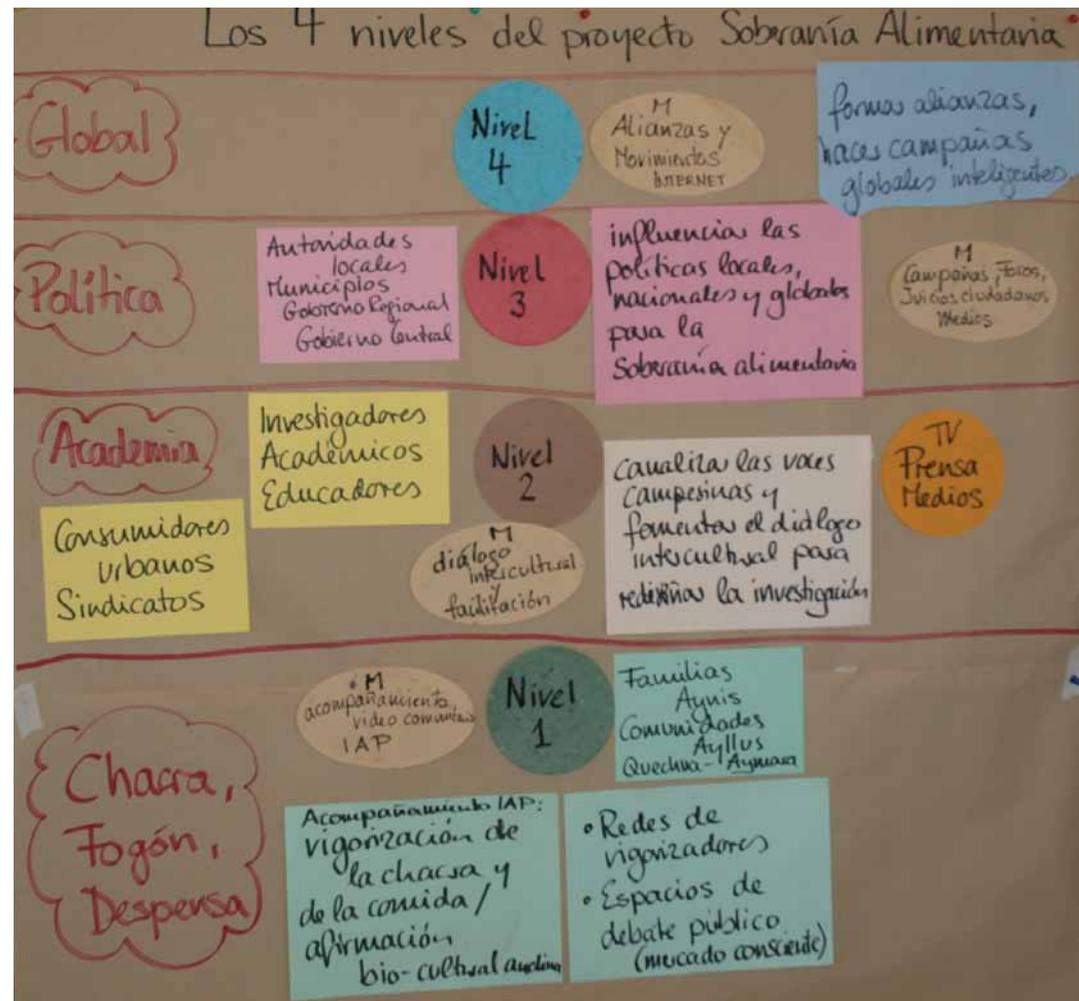


3. The virtues of participation

The following conceptual framework addresses food sovereignty as a form for amplifying food producers' voices via PAR and community video-making. It has four thematic levels, which are interconnected as an iterative spiral.



The four levels of food sovereignty

1. The first level is the family and the community localised in the sphere of the kitchen, the fields, the storeroom and corresponding wisdom and practices. The themes are reflected through participatory methods involving mainly the family, the *aynis* – families related by mutual help – in Quechua and Aymara communities. This invigorating process would support the actors to relate to ecologically aware urban consumers.



2. The second level is the relationship with the scientists through an epistemological path that would bridge both sides in dialogues in which the wisdom networks would take the lead. This level does not replace the community-based voices, but adds a new quality. Such reflection and action about food strives to be an exchange of different systems of knowledge, those of the peasant-farmers and the scientists, in order to arrive at a common denominator – a research agenda in which both are represented. Concretely it would take place through different modes of encounters before the dialogue process itself. Here, the role of a team of organisers, intercultural facilitators and video-makers is the key to mobilising new (social) media as well as the press, TV and radio, to disseminate the perspectives of the actors involved.

The four levels of food sovereignty

3. The third level is political, that is to carry out actions based on the community-based voices in agreement with the scientists to help formulate political proposals related to food sovereignty. Local, regional, and national institutions would amplify the multiple voices of those who pose alternatives to industrial agro-food policies and transform them into actions for the public good. This can be a set of regulations at the municipal level, or regional laws. Political dialogues in the form of campaigns and citizen juries will also have the transformative power of the wisdom dialogues.



4. The fourth level is global, that is, a gradual opening up to food sovereignty movements from below and beyond national borders. The methodology of this level involves the building of alliances and active joining of global movements.



Having this wide conceptual and action horizon, the NGO actors as well as the community-based groups interested in food sovereignty joined a methodological experience within two new learning spaces, community video (CV) and participatory action research (PAR). For the NGO members these methods were a complement to their practice of cultural affirmation. They applied facilitation skills to support the self-determination

processes of the community-based actors. For the members of the communities PAR and CV was a discovery of their voices which had been silenced for so long; the visualisation of their ideas provided a whole new set of impulses. Both NGO facilitators and community actors agreed that the practice of action-reflection-action was very powerful; they felt the difference of being involved in processes as knowledgeable actors.



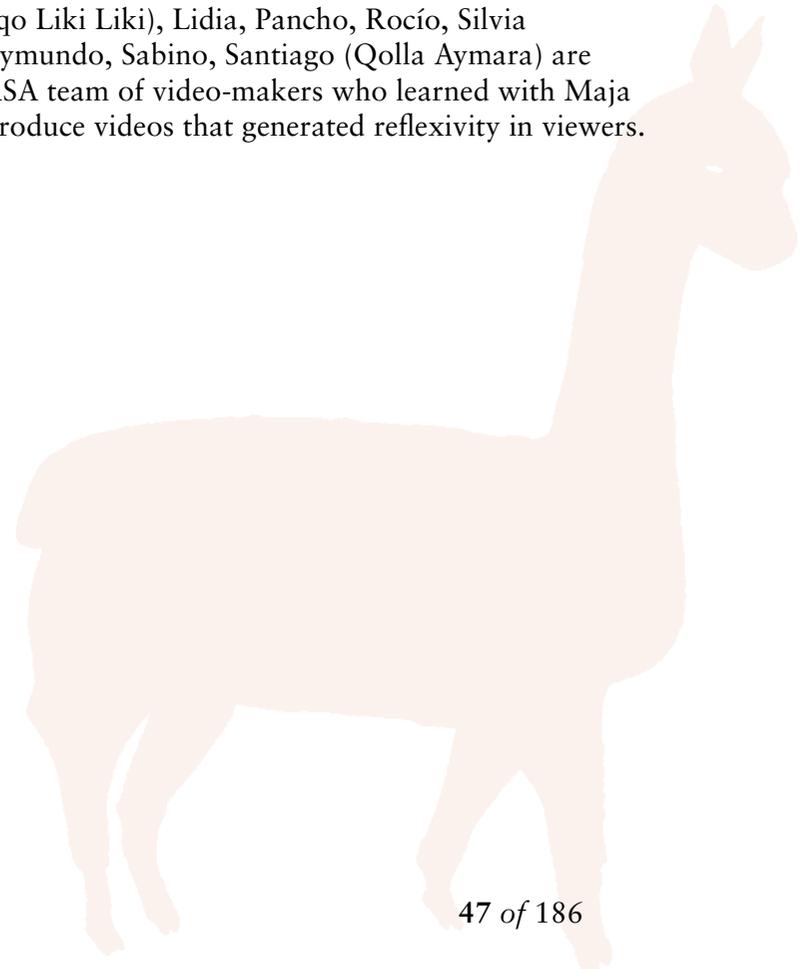
Community Video (CV)

The NGO cultural affirmators had brought to PASA some documentary video-making skills, which they taught to the community elders who learnt how to be witnesses with a camera, and produced a large archive of footage on food production, daily life and rituals. This material was disseminated communally and on local TV stations. Seeing themselves in these documentaries worked wonders for their self-esteem and motivated them to recuperate traditional or almost forgotten food production practices and rituals.



Learning by doing the techniques of CV, members of the communities felt the power of the images, which they summarised as: ‘We film us and we watch us’. For them, there was no divide between he/she who is behind the camera and he/she who is the subject of the film. Everyone can do it. Some were steadier at holding the camera than others, but all learned to pay attention to multiple voices, explore the beauty of the landscape, and find hidden topics and neglected wisdoms. With the repertoire of participatory techniques a core group of community-based persons were able to produce videos in an inclusive way, capturing subjective views and emotions that touch viewers’ hearts.

Rosío (Ceprosi), Odón, María, Honorato (ASEVIDA), Luis, Rosalía (Qonqo Liki Liki), Lidia, Pancho, Rocío, Silvia (Paqalqu), Raymundo, Sabino, Santiago (Qolla Aymara) are part of the PASA team of video-makers who learned with Maja Tillmann to produce videos that generated reflexivity in viewers.



The video-makers developed their capacity to give feedback, which has added to the harvest of original videos made between 2008 and 2012:

The videos of PASA

LA COMIDA ESTÁ EN TODOS LADOS



Food is everywhere.

Food sovereignty is the right to practice our knowledge of how to produce food while showing our deep respect for the continuity of life. It includes the right to enjoy the flavours, diversity and ingenuity of delicious dishes prepared to nourish our bodies, senses, feelings, memories and visions. It is the right to food that sustains our well-being.

This video was made by the Sallqavideastas, DVD, October 2008, 37 minutes, English subtitles

Food Sovereignty in the Andes

In our communities we have a variety of plentiful food because of our efforts: 'bitter' potatoes, 'sweet' potatoes, quinoa, cañihua, barley, broad beans and much more – all of which we eat throughout the year and make us strong and happy. We transform these ingredients into more than forty delicious meals. We combine Andean grains with llama and alpaca meat, mutton, guinea pig, chicken and when we eat we feel integrated into the cycle of life. Food begins with pure water from the mountain springs, the rain, water from the glaciers, and the creeks that nurture the fields, animals and ourselves.



Video made by the Sallqavideastas DVD NTSC, March 2010, 37 minutes, English version available.

ARCOIRIS DEL DIÁLOGO DE SABERES

DIALOGUE IS A RAINBOW OF WISDOMS



Video made by the Sallqavideastas, DVD NTSC, April 2010, 30 minutes, English version available.

Dialogue is a Rainbow of Wisdoms

Food sovereignty is a process of fulfilling our right to practise our knowledge of our diets as people of the earth, of the lake, independent of agroindustrial cuisine. Our food habits are an expression of our community wisdom and practices. That is why we are entering in a dialogical relationship with scientists, urban citizens and in future, with politicians. Our goal is to be part of the plurality of food cultures of the world, with particular care for nature, society and the spirits.



The summit on the summit

In spite of the official colonialism that eroded our food wisdom, we maintain our communal lifestyles. The people of Ayrumas Karumas invited all the PASA participants for an intercommunal event called 'The summit on the summit'. This gathering took place from the 2 to 6 of June 2009. We met to deliberate about climate change, nurturing plants and animals, food sovereignty, and the connection between the health of humans and that of the landscape. We visualised our ideas, shared them with others and made commitments to jointly act on our affirmations about life.

Video made by the Sallqavideastas, DVD NTSC, April 2010, 59 minutes, English version is available.



Message to our brothers in Iran, Mali and India

"With the permission of our Apus and Pachamama, who nurture us day by day, we want to transmit our most warm greetings to our brothers from India, Mali and Iran from here, the Andes of Peru and Bolivia."

Video made by the Sallqavideastas, DVD NTSC, April 2010, 18 minutes, English version available.

Mujumama – Mother seed:

Seeds are our nurturing mother. Sometimes they are our daughters and we have to protect them, care for them and keep them warm. Sometimes they are our sisters and we celebrate together, singing and dancing. This is the meaning of seeds for us, that we are all part of the same Andean family.

Video made by the Sallqavideastas, DVD NTS, April 2010, 17 minutes, English version is available.



Wild foods:

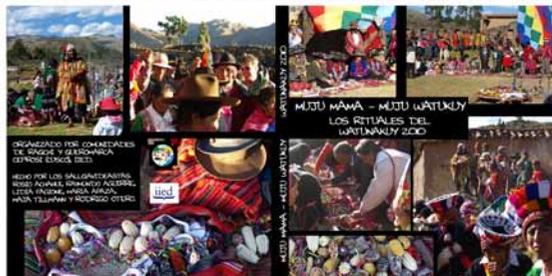
This is a video made by the Imata community, facilitated by Raymundo Aguirre. DVD NTSC, 29 minutes, English version is available.

Selection of Mother Seed:
Video made by Qolla Aymara, DVD NTSC, 25 minutes, English version available

The Watunakuy rituals in 2010 – Five Exchange workshops:

Watunakuy is the encounter of women and men, communities and seeds in a way that strengthens and gives life. Seeds are blessed and are ready for sowing and to be our life companions. The Watunakuy has been organised by Ceprosi in Cuzco since 2005. The 2010 event was supported also by IIED and participatory methodology was applied during the five workshops.

Video made by the Sallqavideastas, DVD NTSC, October 2010, English version is available.



Videos produced during the Editing Workshop in August 2011, Chucuito:

Ritual breeding of Seeds (Ispallas):
Video made by Paqalqu, DVD NTSC, 23 minutes, August 2011.

Dehusking the Maize (Sara tiptiy):
Video made by the Saramama in Raqchi, facilitated and edited by Rosio Achachui, DVD NTSC, 13 minutes, August 2011.

Ritual mating (Pasku Ch'uwa):
Video made by Qolla Aymara, directed and edited by Santiago Condori Flores and Raymundo Aguirre Mamani, DVD NTSC, 28 minutes, August 2011.

Our foods...:
Video made by Asevida, DVD NTSC, 14 minutes, August 2011.

Mother Maize, we sow with a golden plough...:
Video produced by Sumaq Kawsay DVD NTSC, 9 minutes, August 2011

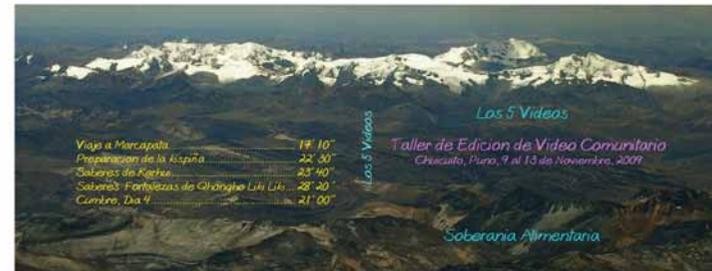
Videos produced during the Editing workshop in November 2009 in Chucuito:

A trip to Marcapata (Saramaman Puriy):
Bartering trip with llamas from Aymaña, Puno to Marcapata, Cuzco. Video made by Maria Pineda and Odón Gómel, DVD NTSC, 17 minutes, November 2009.

Making quinoa buns (Kispiña):
Video made by Paqalqu, DVD NTSC, 22 minutes, November 2009.

Wisdom from Karhui:
Video made by the Karhui community and Rosio Achachui, DVD NTSC, 23 minutes, November 2009.

Wisdom and strengths from Qhonqho Liki Liki:
Video made by Rosalia Melendrez, Matilde Queso, Luis Melendres and Nicolas Cusi from Qhonqho Liki Liki, Bolivia, DVD NTSC, 28 minutes, November 2009.



The voice of seeds:
"Seeds are perennial life, eternal life for us who sow them year after year for food. Every year we keep them and life is renewed. MO seeds are a form of genocide, they mean death to me, these seeds only live once and never again."

Video made by Rodrigo Otero in cooperation with the Sallqavideastas, DVD NTSC, 30 minutes, August 2011, English, German and French versions are available.





Morocho, young and elder:
November 2011, Ecuador, 9 minutes

Our food sovereignty in Morocho:
November 2011, Ecuador, 9 minutes



The spirit of the food for the dead:
Video made by Rosio Achachui,
November 2011, 10 minutes



Machu Sayachiy
Video made by Asevida, August 2011, 22 minutes

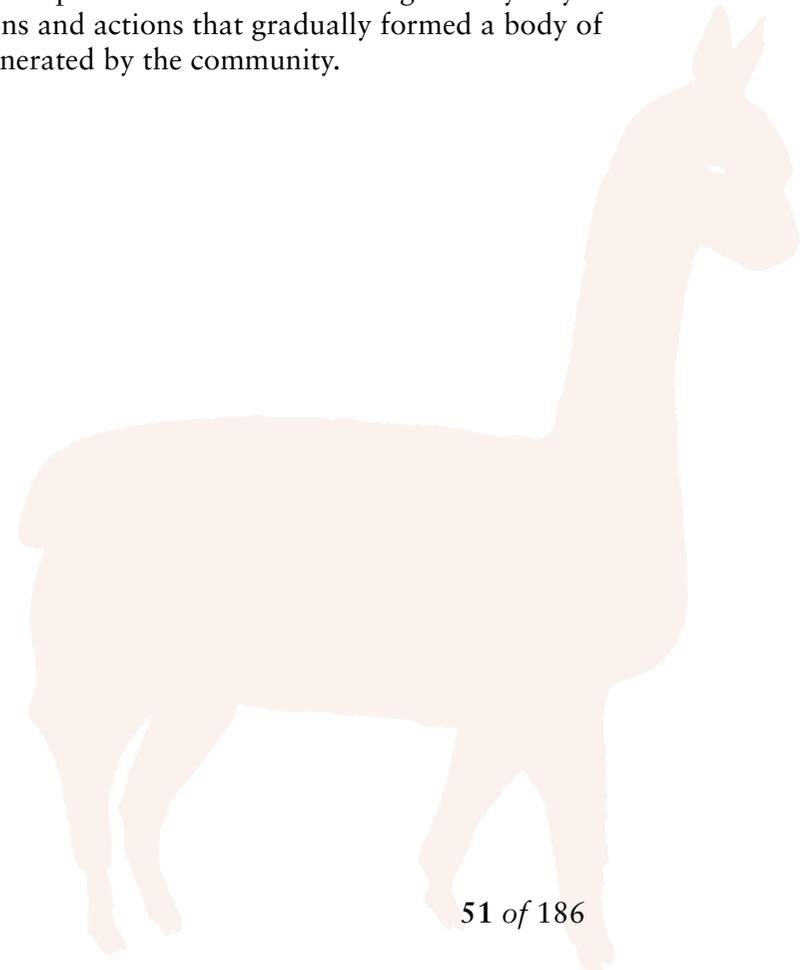
Community video has the ability to liberate creativity in everyone. Each video-maker gives a name to the camera in use and takes care of it like a person. As they shoot the video, the film-maker is attentive to the beauty of the landscape, the emotions and ideas of the person in front of the camera, and always synchronises multiple voices. The peasant audience response to such videos is that they are healing.



Participatory Action Research (PAR)

To learn new techniques, methods, concepts, attitudes and values as a group, local NGOs together with the community members inaugurated a new type of relationship. Although Sabino, Raymundo, Lidia, Pancho and Odon and others had often been part of the lives of the communities, they found it difficult to get involved in an open-ended process of exchanging views through intensive action-reflection-action (ARA) sessions via visualisations.

The first revelation of the advantages of the participatory approach was the elaboration of the concept of **food sovereignty** by means of exchanging ideas and visualising them according to their own understanding and not a given definition. Another experience that disclosed new perspectives was applying the learned tools as a joint process in the communities of Perka and Vilurcuni. The NGO members acted as facilitators, giving full support to the community members to reflect and act, which allowed children, elders, youngsters, men and women to reveal their own ideas via drawings and explain these ideas in their own voices. There was a dynamic between individual ideas and those of the group, which was of tremendous originality and authenticity. These 'drawings' achieved a status of intellectual masterpieces or representations of ideas that gave way to yet more reflections and actions that gradually formed a body of knowledge generated by the community.





The visualisations produced a mosaic of cultural perceptions of food sovereignty with subtle but meaningful subjective touches; the use of colour and the affectionate depictions address the senses. One topic, the storeroom, for example, tells us that this is not just a mundane place to accumulate food; for the illustrator, it is a sacred space that deserves respect in rituals such as *untu*, which prevents food from running out quickly.



Men and women from the communities rapidly felt safe and confident about expressing themselves by visual means and saw their knowledge of culinary practices unfold in front of their eyes. As they also recalled, for example, the signs to be observed for processing *chuño*, dehydrated bitter potato, and realised that not all the knowledge has been lost, even the youngsters had something to say.



That motivated the women especially. They brought out their beautiful clay pots and demonstrated the advantages of using them with pride, and admitted that although they have gas stoves and aluminium pots they use them only when they are in a hurry. They explicitly stated that cooking over fire harmonises the family and that clay stoves are longer lasting and allow them to be independent of other sources of energy. Hence, the wood-fired stove deserves the ritual called *akulle* with *coca* leaves and wine, to keep it strong for many generations.

The oral explanations triggered by the visualisation of ideas unlocked multiple interpretations, an interplay of different layers of symbolic meaning impossible to simplify into a uniform or general statement. This complexity of ideas prevented them from falling for the seduction of conventional development-driven discourse. Instead the group got fully involved with the power of their own ideas, creating a much wider horizon of action beyond the immediate proposals. It was an imaginative way to decolonise their minds.

Listening to multiple voices and discovering the diversity of thinking helps democratic decision-making. The flow of action-reflection-action contributes to mutual learning and respecting ideas in an imaginative way, sometimes with recreated memories and at other times with elements for the future, but always thinking about the complex meanings of food.

The spiral of included voices grew ever wider with different actors and settings like the intercommunal sessions and the dialogues with scientists. The men and women from the communities who had started the process by reflecting upon food entered a major dynamic with wider democratic implications.



The practice of visualisation and facilitation posed a shift of style for the NGO members. They too were inspired by the spirit of dialogue, listening and being listened to, recognising the different shades of knowing and knowers, suiting actions to a variety of possibilities without falling into the routines of business as usual. Amplifying multiple voices and understanding the diversity of meanings attributed to food sovereignty had a liberating effect on all involved in the PAR process.



