicature Council. These two last organs were created for such effects. The legislative initiatives can be assumed in the following laws and projects of laws: Law of the Judicature Council (1997); Law of the Constitutional Court (1998), Penal Procedures Code (1999); the project for the new Civil Procedures Code; the proposed

text for Administrative Procedures; the changes proposed in the Commerce and Civil Codes; as well as the proposals in the framework of Alternative Mechanisms of Resolution of Disputes and Communitarian Justice. In the majority of the initiatives mentioned, the Judiciary Reform Programme I of the World Bank had an important role.

Currently, the first article of the New Political Constitution of the State is the one that characterizes the nature of the new State defining the fundamentals and principles that rule it: "Bolivia becomes a Unitary, Social, ruled by Law, Plurinational, Communitarian, Free, Independent, Sovereign, Democratic, Intercultural, Decentralized State and with autonomies. Bolivia is founded in plurality and political, economic, juridical, cultural and linguistic pluralism, within the integrating process of the country".

The fundamental element of change is the so called juridical pluralism, as a conceptual base for the development of the new juridical system. It has a relationship with the quality of "plurinational" of the new State, formed by the nations and native rural peoples and intercultural communities, and with the recognition of the communitarian form with which these nations and peoples can elect or appoint their authorities, besides exercising other recognized rights in the New Political Constitution of the State. (PCS, 2009).

Likewise, it is pointed out that in the New Political Constitution of the State the judicial function is unique, but it also foresees the co-existence with the ordinary jurisdiction in charge of the established courts in the norms, with the indigenous native rural jurisdiction in charge of their own authorities, having both jurisdictions equal hierarchy.

Furthermore, the NPCSC recognizes for the Plurinational Constitutional Court the attribution of learning the consults of indigenous native rural authorities over the application of their juridical norms applied to a concrete case and to solve conflicts of competence between the indigenous native jurisdiction and the agricultural and agro-environmental jurisdictions. Moreover, the Constitutional Court will have a "plurinational" composition with representation of the ordinary system and the indigenous native rural system. Thus, it is an ordering that hierarchizes the spaces of indigenous native rural justice that has multiple origins and are pre-existing, in many cases, to the Republic itself.

The election of the magistrates of the Supreme Court of Justice, the Agro-environmental Court, the Constitutional Plurinational Court, and of the members of the Magistracy Council is subject to a form of universal vote preceded by a pre-selection of applicants voted by two thirds of the Plurinational Legislative Assembly. (Rodrigues Beltze, 2009).

The indigenous native rural jurisdiction is regulated by the articles 190, 191 and 192 of the New Political Constitution of the State, which together with other supranational dispositions of communitarian rights and of the Constitution itself, unifies the indigenous jurisdiction to the liberal political framework of Human Rights. Therefore, the Jurisdictional Equality among the ordinary jurisdiction and the indigenous jurisdiction constitute an important part of the process of decolonization of liberal law and its institutionalism with a colonial root. (Art. 179-II NPCS, 2009).

In like manner, it can be emphasized that in the New Political Constitution of the State of Bolivia, the indigenous authorities, in applying their principles, cultural values, their own norms and procedures (Art. 190 (I)) have to take as rules of previous application, the material guarantees and procedure guarantees that are found in the norms of Human Rights in process of equality and not of *cultural supremacy*, of one or the other. (Art. 119 (II)). (Chivi Vargas, 2009).

2.3.6 Analysis from a critical reflection: Bolivia a Plural National State base on Multi-Racial/Multi-ethnic and plural Cultural conditions

The central proposal is the following: there is an imbalance between the politic and institutional change in democracy that generates inclusion in the structure that takes political decisions and the empowerment of diversity and the socioeconomic change in a capitalist model of “plural economy” that transforms society and develops multiple ways of social mobility, but faces the persistence of structural inequalities and the emergence of new inequalities. The relationship between (political) inter-culturality and equality (socioeconomic) poses the challenge to evaluate another relation: the relation that is established between social mobility and political change. The first is normative and has to guide the way to the state reform. The second is factual, and it is necessary to auscultate its effects to forewarn if it provokes advances, and the kind of advances, in the construction of an intercultural democracy with equality.

The larger indigenous participation is associated with the exclusion of half-breed, professionals and businessmen, people of medium class and of the oriental region. The idea of

exclusion of other sectors of the population is confirmed in the perception that the benefit in the management of power is for the people and the poorest, as well as the “lower class” and rural populations, setting aside the middle class. The tension between inclusion and exclusion shows a variant in the general social representation because around this antinomy the negative perceptions are enforced in respect to the exercise of political power on the part of the government.

Thus, in the opposition’s perspective of the government, the idea that exclusion of the middle class is given, on the other hand, another form in which this portion expresses the way the government promotes exclusion is provoking racism and aggravating confrontation between Bolivians and other regions. Likewise, it can be said that there is a general social sphere that promotes justice, equality and inclusion only in speech but there are also negative criticisms towards the government and its management emphasising exclusion, illegality and authoritarianism, way in which the process of democratization roams.

Any way, it is valid the demand that is done in the proposal of re-foundation in the country in a stage of enlargement and transformation of demo-diversity. The central proposal for the exercise of a new democracy is that there is not a unique model of democracy but diverse democratic conceptions and practices in interrelation. This has given place to a constitutional and normative framework that does not seek to “consolidate” the representative liberal democracy, but to promote the complementary exercise of the forms of democracy: direct, participative, and representative and communitarian. This poses the challenge as a horizon in construction of managing an intercultural democracy. (Santos, 2004). The notion of *demo-diversity* is supported by two fundamental principles: a) There is not only one but various conceptions of democracy and b) the hegemonic model of democracy (liberal, representative, elitist) does not guarantee any more a “low intensity democracy”. Whereas the *intercultural democracy*, according to Santos, is understood as: 1) the co-existence of different forms of democratic deliberation; 2) different criteria of democratic representation; 3) recognition of collective rights of the peoples as a condition of the effective exercise of individual rights; 4) recognition of the new fundamental rights; and 5) education oriented towards forms of sociability and subjectivity settled in the cultural reciprocity (Santos, 2010).

The fundamental principle is that there is not a unique model of democracy (liberal-representative) to which attain, but diverse conceptions and practices of democracy in permanent

process of dispute and construction. This implies to leave the teleological schema according to which, after transition, we would have more or less lineal and foreseeable some processes of democratic consolidation that obliges to the development of solid institutions until approaching the *idealdemocracy*. (UNP-OEA, 2019).

Lastly, the defence of the interests of the poorest is explained because in the government of MAS there has been more political participation of the indigenous people, and the interviewed emphasize the fact that the government has located leaders of the indigenous people in public posts that in the past were exclusive for people of other social stratum and/or with superior instruction. In this case the figure of Evo Morales also functions as an inaugural example of the indigenous presence at the top of the political power, what graphically shows the process of transition that the country is going through, in which not only is intended but is concreted the postulate of devolution of power to the indigenous people historically disregarded to the benefit of access to their own territory.

2.3.7 The sense of nationhood: a state with 36 different nations and retrieval of original knowledge and its recognition

With reference to what was called the process of reconstruction of the new State, it is intimately related with the construction of a new sense of nation that the Bolivian population will have the opportunity to be part of and the responsibility to contribute to. The element that is privileged and it is not discussed in this process is that that was called as the other substantive mutation in the State model and is referred to the transformation of the “multi-ethnic” State to the previous Constitution, which in the new Fundamental Law assumes the condition of plurinational State. The change is structural. It supposes the constitutional recognition that in Bolivia not only live different “Ethnic groups”, but that there are a group of nations and indigenous native rural peoples that constitute a part of the foundation and essential of the Bolivian nation.⁷

Furthermore, it is recognized as part of the “Bolivian nation”, intercultural communities and Afro-Bolivian communities particularly with their own ancestral monarchic system.

⁷ In the new Constitution there is the official recognition of 36 nations and indigenous native rural peoples, with their correspondent languages, guaranteeing their free determination. (PCS, 2009, Article 2)

Following this line of analysis, it is recuperated the definition of the Plurinational State just as it was considered for the process of re-foundation of the State: A plurinational State, is the political and juridical organization of a society of various united nations in only one State with a government of plurinational representation and subject to a unique Political Constitution. The plurinational State has its base in the Principle of Plurinationality which is the political principle that permits aspire to the full exercise of the rights of all nations that exist in a State (Mariaca, 2010). Now, then it is important to recognize the definition of Nation in which the proposal of plurinationality in Bolivia is based.

It is understood as a Nation a Community in which its components recognize each other in advance in an institutionality recognized as own and within which they integrate their social fights, their competences and mentalities. (GARCIA LINERA, 2001). It is also recuperated the concept of Bolivian nations as human collectivities located in Bolivian territory that share cultural identity, language, historical tradition, institutions, territoriality and world view, whose existence is previous to the colonial Spanish invasion. (PCS Art. 30, numeral I).

In this sense, it is important to state in detail that there are 36 indigenous peoples of the low lands and Amazon of Bolivia, which group 160.000 people, from which 57.000 are located in the department of Santa Cruz, 36.000 in the Chaco and about 58.000 in the Amazon region; 36 peoples that, as explained before, are recognized in the NPCS that on their turn are considered as nations to which we referred to in the previous paragraph.

2.3.8 Field scenario to combat social exclusion and marginalization

Since the period between 1880 and 1920 that the discourse of the elite (privileged class) for its own conformation as class, and after this discourse a State was constructed whose imaginary of progress excluded social sectors repetitively excluded, which represented the antithesis of progress and modernization, namely, the indigenous, on the other hand, the project of the elite decided on their objective to preserve its continuity and not the construction of a democratic nation that would respect the rights of all the population to material equality and to social recognition.

For this it usually recurred to the discursive inclusion of “the Indian” for which there were arguments of concern with respect of what to do with the Indian or to how to govern him, public

issues to which there were answers from the education or formation, as a way to convert him in a citizen or subject of political, economic and social rights.

Now then, the ulterior interest to these issues according to sociologist analysts such as Irurosqui, it was that to preserve power in the always privileged elite. Within this framework there was a polarization of discursive postures that raised the issue to discussion facing the Indian. One of them conceived him as a victim of the social system and the other portion blamed him for the lack of development. In any case, both of them maintained the same basic question: Indians became an obstacle for national progress.

On the other hand, and in a second group of concern or recognition of the existence of indigenous people, was the intellectual portion represented by three Bolivian intellectuals who marked clearly a definition of the social and ethnic groups of the period: Alcides Arguedas, Armando Chirveches and Franz Tamayo and from different perspectives who questioned the capacity of the liberals to solve the national problem of indigenous integration. With this intention it is tried a kind of redemption of the Indian with the objective of normalizing the indigenous existence as a part of the national population trying to take away from them the danger connotation imaginarily constructed around them since the period of the conquest and much more in the republic, which until then it was not considered as such. (UNP, 2009).

Likewise, and to finish this period, in the Constitution of 1880 the possibility of an agreement of equality among unequal, that deepens the gap assuring the exclusion and rejection of the indigenous in the political life establishing them socially as indigenous categorizing their pass from being indigenous “comuneros” (who had been part of a community since their ancestors) to being indigenous “colonos” (who were moved together with their community from one territory to another indigenous community), the pact of equality in this constitution was done among representatives of the portion that were not indigenous who decided the destiny of the indigenous portion, which was not considered yet as national population.

On the other hand, and in a second trial of social claim of the indigenous people (the second liberal project 1900-1930), it is reported about a liberal political project, which makes prevail a clear division between the portion of the population Indian-Half breed and that white – creole, which on its part, intended only to maintain intact the dominant group. (Kent, 1993).

Bolivia surely had achieved important social advances which permitted to scale in the group of countries of human development in the last four decades. This is how it is considered that in the period between 2000 and 2008 the levels of relative poverty both extreme and moderate were reduced in a 12,5 and 7,1 percentage points, respectively, due most of all to a decrease in rural poverty, especially extreme poverty. Almost eight of every ten poor people in the year 2000 reduces to five in the year 2008.

Nevertheless there are still great challenges that mark inequality and rejection of the population especially indigenous and even more the rural population, as for example, the high levels of inequality in the distribution of income continue hindering the reduction of poverty even though there was a high economic development reported in the last years; therefore, once again the data shows that economic growth is not distributed in an equitable way among the population. (Yáñez, 2009), taking as base of analysis done around the Gini⁸ Index reached in 2009 of 0,564, which expresses that Bolivia continues to be one of the five most unequal countries in Latin America together with Brazil, Guatemala, Colombia and Honduras (CEPAL, 2009).

With the proposal of change and of re-foundation of the new Plurinational Bolivian State, it is demanded from the State as subject of exercise of the political power, which through the government benefits the people who have given it a mandate through their organized social sectors. Thus it can be considered as a government strategy that places in a protagonist role the indigenous participation in the political sphere and that of taking power as much as it represents the majority of the national population according to a process of democratic election.

In this particular case, the current government as representative of the Movement to Socialism, and then as a political party, has taken identity from the electors and it is considered as the central element in the characterization of the new plurinational State since it expresses the indigenous people themselves at the head of the power. This means the indigenous people come to be considered once and for all a fundamental part of the national portion and gives identity to the country, not only as one more portion, but as majority of power. It can be considered then, that the proposal of the place that adopts the plurinational State in a great part, represents the unquestionable

⁸ The Gini Index is a number between 0 and 1 that measures the degree of inequality in the distribution of income in a specific society. The index has a value of zero for a society in which every member receives exactly the same income; and it has the value of one if a member receives all the income and the rest does not receive anything.

acceptation of the indigenous demands, fact that has disarticulated various new forms of discrimination and social and political exclusion that emerge nowadays. (NDP, 2008).

On the other hand, the indigenous presence in the spheres of political power is a sample of social mobility towards equality especially socioeconomic; nevertheless, the tension between indigenous inclusion and exclusion of other social identities shows that inter-culturality has a long road to cover. Therefore, democracy is a space of citizens' equality; a space that sets limits to political power that tends to reproduce itself, for the intrinsic nature of the State, establishing differences of identity that become selective exclusions of some actors. (UNP, 2010).

CHAPTER 3

Theoretical Approaches

3.1 Social Community Psychology

The area of psychology which has become known as *community psychology* developed primarily in the United States during the 1960's and 1970's, although the work of certain European social scientists (e.g. Marie Jahoda) during the 1930's and 1940's is evidence of an older tradition of community interventions. Community psychology developed in response to the concern of many psychologists that preventing social problems and improving the quality of people's lives requires more than simply changing the behavior of individuals. It requires the analysis of, and intervention in, the broader social, political and physical systems affecting human behavior. It requires confronting oppression, including colonization, racism, sexism and classism – and addressing the disparities as an effect.

Community Psychology (CP), as a discipline, began in 1965 in Swampscott, Massachusetts, during a meeting of psychologists discussing training for community mental health. This group identified CP to be distinct from clinical psychology and community mental health. The original focus was on social and cultural influences on mental health, CP being a discipline within psychology that examines ecological issues beyond the individual level, explores the value of diversity, challenges narrow one-dimensional measures of health, and validates psychologists as agents of social changes. A public health approach was used to help provide the burgeoning field with an alternative to the medical model used in clinical psychology that focuses on illness, treatment, and recovery. This helped establish prevention as a founding principle of the field. CP has become a science of prevention, community intervention, and social epidemiology. Themes of the field include ecological perspectives, cultural relevance and diversity, and empowerment. Ecological perspectives emphasize social and environmental contexts at the individual,

organizational, and community levels of analysis, and apply principles of resource mobilization, interdependence, and adaptation.

Community Psychology and Public Health apply similar theories and conceptual models, including empowerment theory, social change theories, dissemination of innovation, and ecological theory. CP addresses cultural issues and diversity in both the application of theory and research and in intervention design. This is consistent with public health approaches because programs are developed and modified to match the values, norms, and beliefs of the audience, whether the focus is on ethnic, behavioral, gender, or cultural differences. Both CP and public health consider social relationships, involve diverse community members, and study factors outside the individual when looking at the problems of individuals, so as to avoid blaming individuals solely for their problems.

About Community Psychology and its definition and theoretical model, there is also to be recognized that it is not easy conceptually from the fact that it has been defined primarily through action and not theory. In this sense there is a Rappaport, 1977 definition of Community Psychology, as a field of study of the relationship between communities understood as social systems and human behavior and interventional prevention of psychosocial problems and integral human development application, from the understanding of the determinants socioenvironmental and through rational modification (usually conscious and planned) of these social systems, psychosocial relationships established therein and the development of the community. From this point it is possible as well to characterize Community Psychology in both in its theoretical aspect and interventional as a discipline that works on (A) The idea of community, and operates through (B) Different theoretical models based specially on field intervention models to be built following the conditions and needs of the community. Here about, there is a definition of community from this discipline's conception: Generally, community means two things expressed by its noun use (community) as a subject and as an adjective. In the first case it refers to a location and social group that inhabits in it, perceived as an interdependent and differentiated against other social unit whose members develop feelings of belonging or community and maintain stable relationships and interactions. Instead, Community as an adjective, refers to those interactions , common elements and links (including psychological sense of community or belonging , as opposed to marginalization or personal uprooting) generally shared , but not always , because of neighborhood (Rappaport, 1977).

In the other hand and approaching to (B) Theoretical models in Community Psychology, these build around concepts and different theoretical models that explain the problems on which intervenes and how to understand the community context, in which they occur and provide operational guidance for intervention; partly adapted from other fields and disciplines, in general (Caplan,1978; Gibbs , Lachenmeyer and Sigal, 1980) .

About intervention matter, there are commonly recognized goals or objectives of Community Interventions including (a) *Positive mental health approach* (Jahoda , 1958 ; see also Sanchez, 1988) that seeks to transcend the basic medical concepts (disease) through its positive complement health. (b) *Quality of life* close to the previous concept , but emphasizing the subjective and qualitative dimensions, considering community as dynamic and analyzing its everyday components part of the structural made of the community as well as the ecological and environmental aspects and their psychological perception; finally (c) *Capacity building to be competitive*, underlining growth through action and environmental mastery versus self-fulfillment and social tuning principle. Actually it is from this concept that come two other emerging ideas as part of the intervention to increase capacity building; they would be the sense (or feeling) or psychological community belonging and social interdependence (Sarason,1974) and the endowment of power or capacity (empowerment) given by Rappaport in 1977 and centered directly in power, real and perceived one, to control their own lives and the social environment that co-determines the person and the community. In the intervention of Community Psychology, this has become an objective that aims to build a differentiated alternative to deficit in the community (prevention), an objective of intervention focuses specially on health, placing the community chore around the axis formed by the psychological and political power of the relationships.

In the case of its applicability there are functions or basic dimensions of the Community Intervention that have been considered as crucial (Sánchez , 1988): (1) *Provision of direct human services*, from the perspective of optimizing the technical manpower and (not individual) population criteria , social, prioritizing marginalized and disadvantaged in community contexts; (2)*Human resource development* is part of the assumption that every person and human community has resources and potentials - developable , therefore , that can be used for the development itself or to solve social problems , as well as the position of not accepting the existing as definitive, but as a starting point for something positive that could be developed. It is proposed to recognize, discover

and enhance those resources, either directly (to achieve goals of personal and community development and self- help) or indirectly , using the ability to help some to solve other people's problems through strategies staggered, as consultation or support; (3)*Prevention* especially in the field of health in their primary, secondary and tertiary variants (actual prevention , treatment and rehabilitation / re-socialization) or generic (global) and specific (linked directly to prevent the phenomena); (4) *Social and Community Reconstruction*; counteracting social and family disintegration and cited as the source of many community problems building and development of therapeutic communities, schools and host families, support groups, or in a global level, networking support; (5) *Social and community change*, through modification of existing social systems or creating new ones in all its conceptual and operational variants such as social action from the community organization, community development, organizational change, building programs, organizational development.

It is very important to point out that Community psychology emphasizes an ecological approach to mental health by focusing on the individual in the environment and the influences that shape and change behavior. Becoming Ecological brings together the work produced and recognized as community psychology (Kelly James, 2006).

Somehow as Julian Rappaport announces in 1997, it is actually extremely difficult to have a precise definition of Community Psychology considered a new paradigm more than strictly a static discipline of Social Psychology, I bring about a “shift in the perspective” (Dalton, Elias & Wandersman, 2001). Moreover, Rappaport introduces Community Psychology as concerned with human resource development, political activity and scientific inquiry, as the common and often in conflict three social aspects of social life , the challenge fits in balancing as Community Psychology all three aspects, values, research and action form it ecological nature, the importance of cultural relativity and diversity of people in order not to be judged in reference of one single standard or value and the focus on social change.

In the other hand, it is to be considered Community Psychology as the study the people in context, to be understood in reference to their environment, and to focus on the strengths of people living in adverse conditions as well as the strengths of communities, rather than focusing on individual or community deficits or weakness, “*Blaming the victim*” without considering her/his environment (Ryan, 1971).

In order to introduce theoretical references and concepts that support Community Psychology, it is to say that the central issue of study would be *oppression*, and its central concerns to be considered as principal goals would be to work on *solidarity* with disadvantaged people and to walk along them in the challenge of their own liberation process and well-being status. In this intention there have been presented and many tools based on values and principles in order to intervene in community level and struggle against the different kinds of oppression.(Nelson &Prilleltensky, 2005).

3.1.1 Empowerment

Empowerment is a different interventions to develop and create social change approach. Social change is defined as a significant change in the structure of a social system so that means the alteration of regulatory , relational systems and teleological that govern and affect the lives and relationships of its members. The values that underlie this approach are numerous. On the one hand , it suggests that the welfare, health and quality of life are a social good that should be accessible to all people. However, it is often an unequal distribution of resources in society occurs. It happens that groups and ethnic, cultural or socially disadvantaged communities are those that have fewer resources, so their welfare, health and quality of life are severely damaged. Community psychology, socially committed discipline applied with a clear vocation is somehow a psychology of disadvantaged communities, which aims to overcome these situations of inequality.

From these principles , the empowerment approach considers that most social problems are due to an unequal distribution of resources: Crime, drug addiction , begging or teenage pregnancies are not the result or product of pathologies or individual deviations but must be seen as a social problem that originates and maintains an unequal distribution of resources , whether these materials, social or psychological.

Understanding these behaviors is to reach a level of analysis and intervention beyond the individual , who is interested in social systems , ranging from micro-social factors such as family, informal support systems or self-help groups , to factors macro- as the dominant ideology or type of social policy developed , which inhibits or promotes an institutional network in areas at risk - health, social, and cultural institutions.

The interest of empowerment specifically targets the interaction that occurs between the individual and environmental systems in which it operates. Extended the unit of analysis and intervention in social systems and in particular to the interrelationships between the environment and the person , the intervention is not intended to eliminate deficits or weaknesses of individuals looking for a solution to the problems they present from a preventive action is to promote and mobilize resources and potentials that enable individuals , groups or communities acquire dominion and control over their lives. Resources are strategies , properties, structures or events that can be triggered by a determined to solve a specific problem or help develop the community.

In any social system (as in people) and there is potential to develop resources (political power, economic goods, psychological power, leadership, positive expectations, trends to improve the situation , interactions, relationships and social cohesion). Create, develop or enhance natural support systems from the perspective of represent empowerment, one of the most valuable resources of community psychology . Thus , for many people is more beneficial to fight for their rights to participate actively with others who passively wait for political action. For a large segment of the population , mutual aid is more valuable and beneficial to enhance your wellness professional help from an external position attempts to satisfy their needs.

The empowerment approach defends basic principles not only an enhancement of the resources or the need to adopt an ecological vision but also the right of the people to be different. Thus , diversity is one of the principles adopted by empowerment. Related to this principle also calls for cultural relativity .

To accept the principles of cultural relativity involves understanding how people construct their reality , that is, how they organize and interpret the world in which they live , their daily lives. The human being , the group , society, are immersed in a world of objects and relationships whose meaning emanates mainly from the way they have been defined by those who have been interacting . Professionals should initiate a process of awareness of their own culture, that is, must observe and be aware why you do what you do, so as to begin to become aware that our forms of life, for families that are we are and often only our experienced and lived differently and with other meanings for people from other places, even very close to ours. Taking our own ethnocentrism (the centrality of our culture) allows us to assume that what the other is so normal - oddly enough - as we all usual thing for us.

As Thomas and Thomas said in 1928 to the late twenties: if men define situations as real , they are real in their consequences . Understanding and respecting this agreement inter-subjectively shared by members of a community, become a sharer of diversity and cultural relativity promoting a more equitable distribution of resources is , from the perspective of empowerment, the adoption of a model of collaboration between professional and community.

This collaborative model actually defines the role of the professional. This does not act as an expert advisor and using their authority from a unilateral position to diagnose the problem that allows you to get the community involvement in the actions of change. Expert rejected this model and a model of paternalistic aid advocates a collaborative model based on horizontal dialogue with the community.

Professional participants learn about their cultures , their visions and their everyday conflicts, working with them to determine the objectives in a climate of trust and mutual respect, sharing with them the information that is generated. In this sense , the choice of language is essential. The language that is traditionally used to help describe processes unconsciously power dependence of people, and creates a vision in which people are customers who need aid unidirectional nature. This language according to Rappaport, limits the discovery of resources and potentials and reduces the possibility that people help each other. An approach to empowerment approach replaces terms such as client and expert per participant and contributor. In short, one should choose a language to convey to subjects having the opportunity to enhance their own skills and to control/mobilize their own resources, totally regardless of expressions in which the subjects perceive that they are supported or that they will provide services and resources.

Empowerment as a theory provides, as indicated above, some key concepts and to explain and understand the phenomenon of interest in community psychology principles.

For its creator, Rappaport (1981), empowerment is the process by which individuals, organizations and communities gain control and mastery (mastery) of their lives.

For the Cornell Empowerment Group , empowerment is a deliberate and progressive process, focusing on the local community , based on mutual respect , critical reflection , natural support and participation in social community structures , allows those who not equally share resources, have access to and control over resources .

To Powell (1990) , empowerment is the process by which individuals , groups and communities come to have the ability to control their circumstances and achieve their own goals , striving for maximizing the quality of their lives.

Suppose five people of a local community is concerned about the dumping of toxic waste that makes a chemical company in the vicinity of their community. These people get together and decide together to find a solution to this problem. Suppose, then , that organize and create in your local community , an association for the defense of their environment , and progressively get other members of the community to participate in the case. This situation represents an enhancing process that not only assumes an individual level (originally from - neighbors - individuals with a sense of personal control , with a critical understanding of the sociopolitical reality) and group (union of these individuals reflected in the creation of an organization community) but community (involvement of other members of the association).

Suppose that this association mobilizes other resources in their own community, such as find and enlist the support of other mediating structures of the community - neighborhood association, local school, political union . Supported by other community structures suppose finally get this local force change local policy on waste discharges . In this scenario , individuals , organizations and communities have mobilized resources that allowed them to have the ability to control their circumstances and achieve their own goals, struggling to optimize quality in their lives. In short, at different levels , and specifically from one individual to community level , there has been a process of empowerment.

The important thing is not to have self-control and mastery over the environment, the environment or the resources , but knowing how to access them , how to use them to be able to influence and control our lives. A community may have many resources, but this does not guarantee that you know to use them properly to solve or prevent events and events that may affect their well-being and quality of life. From here it is evident that the key is not to have to itself, but the process leading to this acquisition, to establish interactions with the environment. From these interactions , and in our particular example, individuals with a sense of personal control , critical knowledge of the socio- political organization and participation in a social structure , seeking support from other community structures not only allow to solve a specific problem affecting the welfare of the community but make its action in preventive action. That is, the mobilization and control of some

resources have become forces or strengths that the community has been able to acquire and have potentially allowing each of its members have more control and mastery over their lives.

It can be inferred from the previous example that the empowerment consists of two key elements. First, empowerment implies individual determination of each one on his own life and, hence, the sense of personal control, on the other, suggests democratic participation in the life of the community through structures such as schools, neighborhood, church and other community organizations and voluntary groups, self-help groups. While, as noted, the determination relates to the sense of personal control, participation interest is linked to the actual social influence, political power and defense of legal rights. Therefore, single - determination sense of personal control and participation, and social influence, are the key elements on which it is based empowerment .

From the previous ideas , we can consider that the empowerment , empowerment can occur at different levels of analysis : individual, group, organization and community . It is therefore a multilevel construct , it is necessary to analyze the reality of people based on different levels to understand why certain organizational, political and economic aspects have specific to acquire, or in contrast weight to inhibit processes control domain (empowerment).

To clearly understand the theory of empowerment, it is extremely important to distinguish from a multilevel perspective between strengthening processes and results derived from these processes. The results of empowerment relate to the operation of the building , so that you can study the consequences that have occurred in terms of attempts have been made to have more control. The effects of interventions designed to empower participants are indicators of these outcomes.

Both processes and outcomes of empowerment vary throughout the different levels suggested by the theory of empowerment. So Zimmerman in 2000 provides a comparison between the processes and outcomes that operate at individual, organizational and community levels. This author considers empowerment processes at the individual learning to make decisions , manage resources , and work together with others. The operating result of empowerment at the individual level , it may be , as this author points out , the sense of personal control , critical awareness and participatory behavior

3.1.2 Marginality and social exclusion

Sometimes we find marginality and marginalization referenced interchangeably for the same meaning. Several authors have treated these terminologies in their research, below are different views. According to Cortés (2002) , the concept of marginalization in its most abstract version tries to account for differential access of the population to enjoy the benefits of development. Measurement focuses on the needs of the population of localities access to basic goods and services, captured in three dimensions. Education, housing and income. For him , marginalization is a phenomenon that affects locations and not necessarily the people who live there. Seen this way, a locality may have high poverty and this does not mean that there are people there with living conditions and level of income sufficient to not be considered poor.

However, Juárez Bolaños (2005) considers that the marginalization understood as a social phenomenon in which members of different social groups face difficulties to improve their quality of life because of its location in a system of positions nested in terms of power relations. For Cortés marginalization has to do with access to the benefits of development, and related gaps affecting localities and Juarez is a social phenomenon where members of social groups are struggling to improve their way of life given by their place in the related power relations system. Consider Juárez also the conceptual development of the term marginalization is a contribution of Latin American sociology , which has generated a great discussion , especially since the sixties , when the term was used to explain certain social phenomena resulting from the accelerated urbanization lived in this part of the planet.

However, there are other views as that of Botto, Fenoglio and Moulia (2000) who in his work expressed marginalization and unemployment : mean by social exclusion or marginalization process by which a society refuses to particular individuals , from simple indifference to repression and imprisonment. For whom is also given , for not agreeing with the values and norms of a given society, marginalize themselves. Here marginalization as a process in which society rejects certain individuals and express an identification between marginalization and exclusion appears. This same study identified as characteristic of marginalization, the deprivation or difficulty normal satisfaction of secondary needs. This phenomenon can occur either follow the ideals of the community or when society responds to the interests of a powerful minority group.

As you can see this vision corresponds in some way to Juárez , the difference comes from the identification of the term marginalization exclusion. Emphasize that social exclusion is a process, not a condition. Therefore, if for them social exclusion is the same as social marginalization , are finding that social exclusion is not obligatory and boundaries change, and who is now excluded / marginalized or included , may vary over time, depending on education , the demographic, social prejudices , business practices and public policy.

These researchers saw as the terms used synonymously exclusion and marginalization , however Juárez in 2005 in his doctoral thesis , does the same but with the terms exclusion and marginalization, which used interchangeably in the development of their research. Like Lozar Campoy (2002) , in his work Marginalization and poverty , without distinction refers to two word at the same phenomenon.

We face terminologies that refer to social processes and phenomena closely interrelated , which has caused their definitions are , in many cases, confused or mixed together . We consider it very important to establish the differences between these terms to better understand their interrelationships and consequences.

According to Cortés in his work raised the first is determined within the modernization theory and refers to people , this is one of the various theories of development, which had as its main purpose to reveal the determinants of economic development. However, marginalization seeks to account for the social exclusion and assumes that represents a structural phenomenon that originates in the manner, style, or pattern of development. They also differ in the understanding and extension .

Marginalization comprises the entire population , while their areas of residence applies , however marginal , only considers urban areas contains marginalization but also considers socio-psychological, cultural and political aspects. For him also differ units of analysis. Marginalization refers to social aggregates either spatially localized states, municipalities or localities, while marginality predicated on individuals. In his work draws attention to the importance of not confusing marginalization marginality to avoid mistakes when mixing empirical referents and thus commit the ecological fallacy , considering different theoretical concepts like roots.

About Social exclusion, in the literature of the social sciences, the "social exclusion " low impact arises among social scientists in the 60s and early 70 in France, books Massé (1965) and

Lenoir, 1974). For these European authors , the "excluded " were a small percentage of the population that had been left out of the overall progress of society living. A like the concept of *marginality* , the notion of *social exclusion* is strongly rooted in a particular historical moment . In this particular case , it can be argued that the existence of a population neglected, economically, socially and politically , is the logical outcome of the political model that applies, that the neoliberal state is produced by the *social exclusion*.

As can be seen, the notion of "social exclusion " in the beginning was linked to a small social sector which was located outside the social system. This concept to be moved to Latin America, expanding , extending to situations of insecurity and deteriorating living conditions affecting large majorities (Ziccardi, 2000).

In this context, the socially excluded do not belong to the world of citizens (Villareal, 1996), are inarticulate , invisible subjects, no future, survivors are not even recognized as poor or miserable that they could enjoy relief - aid extraordinarily State (Redondo , 2004).

Excluded are those individuals who have lost their affiliation with the population and cannot be integrated and therefore fall outside of the production and consumption patterns commonly accepted by society.

These people or social sectors as cruelly says Nun (2003) abound, and they are not needed the rest can live without them and would like to do. Lovuolo (1996) defines exclusion in society or generically called social exclusion as those conditions that enable, facilitate or promote certain members of society are paragraphs , rejected or simply deny them access institutional benefits. For him , the social exclusion is a phenomenon that cannot be understood without its opposite, the notion of social inclusion. Both phenomena are products of the same dynamic. The excluded are those who have failed to be included, those who cannot access or enjoying the benefits of social institutions or take his life way .

Lovuolo (1996) uses the term " exclusion in society instead of exclusion of society, to make clear that the exclusion is not a process external to the company , but part of it. This avoids the mistake of assuming that they are excluded from society. According to Petras (2003) excluded are mainly landless rural workers , indigenous and peasants on smallholdings or subsistence farms, urban unemployed or under-employed , domestic workers, the mass of street vendors, temporary

construction workers , factory workers with precarious contracts , young people who never had a steady job.

As can be seen , both Lovuolo as Petras consider the excluded, are integrated into the social system , they do not live in a separate reality , but are part of a single social world where the excluded are those who occupy a more favorable position and uneven. Even Petras (2003) , is more radical in their position, he gets to argue that the real problem of the excluded is the incorporation , but the transformation of the system of ownership and power so that the poor have control access to the resources of wealth and social services.

As testing literature, the existence of chronic poverty characterized by the lack of productive employment and the lack of opportunities to participate actively in the general trade within society are factors that lead to social exclusion.

Social exclusion refers to the inability or difficulty having an individual or a social group to access and actively participate in the economic , cultural and political spheres of society. As a result, individuals or communities can not belong and participate fully in society because social ties are weakened or broken . While it is true that the specialists working on this issue fail to agree on the establishment of a common definition of "social exclusion" , there is consensus in considering it as a complex and multidimensional phenomenon that is shaped by at least three dimensions (Farrel and Thirion, 2000; Estivill, 2003, Bessis, 1995 , among many others). They are: the economic, the social and cultural dimension and the political dimension .

3.1.3 Communitarian perspective of wellbeing

Welfare depends on the equitable sharing of resources in a society. Without adequate social goods such as housing, transport and health services, among others, the disadvantaged are prevented from reaching levels of well-being can only allow those with superior resources (Elster , 1992; Kawachi, Kennedy and Wilkinson, 1999 ; Marmot and Wilkinson , 1999) . If we lived in a more egalitarian world , the relevance of justice could be questioned , but in reality we live in a world where inequality is growing in unprecedented proportions within and between nations (Felice , 2003; Korten , 1995, 1999) .

The experience of emotional well-being derived from the interaction of multiple factors that work in synergy (Prilleltensky and Nelson, 2004; Prilleltensky and Nelson , 2002; Prilleltensky , Nelson and Peirson , 2001a , b). A welfare state is achieved by the synergistic effect of multiple forces in which each domain must obtain a minimum level of satisfaction.

As shown in this book Montero, an abundance of personal welfare (eg , self-esteem , mastery , control, hope) cannot replace the lack of relational being (eg , Senate of community, caring and compassionate social support) or group (for example, access to health care , safety nets , equality). The three domains of well-being must be balanced in its relative safety and each must meet certain basic needs (Lustig , 2001; Macklin , 1993; Nelson , Lord and Ochocka , 2001).

On a personal level welfare is closely connected with the interpersonal and societal domains (Prilleltensky, Nelson and Peirson, 2001a , b). There is a vast material reality that affects how we feel and how we behave towards others (Macklin , 1993; Murray and Campbell , 2003). Although the beliefs and perceptions are important, they cannot be isolated from the cultural, political and economic environment (Eckersley , 2000, 2002, Elster, 1992). To experience quality of life require "sufficient " free policies of economic exploitation and abuse of human rights (Felice, 2003, George, 2002; Korten, 1995, 1999 , Sen, 1999a, b) and social conditions . Anyway, hope that interpersonal exchanges based on mutual respect and support increase our quality of life . Eckersley (2000) has shown that the subjective experiences of well-being are strongly marked by cultural trends such as individualism and consumerism , while Narayan and his colleagues have argued that the psychological experience of poverty is directly related to the political structures of corruption and oppression (Narayan , Chambers, Kaul, Shah and Petesch , 2000; Narayan, Patel, Schafft , and Kocht Schuke Rademacher , 2000).

Our welfare theory conceives of human development in terms of mutually reinforcing properties of personal , relational and social qualities . Personal needs such as health, self-determination and growth opportunities are closely linked to the satisfaction of collective needs such as adequate health care , access to clean water, the fair and equitable distribution of burdens and resources and economic equality (Carr and Sloan , 2003 ; Keating and Hertzman , 1999 Kim, Millen , Irwin , Gersham , 2000 ; Macklin , 1993; Marmot and Wilkinson, 1999; Wilkinson ,1996).

While needs can be psychologically and subjectively experienced , dynamic materials and all have policies that inhibit or facilitate their satisfaction. The exclusive focus on the psychological domain ignores the dynamics of power and politics that underlie human and social needs (and

Prilleltensky Fox , 1997). Moreover, the exclusive focus on constellations of power does not take into account the experience of being lived .

The synergy is disturbed when a domain needs are not met or when a minimally welfare sphere dominates the rest , relegating them to the background of our consciousness. To correct any imbalances , certain historical circumstances require a domain to be temporarily promoted to the time the remaining balance restored (Saul , 2001). When members of collectivist societies feel the rules and regulations as oppressive , the time to restore personal freedom has arrived. When societies confuse individualism with freedom and personal sense , efforts are warranted to increase the sense of community , solidarity and transcendence (Etzioni , 1996 , 1998) . Citizens of the last communist regimes witness first, while many groups in Western societies witness the latest (Saul, 2001).

These theoretical precepts are embodied in the experience of real life. The welfare when individuals reach the three sets of primary needs are catered : personal , relational and collective. Research shows that the psychological needs of hope, optimism (Keyes and Haidt, 2003), intellectual stimulation, cognitive growth (Shonkhoff and Phillips, 2000), mastery, control (Marmot , 1999; Rutter, 1987), physical health (Smedley and Syme , 2000), mental (Nelson , Lord, Ochocka, 2001; Prilleltensky and Nelson , 2004), meaning and spirituality (Kloos and Moore , 2000; Powell, Shahabi and Thoresen, 2003) must be met by individuals to experience a sense of personal well-being. But these needs cannot be achieved in isolation. Most of them require the presence of supportive relationships. The salutary effect of relations is generated by meeting relational needs: affection, care and compassion , bonding and support (Cohen, Underwood, Gottlieb , 2000; Ornish, 1997, Rhoades and Eisenberg , 2002; Stansfeld, 1999) , respect for diversity (Dudgeon , Garvey and Pickett , 2000; Trickett , Watts and Birman , 1994; Moane , 1999; Prilleltensky , 2003a) , and meaningful participation in family, work and civic life (Klein , Ralli , Major and Douglas Smith , 2000 , Nelson, Lord and Ochocka , 2001 , Putnam , 2000, 2001).

Personal and relational needs mainly concern the psychological domain. Though necessary , are insufficient determinants of welfare (Prilleltensky , 1994; Shulman Lorenz and Watkins , 2003). The need for fair policies, access to health care, public education , security, fairness in hiring practices of affordable housing resources , employment , protection against exploitation, are all part inseparable welfare (Carry Sloan, 2003, Keating and Hertzman , 1999; Kim, Millen, Irwin, Gersham , 2000). The weight of discrimination , inadequate health care , poor education and public transport alike erode personal and collective well-being in the North and in the South (Marmot and

Wilkinson 1999; Smedley and Syme , 2000; Wilkinson , 1996) . Moreover, universal health care, child care networks and social security , increase equally the public and private welfare of citizens (Sen , 1999a, b). Build -being as if it were strictly comparable psychological would talk about souls without bodies , as I define it as strictly community would be equivalent to speak of cultures without people . None of the categorizations capture all welfare needs and backgrounds.

3.2 Social Psychology Of Liberation

In Latin America, Community Psychology origins are diverse and plural because Latin America constitutes as very large area geographically and culturally speaking (Montero, 1999). Community Psychology has been practiced in many Latin American countries and some of which have training programmes in community and social psychology (Wingenfeld & Newbrough, 2000). In that sense, within the Latin American academic community is closely related to Latin American Sociology and critical theory and other many social sciences and disciplines (Montero, 1999). In this case, Community and Social Psychology are strongly linked in latin America with a strong social activist and community development orientation (Wisensfeld, 1998).

3.2.1 Marginality and Participation as social subject

The controversy with holding discourse ethics leads the philosopher to state on what is the specificity of the ethics of liberation , is basically universal material principle (Apel and Dussel, 2004) , which means that there production of life and the human subject has universality and determines all levels of formal morality . The very life of the subject human is the criterion of material ethics. Reproduction and development human life according to their basic needs, the demands articulated economic, cultural , political, religious, ethical.

The criterion of truth maintains its position is the life of the human subject and material ethical principle derived from it:

1. Formal universal moral principle : it is a principle of application of the material rule that considers criteria intersubjectivity , is the application of standard material reaches moral validity and which is required to achieve the co-solidarity with humanity . Basically this is how life can

develop the human subject here and now, how survival of subjects needed is produced and rights to be participants.

2 . The ethical principle of feasibility : the relationship be considered human nature. This is for what is possible technical-economic and ethically , that which enables live and participate symmetrically, that decision will be good . It ethically true is what allows live and participate symmetrically in the agreements, it is made possible prevailing morality or to have a claim to goodness. Dussel (1998) of the current time, the central and late capitalism the effects generated in the peripheral capitalism , to raise the Building and releasing ethics review in the light of the criteria ethical statements (Apel and Dussel , 2004).

The material criterion is the elucidation of the existence of victims of most poverty - humanity - those who are unable to meet the needs that the same system , and the utopian project proclaimed as rights - holding . The victim is the Other, and unable to comply with these rights just proclaimed . If the material criterion of this ethic is the reproduction and development of life human subject, the praxis of liberation is the development of life taking into that the output of the victims always refers to a material situation and negative. Controversy discourse ethics responds to victims not are just outside the discourse community , but of life itself .

The act of releasing assumed all this time: the material , formal procedural, mediations feasible (critically , from victims) and as reformist transformation part from a standard action institution to a system of global ethics. The standard release of the unmet needs of victims , materials, formal and feasible, that intersect with alternative discursive and critical social movements emerging.

3.2.2 Being free subject versus being empowered subject

Freire introduces that the subject is unable to live without being constantly exposed to the transgression of ethics. For this reason, one of the fights in history is exactly this: to do everything we can in favor of ethics, without falling into the hypocritical moralism of admittedly self-righteous flavor. But also part of this struggle for the ethical decline, surely, the reviews are in defense of ethics precisely the expression of that moralism criticized .

The subject defending his ethics never meant distortion or denial. However, when speaking of the universal ethics of human being it is about ethics as a trade mark of human nature, as

something absolutely essential to human society . The subject become aware of the critical positions that unfaithful to my thinking, as point out naive and idealistic. Indeed, talk of universal human ethics in the same manner in which it is spoken of their ontological vocation more seriously , as I speak of nature that is socially and historically , not as an a priori of history.

The nature by which the sail ontology socially feat in history. It is a nature in the process of being some fundamental connotations without which it would not have been possible to recognize human presence itself in the world as something original and unique.

That is , rather than a being in the world , the human being a presence in the world was made, with the world and with others. Presence , acknowledging the other's presence as a " no-self " is recognized as " other self " . Presence is thought to herself, that presence is known , intervening , which transforms , which talks about what makes but also what dreams , which finds , compares, evaluates , assesses , decides that breaks . It is in the domain of decision , evaluation , freedom , of rupture , of the option, which is established the need for ethics and responsibility is imposed. Ethics becomes inevitable and is a possible transgression anti-value never a virtue.(Freire, 2005)

3.2.3 Criticism about social psychology and construction of social reality towards a critical psycholog from practical interention aproach

Much of the work of the Social Psychology of liberation (PSL), was developed in response to the crisis of social psychology" of the seventies. Crisis experienced in Britain and the United States(Armistead, 1974, Parker, 1989), but also sharply in Latin America. This period can be summarized (eg, Court Ibáñez, s / f) in terms of three issues:

1. The lack of social relevance. The social psychology did not seem to be producing knowledge led to social problems , and in societies that developed , or elsewhere.
- 2 . A localist context of discovery, combined with a claim to universal validity. Social psychology research with selective depended on artificial scenarios (especially undergraduates in formal experiments) populations. However trying to suggest general principles of social psychology that could be applied to any human being in any context .
3. Imitation of scientific neutrality meant a denial of the moral dimension :

Social psychologists begin to feel a deep unease about the conditions in which they do their work in conjunction with the guidance and inspire , especially in relation to their usefulness and impact .

They begin to wonder who it serves and what is their work, and have accumulated enough experience to have found that certain theoretical explanations assumed as the proper way of understanding and interpreting reality not produce responses or those that give are irrelevant , or simply do not work , do not work. (Montero, 1994a)

However, the path followed by the PSL has been different from the center countries , in which the academic field has settled into coexistence , peaceful widely between social constructionist and empiricists , with little impact on applied psychology, much critical effort has been within the academic community in a highly theoretical level (Burton , 2004; Burton and Kagan, 2003). Arguably , the PSL can act as a corrective to paralysis and postmodernist critical psychology intellectual games (at least in the current version in Britain) , to take a clear orientation of action that not only makes allegations of the use of psychology to oppress but also proposes an alternative praxis.

3.2.4 Social psychology of liberation as a means of recovering critical reality

It is important to recognize that the PSL has developed in a very different context from ours, the European . Latin American societies have a specific identity , which is characterized by a greater extent of poverty and social exclusion by endemic . In many cases, this affects most of the population and is the result of the dependence of their economies. Therefore, in all countries, there are severe inequalities (Sánchez and Wiesenfeld , 1991). While they have relatively small formal sectors of health and social welfare , the fact is that their activities psychologists often focus at universities or in the private sector. Also, less intellectual integrate state systems in Europe, which often allowed them some freedom to develop autonomous approaches that are not of interest to the State and to the local oligarchies (Jiménez , 1990). Intellectual traditions in psychology and the social sciences are different from the Anglo-Saxon countries, and in good closer to the extent of continental Europe , but with its own distinctive features . Despite the differences , it is necessary for several reasons to consider this Latin American body of work .

This is a theoretical and practical current democratizing and empowering , and ethical review , which proposes the active participation of citizens and citizens in the construction of reality. Its focus is on those who are victims of oppression and situations are excluded from social goods and the decisions that affect them , their purpose is to potentiate all the resources they possess those groups of people who are usually silenced .

Building a Liberation Psychology emerged in the context of the armed struggles in Central America, with emphasis on the specific needs of people and raising the urgency to help shape a more just and decent society . However fragmentation and social breakdown caused by the effect of policy implementation under neoliberal globalization today had not extended as they did then . Increasing the exclusion of the majority of the population even more acute challenges to the way different knowledge , and between psychology .

Martín- Baró (1986) considered that psychology had steered the concerns and problems of the majority of Latin Americans . Instead , he found work in the Freirean literacy raise the consciousness, that combined education, psychology , philosophy and sociology , the most significant contribution made in Latin America. The awareness was considered by the author quoted a central concept of psychology proposed , as articulated different dimensions of consciousness individual, social and political as well as personal growth , the organization Community and individual and social transformation processes. in their words what posed as follows: "(...) Latin Americans, not only unable to read and write the alphabet, but above all to read for themselves and write their own history 8 "(Martín- Baró , 1986 , p. 220).

His perspective questioned psychologism by factors have accentuated individual and subjective , thus strengthening the oppressive structures . He proposed then that the concern of social scientists were addressing transform the world and not just to explain.

3.2.5 Liberation Social Psychology: Learning from the Latin American experience

In the last decade of the twentieth century, the Social Psychology of Liberation (PSL) has emerged as a new field in Latin America. Although its origins lie in the seventies and eighties , until recently psychologists such term is used to identify and guide their work. This orientation also begins to have interest in Europe (White , 1998; Burton , in press; Court Ibáñez , 1998, 2001) and the U.S. (Lykes , 2000; Watts and Serrano -Garcia , 2003).

The Latin American liberation psychology can be understood as part of a broader theory and liberating practice project that emerged in the context of working for and with oppressed populations throughout Latin America, such a project has been recently synthesized and formalized by the philosopher Enrique Dussel (Alcoff and Mendieta, 2000; Dussel, 1997, 1998).

Latin America has been marked by oppressive regimes, armed conflict and repression to liberation movements. Today there are still news of killings of activists (eg, in Mexico, Guatemala, Brazil and especially Colombia), eviction of peasants from their land (Colombia), and other abuses. The experience has been diverse in scale and intensity, but the psychosocial experiences in countries as different as the Southern Cone, the Andean countries and Central America are similar in many aspects. To get some idea of the scale of the trauma, consider the following examples: some 20,000 murders by the military junta Argentina, 2,000 in Chile, and about 200,000 in Guatemala. We have developed several lines of work related to survivors and victims of torture, disappearance and murder people. The American Institute of Mental Health and Human Rights (Agger and Buus Jensen, 1996; ILAS, 2003) is a nongovernmental organization (NGO) working for the mental health of people directly affected by systematic violence of human rights during the regime military in Chile in the period 1973-1990 (ILAS, 2003). He has done extensive research to report on this work, documenting human rights violations, its impact on those affected as well as in society in general. The ILAS is also an organization that has been active at the national and international level in the generation and monitoring of other mental health teams working with people who have experienced situations of political violence (eg, Angola). Also, ILAS has developed many research activities in both clinical and psychosocial dimension, trying to relate individual problems with macro reality, ie articulating the two aspects. Meanwhile, in Chile, discussions on social, political, of the seventeen years of authoritarian rule implications subjective and still continue.

The social reparation for victims remains a major issue, as the issue of unity and national reconstruction is an issue in Chilean mental health, with a public and political dimension. From the first remarks about the psychological, family and social, ILAS work has included public denouncement of the agents of the military regime and became the testimony of what the country has experienced. At the same time, we have developed treatment models specifically targeted to alleviate the suffering of those directly affected by political repression.

3.2.6 The construction of knowledge and the social collective imaginary sense: The social imaginary Latin American community

A key theme in the thought of the release is that the release is not a thing, and can not be located at any given time. Nor is it a concession but is a movement and a series of processes (Montero, 2000). It has its origins in the interaction between two types of agents or activists:

1. External catalytic agents (which may include community psychologists) and
2. Oppressed groups themselves.

This Latin American notion of liberation proposes a strategic alliance between the two sectors. A central idea is the concept of awareness used by Freire (1972). In what is perhaps the clearest explanation made by Martín-Baró (Martín-Baró, 1985), identifies three aspects:

1. The human being is transformed to be changing your reality for an active process dialogue.

2. By gradual decoding of your world, the person who captures the mechanisms oppress and dehumanize ... the horizon to new possibilities of action open.

3. The new knowledge of the person on their surrounding reality leads to new knowledge about themselves and their social identity ... allows you not only to discover the roots of what it is, but the horizon of what can be. Thus, the recovery of historical memory provides the basis for a more autonomous determination of their future.

Freire was careful not to provide recipes for this process, because each situation is different, and the risk is that the worker make the mistake of using a particular model from one context to another, while the specifics are different in each case.

Dussel (1998) in a panoramic work, frequently cited by those working in the perspective of the PSL, summarized above, as well as models and experiences related more generally. Dussel argues "call" (or questioning) by victims (aware of their oppression within a system or excluded from it), make another, within the system who have a conscience (organic intellectuals in the Gramscian sense). Both sectors work together to denounce what is wrong and building an alternative social reality -that is to say, work together on a shared project release. As Martín-Baró and Montero have emphasized, this would finally release the oppressors.

In the case of Latin America, social psychologists lived, as everyone, repressive dictatorship into very risky political engagement as in the case of Martín-Baró a social psychologist who introduced and argued for a psychology of liberation and was assassinated by death squads for his beliefs and actions in 1989 (Montero, 1999). In general, in Latin America social community psychology is strongly linked to political affairs and discourses or societal beliefs, that continent has much more to offer for community psychology since there are real scenario field research practice and intervention with a common objective line pursuit, specially in the case of social reinvigoration and liberation process. That is how Liberation Psychology started to establish its principles and practices.

In the global context psychologists working with a liberating orientation are seen as part of a wider movement for social and economic justice. Key areas include the PSL problematizes commitment, ideology, subjectivity and identity. These are fundamental to any collective action to mobilize people, especially, which emphasizes unity in diversity. The recent mass mobilization of people against the coalition and involvement of Britain in the wars of the U.S. neoconservatives and the progressive struggle for the protection of public services, are two aspects of resistance to neoliberal capitalist expansion in its global phase, where PSL tools can be useful resources.

Must then be understood in the as part of a broader intellectual and political movement, which began in Latin America in the sixties and seventies, but continues with renewed vigor to this day. All currents have been focused to rethink and rebuild their own disciplines (education, theology, psychology, sociology, philosophy) from the perspective of the poor, the excluded, the marginalized, the oppressed, by and from the commitment and solidarity with them. They have emphasized to the popular masses of Latin America and in general "the world of the two others." Key elements included economic dependency theory (Cardoso and Faletto, 1979), the popular pedagogy of Paulo Freire (See Freire, 1972), "the militant sociology" Participatory Action Research and Orlando Fals Borda and group La Rosca (Fals Borda, 1988; Fals Borda and Rahman, 1991), the liberation theology of Gutierrez Ellacurfa Romero, Boff, Sobrino, Betto and others (See Batstone, Mendieta, Lorentzen, and Hopkins, 1997; Gutiérrez, 1973), and the philosophy of liberation Enrique Dussel and Franz Hinkelammert (Dussel, 1997, 1998).

3.2.7 Political power, and the joint exercise with mental processes

Possibly Latin American contributions of more substance and social impact can be found wherever Psychology has been hand in hand with other areas of the social sciences. The most significant case constitute it seems to me , without a doubt , the method of Paulo Freire literacy to raise the consciousness (1970, 1971), emerged fertilization between education and psychology, philosophy and sociology . The concept of embodied awareness and articulates the psychological dimension of personal consciousness with its social and political dimensions, and highlights the historical dialectic between knowing and doing, individual and community organization grow, personal liberation and transformation social. But above all, awareness is a historical response to the lack of personal and social word of Latin American peoples , not only unable to read and write the alphabet, but above all to read for themselves and write their own history.

Unfortunately as significant as the contribution of Freire is the low importance given to the critical study of his work , especially when compared to the effort and time involved in our programs as trivial contributions as some of the so-called '*learning theories*' or some cognitive models From Psychology of Liberation (PL) is regarded as the only way to achieve liberation (structural and personal change) is through community settings. I mean, is not that consistent release and community , but the community established around organizations is essential for the release. Thus, from the PL is considered counterproductive to focus on the process empower individuals as isolated entities and for private gain . This practice leads to a few climb in an unjust social system , maintaining the status quo from an individualistic and competitive ideology. A good example is described by Ellacurfa (1999) , when reporting that has been used to college as a mechanism by which some individuals of the oppressed majorities have been part of the oppressing minorities, actively working for the perpetuation of privileges they have accessed .

It is a successful process in the case of isolated of these people travel but totally contrary to the principles of liberation, because that way of understanding individual success reinforces , rather than weaken , unjust social structures. In contrast , from the perspective of the release , members of organizations working together and connected with others in the pursuit of well-being and not just individual or group benefit but at the same time and by the same procedures , in modifying the structures you end up building a just society for all groups . In this sense , the key objective to

catalyze the welfare and social justice organizational element is the establishment of interconnected networks of organizations that promote the release.

The organizations behind the release (OPL) are community settings that act as a "collective political power " (Heller, 1989), where the active participation of members promotes the economic , social and physical conditions for social change (Wandersman & Florin, 2000). The participation of immigrants in the OPL helps you resist oppressive social conditions. And this happens to share experiences with others in the same situation , to generate critical thinking that links your personal situation and collectively with the structural conditions they suffer, and to develop together skills and concrete action to enable them to transform unjust structures. These processes are mutually reinforcing and enable break the cycle of oppression. In previous work we have discussed how organizations immigrant base allow (a) the reconstruction of self and sense of citizenship among activists, (b) obtaining more integrated communities , and (c) the construction of a more just multicultural society (Ramirez, Mata, & Amal , 2010). Thus, the OPL act organizational level , with consequences on the individual structural level (individual welfare) and (social justice). Social justice and individual well-being are mutually interrelated dimensions required (Prilleltensky , 2004). Not only is considered that welfare is constructed from social justice policies that correct the physical, educational and economic inequalities (Paya, 2000), but the involvement in achieving social justice promotes personal well-being (Klar & Kasser , 2009). This is especially true in the hedonic well-being (life satisfaction , positive affect) , eudaimonic (personal growth, vitality) , and social (social integration).

The structural dimension implies the existence of a fair distribution of resources among the members of the organizational setting, a role structure that allows the participation of all members, and about organizational mechanisms to ensure transparency and horizontality of all decisions that take place. This type of structure among members generates an atmosphere of shared responsibility and commitment to a common project that kept them involved with collective action . In turn , this structure becomes operational model that encourages the construction of social justice beyond the organization itself. Anderson (2010) describes the operation of an organization created to fight for the rights of migrant domestic workers in the UK. The organization, formed by accompanying members and domestic workers themselves, working in an atmosphere of mutual support and horizontal , open to any ethnicity, where all suggested ideas and participating in political activities ,

facilitating the attainment of your goal (having a legal immigration status that recognizes their right to work).

The relational dimension refers to the existence of positive relationships and high quality among members of the organization and with other organizations. This type of interpersonal and intergroup relations can overcome isolation, strengthen social support networks , share emotions concerning proper and common problems , and so confront the daily challenges with a more positive mood.

Through its involvement in this type of organizational settings , individuals and groups come to realize that their experiences are not unique circumstances, but they have common roots. Thus, people build critical thinking, exposing the oppressive discourse that keeps them in that situation of injustice. In his work with ethnic minorities in New Zealand, (Williams, 2003) found that individuals oppressed who share their life experiences with others in this type of scenario , obtained as a result a sense of self-transformation , more confidence , a renewed cultural identity , a sense of belonging pride, and found on the other one source of courage and inspiration. So, people develop a sense of self-efficacy to affect social change (Dove, 2010).

The cultural dimension refers to the belief systems and values that underpin releasing organizational task against the oppressive ruling system . Liberating culture of the organization includes the courage to fight against oppression in different ecological levels , to inspire other organizations to build networks of resistance and action, and to develop a comprehensive vision of society in terms of justice .

The instrumental dimension refers to the methods used by the organization to be effective in the struggle for social change. From the PL, the tools and methods used by organizations should aim to:

- (a) encourage organizations and social movements ,
- (b) recovering the historical memory of their own group,
- (c) exposing dominant narratives or sense common oppressor,
- (d) raising the strengths and virtues of their own group,
- (e) promote critical awareness and action among community members,

(f) claim that the Community institutions to manage the needs of the group, fighting for their rights and denouncing injustice through political participation (Martín Baró , 1987).

So successful , social justice would result from the construction joint between the diversity of OPL whose motives and relationships beyond the specific problems of each group. In the study of a Moroccan immigrant organization in Spain , Paloma et al. (2010) describe the use of different activities that promote community integration of the immigrant population in this country: educational activities that facilitate access to the resources of the new society , their own cultural celebrations that help consolidate multiple identities , sessions information about their rights to help defend the equal treatment they deserve, or educational mediation reduces prejudice among the local population .

An important aspect for the release process is the interconnection between the different OPL acting as nodes . Piper (2010) emphasizes the importance of supporting the rights activism of the immigrant population in a trans - organizational , network to achieve more power and influence in the implementation of policy measures. The OPL arise from the influence of pre-existing organizations and encourage the emergence of others living directly or indirectly oppression, and generate , share and mature proposals for social change. The result is a framework of interconnection between OPL that act as nodes in a complex network of resistance to oppression and promotion of a just multicultural society , ie a network of organizations oriented release therefore work for both change social , in terms of overcoming the unjust social structures, and for individual well-being .

3.2.8 Power and marginalization: The use the power for decision

As a working model with oppressed groups the PSL was developed specifically in relation to the problem of " popular majority " , the oppressed masses , marginalized and excluded in Latin America. In Europe there are oppressed and marginalized populations among us, such people are marginalized sectors because of the way that our society discriminates against the disabled , disability, old age, sickness , nationality , appearance , gender and sexuality, and poverty.

Psychology as a whole has neglected this fact of exclusion, and just make an entry in the formal literature (Burton and Kagan, 2004 , in press) . Conditions in Latin America, especially the experience of state and paramilitary terror that occurs in many countries , have made the PSL is a valuable resource for our European context , either in working with refugees fleeing persecution and torture , or work to help reunite fragmented communities .

3.3 Pedagogy Of The Oppressed Paradigm

Paulo Freire supports a pedagogy in which the subject must construct their reality through the circumstances that generate the daily life. The texts that the individual constructs allow you to reflect and analyze the world they live in, but to adapt to it. Freire speaks of a liberating pedagogy wherein the method ceases to be an instrument with which the teacher manipulates because learners become consciousness itself.

The author in this first chapter mentions something very important, the real improvement of the oppressors - oppressed not in the mere change of places, or the passage from one pole to another, nor is the fact that the oppressed today in the name of liberation , to become the new oppressors.

Freire 's proposal involves two different times progressively : one relates to become aware of the reality in which the individual lives , as being oppressed always subject to the determinations of the oppressors , the other change is the initiative of the oppressed stop fighting against the oppressors and free yourself to get to the praxis.

When the individual does not fight for their interests and cultural and social emancipation , it seems as if he had lost the love of life , such necrophilia is the situation that has prevailed reiterated education that prevails in schools , however pedagogy proposed Paulo Freire is opposed because it suggests that the individual acquires knowledge through the culture of being, being with the world and not the world , which is achieved through the release , this will require that education stops be mechanistic.

Liberating education in the individual must be a cognitive act in which to understand and analyze the content , overcoming the division between teacher and student ; aside unidirectional

bidirectional relationship to contribute to the education of both , since both have elements that contribute to education.

Use dialogue as an element of learning and as a practice of freedom is essential because the man is not in silence, but in word , action and reflection; to dialogue to be established between the teacher and student.

It is important to establish dialogue with the people , but it involves using a similar custom exists of individual language pair interaction is necessary to integrate the life of man , investigate their language , activity and thought, then through the education problematizing these elements combine to generate knowledge.

When you want to investigate the generative theme , you must go to the place where the individuals that are to release and investigate the thought of them not contextualize his work , however is that the instruction is given from their own reality for prevent it from being a mechanical act, improvement and human liberation is not achieved by consuming ideas that abound among men, rather it is the individual 's build and especially that transformed through practice and communication.

Research topic generator involves two distinct phases : the first concerns go to the scene to know what the thinking of the oppressed and the second is to apply systematic thinking in learning through group interaction between the same individuals , so that the person you gain awareness of your reality.

The oppressor uses the non-dialogical to maintain that status through various means, so it is important to conquer the concrete dialogue with the oppressed repeatedly turning this event into a necrophilia action.

Another feature is the manipulation and anti-dialogical through ideology seeks to conform to people based on their objectives, sometimes manipulation occurs through pacts with the disadvantage for the oppressed.

The cultural invasion is a feature of the anti-dialogical, where the oppressed are conceived as objects, while the oppressors are authors and actors in the process , it is a subliminal tactic that is used for domination and that leads to the inauthenticity of individuals.

Opposed to the above, the collaboration appears as a form of emancipation of the people , but this does not imply the existence of a messianic, but through communion between the mass leader who interact and communicate with mutual commitment to fight for the release , discover the world, not adapt to it , offering mutual trust so that a revolutionary praxis is reached.

In addition to collaboration , union is required to make a joint effort leading to the release , which involves a form of cultural action that teaches what and how adherence to the revolutionary cause , but without falling into ideology , but discover himself as he really is a human activity .

Dialogical action also requires the organization to avoid the ideological interventionism , is a constitutive element of revolutionary action , itself involving connection between action and practice , so that this action is performed the discipline , order, precise objectives must be present , jobs to do and bills to pay before his peers , in no way is an anarchic activity, but the awakening for freedom from oppression in which they occur.

The last characteristic of dialogical action is the cultural synthesis that occurs simultaneously with the thematic research , as it seeks to overcome the opposing actions by the oppressors , ie , beyond induction , so is the force their own culture as a creative act that claimed another vision of the world (Freire, 1972)

3.3.1 The concept of pressure against the concept of freedom

The release process from the perspective of Dussel (1973, 1998) can understood as a new inter future validity. Position this philosopher proposing a Philosophy and Ethics of Liberation , which is sustains the Psychology of Liberation , although it could be extended this claim for psychological currents and other Latin American developed .

In his current controversy with discourse ethics (Apel and Dussel , 2004), the philosopher Mendoza recalls the inception of his reflections , by 1957 , when he came to the conclusion that Latin be meant to be dominated and then imposed an ethical responsibility to engage in this release , initiating the first stage of the Philosophy of Liberation . Currently , the last stage of his thought corresponds to a Philosophy of Latin America but not worldwide release , but still built from the excluded, the oppressed and the discriminated , from misery that exists in humanity after 500 years of modernity (Dussel , 1998) of modernity , as Bauman (2003) says, is to few. Throughout the

development of the philosopher was present the need to discern the systems of oppression and to work with the victims , constituting what he calls communities critical to achieving systemic changes . In his position the relationship with the Other is constitutive of being, knowledge and ethics.

In the position of Dussel (1973) it is necessary to enter the Other history concrete and politically well beyond the mere philosophical speculation reserved for a few connoisseurs. The author has also taken the Levinasian stance criticism dialectical logic - which happens to be considered a logic of domination or logical wholes - breeding for put in its place a analectic logic, which is what can allow entry novelty in history.

3.3.2 Education as a liberating praxis

It is possible to analyze other processes that contribute to the denaturation : psychosocial processes of problematization awareness and liberation.

They were originally proposed by Freire (1970) and express the ability to question and critically analyze the fact of being and being in the world . In the alternative forms of Social psychology - and developed according to the paradigm of the construction and reviews – such transformation processes are closely linked to the identifying and prioritizing the needs of groups and communities, enabler as starting point to understanding what causes problems that appear to finally achieve solutions . the problematization involves mobilization of consciousness, or awareness, in so far as to call in question the ways of building knowledge about the world in which we live, about oneself and the social role played in this process.

Freire , referring to himself made use of the concept in its early written , such as in *Educations as a practice of liberty of* 1964 , questioned in an interview that could idealist acquire awareness when not accompanied praxis for transformation of that reality that must be urgently changed from (Korol , 2004). That is, the passage of a naive consciousness to an awareness review will not occur just by preaching normative , discursive or abstractly that people should be conscientious about certain untenable, immoral or condemning reality it is essential include the practice and the ethical and political reflection on that practice , which Freire called " *politicization of education* " or action-reflection- action.

3.3.3 *The critical consciousness*

Critical consciousness is a state. Awareness is a process. The first is the term . The second is the way. The first was before worked for Western-style philosophies , whose cradle was Greece . The second , in the sense hereof , born in Latin American territory , in the world of pedagogy and politics. Critical consciousness denotes and connotes the philosophical dimension pedagogical, political . Awareness denotes the pedagogical- political dimension , connoting a philosophical horizon.

It is not intended here theoretical reflection back to that first critical movement of the Greek world , when reason Review establishes the myth , starting his light up until today. The term "critical " then expresses the rational dimension of human thought and logic as opposed to fantasy, the magical world of the gods and religious traditions. This reflection is at the critical moment that begins with modernity. The term " critical consciousness " does not assume , however, the meaning of " review" of the Kantian philosophy. It is not the purpose of investigating and metaphysical scope of knowledge value. Neither questions the understanding and reason in their knowledge possibilities of determine conditions . Not studying the formal aspect of human cognitive value in the possibilities and limits.

Critical consciousness or awareness are in the process of evolution theory of cultural thought and political education in Brazil the 50s and early 60s. Only within the social and cultural framework of that period is accomplished understand the meaning and scope of these philosophical categories, strong pedagogical and political impact.

The political context is defined by a point and boiling crisis. Three main factors facilitating the emergence of the awareness on the horizon of literacy.

1) belonging ruling classes before the 30s , rural oligarchy , they decline , although still maintaining much power in the Northeast.

2) In the context of lower power of these classes , they get no more no longer maintain their privileges, and within an increasing urbanization and industrialization , a climate of popular mobilization emerges in the sense of political and social participation in the poorest region country .

3) And finally, interested, under a sense of populist government to go raise their constituencies so that a rapid literacy favors their interests. A literate , one vote. Therefore, the response was movement awareness in the educational and political level, the need for democratic mobilization of the Brazilian people. At that time, Paulo Freire plays the crisis of society Brasileira underdeveloped as the passage of a closed society , reflects where people suffered restriction dialogue, free communication without passive, fatalistic , immersed in the reality of distant elites, an open society , with new aspirations of participation, democracy, where the people want to be subject creator of his own historical future(Freire , 1969).

In the Northeast, the poorest region of the country where such experience starts, had at that time 15 million illiterate adults over 25 million inhabitants. The first results reinforce the favorable climate entertainers such experience : 300 workers literate in 45 days. By 1964 , they were expected 2 million literate and creating 20,000 circles culture, school literacy unit. A true movement of popular culture assumes that the student movement is created and encouraged . The process also covers the creation of 1,300 unions in a year. The first strikes in rural Pernambuco emerge in 1963 , one of them involving 230,000 strikers. Meanwhile , the military coup of 1964 interrupted this process. He lived , therefore , a period of transition , crisis of values and traditional themes with the emergence of new directions . Moment of options, of struggle, in the wake of trends democracy.

CHAPTER 4

The Photovoice Methodology

4.1 Participatory Research

Participatory research, as it has been named from a new research paradigm, was developed to gain a more collaborative focused research as opposed to the “outsider expert researcher”. Unlike participatory research, this research builds models from its own reduced perspective in order to elicit knowledge of a certain community or circumstances of a group or community. Therefore, this new collaborative approach, designed to be used in response to community demands, has not only been refined but also defines itself according to the research discipline. In other words, this type of research has been put forward so as to challenge researchers to determine its validity and recognition in being a scientific and realistic, but above all, an effective research approach (Blackwell, Tamir, Thompson & Minkler, 2001).

In public health and social work, it has been developed specifically **as a CBPR** (Community Based Participatory Research) **as an effective methodological paradigm**. Kellogg Foundation’s Community Health Scholars Program (2001) suggest that this CBPR approach equally involves **its partners** in the research, recognizing a unique participating strength which all participants bring with them. This methodology allows them to start the research process from a topic of their interest, combining their individual knowledge and action to produce positive social change and to improve health while decreasing disparities.

4.1.1 Community Based Participatory Research

Community Based Participatory Research (CBPR) is considered as an action research approach, which from Kurt Lewin, in the 1940s, has continued to be developed as the participatory method and implemented in research to generate community planned social change (Neill, 1998).

Pointing out the importance of clearing the concept of CBPR from diverse authors' approaches, there are two definitions of CBPR that come closer to define the methods used in this research and its purposes: The first one, considering Community-based participatory research (CBPR) as an approach to health and environmental research created and used to increase the value of studies for both researchers and the community being studied. Its attractiveness is essential for academics and public health professionals struggling to address the persistent problems of health care disparities in a variety of populations (identified by factors such as social or economic status, lack of health insurance, or membership in various racial and ethnic groups (Viswanathan, 2004). On the other hand, according to the National Institute of Environmental Health Sciences, CBPR is considered as a methodology that promotes active community involvement in the processes which shapes research and intervention strategies, as well as the conduction of research studies (Final Report or Research Triangle Park, 2000).

The second one considers CBPR as a collaborative approach to research, which **equitably** involves all partners in the research process and recognizes the unique strengths that each brings to it. CBPR begins with a research topic of community importance with the aim of combining knowledge and action for social change to improve community health and eliminate health disparities. Specifically, CBPR has been framed as an orientation to research which focuses on relationships between research partners and goals of societal transformation, rather than a specific set of research methods or techniques. (Minkler & Wallerstein, 2003)

Following the study by Viswanathan in 2004, one of the most common and even notable concerns of Experts is the persistent gap between knowledge produced through conventional research and its application to interventions and policies to improve health. **or other social fields, interventions that involve various groups, especially minority communities and other disadvantaged populations. In response to it, this innovator research paradigm comes about. ? you should try rephrase this last sentence..**

Following the author Gaventa in 1993, CBPR challenges the outsider's perspective to decrease its role in order to no longer be the only one that defines the tools and constructs the questions to be asked in the research. On the other hand, CBPR encourages people of the

community to become partners of the project and to be part of the formulating questions and validating research tools in a collaborative manner. In the words of Bud Hall (1992) “*Participatory research fundamentally is about who has the right to speak, to analyze and to act*”. Following Rachel Jewkes 1995, it is important that in CBPR the researcher’s attitude does not solely determine how and who **comes conducted**?(DON’T UNDERSTAND WHAT U MEAN BY THIS) and conceptualized, considering that, its (WHOS ATTITUDE?) attitude will determine even the location of power in every stage of the research process. In this sense, it is also important to point out Hagey’s inputs to CBPR in 1997, as an approach that promotes the strengthening of people’s awareness of their own capabilities, in this case, the capabilities of conducting research according to what they can do from their own experience as users of community services, from their own experience as community insiders, community researchers and social change agents. CBPR encourages community partners to “actively participate” by becoming active research subjects instead of research objects, sharing their knowledge and experience to the formulation of research questions and methodological design. (Minkler & Wallerstein, 2003).

Considering different studies and reviews, Minkler & Wallerstein in 2003 presented this list of nine principles considering that CBPR: *1. Acknowledges community as a unit of identity where CBPR tents to create a partnership with existing communities of identity* (Israel et al.,1998) *2. Builds on strengths and resources within the community* (Balcazar et al., 2004; Israel et al., 1998, 2003; McKnight, 1994; Steuart, 1993). *3. Facilitates a collaborative, equitable partnership in all phases of research, involving an empowering and power-sharing process that attends to social inequalities* (Balcazar et al., 2004; deKoning & Martin,1996; Green et al., 1995; Israel et al.,1998; 2003; Park, Brydon-Miller, Hall, & Jackson,1993; Stringer, 1996) *4.Fosters co-learning and capacity building among all partners* (deKoning & Martin, 1996; Freire,1973; Israel et al., 1998,2003; Stringer,1996; Suarez-Balcazar et al, 2004) *5.Integrates and achieves a balance between knowledge generation and intervention for the mutual benefit of all partners* (Green et al., 1995; Park, Brydon-Miller, Hall & Jackson,1993; Israel et.al, 1998, 2003) *6. Focuses on the local relevance of public health problems and on ecological perspectives that attend to the multiple determinants of health* (Israel et al., 1998, 2003; Suarez-Balcazar et al., 2004) *7. Involves systems development using a cyclical and iterative process* (Altman, 1995; Israel et al.; 1998, 2003; Stringer, 1996) *8. Disseminates results to all partners and involves them in the wider dissemination of results* (Israel, et. al., 1998, 2003; Schulz et al., 2003) *9. Involves a long-term process and*

commitment to sustainability (Hatch et al., 1993; Israel et al., 2003; Mittelmark, Hunt, Health & Smith, 1993).

As Viswanathan in August 2004 points out the importance of accurately applying the CBPR model of research. Studies showed that direct benefits in community participants, health care practitioner and staff and researchers as well, creates bridges between scientists and communities, through the use of shared knowledge and valuable experiences. (Schensul, 1985 ; Butterfoss, 1993). This collaboration further lends itself to the development of culturally appropriate measurement instruments, thus making development and integration projects more effective and efficient (Altman, 1995; Schensul JJ, Denelli-Hess, Borreo, et al., 1987). Important also to say that CBPR seem to establish mutual trust that enhances both the quantity and the quality of data collected. (Schulz, Parker, Israel et al., 1997)The ultimate benefit to emerge from such collaborations is a deeper understanding of a community's unique circumstances, and a more accurate framework for testing and adapting best practices to the community's needs.

CBPR allows seeing many uses and permanent benefits into community environment, following the path to better understand CBPR practical benefits, some authors dedicated to extract and show these benefits in terms of science in response to the gap science at practical reality. Listing use and benefits these could be considered as CBPR most common characteristics (O'Fallon & Dearry, 2002):

- *Develops trust between researchers and community*, involving community members in every stage of the research process and communicating findings to them in culturally appropriate and understandable terms, should be useful to the community in addressing their primary concerns.
- *Increased dissemination*, community, is considered as a socially constructed network from a CBPR perspective.
- *Translates research into policy*. If research questions are based on community concerns and quality data are collected, there is a significantly greater likelihood that research findings can ultimately be used to impact policy to benefit the health of the affected community.

- *Emergence of new research questions*, in the search of knowledge, new questions and systemic concerns emerge in the community, giving the opportunity to rethink and to reconsider new solutions and challenging changes.
- *Extend research and intervention beyond specific projects*, after prioritizing community topics, CBPR gives the chance to design and propose solutions in specific projects as a result of a critical dialogue among partners taking results as a starting point to better community environment.
- *Builds infrastructure and sustainability*, Partnering with community members from the beginning of the research process is an investment in the community. Residents acquire new skills and become leaders within the community, which leads to sustainability of a project.

As an answer to the concern of the ideal level of participation as one of the primary elements to start a CBPR project, it is important to point out that, CBPR can be an effective tool in enhancing our knowledge of the causes and mechanisms of disorders having an environmental etiology. This is because it seems to reduce adverse health outcomes through innovative intervention strategies and policy change, and address the environmental health concerns of community residents (O’Fallon & Dearry 2002).

II?? Photovoice as a CBPR innovative method uses this approach to show its potential by enhancing the quality and validity of research focusing on local expertise to generate new ways of understanding topics that local partners in community identify as relevant and important. This method produces the process of sharing community knowledge with influential people with whom the community have limited access. (Lopez, Eng, Robinson & Wang, 2005). In order to better know Photovoice method, the following paragraphs in this chapter explain and introduce the methods and its methodological characteristics, principles, origin, uses and theoretical underpinnings.

The most disseminated definition of Photovoice given by its founders and the one that describes its general purposes would be: “Photovoice is a participatory action research method that involves placing cameras in the hands of community people so that may visually represent and communicate to other their lived experience (Wang & Burries, 1994). In other words, a process by which people can identify, represent and enhance their community through a specific photographic technique. It entrusts cameras to the hands of people to enable them to act as recorders, as potential catalysts for

change in their own communities, using the immediacy of visual image to furnish evidence and to promote an effective, participatory means of sharing expertise and knowledge (Wang & Burris, 1997). In that sense it is possible to say that Photovoice has three main goals: (1) To enable people to record and reflect on their communities strengths and concerns, (2) to promote critical dialogue and knowledge on important community issues through large and small group discussions of photographs, (3) To reach policy and decision makers who can influence positive social change through public forums and exhibitions of participants photographs (Wang, 1999).

Photovoice is similar to the narrative approaches to inquiry described by Rappaport and his colleagues (Mankowski & Rappaport, 2000; Rappaport, 1995, 2000; Rappaport & Simkins, 1991). Narrative or story telling processes aim to capture the stories people tell about their lives because these stories are viewed as a useful venue for understanding the meaning and significance behind lived experiences (Mankowski & Rappaport, 2000). More specifically, in a narrative approach, stories are viewed as important cognitive mechanisms in that they “organize experience, give coherence and meaning to life events, and provide a sense of continuity, history, and of the future” (Mankowski & Rappaport, 2000, p. 481).

4.2 Photovoice theoretical underpinnings

Photovoice underpinnings and applications as described in a series of studies starting with Women’s Reproductive Health and Development Program in Yunnan China (Wu et al., 1995) in which it incorporates basic health promotion principles by involving community members from grassroots level. These become theoretical underpinnings which take into account three basic starting points or references (1) The theoretical literature on education for critical consciousness (Freire, 1973); feminist theory and non-traditional approaches to documentary photography; (2) The efforts of community photographer and participatory educators to challenge assumptions about representation and documentary authorship (Ewald W, 1985; Spence J, 1995); (3) The application of the process into public policies and local programs (Wang, 1999).

This method takes its theoretical and practical underpinnings from Freire’s empowerment education for critical consciousness (Freire, 1970), which emphasizes visual imagery as a means to

achieve this last goal, and as a one key component through which groups that have been ignored are allowed to think critically and individually about the forces and possible factors that influence their lives. Taking an active role in society allows individuals to share knowledge and engage in critical discourse about the social and political forces which influence their daily lives (Ewald, 1996; Freire, 1970; Reinharz, 1992; Solomon, 1995; Wallerstein & Bernstein, 1998; Weiler, 1994). On the other hand, feminist theories suggest that power generally benefits those who have the opportunity to talk (those who have voice) and participate in decision making (Smiths, 1987) and that it is fundamental to construct knowledge directly from whom lives the experience. In this case, focusing on a ground perspective of the excluded one and not researchers who will always have an outsider perspective. Finally the third element refers to the fact of what participatory documentary photography brings about as a personal and community benefit. Particularly, from a participatory approach to documentary photography (Ewald, 1985; Hubbard, 1991; Spence, 1995) through the representation and demonstration of images in which disadvantaged groups of people can use Photography as a personal voice. This element also acknowledges that the absence of research and information in the underrepresented groups perpetuates their powerlessness (Wang, 2003).

When Freire's methods are used, the first thing to start with is the difficulty of enabling participants to develop a critical opinion about things which all of the group have in common, while at the same time maintaining different personal perspectives and opinions about the situation or phenomenon. Freire noted that people started developing critical capacities about common concerns which enabled them to create a personal opinion about their own life, while at the same time giving them the opportunity to think and become conscious of a topic of concern. This process of critical consciousness highlights empowerment as a principle effect . This method has been developed under the principles of CBPR: empowerment, personal strengths, co-learning, development of community capacities, equilibrium between research and action (Israele, Schultz, Parker, e Becker, 1998), in order to analyze experiences and develop empowerment, giving voice to marginal individuals (Mastrilli, Nicosia & Santinello, 2013). *In this case, Freire used drawings or photographs already made by others to show certain realities. instead and thanks or the feminist theory as another underpinning for the Photovoice, there has been developed by Wang the idea of having participants to create and take their owns pictures taking as a the fundamental element the possibility of expressing the perspective of a real true and own experience which would give the*

possibility to conceive and produce new knowledge and from a very unique point of view (Maguire, 1987). SORRY NOT SURE WHAT YOU MEAN TO SAY BY THIS SENTENCE. In the same way another element considered as an underpinning for the methodology is the influence from documentary photography in the use of a camera given to a person who has never had access to it. This may result in an empowering effect but also the possibility of playing an active role in knowing and understanding the fact of being concerned and conscious and over all critical about what happens in the immediate reality, producing her/his own pictures to graphic, reflect, represent and interpreted her/his reality instead of standing as a passive subject relaying a reality built by other's images. (Wang & Burris, 1997).

4.2.1 The origins, concept and use

Since its development in the mid-1990s by Caroline Wang and her colleagues (Wang, 1999; Wang & Burris, 1994, 1997; Wang, Yi, Tao, & Carovano, 1998), the community based participatory research (CBPR) method known as Photovoice has received growing Attention in health education and related fields. This method started to be used and codified by Caroline Wang and Marri Ann Burris and colleagues while they were working in China, in Yunnan province with rural women from the villages. Due to their social disadvantages and conditions of life, they could not have access to those policy makers and decision makers that directly affect them .(Wang & Burries, 1994). Photovoice research projects encouraged these women and empowered them through critical dialogue and consciousness about their own lives and self-confidence when group discussions occurred while analyzing self-concerns and community concerns of living conditions. In the process they were able to reach policy makers through photographic exhibitions of their concerns and direct reality by explaining in their own terms the solutions and causes, interpreting their reality pictures that were made evident through the images about the documented existence of certain conditions they lived in that would have been impossible to understand or believe if there had not been a real pictured and an story that would explain its characteristics.

Photovoice concept is designed to enable people to produce and discuss photographs in a way of catalyzing personal a community change. Using cameras, community partners/participants of the research, they document their everyday reality lives, also using the power of a visual image to

communicate their experiences and their concerns and perceptions about it. Creating a group of critical reflection y may come along the possibility to generate personal change, bettering community living conditions and policy issues (Wallerstein, 1987).

The uses of Photovoice could be considered as varied since its nature is a CBPR method. It has been created to be used for participation and action research specially as: 1) A process that involves community people in all aspects of the research 2) A co-learning process in which researchers and community people contribute to and learn from one another's expertise, 3) A reflective process that involves education for critical consciousness 4) An enabling process and a process which balances the goals of research, action and evaluation (Israel, 1995). As part of this usage and application benefits, Photovoice could be considered as an effective PAR (Participatory, Action Research). In order to realize an analysis of Photovoice's contributions as a PAR strategy, Wang in 1997 considered all three core components regarding participation: (a) Participatory need assessment; (b) Participatory asset mapping and (c) Participatory evaluation. Where in (a) Photovoice values the knowledge put forth by women as a vital source of expertise while addressing the descriptive mandate of needs assessment through and exceptionally powerful means -The visual image (Wang, 1997). In the case of (b) The concept of asset mapping (McKight, 1987) and (Kretzmann,1997) which identifies this practical usage of Photovoice as a method that focuses on the community's experience that includes many capacities, collective efforts, informality, stories, celebration and tragedy (McKight, 1987). As a participatory asset mapping tool, participants may use PhotoVoice in order to document their resources and Strengths. The method enables participants to elicit stories about the community's capabilities. Women might focus on documenting and discussing structured themes to elicit stories about their own and their community's capabilities (Wang, 1997). A basic concept in participatory asset mapping taken by Wang refers to the strength of the individuals and the community's capacities to take action, in which case Photovoice is a tool which takes inventory of their own individual and collective strengths as well as resources in order to identify and discuss strategies for change (Wang, 1999). Finally, in the case of (c) PhotoVoice enables participants to document the successes and failures of program activities and interventions. It can practically express people's views of process and impact *"Quickly exposing the problems existing in implementation of projects and helping the decision makers to avoid making the same mistakes again in their future project plan"* (Wang, 1999) especially to bring evidence on how policies and programs have or have not benefited them.

Photovoice used as a tool for action reflects Participatory Action Research strategy's commitment to meaningful social change. The purpose of root-cause questioning is to identify the problem or different group of problems of the asset, to critically discuss the roots of the situation, and develop strategies for improving it (Wang, 1997; 1999).

In the specific case of the use of Photovoice as a tool for research, what makes it a unique method is that it looks for what has been left out (Steward, 1994). It has been used to determine what health concern have been overlooked, conceptualized, or ignored yet that may be central to women's experience. In this sense it has become a comprehensive approach to women's health research. This involves *"an attitudinal change on the part of policy makers , funders and researchers to allow for a broader definition of women's healthPhotovoice may help contribute to such attitudinal change by enabling women themselves to convey breadth and depth of their health concerns"* (Wang, 1999, Pg 190). As a very powerful tool for research it is important to point out that it does not ignore the network of relationships and roles that partners manage and enhanced a deep understanding of their lives. As a method, it provides an effective tool through which participants may narrate their perceptions and experiences and build new knowledge about certain topics that even participants did not discussed before.

4.2.2 Photovoice key elements

As a CBPR method, that forms part of both a philosophy and a methodology. It includes research participants as equal partners in problem definition, methodological development, data collection and analysis, and the communication of findings (Fisher & Ball, 2003). Photovoice follows the goals of CBPR method and takes all key concepts and core principles to generate empowerment, trust, and ownership and that these could be considered as both, as concepts and as challenges that are intrinsically linked one to another. Therefore it becomes mandatory to consider holistic and systemic paradigms as the reference to its key elements., One of the first one would be precisely the *"Balancing research power"* which commonly refers to researchers and their research partners/participants sharing control of the research process and outcomes (Fals-Borda & Rahman, 1991). Photovoice has been created to precisely empower people, as Rappaport refers as scientists have cautioned themselves to consider the potential adverse effects of their work (Rappaport, 1990).

Central to this stance is the recognition that the Photovoice methods should support, not undermine, the overall aims of empowerment and social justice (Kelly, 2003; Prilleltensky, 2001; Rappaport, 1990).

Therefore keeping in mind what has just been discussed, it is possible to refer to all five key elements that are specially part of Photovoice as a means of a strategic tool research method. These five elements were considered and introduced by Caroline Wang in 1999 nominating the method as a strategic tool for women's health participatory research:

- *First key concept: 'Images teach'*. The visual image provides a site of learning that may profoundly influence people's health and well-being. *"With their messages both explicit and hidden – (images) help to shape our concepts of what is real and what is normal."* in that sense images contribute to how we see ourselves, how we define and relate to the world and what we perceive as significant or different. *"The lesson that image teaches does not reside in its physical structure but rather in how people interpret the image in question"*. The image has also been taken as a great item of influence to the definition of self-esteem and self-confidence as an individual and as community. Therefore, the researcher will have to extract all this knowledge just from the images.

- *Second key concept: Pictures can influence policy* and to understand it, the author proposes three dimensions to approach and understand the influence of images. The first one to analyze would be (1) The production of the images (2) the reception of the images and the meaning attributed to them by audiences (3) the content of the images themselves. In general it is important to point out that the analysis of these three dimensions helps to understand that the images we see influence our focus and our world view. By contributing to how we look at the world and how we see ourselves, that is the way images can influence policymakers as well as the broader society of which they are part of. Above all, it becomes a way to show the reality which they may ignore or understand only from one point of view: the one that is presented by others but not the ones who live in the target condition.

- *Third key concept: Community people should participate in creating and defining the images* that shape healthy public policies or at least have the chance to participate in defining proposals to better the conditions by designing policy innovative ways of understanding reality. Photovoice may be a

way of achieving this through peoples choice of images. The most important element of the process is that people define those images themselves. PhotoVoice entails individuals discussing the images that they have produced and by doing so, gives meaning and interpretation to their images. Through each participants' story, of themselves and their community, researchers might better understand the context which participants confer about their lives and living conditions.

- *Forth key concept:* The process requires *planners, policymakers and other influential people to bring ideas to the meeting* about community's perspectives. Photovoice has the potential to influence policy making through the exchange of ideas of community people, and then sharing all this knowledge with health workers and policy makers over the images of interest.

-*Fifth Key concept:* *PhotoVoice emphasizes individual and community action.* PhotoVoice integrates a citizen-approach to documented photography, the production of knowledge, and social action. "Photographs furnish evidence" (Sontag, 1973). PhotoVoice as a technique is connected to the understanding and learning of policies derived from the integration of local knowledge, skills and resources within direct affected communities. This will contribute more effectively to healthy public policies and programmes.

As these key concepts have been produced following research studies conducted by Carolina Wang and collaborators, it is easy to helpful to understand them as an integrated concept where there is a connecting line among them. **as he way to be followed to reach all three Photovoice three principal aims, which takes an integral view and an integral understanding.???**

4.2.3 Photovoice methods

As previous literature reflects, Photovoice has been considered as an effective method for sharing power, fostering trust, developing a sense of ownership, creating community change and building capacity. Considering all these elements together, these findings are congruent with the intended goals of CBPR (Castleden & Garvin, 2008).

In this sense, the suggested structure to develop a Photovoice methodological project of research could be addressed in dependence of the research objectives. Nevertheless Photovoice methods involve a series or procedures that could be mentioned following certain generic steps

from a researcher's perspective: (1) Select and recruit a target audience of policymakers or community leaders, (2) Recruit a group of PhotoVoice participants, (3) Introduce the PhotoVoice methodology to participants and facilitate a group discussion, (4) Obtain informed consent. Facilitators should obtain informed consent, which ought to include a statement of project activities and significance, specific potential risks and benefits, the voluntary nature of participation. (5) Distribute cameras to participants and train them on their use. Facilitators may wish to minimize technical advice during the initial workshops to avoid inhibiting people's creativity, (6) Provide time to participants to take pictures, (7) Meet to discuss photographs: a) Participants may be asked to select and talk about one or two photographs most significant or most liked; b) Participants may frame stories about their photographs in terms of questions spelling the acronym SHOWED and take a critical stance on each photograph; c) Participants may codify the issues, themes or theories which arise from their photographs. They may focus on issues since PhotoVoice is well suited to action-oriented analysis that creates practical guidelines. (8) Plan with participants a format to share photographs and stories with policymakers or community leaders (Wang, 1999).

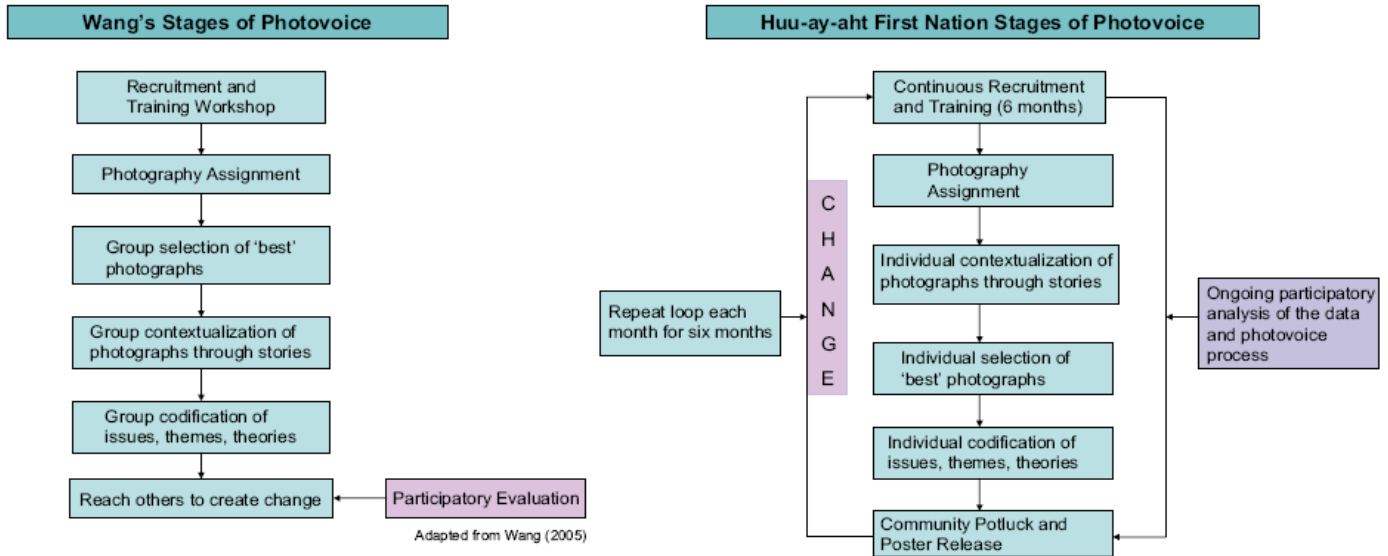
At the same time, it is possible to contribute with a very similar but a somehow practical step procedure proposal that has been considered as one of the most used by the Photovoice foundation, this methodological procedure involves the following stages: (1) Conceptualizing the problem, (2) Defining broader goals and objectives, (3) Recruiting policymakers as the audience for Photovoice findings (4) Training the trainers, (5) Conducting Photovoice training devising the initial theme/s for taking pictures, (6) Taking pictures (7) Facilitating group discussion, critical reflection and dialogue by, (7.a) selecting photographs for discussion, (7.b) Contextualizing and storytelling, (7.c) Codifying issues, themes, and theories, (8) Documenting the stories, (9) Conducting the formative evaluation, (10) Reaching policymakers, donors, media, researchers, and others who may be mobilized to create change, (11) Conducting participatory evaluation of policy and program implementation. (www.photovoice.org, 2007). It is important to state that, even though this procedures guide of methods for the research seem to be simpler and less formal in front of academic research objectives, these stages seem to be a lot more practical for ground research.

On the other hand and following the suggestion made by the Photovoice Manual as a guide to design and run methodologically a participatory photography research project, there are certain steps to be cover before starting with the project. **a previous and after realizing the research, a**

proposal that come as innovative to the model suggested by Wang introduce two aspects and stages to be considered as part of the methodological procedures: ???(1) Funds and budget, considering very important to draw up a detailed budget for the project, the author considers that it is too easy to underestimate resources, especially when time that will be required, specially time from partners. (2) Planning for monitoring and evaluation (M&E) which would be essential for the research project in order to measure its impact and to learn key lessons, which can inform future work. Designing the M&E framework should be considered along partners and participants. (Blackman, 2007).

The initial and suggested structure to develop a Photovoice project has been proposed by its founders, showing a structure that would help as a procedure guideline to plan and implement the methods of a research project focusing on considering all bases and key elements. These are specially to guarantee the main goals to produce the effect of empowerment of marginalized and disadvantage groups of people under the CBPR principles.

Meanwhile, Caroline Wang's (2005) description of Photovoice method involves a preliminary workshop for participants on the Photovoice technique and then a photography assignment followed by a group dialogue with policy-makers based on the photographs. A side by-side comparison of Wang's stages of Photovoice and the stages used in the modified Hui-ay-aht project (Castleden, 2008). The conclusion of this comparison gives the following recommendation: "If Photovoice is to become a successful CBPR method with Indigenous partners, researchers should consider including the iterative process to balance power, create a sense of ownership, and build trust". Other modifications relate to recruitment and the interview process. Even so, it is important to understand that modifications of the methods have been made as a necessary step to conquer research aims specially those made within indigenous population as the case of Castleden's study. In this sense, there have been several modifications carried out especially the ones that have to do with the trust and participation issues between Wang's methodology and Castleden's modifying method proposal. It is possible to observe these modifications in the following schema:



Source: H. Castleden et al. / Social Science & Medicine 66 (2008)

4.2.4 Uses and application of Photovoice to participatory needs assessment

Photovoice enables people to become advocates of their own wellbeing and their community's well-being. As a method that allows assessment this is a tool to reach, inform and organize community partners asking them to prioritize their community concerns and develop their capacity to discuss problems and solutions. This method could also serve as a needs assessment and program implementation; in this case one of the best benefits found is that Photovoice can provide a way to reaffirm and redefine program goals during the time has been used as a tool to assess needs (Wang & Burris, 1997; Wang, 2003). One of the most powerful advantages as a needs assessment tool is that Photovoice would be its feedback process by soliciting people's approval and opinion during the analysis of the data. Therefore, Photovoice provides powerful assessment opportunities for researchers because it is considerate as legitimacy process the one that generates a feedback and popular knowledge produced by community participation when it has been produces outside of a scientific structure (Gaventa, 1993). In fact, this occurs because considers the knowledge brought by participants as a vital source of expertise in order to give the participants the opportunity to express their experienced point of view as a priority, instead of taking the perspective of those who traditionally are in control of building an image of the world (Ruby, 1991; Wang, 2003).

Overall, the Photovoice methodology is an excellent venue for examining the impact of participatory methods on participants as it combines a variety of techniques that engage participants in ongoing reflection about their social world. Such active reflection is considered critical to fostering an empowering process (Keiffer, 1984)

Following the suggestions of how to make of Photovoice an effective CBPR project in a field context, a practical project should consider the following stages or elements, especially if one of the principal objectives and uses should be as a needs assessment strategy (Castleden, 2008):

- To require active local expertise and support from local partners who better know all characteristics of local context, in order to develop and conduct a Photovoice project.

- To dedicate an important amount of time to the first sessions with community members to review the concept of partnership and to discuss the different abilities, expertise and experiences that each partner can contribute with, in the process to help obtain information and to the production of new knowledge.

- To make sure that every environment for discussion was safe and open, but above all that, a respectful environment where every participant would feel to share feelings, opinions experiences without, calm and free specially in discussion moments when it could occur to have disagreements among opinions. An environment of respect and trust (keeping confidentiality)

- Dedicate time to every discussion or report back to participants' preliminary findings from prior session, in order to validate the interpretation o previous given information.

- Choose and recruit people who could help in an advocacy better focused process by the time when it would be necessary to address the discussion in certain topics and findings, but especially when there would be a need to have some influential people experienced about addressing certain topics to effect political agendas.

- Involve all local partners in order to discuss and talk about the destiny of project to be somehow continued in long-term initiative, so that all partners take responsibility about the findings and the changes to be produced in the community.

4.2.5 Photovoice uses for disadvantaged marginalized and excluded people

Following one of the principles of all CBPR, Photovoice also involves recognizing outsiders or researchers at the same level as recognizing community members as both having needs, objectives and agendas, which may be shared or not, may have agreements or disagreements, especially when it comes to discussing priorities. Nevertheless what is fundamental to the method is to recognize the importance of the high input of participation of low-income community members. (Minkler, 2004). As a CBPR, Photovoice should intend on bringing together researchers and communities to establish trust, share power, co-learning, enhance strengths and sources build capacity and examine and address community identified needs.

Given that Photovoice researchers are considered as outsiders from the community in which the research is taking place, they are also considered as culturally different from community partners. Often, this fact raises tension as a CBPR Photovoice process, especially when researchers would gain self-awareness, knowledge and skills to work in multicultural context (Chavez, Duran, Baker, Avila & Wallenstein, 2003). Furthermore, there will be tension where research will be done in situations where partnership is created in low-income and socioeconomically excluded communities (Minkler, 2004). Ethnic communities could have historically been economically and politically marginalized and have compelling reasons to distrust research and researchers (Gamble, 1997; Minkler, 2004). Thus, it is critical that Photovoice research project efforts try to understand and address the social, economic and environmental context that have an impact on these disadvantaged communities. Also it is essential that the cultural context of communities are understood and respected and that Photovoice researchers are willing to be prepared to learn from these context conditions and communities cultural codes in order to develop a better field research.

In the understanding of reaching disadvantaged populations, rural and indigenous ones have been important to the creation and use of Photovoice methodology. It has become a response to the colonization system that systematically declines these type of communities through the imposition of residential estrange culture adoptions or the removal and destruction of sacred objects and sites and the introduction of other externally imposed influences (Battiste & Youngblood, 2000). As a CBPR method, Photovoice procedures should be based on principles that must develop

empowerment in disadvantaged people, taking specifically as a reference, the historical imbalance of power, mistrust and racism between non-Indigenous and indigenous people. It seems to be an effective cultural research tool appropriate to retrieve indigenous self-esteem through active participation (Minkler, 2004; Smith, 1999).

In other words, Photovoice focusses on making voices heard, since many people PhotoVoice works with, have no opportunity to express their views in their own communities or to influence decisions that may affect their lives. These kinds of projects enable participants to raise awareness of the issues they face by tracing the main goal dedicated to marginalized and excluded people. This is done by *raising awareness and* developing participants' photographic and communication skills so that they can draw attention to the reality of their lives, self-expression enabling (Blackman, 2007).

CHAPTER 5

Methods of Research

5.1 Research Objectives:

Overall objective:

To initiate and conduct a participatory research process asset within participants promoting reflective dialogue and self-analysis of their own reality, through the creation of public policy plans and proposals built from their own perspective and their everyday life experience of marginality.

Specific objectives:

To experience new methods of action research

1. To encourage empowerment processes of a marginal rural Bolivian community directed to participants, through critical dialogue and group analysis, in order to generate awareness of own concerns about themselves, families and community from their own perspective.
2. Promoting the expression of ideas and proposed creating conditions to voice through photography to people most marginalized communities in poverty.
3. Increase the likelihood of participants to generate proposals for community change directed to influence local decision makers to improve their response to community needs and concerns.
4. To create and discover new ways of action research in community based sets, for improvement of field research and intervention models on social psychology.

5.2 Research aims and intentions

The research intentions were based on the growing need for participation of people who are in social disadvantage, exclusion and poverty, particularly about the chance for them to participate and be part of designing their own development. It becomes important to relate this research to development, inclusion, equal opportunities, prevention, democracy, protection and realization of human rights concerns and intentions. Another intention was to create the space to dialogue about concerns, about the capacity to strength self development at individual and community levels in order to develop its own grow, to build its own ways to propose solutions and become conscious about the challenge that implies an own search of improving the living conditions, to create greater possibilities for empowerment as a permanent task.

As a participatory research project based in the community (CBPR - Community Based Participatory Research) it aimed to generate the conditions to make marginalized and frequently excluded poor people to share their opinion and knowledge from everyday life experience making their voices to be listened through images and pictures. It also aimed to promote development of capacities to build proposals referred to social change affecting public policies positively and reaching local leader's attention to get them involved into community concerns as a result of action field research.

As a research project, it aimed to generate processes of empowerment with chosen participants from marginalized rural community in Bolivia; it also allowed the recognition of their own personal and communitarian skills to develop field research as well, to become participant – researchers; all of it, by the use of participatory methodological Photovoice technique. In this sense, community participation became one of the most important elements of this research project, achieving the possibilities to strength active citizenship through self advocacy pathway. I was proposed to use group discussion and critical dialogue to produce profound qualitative information about everyday life of poor social excluded, using an insider perspective method of information and understanding community concerns quest.

This project also aimed to achieve develop camera shooting and registering skills through the direct provision of training in photographic equipment and photography basic techniques, but as one of the most important specific goals, the development of personal and community self steam by reflecting immediate reality through own images taken as legitimate part of reality as it shows, but principally to produce information through analyzing it.

As the objectives of this research previously expressed one of the intentions was to generate learning processes based on theoretical Freire's liberation practice pedagogy model using critical dialogue and awareness pedagogy concepts (Freire, 1973). In that sense it was proposed to use reflection as an educational tool for expressing the capabilities of participants, given people direct action - research, people who give the opportunity to opened doors to their socially disadvantaged lives and showed and told from the inside their concerns to policy makers to produce social change.

5.3 Processes description of research realization

The research named "*Investigación Participativa con base en la comunidad - Municipio de Presto- Chuquisaca*" (*Community based Participatory Research -municipality of Presto- Chuquisaca*) developed through a Photovoice project had the intention to develop self- advocacy capacities and participation, decision making abilities into individuals and communities considered as poor marginalized, vulnerable and excluded groups of people of an emergent country in terms of International Human Development Index. (PNUD, 2012)

5.3.1 Research methodological design

The research Project followed a framework built considering the conditions of the context, it is important to say that the design could be considered as one of the *collaborative* type, taking in consideration the proposal of levels of participation into the methodological design for these kinds of participatory research projects. So as a collaborative design where researchers and participants work together on the initial project and design a new version adequate to the context, local reality, possibilities to appliance and put together agreements about the intentions and objectives (Biggs, 1989; Cornwall & Jewkes,1995). The first step was to present an initial project designed, that came

from researchers' perspective (outsider perspective), and a project already designed in general line only with the main intentions described in previous paragraphs. And as a part of the proposal it had to be taking into account all context conditions and to maintain the general objectives.

After presenting the first general research project, it came out a final design approved and built along all formed Photovoice facilitators and community members. The project was applied in 5 phases that in total occurred in 34 weeks (approximately 10 months).

PHASE I: Preparing and planning with NGO staff, involving facilitators and programs administrators, 12 meetings or working sessions, 8 weeks.

- *Contact*: (2 meetings), "Finding ideas in common" in this two meetings the intentions and the contents were to present the project as a proposal to be done in the interventions field using the local installed capacity to reach the population, trying to engage the NGO's local staff into it, and to come up with a collaborative exchange to facilitate methodologically a scientific view or benefit to their existing projects. The first meeting was to present the general ideas, objectives and intentions in order to have the acceptance to introduce the research project into their planning schedule of their development programs to try to find together benefits from the research, to this meeting attended the general director, and the different programs and projects managers. The second meeting instead, was to find the general benefits in common from the perspective of the managers, in other words to show them the benefits to their work if they would consider the project as part of their programs objectives.

- *Planning*: (4 sessions) "Planning and scheduling with facilitators" The first session was to present and introduce the research project to the field programs and projects staff, presenting the main goals and intentions and creating expectations about the benefits for their field work. After the first meeting the staff gave their feedback about the appliance of the projects which they work as part of and registered themselves to participate into the training sessions. The following three planning sessions were done after the training ones, the three of them were to introduced the project into the schedule of the chosen project in which it was going to be included- The second planning session was to practically to build a general framework and find the common ideas between the research project and the general project. The third planning session was to create a budget that would be a part of the project budget,

in order to respond to the communities need and to reformulate the original budget including the research budget of the ongoing field program. The third planning session was to define a chronogram to start the field work into the community field project of which would be part the research project. This third session was to plan specific schedules for traveling, staying in country side, people who should be involved, and all detailed activities and meetings.

- *Training* (6 sessions) “Training the staff and building the project together” The first session was dedicated to introduce and form all registered field staff to Participatory Research and Community Based Participatory research methods in general, developing reading and reflecting strategies to understand the objectives of this kind of research. The second session was dedicated to introduce participatory research experiences to apply theoretical underpinning of participatory research into a field certain interest. The third session was dedicated to introduce Photovoice methodology and to understand its uses and theoretical concepts and principles. The Forth session was to introduce and reflect about real applying experiences of Photovoice projects and to understanding the different benefits and uses for the community. The fifth session was dedicated to understand the roles of every person, or institution of the project, to analyze the role of the participants, of the community, of the local politicians, local and regional leadership and to start designing the role of everyone who should take part of the project. The sixth session was dedicated to present and introduce the intentions objectives and initial proposal of field research actions and to choose the project where it was going to take part of. Nominating the people to become Photovoice facilitator in the field.

PHASE II: Involving local authorities, 3 meetings, (4 weeks)

- Contact with local authorities, (1 meeting) This meeting was done with the intention to gather the community authorities to get them involved explaining them the project and telling them the possible benefits for the community being a part of it.
- Involvement, (1 meeting) Community members after consulting community in general gave the permission to enter end to start the research, in this meeting it was very important the training that leader requested in order to be prepared to choose the participants for the research understanding the participant’s entering profile, with all characteristics of marginalized and poor people of the community.

- Design, (1 session) this session was programmed in order to make adjustments to the Operative planning of activities, timing, and conditions and above all, about the specific objectives of the research, the session was to design among leaders and community member the outcomes of it to benefit the community in general.

PHASE III: Research in action itself, 8 sessions, (16 weeks)

- *Training and chronogram*, (1 session) The first session of the phase of research itself was to meet the participants and welcome them to join the process, It was also programmed to present all general objectives and intentions but above all to ask them to schedule the days for the sessions, to give their expectations with the research in a protagonist of it.
- *Registration*, (1 session) The session for registration was done in order to train participants in the practical use of a camera, to get to know how to charge it, it was a training session open to take pictures of their community and coming back to the meeting with all their concerns about the shootings, also to receive the cameras formally signing a formal delivery becoming responsible for the use of it.
- *Critical debate dialogue*, (6 sessions) These six sessions were programmed in order to receive participants into a closed door meeting to participate in group dialogue and discussion about the questions in three different dimensions of their lives the personal, family and community dimensions of concern, so the pictures, and group discussions spent the time to talk and answer the given questions every time they attended (research questions to be explained specifically in next section (procedures).

The first session was dedicated to introduce the questions about the personal dimension and to enter into the pictures already taking in response to the first 2 questions (personal dimension).

The second session the objective was focused on the family dimension concerns, answers, reflection and dialogue, following the same logic and structure of the first session.

The third session was focused on the community dimension of concerns asking, discussing and searching for deep contents and answers following the presentations of every picture taken of every participant.

The three first sessions followed the same structure: Group gathering, sharing personal pictures and choosing the ones in order to answer the questions about the correspondent dimension, listening to all interventions, group sharing opinions, generating

critical dialogue about the presented interests and concerns, group discussion and introduction of the questions for the following week of taking the pictures.

The fourth session was to create a group sense of community concerns building a unique dialogue about all concerns and potentialities found in the pictures about community matters.

The fifth session was programmed to visit all different local public institutions or places in group, in order to search for official information into the educational, health, productive systems.

The sixth session was planned to gather new picture about community concerns after having had the experience of visiting the existent institutions of social services providers locally, to discuss about them and to build a group common perspective about different contents, elaborating phrases to identify one sense to every category o topic issued into the group discussion.

PHASE IV: 2 meetings, (2 weeks)

- *Photography exhibition*, (1 meeting), Photovoice participants presented the results of research organized by category, under the title of sentences representing each group or category of priority concerns or issues in the analysis in Phase III. The prior preparation was important for the photographic exhibition since under the conditions of poverty in which Aramasi community lies, a photographic exhibitions was not the principle idea, but the report of results. The sample was held in front of an assembly using local materials, the photographs were printed in normal size and mural were harmonized using white sheets to paste photographs. It was a simple act but it summoned the whole community.
- *Presentation of results to community authorities*, (1 meeting). Presentation of the research results to local authorities was held at a community meeting in community assembly attended by all leaders who previously supported the selection of the participants before starting. This Assembly took under its responsibility the momentum of research as a legitimate report to be driven before the municipal authorities to show the concerns and potentialities of Aramasi. This meeting helped as a preparation for the official presentation of the research results as an official document that would serve to highlight the requirements and community before the municipal

authorities later on, Aramasi community leaders would support their requests with the results of the research as a local diagnosis of conditions in order to make the allocation to improve programming funds for Aramasi to better the living conditions that came out evidenced by the photographs and the participants' ideas and reflections. The exhibition was called: Community Diagnosis Aramasi 2013.

PHASE V: 1 meeting,

- *Introduction to the political community leaders*, Participants and leaders of community of Aramasi have prepared a presentation of needs and concerns, the meeting to be held in the municipality of Presto where the authorities Aramasi were to present the needs and demands for municipal planning in order to include the results of research by a photographic exhibition. Because of political reasons, it was postponed for programming in 2014 and not yet has a confirmed date, however community leaders and participants of the research project showed their concerns and potentials of Aramasi community in this space trying to put on the agenda priorities, there were the results of these research and the demands of other project that helped to systematize the requests made by the local leadership.
- *Proposed projects of local policies (4 weeks)*, Participants spent 4 weeks to help organize community leaders of Aramasi for General Assembly meeting in the town of Presto, including the results of research among budget priorities for 2014 in the reformulation of balances meeting to be held the first months of 2014

5.3.2 The context

The method for the research was the Photovoice as one of the Community Based Participatory Research methods, it was used in this investigation to develop a qualitative participatory in action research about marginalized groups of people in a poor indigenous community, considered as one of the poorest and marginalized municipalities of Bolivia, the municipality of Presto.

The research project designed chose one of the poorest and marginalized internal communities of Presto called Aramasi⁹, community with the lowest indexes of human development, and the highest level of NBI (Unsatisfied Basic Needs Index). The research was part of a larger project entitled "Promoting local management for the protection, conservation and management of biodiversity in water buffer areas in the river basin in El Rodero Palmar - Presto" which had been running by the foundation FUNPADECH, a Foundation that operates as a local NGO dedicated to socio economic development through interventions in poor communities in Bolivia. The research project with Photovoice was introduced as one of the most important key activities of the NGO's framework in order to support local planning and local capacity building management.

This Photovoice Project was highly accepted by community representative members given a high score of participation issues methodologically speaking, so the conditions to develop a collaborative research project were given. The idea which convinced community people to take part of it was that it would promote the most marginalized people and would give the opportunity to develop skills in one of the poorest communities in the municipality of Presto Aramasi who happened to be also a geographically dispersed population and marginal conditions and extreme poverty (a community with no access to roads, no light service and poor access to safe water and health services education precarious and far).

Aramasi community is located northeast of the town of Presto, at a distance of 40 Km Downtown community activities. The community has a labor organization that is composed of 94 members, which in turn is "affiliated" with the sub-region of Rodeo El Palmar and this in the provincial center. They have their regular monthly meetings on fixed dates. Also in the community there is a women's organization formed by 30 people, who meet monthly to conduct some internal activities. Moreover, recently the community has formed a producer's association called "Integral Producers Association Aramasi Presto , AIPAP " ACOPIAN. The population is descended from the Quechua culture whose dominant language is Quechua as their first language, but a large majority of the population is fluent in both languages: Quechua and Spanish

- Among the NATURAL PHYSICAL ASPECTS Aramasi, is at a height of 2745 m , the average annual temperature of 18 ° C; about the climate risks there are are which hail from the rainy months of November and March, frost between the months of May and June ,

⁹ Aramasi is a small and marginal geographically dispersed community of Presto, Chuquisaca Bolivia, see anex pictures of google earth reference 2013.

strong winds during the dry season , between the months of June and October to worsen the months of August and September. All these phenomena are due to climate change and have strong effect on production and livestock. A relevant consequence of these phenomena is the temporary and permanent residents of the community migration. About the Characteristics of Soils, much of the farmland in the community are located in plain , moderately deep, with moderate slopes and moderate erosion as a result of torrential rains and strong winds during the critical months (July to September) . According to the producers have regular soil fertility so that production levels become regular. On average each family has 0.25 to 2 hectares of cultivable area. The land is owned by each family, is in the process of sanitation through INRA Law¹⁰ for subsequent titration. Among other conditions, it is to be mentioned that the community of Aramasi does not have access to irrigation due to lack of water sources in the community. Nevertheless, Its climatic and soil conditions, has potential for the production of wheat, barley and amaranth. The production is carried out once a year, planting rain fed. Another potential is not noticeable in the community.

- About PRODUCTION ECONOMIC ASPECT, The main crops in the community are: wheat, maize, potato, amaranth, peas and barley. Production for own consumption is diversified, including some families have small greenhouses where they grow vegetables for their own consumption and sharing within the community. The fate of the production is for consumption and marketing (mainly cereals) .The technology used in agriculture in the community is traditional, is used as a means to drive oxen for plowing, and the sowing is manual.

The population of the community, the features already described in the preceding paragraphs, usually migrate each year, once the agricultural cycle of planting completed. Boys and young men and women of the community migrated to the cities of Santa Cruz and Cochabamba. At the time of migration, usually in both cases is from July to October.

About the educational conditions, in the community of Aramasi, formal education is through sixth grade only. About health system, it is relatively equipped but without permanence of health staff, as they attend the community one day per month from the community of Rodeo El Palmar.

¹⁰ LAW 1715 is to establish the organizational structure and powers of the National Agrarian Reform Service (SNRA) and the system of land distribution, ensuring property rights over the land, creating the Agrarian Superintendency, the Agrarian Courts and Procedure and Regular sanitation of agricultural property. (ARTICLE 1, OF NATIONAL SERVICE ACT OF LAND REFORM, October 1996)

About water and sanitation system, Aramasi community has access to safe water through home pools, coverage is 85 %, there is no drinking water, and piped system works, albeit with some difficulties during the dry season, due to decreased flow of water, so it does not serve consumers.

The road access is precarious; the community has access by road with difficulty throughout the rainy season, as some sections require improvement. However this way allows them to stay connected with relatively the provincial capital and other cities. Finally it is important to mention that in the community 100% of families do not have access to electricity.

Finally, about the context it would be important to mention that there were no demographic detailed official data of Aramasi; however in a local system it was possible to know that its total population is 621; 311 women and 310 men (Local Census, 2012).

5.3.3 Participants

At the research project, the participants were chosen and invited by representatives of the community according to participant profile¹¹ built alongside revised facilitators and community leaders, chosen and registered participants were 12 women and 3 men original from Aramasi community, they all speak Quechua as their mother language and are of indigenous origin, their level of instruction was between the third and fourth grade of primary school. The ages were between 30 and 42 years. All participants share the characteristic of the living conditions of poverty and scarcity of resources for subsistence, and the working activity was agriculture and small animal growing. None of the participants had permanent or stable source of employment and monthly family income common to all participants' ranges from 30-to 50 Euro, all of them were head of household, Children: 1-7 Range the average number of children is 4. All participants live in houses of one facility to be shared by an average of 5 persons. They all live with no access to healthy water in the house and not to electricity at all, cooking on wood and the fundamental characteristic for participation in the project the low participation within the community issues and low meetings decisions.

¹¹ See participant profile built among facilitators and community members (annex)

According to the level of participation that the community has had in the project and so the same participants agreed with proposed by (Biggs, 1989) in modalities or forms of participation , this research was developed as a *collaborative* research. As both, the community local organizations as well as the participants have worked with researchers including modifications to the initial design proposed by the researchers, as they made modifications and adaptations to the context in participant profile and how to organize the selection of those who could participate, the preparation of schedules was always given by the community and the expectations of the usefulness of the results of this was defined by local authorities according to their development priorities . The participants and the community itself had been involved from starting point, through periodic reviews during the process to how to deliver the end of the field research or how to make the presentation of the results in front of community leadership. What's more, the idea of becoming part of the project in relation to what postulates Wang and Burris 1998 , about the importance of dynamic methodology that causes the gradual increase in participation , in this case, participants decided to invite to two school teachers take an active part in the sessions support as translators , especially when the organization to analysis groups selection of photos, explanation and interpretation of the photos in original language and translating into Spanish. Therefore and as part of the team sessions, as translators, two school teachers considered already as part of the community participated of all sessions of Phase III.

5.3.4 Materials

List of materials used: Cameras, recorders, thick markers, data display, computers, gasoline and electricity generator.

Initially it was proposed to participants filling a declaration of consent to the privacy of the whole process (see Annex - Consent to participate) but this material was not signed, likewise a statement in which each person signs their commitment to participation until the end of the investigation but was not accepted for the firm.

On the other hand, At the moment of endow the cameras to the participants a sheet of a record of attendance was asked to be signed in each of the sessions in which they would participate,

also whenever meetings was conducted as part of the Phase III (see Annex – table of attendance and participation) .

In the first session of Phase 3 was the delivery of a digital camera Rechargeable SAMSUNG connector cable to each participant, a total of 15 cameras were distributed photo in this study.

Furthermore, in each of the sessions were used voice recorders to record all the comments about each photo, making comments and dialogues that were made in the Quechua language and then were translated orally by the facilitator into Spanish recording the translation in voice with the recorder.

The voice recorder was used in every session, also a data display or projector pictures besides thick markers , flip charts and pens sheet for annotations, a computer to download photos each time these were coming displayed.

Likewise as in the place had no electricity, they use an electrical energy generator using gasoline as combustibile for each session besides taking advantage of the energy to recharge the photo cameras in each session however weekly the money was distributed to families who had light generator.

5.3.5 Procedures

In order to make a detailed description of the procedures as part of the methods exactly how they occurred, it is important to mention that every session had specific research goals that were written down in a methodological procedures guide elaborated among researcher and facilitators. This guide once applied on the field, suffered some context changes especially in Phase III, there were different reasons, nevertheless the contents were applied dealing with the schedule changes without losing track of contents (There were some modifications made at the moment of difficulty which should be expected under the circumstances of poverty and precarious social, geographic and political conditions in which the research took place)

PHASE II

Session 1, the objective in this session was to involve the community's leaders about the intention of the research project presenting the benefits of it. In that sense, in order to do so, a presentation of didactical slides were used and the presentation had been done in their native language that was Quechua, explaining every detail of the actions that will take place (meetings and analysis about the shots taken , how long it would take and how this research could bring benefits to the community, community members and leader were interested , formulated questions about the details and elaborated a list of positive aspects of the research to the community.

Session 2, leaders and community itself were asked to approve and support the actions of the research, it was strongly recommended to reflect about the uses of this research products could have inside the community specially the empowerment of people and above all social change could be produced to improve living conditions of community members. Local authorities and community in general accepted the realization of it and gave their permission to enter into their daily lives. In this session also was introduced the profile of the participants and community members got involved into reformulating this profile taking the context conditions into account. A new participants profile was approved (Marginalized and poorest people, see) and a list of names as candidates that met the profile was made, in order to be invited.

Session 3, Local leadership among planned and scheduled activities, invited and helped to register participants, the leaders made clear that the research was important because after the process these people would be trained and would be able to make research for the community itself, There were 30 names of potential participants suggested, but only 20 were available to start, nevertheless at the starting session there were only 15 people that signed and accepted the nomination.

PHASE III

Session 1

Introduction to participants to research activities: An explanation about specific activities that entailed research was given to participants, it clarified about the need of participating (attend) to all meetings and a meeting schedule (plan) was designed, so they would know how organize their time and be there attending to all meetings. A detailed explanation of what each session as made,

explaining the reflections about the reality in which they live and the ways improvement comes along, participants expressed to be open minded and asked about having the opportunity to learn and to be taught to do research, the expressed to be highly motivated and also nervous to learn to investigate and talk about important issues, they were told that in the process to learn from the management of a photographic camera would be inevitable, also taking pictures and talking and sharing opinions in group, presenting their ideas, analyzing and thinking about them, listening to other opinion , making verbal reports, was expected from them as protagonists of the research; but above all, the fact of working together for the preparation of proposals for improvement of the community would be one of the most important issues. In this session the goal was to make participants to understand that their opinion was the most important thing for the research and to explain every detail of the process. Then, there were list of participants separated by gender and age, 3 groups were formed, one of male participants, and two female groups separating the women from 20 to 30 from the group between 30 to 45 years old.

The phrases told in this session were:

1. *"Each of you has been proposed to conduct a research and training as a community researcher , likewise , will learn many things in these meetings and after finishing you will realize some changes have occurred , as this will help you to remember and practice about all capacities to reflect and think "*
2. *" You are invited to do together a schedule of meetings will be six in total as a group and other 3 to meet with the community, this is the first one , You should expect in each meeting to talked and share your opinions and stories about the taken pictures during the days we wont see each other, all you will have to do would be to think and reflect about the questions that will be given to you and take the pictures of our environment trying to give answers to the questions with your pictures. Answers that you will find into your everyday lives "*

After organizing the group members divided as mentioned before, participants had to leave so, the first session objectives would be changed for next time of meeting scheduled.

Session 2

Training in management of the camera, and starting the research itself, the specific goal in this session was the Construction of stories in the personal sphere (taking pictures for 1 hour), as introduced by Wang & Burries in 1999. The facilitator showed the camera, its parts, the camera rotated in the hands of every one of the people and after explaining parts, he started to deliver each

of the cameras in the hands of each participant. Participants were asked to sign a compromise to take a good care of them considering it a working tool until the end of the research. Training on how to use the cameras began and for one hour all participants were asked to use it for taking some shots, having a practical contact with it asking all doubts about its usage. They were also trained on the part of the cameras and functions like the memory and its good care transporting it.

The following phrases were used in this session:

1. *"This camera you just gave is the main instrument for research, take good care of it because without it we cannot work and then, when the research finishes we hope it would remain useful"*
2. *" Now we will learn to use a photographic camera and practice a bit taking some photo shows (we'll play a little)"*

Then, they were asked to go outside and use that hour to practice and picture reality thinking about this two questions (first to questions). This was the phrase used:

3. *"Now let's imagine that we respond to the research questions with the pictures we take during the time of 1 hour, take photographs freely of all things that interest you. You have got this hour to go freely and photograph anything that would help us to answer these two questions:
a) What do you like about your life and your home environment? (What is just fine in your life?)
b) What are the thing that you do not like about your life, your home and your home environment? (What is not well in your environment in your life that would like to change?)"*

Because of the linguistics difficulty, the translation processes and the shyness or initial diffidence from participants I was not easy at all to make them take the pictures, they would just not do it, only after the school teacher got involved and talked to them, participants seemed to understand the activity.

When participants came back facilitators encourage them in the duty and asked them to do the same during the week, repeated the questions in their native language. To finish the session and after talking about their experience of one hour photographing outside, participants were asked to take as much pictures as possible trying to answer the questions during the days until the next session and bring the pictures. (Some taken pictures were registered from that activity).

Session 3

Construction of personal stories about taken photographs, participants attended to the session after having photographed their environment for a week and choose some photos to be showed and shared, they start talking about them and how these photos met the research questions, there were personal talks for every participant to share their own built story by looking at their picture. All participation were recorded and was in a original native language, facilitators recorded every participation and several times asked questions to initiate dialogue when participants did not much to say about a picture and the meaning of it,

Every group meets the same day but in different rooms, the group would listen each one of the stories around the photographs taken and followed facilitator invitation to start asking questions about of what they heard in every personal story. The dialogue started when participants started answering to the two posted questions in depth research into the personal sphere, built spontaneous stories and talked about whatever came to their minds, and then participants were asked to think and create a phrase that would best represent the referred situation in a group of chosen pictures of his/her own. (The pictures he/she just referred to)

The phrase used in this session for this activity was the following one:

" Now that we've taken photos , we will discuss them each / or us show you the most important photos and the group about them , talk about them trying to answer questions already given last week, each one entitled to speak without being interrupted and everything you say would be considered as correct there are no wrong answers , just want to know what each picture mean to you"

After phrases sharing, the closing session began, clarifying that all information provided should be stored in the group as confidential information and kindly asked everyone not to comment on what it was spoken in the personal sphere, Then the instruction to take pictures of home, environment, neighborhood, everyday activities the coming week has given to participants introducing the two family sphere questions were given, in order to be answered with the photographs, the motivating questions were (family dimension):

“1. What are the moments and things that you like of your traditional family, your environment among relatives, what are the things that you like the best in your family and or house?

2. What things do you think should be improved?, things you find in your family and in your home that should change for better you like and do not like to be changed? Focus on the issues that you would like to be changed in your environment of your home and your family, because you do not find them right”

Session 4

Building close life stories within the family groups. Participants met to analyze each chosen photograph. They were asked to choose 5 photographs that served to explain survey questions from the last session referred to family environment issues and concerns. Participants talked about their family stories that extract the contents from taken pictures of family circumstances, shared facts and situations, frequency in which they occur, the difficulties and also positive situations providing information to start critical dialogue about elements or factors when positive and negative situations take place, the telling story was made up spontaneously. Each participant discussed the photographs already taken by them is shown as family reality and physical home environment , the conditions in which they live through the photos has built a story that tries to answer the research questions .

The phrase used in this case was:

“Now we're ready to share to each other and listen to the others answers, look up their photographs, listen to their stories and their reasons, lets listen carefully and respectfully”

After first part of storytelling, the group analyzed photos and stories, starts and begin to identify common ground concerns, (as suggested by Photovoice Manual, www.photovoice.org) the similarities and differences among the others, participants discussed and there was a self identifying process among all participants. A series of sentences were built together for each point or concern in common. The construction in group guided by common issues through sentences allowed people to visualize and mentally create simple claims, the most important part was the analysis created about a concern or topic, talking about the frequency and intensity of the situations that make the topic to become a concern or a problem or a potentiality. This point of the analysis led participants to next desirable level of concerning about issues selecting them as situations that occur because of certain conditions, this activity allowed participants to find themselves in front of a common path of

shared realities of family situations, this activity gave them the opportunity to create a common perspective of concerns without losing its own particular one.

It was not an easy activity because participants referred so many difficulties to analyze and discuss issues of their lives that they never thought about before, difficulties on even remembering the questions and even understanding them, that facilitators had to repeat several times the questions, interpreted them and give many examples to make clear and understood all assignments. This path of analysis as proposed by Freire, to become conscious did not seem as an easy passage to become critical, this session took the double of time to accomplish the objectives. Anyhow, this was a preparatory path for making proposals capacity and reinforcing their point of view.

The following activity still in this session was to try sharing common perspectives about family matters and concerns, starting a dialogue about the living conditions that could better reflect their reality, as insiders, so participants were asked to put on discussion the topic that most concerned for them and to make priority list in dependence of how much important each topic would be. In order to help them, this phrase was used:

"Now, after sharing what happens to each one of us at home, let's see if you can find something in the conditions of family life and housing in common or similar to the concerns of the others in the group, difficulties and joys and good situations and realities that are similar in a house or family to another and then we will how they are similar".

In order to conquer the assignment participants were asked select some pictures that would represent each chosen sentence built to summarizing every topic and connect the sentences with the group of photos so they would help them to prioritize and visualize in a practical way their main topics. Participant did so, worked on building a common sense of every topic that would come represented by their photographs. Participants wrote the phrases in group and talked about them, very one would have the chance to explain their ideas, The difficulty was to have the active participation of everybody, there were still some people that preferred not to give an open opinion yet in front of the group.

To finish the session, all participants listened to the next research questions to be taking into account to be answered and to take pictures the next 7 days until next meeting, they were asked again to take pictures of their everyday life as much photos as they would like. So, participants were invited to respond to these two questions with the photos thinking of the reality and the living conditions of community life, thinking how people live in that community:

“1 - What do you love about your community that 's represent all the beauty and the best of it, what makes you feel good into your community, what are the things that should be kept because they are good and nice?”

2- . Which are the things that you would change in the conditions of life in your community or even your hometown? Things that should be improved, things that in your opinion are not going so well?”

Session 5

Building community level stories (personal made), in this session the questions of the previous meeting were read again to participants to remember and to link them to this sessions objectives: To talk about community concerns from a personal experience. Each participant builds and talks about his/her answers by sharing their chosen pictures, he/she talks about the community, the immediate social environment, living conditions, and the individual perspective of the community sphere as put on dialogue to share ideas and meanings.

Participants shared and talked about what it really meant to be part of this community, its beliefs, cultural values, social identity, their identity and potentialities specially the productive ones. Participants told the story about what they see and feel about their community and being a part of it, building a series of statements and personal stories that reflect or represent in one phrase the personal meaning and perception of community reality. This session was a very long one; every participant took many more pictures and wanted to share them all with the group. The critical dialogue started, identifying and giving a detailed situation for each picture. The session lasted at least 3 hours and gave much information about the personal experience and opinion from a personal perspective of problems and difficult situations, but also about the positive ones. Participants referred that these sessions had been helping them to express themselves going beyond their fears to public talks in community situations (Therapeutic benefit, Wang, 1999).

Participants were told to remember all the themes and issues discussed and to consider still taking pictures to reinforce the information about community matters for next session that would be the last one among all participants.

Session 6

Construction of stories Community level (group made). In this session participants were asked to share their new pictures and new ideas about the previous analysis of community concerns. Facilitators conducted a new discussion taking all contents of last session and gathering all concerns about every item or category in one unique group discussion. There were people from the three groups together to discuss and share their own perspective about issues and items or categories. The shared ideas and opinions showing the pictures among the three groups brought them to a 2 hour debate, after group discussion and critical dialogue, all participants starting to work together to represent and organize a unique rapport and prepared a unique selection of pictures that would give them voice to their concerns through the exhibition in community assembly. Participants choose all pictures and phrases and in order to work better divided themselves in couples dedicating time to reconstruct all written phrases and all feedback information about storytelling about every category of concerns.

According to the stories of participants, the group in general worked on the real stories considering that they all agreed about the conception of being part of a marginalized group of people would give them capacity and the right to speak out about themes that probably only they know by heart and self experience in the on community under the consideration of being part of community people who have felt the real weight of poverty and limitation in terms of need and lack even more than any other people in the community

The phrases assigned to be used in this session were:

" As a group we ask you to review all the photographs and build only one story putting together all previous stories about every topic, You should think about which is important to show in the daily reality of your community, and prioritize images that represent the most important challenges and opportunities of Aramasi community"

"After looking at, choosing and talking about the photos , there should be a joined elaborated sentences constructed and written that better explains the topic of concern itself"

All participants gather and started preparing the exhibitions organizing it by topics in order to prepare the presentation to the community and its community leaders in a first feedback community meeting about the research.

PHASE IV

Session 1

Photography exhibition, (1 meeting), Photovoice participants presented the results of research organized by theme or topic entitled by sentences representing each group or category of priority concerns for the community. The presentation was a photographic exhibition during a community Assembly meeting. Participants who had organized themselves to present each one of the problematic prioritized using murals attaching the photographs and quotes that helped them to tell the stories, the Photovoice stories in front of local authorities. Participants used the Photographic exhibition to make sure local leadership would understand the effort of analyzing the reality of Aramasi Community in terms of everyday's life. At this Assembly meeting and exhibition all participants talked about their experiences during the research process and started to present one item per item at the time, each participant talked about one concern (one issue of importance that could be called category). Seven Categories were presented and explained through the pictures. Each mural had one category at the time along with a lecture of the elements and the essential factors related to the main issue. All Issues or categories were situations of facts of the real conditions of Aramasi.

Authorities have listened carefully and participate or performing some comments and questions. The performance generated dialogue, reflection and exchange of views on these community issues and the possibility of being included as a priority in the municipal or community budget.

Meanwhile, these authorities have expressed an opinion concerning to the work done and expressed that all the contributions from the research to community development and increased the commitment as leaders to serve their community.

Session 2

Presentation of results to community authorities, the research process and results to local authorities was held at a community meeting in community assembly attended by all leaders who previously supported the selection of the participants before starting.

After looking at the murals and pictures, participants of the process explained all contents to leadership in a formal meeting in order to ask them to conduct and share this results that make evident Aramasi reality of marginality. Local leaders saw this photographic work as a tool of string evidence to be showed to Municipality of Presto Authorities. Local leadership asked participants to explain every issue or item in order to understand the prioritizing process deeply; as local representatives also asked them to help them to organize and elaborate a budget proposal request to have the necessary support and evidence to introduce the items into next year programmed municipal budget. They asked to have all Photographic work to be presented with them for this programming meeting.

CHAPTER 6

The Findings, Analysis and Conclusions

6.1 Analysis

In the case of the project of research "*Investigación Participativa con Base en la Comunidad - Municipio de Presto- Chuquisaca*" (*Community based Participatory Research - municipality of Presto-Chuquisaca*), 8 months passed through the whole process, time in which occurred contemporaneously the process of systematizing and codifying of data to convert it into validated knowledge from community members and partners. This process of analyzing was also a high participatory process since the all data collected or information produced was organized categorized and validated each time there was a new meeting or working session to feedback participants and to re-focus on research matters.

6.1.1. Participatory analysis

As introduced by Wang in 1998, considering the Photovoice as an strategy to needs asses, it is also important to mention the importance and experience developed as a coding opportunity to generate new knowledge and profound categorical understanding of the issues addresses by community partners, as part of the analysis through need assessment, coding was one of the most rewarding activity because as in Wang 1994 with Yunnan Women, in this case, it enable community leadership to understand and evaluate the community from marginalized people point of view. The process also enable participants to develop analysis skills and become conscious about being able to uses this coding tools without the help of experts.

Participants joined the process of participatory analysis acquiring an active role in it: Participants took the role of selecting (choosing those photographs that most accurately reflected their concerns); contextualizing (telling stories about what the photographs mean); and codifying

(identifying the issues, themes or theories that emerge) basing this process as Wang's studies, in Freire's (1970) concept of educating to promote critical consciousness, participants referred that choosing the photographs and defining the course of discussion was the most interesting part of research activities.

As in Wang 1994 study participants of Aramasi selected several photographs they felt most significant, or simply liked best, from each roll of film taken, but also deciding the meaning of it to express their concerns by choosing the phrases from their own daily experience.

It is important to say that through coding process as part of participatory analysis as a strategy it served also to increase people's access to power, all this group of Photovoice participants considered as marginalized increased its possibilities to actively participate and to let their voices to be heard, especially young women; therefore it has been proved that being part of coding and analysis for participants changes society to be more just and inclusive (Park, 1993).

In the project also took active part, two school teachers who helped to translate the answers and questions made and to be part of the coding process.

At subsequent workshops, participants were first asked to talk about the 2 photographs from each 10 shots, 3 of them that they felt to be most important or simply explain best their feelings and thoughts. These questions were set around the mnemonic "SHOWeD": What do you **S**ee here? What is really **H**appening? How does this relate to **O**ur lives? **W**hy does this problem or strength exist? What can we **D**o about it? (Wang, 2003). Then, participants presented their photographs and opinions to the group to spark critical dialogue.

Photovoice participants codify issues, themes, or theories that emerged from the group discussion of photographs. The discussion process for coding was through an activity called "Talking about topics" which meant to have at least 5 compelling photographs and stories that emerged during group discussion.

From a session to the next one participants had the time to photograph and facilitators, school teachers, researchers and two community leaders worked together to prepare raw text and organize information to be shared with participants to open the discussion in an every next session.

6.1.2 General Inductive qualitative data analysis

Content analysis is a method of analyzing written, verbal or visual communication messages (Cole 1988). It was first used as a method for analyzing hymns, newspaper and magazine articles, advertisements and political speeches in the 19th century (Harwood & Garry 2003). It was first used in communication, journalism, sociology, psychology and business, and during the last few decades its use has shown steady growth (Neundorf, 2002). It could be considered as a research method with a systematic and objective means of describing and quantifying phenomena (Krippendorff 1980, Downe-Wamboldt 1992, Sandelowski 1995). It offers researchers several many benefits. One of these is that it is a content-sensitive method (Krippendorff 1980), and another is its flexibility in terms of research design (Harwood & Garry 2003).

Qualitative content analysis could be defined as an approach of empirical, methodological controlled analysis of texts within their context of communication, following content analytical rules and step by step models, without rash quantification (Mayring, 2000).

The purposes for using an inductive approach are to (1) to condense extensive and varied raw text data into a brief summary format; (2) to establish clear links between the research objectives and the summary findings derived from the raw data and (3) to develop of model or theory about the underlying structure of experiences or processes which are evident in the raw data.

The general inductive approach provides a convenient and efficient way of analyzing qualitative data for many research purposes (Thomas, 2003). The primary purpose of the inductive approach is to allow research findings to emerge from the frequent, dominant or significant themes inherent in raw data, without the restraints imposed by structured methodologies. This method of analysis was used in order not to lose all deep and important elements from raw qualitative data in the case of each topic discussed in Aramasi Community sessions.

6.1.3 Coding and categorizing

The content analysis method in this research was used to follow the sequences suggested by General Inductive Data Analysis: (1) *Preparation of raw data files (“data cleaning”)*; (2) *Close reading of text*; (3) *Creation of categories*; (4) *Overlapping coding and uncoded text integration*; (5) *Continuing revision and refinement of category system* (Thomas, 2003). In line, the Inductive Coding started with close readings of text and consideration of the multiple meanings that were important in the text. The researcher and facilitators identified text segments that contained meaning units, and created a label for a new category into which the text segment was assigned. Then additional text segments were added to the category where they are relevant.

What was relevant about this process is that as suggested by many authors among them Thomas (2003), it was the fact of systematize all contents and reduce them to eight categories that would represent all the discourse and concerns about every topic discussed, and in order to do so, researcher and facilitators worked on all steps already mentioned to have them revised and validated in its contents each session with participants. The process of content analysis also implicated writing about the category with all detailed elements and also making associations and linking to other categories. As it follows there is a table 1 used to represent the process previously described:

Table1. THE PROCESS OF CONTENT ANALYSIS

Initial reading through text data	Identifying specific segments of information	Labeling segments of information to create categories	Reducing overlapping and redundancy among the categories	Creating a model incorporating only the most important categories
327 pages	43 segments of text	40-30 categories	24-15 categories	7 categories 19 subcategories

Note: Adapted from Creswell, 2002, figure 9.4, p.266

The type of credibility that was used was the one suggested by Erlandson, Harris, Skipper & Allen (1993) to make sure the use of *consistency stakeholder checks*. These checks created opportunities for people from community leadership and above all partners participants to get involved in the research.

As suggested by Williams and Williams & Irurita (1998) also included a figure including the four main categories derived from their grounded theory analysis that linked the categories into an overall model. These categories were: (1) *initiating rapport*, (2) *developing trust*, (3) *identifying participants needs* and (4) *delivering quality guidance to do the participative analysis*. In the model created for the research, these categories formed a sequence where each earlier step always needed to be accomplished before the next step could develop. Following that logical cycle, the whole process had been developed re-initiating the cycle every time the researcher encountered participants and leader to validate the coding of every phase and session.

6.2 Findings

From the data analysis have emerged 7 categories that could be called categories which at the same time have 19 subcategories as part of them that express the opinions and thoughts of Aramasi's community participants, from a perspective of their own perspective as marginalized and excluded people, as it follows, the model built represented by table 2 which shows all categories following the logic of how the research was designed considering in one hand the situations that should be maintained and in the other hand the ones that should be changed, in other words the as the tables shows all categories show subcategories that are organized considering its relationship with positive situations (strengths) and negative situations (concerns), knowledge has been produced following their everyday experience.

This section provides all categories, subcategories and the significance given as key contents that explain the category and since the method used for the research deserves the merit to be shown one or two chosen photographs have been introduced along the text to represent each category and subcategory content.

Table 2. CATEGORIES AND SUB-CATEGORIES

7 CATEGORIES

	The road	Redwood forest and plants	Water and electricity	Our housing	Health and education	Union organization	Recovering our traditions
18 SUBCATEGORIES	Strengths	- Tourism - Economic exchange	Unique plateau in the region		School Green house	Community solidarity values	Wool tissue united market exchange
	Concerns	- Limited access - Lack of integration / development	- Erosion drought - Fuelwood and fodder for animals	- Drinking and healthy water - Bathrooms /sewerage - Irrigation	- Stable/ safe homes - Comfort	- Schooling adequate - Medical care -Emigration	Community leadership

6.2.1 Categories founded and Subcategories level

(1) Category: The road

The road to the community of Aramasi represents the ability to stay connected with the world not only socially speaking, but especially at the economic level. Participants referred to the existence of a single path in poor condition that does not allow entry or egress from public transport or community regularly and this takes away almost all possibility of connection with the global world, participants expressed that feel excluded and forgotten because nobody comes and nobody cares about Aramasi. They emphasized on the aspect of disconnection with the world even with the municipality and the region to which they belong is made. Just tell the stories that vehicles do not come more to Aramasibecause they get damaged and that it is very difficult to get help because of the dispersed area geographically speaking. This path does not receive any kind of maintenance and in recent years has become a very unsafe way.

(1.1) Tourism

All participants have referred that the fact of having poor access through the road, the fact that there is not even a regional road to connect Aramasi with the rest of municipalities, makes extremely difficult even to have any kind of activity to integrate it into the reality of the Presto's municipality or the region of Zudanez, and loses the opportunity to make a profit out of being part of a region that is known as a very traditional touristic area because of its historical importance. Participants emphasized in the loss of touristic opportunities that would probably bring more people to invest and help to develop the community. Participants chose these photographs because it shows exactly all the real conditions of the road (Photograph 1) and how tourists and public automobile break in the road (Photograph 2).



Photograph 1. *“...I would like to improve the roads so children can arrive safely and on time to school and non-costly way to school...”*



Photograph 2. “...It could be improved this road since cars, always break here , we don't know how to help to fix them....”

(1.2) Economic exchange

The critical analysis about this category expresses all concerns about the impossibility to bring out their products or their cattle, goats and sheep to be exchanged in a better price in the market, with a good road it could be possible to even take out the product by themselves without depending on the transport manager that buys the products in a very low fare to the community people and sells double the price in the market. The road is a real concern that becomes a real need not only to protect the family's economy but the whole community's local community depends on it mostly. Participants have chosen these photographs to show how important would be to enter their products into the market directly instead of giving away their products and animals in very low fares selling it to the owner of the vehicle.(Photograph 3)



Photograph 3.“... I wish I could sell my cows at a good price and not have to accept the price of the carrier...”

(1.3) Limited access

Without a road it would be impossible to be connected to the world in the opinion of participants, the road would give them the opportunity to access to better education programs, to bring new formative programs and understand or learn the form other communities about taking care of their animals, to bring products and to share or exchange knowledge , would be able to bring more varieties of plants to grow and new food products. It would make thing really different, teacher and doctors could really be able to enter to create a better stage in Aramasi and there would be the possibility to have new technology things for the agricultural activity. To have access to the world is a what really Aramasi needs to be reborn as a town. The photograph chosen tries to explain how community partners could be able to learn more about production machines and even buy them in the future to have them delivered in town and use the road to go and bring it in (Photograph 4).



Photograph 4. “...it would be very nice f someday we could bring machinery to cut wood such as those machines that we saw in other regions.... also we could bring equipment for planting and tractors for our farm work if we had a good we could bring building materials like brick and glass with the road all the machines we could have ...”

(1.4) Lack of integration / development

The topic discussed in this case was the condition of exclusion that lives Aramasi in comparison to the rest of the region, to other communities. Meanwhile in the community do not have even water or electricity or even fuelwood to cook, there are communities that have developed themselves through access that a road gives a place, participants referred that it is one of the reasons why young people emigrate living everything behind in hometown and do not come back because it is very difficult to access to technology or jobs. The following photographs were chosen to make sure that Aramasi is a place to be developed and needs so much more decision and understanding by comparing living conditions (Photograph 5) and better living conditions of other nearby communities that show higher levels of development and seem to be very well integrated to the market and technology conditions. (Photograph 6).



Photograph 5. “...Solitude is Aramasi, no fairy, no streets, no light no nothing, no streets, no services, only a few houses in the middle of nowhere ... I wonder when we can have all the things in other places”



Photograph 6. “...I want Aramasi would have concrete streets as here in Presto...it would be nice to have electricity as well...”

(2) Category: Redwood forest and plants

In this category the participants mentioned their concern about the conditions in which you live in an area Aramasi being no trees, no plants and mostly lifeless indeed all plants die from high levels of erosion and drought. According to the participants themselves this would be the issue of greatest concern to them because they live in the urgency to get survival for them (food) as well as for their animals because it is unfit ground for planting and much less to raise cattle, livestock being the most important means of economic income for the family. So speaking of forestation as a category, this refers to everything related to erosion and drought as a result of the lack of forest.

(2.1) Unique plateau in the region

Critical dialogue in this subcategory was about liking the plateau as a fundamental characteristic of the region, and all participants expressed that it is part of their identity and that they really enjoy looking to the plateau, it has been part of the community identity, nevertheless discussion also pointed that the fact of not having trees makes the place inclement because of the wind or cold or sun that kills any kind of improvement, what was really valued by participants is the fact that being in a plateau geographically makes part of their identity but the plateau should be forested or at least become a prairie. They chose a picture of the plateau because they thought it makes part of their identity. (Photograph 7).



Photograph 7. “...I really like this plateau....I was borned here and I enjoy it, but I wish it had grass, and plants...then I would like it even better”

(2.2) Erosion drought

Participants reflected about the serious situation of living in a drought place, all stories told about the difficulties which people in Aramasi community have to go through, these difficulties have to do with the fact of living with the sense of a plateau dry as death, to feel the inclement weather and whipping wind at the lack of a natural organic curtain and shade produced by the trees; a forest at least would protect the plants, people, houses and animals from the cold and frost processes . This subcategory shows all concerns about living in very difficult conditions because of the weather, without green spaces to motivate life. Participants referred about the lack of motivation to live there and even to take pictures of a space of dry land. As a result of it they talked of it as a priority about the development of forests and tree planting in order to plan a reforestation as a long term solution for development, but in order to do so, they are also concerned about learning how to star and continue a soil conservation and reforestation. Participants chose the photographs to show the differences between how drought is Aramasi now (Photograph 8) and how they wish it to become after introducing reforestation plan (Photograph 9).



Photograph 8: “...This seems to be no man's land, dry and can not do anything for now, has dried up, no trees and that takes away life, I have no desire or see is very dry and the animals survive here”



Photograph 9: “...Now that we are in the course of exchange of experiences in Sopachuy, I brought my camera and I'll take pictures to see how it should be Aramasi, we have to dedicate ourselves to have life we will plant trees I to work and maintain nurseries for Our flatness revived. ”

(2.3) Fuelwood and fodder for animals

Under this subcategory, participants integrated critical telling stories about the need of food for animal they grow as the first fount of family economy activity. They identified as a real concern not having enough grass (fodder) to fid animals, no having clean water to grow them strong and so they get to sell them in really low prices. This lack of water and drought land do not allow them to have saving because all incomes are spent in fodder in order to fulfillfiddling for animal and veterinarian services, that means to give away some money to pay animal treatment. What is real for participants is that it really becomes impossible to survive without anincome, without animal fodder, without fuelwood, being this last one also very important under the circumstances of not having a forest neither plants to. Participants chose this picture in order to document the lack of conditions for cattle raising in a drought land and the need of investing time and money in reforestation. (Photograph 10).



Photograph 10: *".... You cannot find or for animal feed, are not skinny and have little cow's milk, we have to buy alfa-grass to eat and is very expensive and we find fuelwood to cook, there is almost nothing only roots dry up and thorns, but that is not good fuelwood.....it gives so much fume at home"*

(3) Water and electricity

In this case, participants defined within this category the great vital concern for the lack of water, especially the lack of healthy drinking water and in addition to this, also the lack at all health services, participants referred specially to the fact of no electrification in the community. In summary this category refers to the lack of basic services, both referred as the most important ones considering the minimum human development elements: water and electricity are vital not only for survival but for technological development, especially for agricultural when their production is still exclusively manual. There is a photograph participants chose to express how distant they are from technology in their agricultural activity. (Photograph 11)



Photograph 11: “...”... *It would be nice to have equipment because the work is very heavy hand, but do not have economic possibilities, nor can we do to bring the tractor no way they would like to learn to drive tractor and learn how to raise my mjor animals, have more cattle hand for now with plow ...”*

(3.1) Drinking and healthy water

Under this category participants referred o all problems they have to stay healthy and clean, specially children, they go through situations of all kinds of infectious diseases due to contaminated drinking either because animals consume water from the same pond or well, either because this water is not flowing water but a stagnant one. From the analysis made by the participants, this problem is attributable to the fact of lack of investment and allocation of funds by the municipality, not only with the problematic of drinking water but also with the lack of electricity. The only place that valued participants with earnestness and care is the school that if a drinking water tap but of exclusive use of the school, participants report that is not sufficient, children need water at home. Children carry the water from far off places but carry contaminated water and in darkness because there is not light. The chosen photograph shows the reality as is , that's the kind of water consumed by the people of the community (Photographs 12 & 13).



Photographs 12 and 13: *".... The children collect water where they can even when this dirty dirty just like that in the picture ...you have to take to boil a little not that we will do so without water, our children get sick and if should not go further to collect water cleaner but is far "*

(3.2) Bathrooms /sewerage

Participants report that they would ever have a house with bath because they have realized its importance. There is no sewage system and that causes pollution to some extent, because you cannot have bathrooms without water service and sewer least. Participants referred that would be nice to have a house with a bathroom as the one they so in the school it would be cleaner and easier to wash the children. The whole community lives in these conditions in some better some worse cases, but all cases the lack of drainage bathrooms. The chosen picture is showing as sanitary facilities in most homes, but are devoid of water. (Photograph 14)



Photograph 14: *".....We bath outside the house but not much because serves water and we have no sewer pipe for drainage would like to have a bathroom around the house more"*

(3.3) Irrigation

Participants expressed and explained that soil erosion causes serious problems in general, especially those problems related to land subtracted as much rainwater does not penetrate but this only flows through channels then do not water the ground and that causes even more erosion. Participants worry that there are periods of great drought and if artificial accumulations of water (ponds) that are not sufficient to build the crops. They spoke about the importance of creating a forest as a strategy for what is called seeding and water harvesting. The photograph chosen aims to show of the quantity of water that is usually counted to irrigate planting. (Photograph 15).



Photograph 15: *"...When it rains, water that accumulates is not enough to wet the soil and water and run through the holes and not left on the plants and these do not grow the floor is hard it's like cement the soil...."*

(4) Our housing

The contents result of reflection in critical dialogue in this category, uninhabitable conditions in which constructions are households due to poverty and lack of access to materials are particularly concerned. The concern about the stability of the walls and ceilings is expressed, being very stable and easy destruction of local material (blocks of land with straw and water) and of short duration. Likewise living in such an unstable and uncomfortable homes without unprotected basic services to inclement weather (there is no chance of bringing glass for windows and much less doors, is largely due to the material used for construction which is rustic and precarious.

(4.1) Stable/ safe homes

The stories built by the participants about their houses pointed out strongly on the issue of the stability of roofs and walls, quality labeling it item material wears and allows leaks, unstable material such as local material is the only thing what can be very difficult to access the transport of bricks, tiles and calamine. The walls of their houses are made of mud and wood with straw roofs, report that are not waterproof materials and much less hot, the windows have no glass that could be used against the wind. The chosen photograph was taken to explain the conditions in which they live and they wanted change. (Photograph 16).



Photograph 16: “... *If we could build houses well planned and carried out as a family and we could have good living conditions, bathrooms and sanitary facilities in our own homes . Having access to a bathroom in the house....I want a good stable with corrugated roof and this stable home to live well ...*”

(4.2) Comfort

In this section the stories were particularly regarding conditions of discomfort you have in your home, a theme often repeated in each session, they gave an account of the conditions in which they live have to improve in general, it is not healthy to live without bathrooms without windows, without being separated from the animals, many people live sharing a single room and much more without much clarity as to organize their homes inside so there is less discomfort, having the kitchen was very uncomfortable because lena type with that feature (thorns) causes a lot of smoke and not allow them to breathe if they had s within the kitchen. They chose the photography and the inconvenience and precariousness in which they live and their children were documented accurately. (Photograph 17).



Photograph 17: *“our homes are uncomfortable, because we cook on the patio inside the house is very small and smokes a lot, there is nowhere to sit and eat, we sleep in the same place....”*

(5) Health and education

In this category all content related to staff shortages are incorporated not only the lack of adequately trained personnel and suitable but above all to the permanence of such personnel in the community, especially in the case of health care, although there is a basic health center care, it remains closed for the entire month, except the days that medical personnel (a doctor and a nurse) reach Aramasi from the neighboring community of El Palmar and give medical attention only to benefit children. In this category there are also the contents of lack of teacher to the number of students of various levels, in addition to the lack of materials and pedagogical training to improve educational quality. Participants chose this photograph to show the interest of teenagers on going to school and stay still in Aramasi along their families, which is not possible because who wishes to go on and finish school, has to leave, there is no secondary school in Aramasi. (Photograph 18).



Photograph 18: *“...my son has to go for further study because Aramasi have no secondary, or unlocked to work wants to help because she is embarrassed to leave his family, but I'd rather not re esudie so uneducated like me and your mama...”*

(5.1) School Garden Greenhouse

One of the most important issues for participants, not only for the attributed value they say they have learned from NGO and cooperation agencies, but because they are convinced of the strategic value that have Greenhouses for the future of this region. In this subcategory, participants told stories about seeing their future with a forest, to start the timber business as a long term community intention even if they would have to wait so long to see the results, in line with this, they spoke about the fact of the importance of having their children taking care and learning from the garden greenhouse. They chose the picture to represent their future and one of the most important issues for all community benefits and development. (Photograph 19).



Photograph 19: *“...our new gardens are thriving dedicate myself to keep, all must dedicate ourselves to keep them alive to have to have a nice prairie instead of this dry plain, is the most important for us and the children have to learn with us to look after the nursery and planting trees...”*

(5.2) Schooling adequate

The contents referred under this category are all of those that people mean of being concern about school conditions, about children being in very precarious conditions to study and to learn what school teachers, but also not having the opportunity to keep them until they finish school since there are not medium and high school levels and there is a clear interruption in the schooling of this children because they also have to start working with their parents, the discussion about this topic were of so much concern of the future of their children because they see them so limited and do not want them to reproduce poverty, limitation, exclusion and marginality as them. They chose this picture to show how children study outside of the school classroom because inside there is no much of a light. (Photograph 20).



Photograph 20: “ ... t school there are much better environments, children are out and not safe to leave them there because they spend class outside to see better in the absence of light must be improved school is the best we have”

(5.3) Medical care

Under this topic they discussed about the fact of being marginalized from the medical system, they consider that it is not fair at all not having a medical staff assigned only because there are few people to consider the need of a community of having medical attention or at least nursery attention. They talked about the difficulty of taking their children to the other nearby town or waiting for the visit of the doctor and the nurse that come to Aramasi once a month and there are not medicines available in any case, Health care center and pharmacy are always closed, except the das doctor and nursery come. They chose this picture to show the conditions in which some children have to wait until doctor comes after a month, and that they need the attention, the picture shows that children need all services, specially medical ones. (Photograph 21)



Photograph 21: “....My son is always sick, and I have not have the chance to take him to the doctor because he does not come here permanently...seems sick me for several weeks because she have nowhere to go, no medical center or nurse, just to put vaccines and come back after a month.”

(5.4) Emigration

This was a real important concern among group discussion, as part of this category there were opinions about young people and compete families emigrating or as part of migratory itinerant process, in other words people who live out and in Aramasi in dependence of the period of the year, specially man, children growing without a parent or living in certain periods of the year by themselves because parents have to go and find an economical solution to poverty and production. Participants analyzed the future of Aramasi considering the great possibility of having all young man to emigrate to continue to study or work since education does not have good conditions. They chose this photograph in order to reflect about young teenager that would have to emigrate to study and will not produce and learn more about reforestation project or Aramasi. (Photograph 22).



Photograph 22: *"...My son is going to have to look for work outside Aramasi, because here there is nothing, no Future for, might have future with trees and forest for res tal ves for grandchildren*

(6) Union organization

The reflection and stories concerning this category includes the great desire and perceived need to be better organized as a community, in order to attract more development. They have focused their stories on how important it has been the process of strengthening its committee Producer's Guild of Aramasi to begin the creation of greenhouses or orchards, but also have focused critical analysis in the absence of strengthening community leadership at community service, and how such lack of leadership affects negatively the community and keeps it in a state of marginalization from the rest of the communities of the municipality and the region.

(6.1) Community leadership

The contents discussed in this category referred all to the recent experience of the creation of an local community organization that represents the interest of all community members in general matters (Sindicato de Productores Aramasi) such as creating best conditions to start and grow greenhouses to as a step to reforestation , this conditions needed an organized community to start with the project and to have local representatives to program and keep on working with all community members. Participants recognized that as Aramasi one of new challenges was to reinforce their local community organization and reinforce leadership in order to become as formal partner for any kind of cooperation project or to be part of the municipality's projects of development. They chose this picture in order to express that one of the best challenging issues as Aramasi member was to develop their leadership based on being to the service and promote leaders to take and discuss proposals into municipality meetings. (Photograph 23).



Photograph 23: “...If we organize ourselves we can do improvements performing anything, the nursery may be something that we either travel exchange forest but lack both learn regain our solidarity and then have good leaders we need to learn as a community organized..”

(6.2) Community solidarity values

About this category there were all comments and stories about how Aramasi people are very solidary , of how they recognize themselves into that value as a community that practices solidarity in everyday life, They would tell stories about being friends forever and that a person that comes to Aramasi I always welcome if they come as visitors or to stay. Participants described all activities they have and program to develop this value, community activities already programmed to help some people that are not able to work in their fields because certain difficulty, Community member help these people in times of planting and harvesting. They chose this picture to show hoe three families gather and help a family composted of an old woman that has been left alone with her grandchildren, all three families will help her to plant this year as volunteer families to help. The old lady would cook for all working man. (Photograph 24).



Photograph 24: *“...la solidaridad es lo que caracteriza a Aramasi, todos nos ayudabamos tanto antes, ahora estamos perdiendo esa costumbre de trabajar juntos para que nos vaya bien a todos ... ese tipo de rabajo del Ayni se esta perdiendo...tenemos que recuperar y empezar a ayudarnos otra vez”*

(7) Recovering our traditions

Al contents in this category referred to the fact of that Aramasi has its own unique wool tissue designed tradition and the situation of losing the traditional clothing wearing in young people that emigrate so frequently that instead of maintaining the art of the clothing outside of Aramasi, there is not usage of it but also there in no more production of tissue neither. The main critical storytelling and coding was focused on the fact of not having any more motivation to produce this traditional tissues, and the traditional food or the traditional community working together only for the tradition of being in solidarity. They chose the picture of an unfinished tissue to show that it is not being done anymore and lies there from a certain time ago without being finished, they said that the lady

who used to make beautiful tissues say that there is no one to teach how to make them. (Photograph 25).



Photograph 25: *"Women no longer weave because these tissues also no longer sell because there is no one who teaches you, all youth are migrating to the city and we are a community that makes the most original fabrics completely organic not so important why our sheep"*

(7.1) Wool tissue united market exchange losing traditions

In this category refers to all concerns about the loss of the identity as a Tarabuco's Culture, the tissues and music are two of the most important recognized traditional values for all in the community, the tradition of transferring the knowledge of making the tissue is what has become a concern for the participants, because old ladies do not have any more opportunities to teach young women to make them as originally it was done before, becoming an effect of migratory process in which Aramasi has entered the past years. This loss keeps them away from producing the tissues and they have also are resigned to not finding market for their production of tissue traditionally sold in solidarity markets and the region, but Aramasi does not have the opportunity to sell them for this reason and for the reason of lack of access to the market that is

so competitive. The chosen photograph shows how participants wanted to express the elaboration of the tissues in the traditional way and original local materials. (Photograph 26).



Photograph 26: *“...Here my mom is woven using colors that we like more, painted wool with organic material, and do she weaves wool, would be nice to show these tissues or going to sell, they could pay us well, but there is no way to go city and go, is expensive and far and no transport..”*

6.2.3 Categorical linking

All linking work has been done also with participants, facilitators, school teacher and two representatives of the local leadership. From the participatory analysis about connecting contents all together after feeding back participants and as a preparatory exercise to the general community exhibition meeting of the results. In this case it was more than important to build the linking analysis among all partners of the research. The results of this linkage process could be summarized as follows:

The category of *The Road* is related to all other categories being the one that would give the possibilities of access to all opportunities to connect with the municipality activities and planning. This category gives the opportunity to think about the starting point of initiating dealing collaborative agreements to integrate Aramasi in Presto's municipality's budget decision making, in this case the category *The Road* shows its real connection to the category of *Union Organization* through the strengthening community leadership.

In line with that, if *The Road* does not become an accessibility point for Aramasi many subcategories are affected, such as the entering access of stable material to be combined with local one, in that case without a adequate road Aramasi loses the opportunity to bring in products and to take them out to the municipality's and regions markets and the exchange of products does not initiates so the category of *Wool Tissue United Marked* becomes limited as today.

Since *The Road* represents the connection to all development global and regional world, it is important to say that young people do not have the opportunity to access to better education conditions so the category *Health And Education* category seems to be directly connected to the fact of attracting professional staff to stay and create new conditions of this two services tempting to better quality of education and health services.

The category of *Red Wood Forest And Plants* specifically about the subcategories *Erosion Drought* has to do with the development of the *Greenhouse* category, the latter becomes determinant to the decreasing process of *Erosion Drought* which creates all problems for community family economy activities of farming, especially the animal fiddling and irrigation lack of water.

Water and Electricity category is determinate by *The Road* category and the *Union Organization*, participants expressed that exclusion and marginality problem of Aramasi has its causes in the lack of organization of *Community Leadership* which recently started to develop with a technical purpose of organizing the community to participate in the reforestation project, but this Union needs to be improved it still is considered as incipient, It still needs to improve its leadership representation specially to participate effectively into the budget programming of Presto's

Development Plan in order to introduce and assign funds to conduct the construction and maintenance of *The Road*, the aqueduct for *Healthy Water and Electricity*.

If the category of *School Greenhouse* becomes strong and starts showing results it should be determinant for the creation of the forest and a green prairie, in line with that, *Fuelwood and fodder for animal* categories and all concerns about them could be affected positively and that would affect also positively to the increasing betterment of family economy from the opinion of participants concerning to these categories.

In general participation analysis process has given the opportunity to participants of preparing for public photographic and report exhibition specially focusing on what they considered priorities for budgeting planning. It is important to mention that the development and integration process of Aramasi economically speaking in one hand as the improvement of social dimension in the other hand depends on the development and strengthening of local leadership capacities to influence policy makers and local budget planning to guarantee the construction and maintenance of *The Road*, and to introduce funds for Water and electricity services as well as Education and health services conditions.

6.3 Conclusions

Objective 1: Empowerment

During the investee research , participants have developed social skills and integration such as group work in search of consensus , oral expression directed at fellow group and facilitators , leadership and organization of activities, oral expression of opinions and active listening group . They have developed capabilities in research and planning, analysis of simple and concrete content , capabilities that have been improving their linguistic abilities and social relationship skills. They have improved cognitive and language skills, especially in construction of sentences according to their abilities and as a result there have been qualitative changes in their participation , increasing the frequency and quality of their participation to the voluntary expression of the Reviews posted , beating barriers of shyness and fear to express even in small groups.

Therefore we can say that the quality of a participation in most people has shown clear changes since the beginning stumbled over the difficulty the elaboration of personal opinions about simple situations of everyday life and end of the process these difficulties have been overcome after showing mastery of the content analysis , in other words, people have reached a level of understanding of the issues of reality itself using their own perspective of life and assessing their experiences for the realization of the analysis.

This situation leads us to conclude that the process of capacity building for research has generated significant levels of empowerment , not only as a result of capacity but also by the activities of critical dialogue of reality itself . In that sense it can be concluded that the level of empowerment achieved by participants is due to the development of skills and capabilities in a practical way as part of concrete situations of everyday life combined with the process of critical analysis of it, always in the dialogues of consciousness acquisition, during the session and throughout the research period. The conclusion in this case could point to the fact that individuals and groups have gained greater control of their lives with the fact of recognizing themselves as the owners of capabilities to be developed and recognizing that each person has inherent skills to be developed during lifetime so to understand that is not hard to develop them the hard part is to identify them, and to be conscious that the process has only been initiated.

2. Expression of voices and opinions

It is possible to say that the process of empowerment could be considered as dynamic because new daily challenges are to be understood since development should be taken into marginalized people's hands in order to feel free to design their own destiny. This dynamic process has enabled people to take the invitation to express their ideas and opinions using images as support in the task of free expression of their opinions and ideas, all this situation has led participants to initiate a process of a self critical consciousness about their own reality as community members of Aramasi , Participants became aware that it has a hard starting of the process, also to be aware of this process implies decision making capacity to be used, they gained knowledge about deciding to become free to express their opinions and also understood that to be marginalized or not being marginalized depends on a personal decision, and in the case of a the community depends on the internal agreements to continue being a marginalized community or not being marginalized anymore.

This process of awareness through the critical dialogue, was a dynamic process in which participants expressed surprise about elements of his own life which had not previously thought about carefully , much less in a self-critical way . These sessions of open dialogues were conducted, generating awareness about the participants concerns , but also the potentialities found in the personal, family and community spheres , this awareness brought clarity to the participants to the point of reaching important conclusions about their liability in their own development. They reached the conclusion that the situation of marginalization of Aramasi from the rest of the region they make part, could be attributed to the fact of not having a strong local leadership organization to propose changes. In line with that, they became aware of that the exclusion and neglect in which they live as a community is an effect of failure of leaders or representatives in the city council that do not know Aramasi´s reality, that Aramasi´s leaders elected to represent their community's best interests are not prepared to propose changes in the budget of the municipality, are not prepared to introduce Aramasi´s needs into the municipal budget development plan.

In that sense, it can be concluded that the process of self-criticism and awareness through critical dialogue, could be attributed to the awareness processes, showing a positive relationship of correspondence between empowerment process and awareness processes.

Furthermore it is important to point out that awareness process is dynamic and in dependence to the oppressive culture of local community showing that those who hold power based on knowledge or better education do not leave space for the participation of marginalized people , specifically in the research environment, there were strongly held attitudes of oppression among participants and facilitators, situation that which shows that the only way to take power out of those who are used to have and limiting their participation is the first step to take towards self-liberation state marginality. In that case, with this participation research it has been produced only a starting point of weakening oppression habits used and roles assumed by oppressor in one hand and marginal people (opressed) in the other hand.

It also important to mention that while dialogue has developed critical awareness of reality and images have been used as vehicle that helped participants to express their voice, their desires, their worries , the tool of dialogue should not be seen as the ultimate goal, instead of it is to be consider

as a tool through which marginalized people could happen to realize about their responsibility on their own development and that the most important element in this process of liberation is the fact of continuing to acquire practical self-consciousness skills to stop marginality itself, as it is important to point out that the achievement of self-criticism skills are only the initial part of fighting marginalization, since it could be considered as a difficult complex status to be changed.

Generation of proposals for social change

The generation of proposals for change began to emerge from the meetings at which analyzed a community reality started and this was the environment for expressing ideas that emerged throughout the process. It can be said about the feedback and active participation in the analysis of the contents that the comprehension of them was the determining factor for the generation of such proposals, especially in the elaboration of categories and subcategories process. Therefore, emergence of proposals came almost naturally, and the feedback process of content showed how participants were surprised and amazed discovering their ability to make proposals and the ability to argue supporting their position with respect to each one of the categories. It can be mentioned that the most important part in the development of capabilities to make proposals, was when the participants began the process of linking and connecting one category to another, the process of becoming aware that the initial results and doing the analysis of them, constantly change according to each one's perspective and interests, and that the difficult part was to make agreements.

The process of elaboration of proposals and solutions was calculated for participants to elaborate an oral presentation to accompany the photographs that document and shown the reality of the living conditions of the community of Aramasi, so it was the process of preparing the speeches and summary phrases which caused the greatest of the challenges. Still it was even more difficult to get to the concretion of ideas into workable and fast implementation proposals, even more difficult to design the presentation before the Community authorities, however they make the decision to be themselves to present and talk to the delegates and to participate in the municipal budget meetings elaboration. In this regard it is important to note that the process of Generation of proposals is a continuous process and that the hardest part would be to explain the proposal to decision makers who already have priorities.

The preparation or presentation and exhibition in this case showed that it is only a beginning which would explain the fact of the arduous task of re- drawing up proposals each time to sensitize the authorities and also convincing them to take ownership of the proposal, integrating their priorities making sure they do not lose their essence as proposals. In other words, the hardest part of making proposals is the task of teaching, sharing and integrating knowledge with decision makers.

6.3.1 Challenges for scientific research

Put science at the service of the community in the intention of generating direct benefits and that the community can use them immediately, so the community can see that the time spent , effort and capacity invested in research activity , benefits beyond the same community training in investigative techniques individually, but the results of the process can be used specifically for the benefit of families who may have raised expectations regarding the investigation.

In line with the principles of scientific research is CBPR challenges of everyday applicability , as well as everyday practical problems exist be -willed in society , especially in societies where this type of research are addressed : Social Groups disadvantaged. So beyond the scientific rigor will be important to consider the app and practical utilization of the results through the dissemination and democratization of the knowledge produced , directly and positively affect the daily lives of the people who provide the information for the production of knowledge scientist.

6.3.2 Expansion and replicability

Expansion should focus on studying the effects produced by this present study as part of the expected empowerment longitudinal process. The importance of a second stage would be based on what conclusions previously established, as a research based in a community knowledge it brought new different research questions in terms of action and intervention. It would be important to search for new ways or new methodological approaches in order to increase procedure lines in Social Community Psychology interventions with larger effects.

The idea of replicability bring about the possibility of using these results as a starting point for new development projects considering the present one as a document that contains important information to be used as an assessment need official result with a scientific support. It could be replicated in different country areas where there is the need of producing profound knowledge about the reasons of marginality but beyond that to generate new knowledge to produce social change and better conditions of life for more than only one community.

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