# KNOWLEDGE FOR CHANGE
## MENTOR TRAINING PROGRAM
### COHORT IV

*University of Los Andes*
*October 31– 12 November 201 9, Bogotá, Colombia*



United Nations
Educational, Scientific and
Cultural Organization

UNESCO Chair in Community Based
Research and Social Responsibility
in Higher Education

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On behalf of the UNESCO Chair in Community Based Research and Social Responsibility in Higher Education and the K4C Consortium, we are delighted to present a report on the most recent face-to-face residency that we have held as part of the on-going mentor training for building institutional capacity to provide learning opportunities for the next generation of young students and community workers to learn the theory and practice of community based participatory research. We welcome questions about the K4C Consortium and expressions of interest from parts of the global South and excluded North that might be interested in creating a local K4C hub.

## What is the Knowledge for Change (K4C) Consortium?

The Knowledge for Change (K4C) Consortium for Training of Community Based Participatory Research was initially launched in June of 2017 at the meeting of the Talloires Network in Veracruz, Mexico. Additional launches took place in India and Canada later that year. The goal of the K4C is to build institutional capacity for the training of a next generation of participatory researchers in the global South and the 'excluded' North. The heart of the strategy is the support for community-based participatory research training hubs. Hubs are a formal partnership between universities and civil society or practitioner organizations in the community. The K4C is a training of trainers model with a 21-week on-line course jointly provided by the University of Victoria and the Society for Participatory Research in Asia. Counting the new hubs that sent mentors to the Bogota residency in October – November of 2019, there are now total of 16 K4C hubs in Colombia, Canada, Cuba, India, Indonesia, Ireland, Italy, Malaysia, South Africa, Tanzania & Uganda.
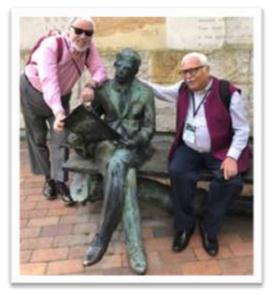
## Objectives of the residency

Expectations of the K4C residency for the two weeks were laid out by UNESCO Co-Chairs:
1. To develop better understanding of the arts-based methods through discussions and practice
2. To improve critical aspects of our competencies in CBPR
3. To plan thoroughly for MTP field studies of each mentor
4. To identify and think about hub design
5. To learn from local experiences in Bogotá and Colombia

## UNESCO Chairs: Budd Hall and Rajesh Tandon



Budd Hall & Rajesh Tandon, co-chairs of UNESCO Chair in CBPR and Social Responsibility in Higher Education.

Budd based at University of Victoria in Victoria, BC, Canada.

Rajesh at Participatory Research in Asia (PRIA) in New Delhi, India.

## Mentors
- 18 mentors from around the world were in attendance
- Mentors were from Colombia, Canada, Cuba, Ireland, South Africa
- Facilitators: Dr. Irma Alicia Flores Hinojos, Dr. Budd Hall and Dr. Rajesh Tandon

**Welcome**

Welcome from the team of the University of Los Andes to the 4th cohort of CBPR mentors and the Unesco Chair.

- The Vice-President of research and creation of the University of Los Andes Dr. Silvia Restrepo, welcomed the mentors of the 4th cohort of MTP/K4C project.



- The Hub Colombia welcomed the participants with a ritual of recognition to Budd Hall and Rajesh Tandon for their wisdom and strength to keep alive the possibility of training the new generation of CBPR researchers.

- Also the Colombian Hub performed a ritual with the mentors which aimed to strengthen the bonds of solidarity and union to develop the task as CBPR researchers.

**Highlights of the Residency**

History of CBPR in Colombia: a dialogue with Orlando Fals Borda

Guest-Facilitators: Dr Patricia Rodríquez and Dr Normando Suarez.



The first session of the MTP course began with the participation of two guests of the National University of Colombia, professors Patricia Rodríguez and Normando Suárez, who were colleagues of Orlando Fals Borda and shared with him several years of training and experience in Participatory Action Research. In their presentation they carry out a reflective dialogue with Orlando Fals Borda, using as a resource a video of an interview that Normando made with him before he died in August 2008.



**Highlights:**

- Fals Borda conducted 150 research between 1949 to 2008
- "Andes Farmers" was Fals Borda's first work that sparked methodological discussions. It was his first research project that was discovered as participatory action research.

- Discussion surrounding Fals Borda's concept of *sentipensamiento*, which connects the mind with the heart, in referencing to doing research.
- Discussions focused on the evolution of participatory action research, which initially was not accepted by the academics. It took years for it to be accepted when schools of thought – functionalist, structuralism and mechanistic – took the approach of participatory action research to analyse social equality (equilibrium)
- Fals Borda emphasised on "science with moral conscious", a phrase he had heard from a fisherman
- Key Ideas:
    1) *sentipensamiento*, heart and mind working together and
    2) the concept of praxis, which is the relationship of balancing theory and practice and 3) overcoming the dichotomy in relationship between subject and object
- According to Fals Borda, participatory action research (PAR) is not just a set of techniques/methods, but it's a philosophy of life
    o A person who uses *sentipensante* is a person who knows how to experience empathy and sympathy
    o A person who values differences, not just tolerates it
- Fals Borda mentioned that, in Colombia, indigenous peoples, afro-descendants, farmers, artisans were against colonisation
    o These four groups were the original people that participatory action research wants to embrace, to recover their knowledge and values. Their values—dignity, solidarity, liberty & autonomy--- anchor their knowledge.





**Knowledge Democracy: Budd Hall**

- Academics try to 'codify' knowledge in the world
  - In the process, knowledge is often oversimplified such as creating abstract theories & concepts, and taking the heart out of the mind
- Back then nearly 5 centuries ago, in Europe, land was shared in common, not owning any of it
  - Land ownership was start of the basis of capitalism
  - As land ownership happens, land had enclosures, started by a 'land entrepreneur'
- Knowledge was shared commonly back then too
  - University came along (Oxford was built at the same time of land enclosures)
  - University controlled who had power on knowledge – gave it to the church
  - People in the university were the "knowers", people outside of the university were the "don't knowers"
  - This resulted in knowledge epistemicides
- Four events of knowledge epistemicides in 16th century
  1. Expulsion of Arabs from Iberian Peninsula
  2. Conquest of Americas by Spanish, French, English
  3. African Slave Trade
  4. Indo-European women labeled as witches
- Colonizers threatened by this knowledge, destroyed it, in order to control and colonise them
  - Burning of books, libraries, codify stones of the Aztecs
  - In African slave ships, England sent down a zoologist, scientists, other experts to Africa for research
- Epistemic justice is important and needed
  - For knowledge to be useful, it should be disseminated in a way that community can act on it
  - Knowledge is power, you can use it to control or liberate

**Colombian Conflict: Uma Kiwe – Laura Restrepo Alameda and Ingrid Paola Layton Martinez**



- Mentors learned about the Colombian context as a country. Its geography, demography, history and conflicts that Colombia has been going through and how the peace process took place

- Negotiations on peace process between the former Colombian government (President Juan Manuel Santos) and FARC (Revolutionary Armed Forces of Colombia) guerilla began in 2012, in Havana, Cuba and sign a Peace Agreement in 2016

  The peace process allowed for comprehensive moral reform, including two interesting elements:
    o How they understand rural life, modernization relationship to the land and nature.
    o The relationship between academics and rural people – how to approach and work together

  However, violence has re-emerged, and there has been a lot of killing of activists, indigenous leaders and people who are fighting for a better Colombia.

**Indigenous Epistemology: Colombian/Latin American Perspectives. Guest Yawar Manuel Chicangan Palenchor from the Yanacona ethnic group**



- Yawar told the history of the Yanacona people, who are created through fire, based on Tapukus and Kuichi's love, which the sun was watching over

    o Kuichi's tears turned into quinoa
    o Kuichi's love turned the people
    o Some were converted into toucan birds

- Yanacona means people who help each other in times of darkness
- Originally from the Cauca region of Colombia, but immigrated to the main big cities of Colombia for work opportunities
- 'Mingas' (General assembly) – building life plan and preserving knowledge
  - The life plan is done by the whole community, not just the ones in position of power
- 'Tulpas' – spaces to sit and talk among themselves with the young
- 'Cabildos' (Political organization) – strengthen structure and identity
- The process of inheriting knowledge starts when the babies are still in the womb in which the midwives pass on knowledge orally
- The elders guide youths and children to walk beside them in the 'cargas', which is a place that is used to grow crops
- Transmission of knowledge in the Yanacona community is done through dialogue, music, dance and weaving
  - Blanket weaving – to reach all Yanacona in Colombia
  - Ethno-education – constructing own education system combining Indigenous and Western knowledge
- It's called 'yakaiwan' instead of calling it school
- Yawar also told us about the massacre of Cristina Bautista, an indigenous leader in Cauca, alongside with four other indigenous leaders, on October 29, 2019.

- Yawar stressed the importance of the role of universities in establishing a knowledge dialogue between civil society and the indigenous people to strengthen the construction of the life plans of indigenous communities in Cauca.

**Art Based Methods:**

Dr. Irma Alicia Flores Hinojos introduced arts- based methods in her presentation. After this overview, Diorama, Photo novel and Social Cartography workshops were conducted by resource persons.



**Diorama**

- Dr. Ana Maria Navas introduced diorama as one of the art-based methods
- Diorama looks to portray a 'fragment' of reality by organising different objects as a single visual representation. It fosters relations of solidarity, authority, distance or opposition regarding the narratives that are being told
  o E.g. Scientific knowledge and lived experiences to portray mental health
  Mentors were then asked to create their own diorama in small groups based on one of the SDGs of their choice, in five small groups:
- Diorama has different processes of imagination, showing 'what is' vs. promotions of what it can be.
  o Different ways of thinking – richness of narratives accompanying the diorama, opening the different ways of thinking



**Photo novel**



- It's a visual narrative art method; use photos from local community – everyday situations
- Opportunity of exchanging and negotiating knowledge, strengthening community socialization
- Activity: In small groups, mentors were asked to take photos that represent SDG 12 (Responsible consumption and production) and then present the photo-novel to all.

**Social cartography**



- Dr. Irma Flores introduced social cartography as one of the art-based methods
- Data collection through interaction, dialogue and inter subjectivity of participants. It is contextualised, situated and entails symbolic co-construction
- Captures diversity in representation of the place/community and social interactions
- Example: Map construction – developing maps to seek stakeholders – lines depicting different things such as desire, power, conflict/tension
- Activity: In small groups, mentors were asked to engage with the public to ask questions regarding SDG 5 (Gender equality), and then practice social cartography method

**Workshops conducted by mentors**

- Groups were formed based on a list of methods that were available to mentors. Mentors had the opportunity to choose a method that they were interested in based on a first come, first served basis. Each group designed an activity for the rest of the mentors to learn to use the corresponding method.



- Five groups were formed, each selected one of the following methods
  - Collage, Theatre, Mural, Music and Physical mapping
- Mentors were given feedback on their facilitation of use of the method by fellow learners

**Presentations & discussions on Hub Designs**

- Each hub presented plans and ideas regarding their own hubs
- It was an opportunity for discussion and feedback regarding their hub plans between UNESCO Co-Chairs and all Cohort 4 mentors.

**Field visits**

- Ojo al Sancocho, Cinema Potocine




- o Ojo al Sancocho project is located in Ciudad Bolívar, south of Bogotá, the capital of Colombia. The majority of its territory is rural and the majority of its founders and inhabitants are victims of the conflict that the country has been going through for more than 50 years.
  - o A tour of the community cinema facilities was made.
  - o The name of the festival "Ojo al Sancocho" seeks to exalt the diversity of the country. Because Sancocho is a traditional Colombian soup that has several ingredients, which are important to give consistency and flavor to the preparation.
  - o The aim of the festival is to promote education and communication in the communities through artistic and film media. For this, they do a training with critical awareness about its reality is sought.
  - o The festival is shown as a training platform in which children are the main creative agents of filming. In this way, they seek to create links with their environment to reinforce their identity and to be agents of change in the future.
  - o The children of the community talked about the shootings in which they participated and the importance they have had for each of them in their life projects.
  - o Similarly, the mentors had the opportunity to see some short films produced within the framework of the festival. And they learned about the facilities of the community cinema "Potocine" that was built by the community with the support of some international entities.
- Las Cruces, Red Cross Refugee

- o In the afternoon we went to the Red Cross shelter located in the Las Cruces neighborhood.
- o The shelter seeks to welcome people victims of armed conflict and displacement for a period of three months. During their stay, they provide financial assistance and support from Red Cross professionals.
- o The Hub Colombia has been working with the Red Cross executives together to organize a course in CBPR to train the volunteers who work with these communities.
- o The people who were in the shelter came from different parts of the country such as Antioquia, Montería, Llanos Orientales, among others.
- o Recreational activities were shared between the mentors and the people in the shelter. The main objective was to generate ties from particular life stories. There each one referred to their place of origin and their homes.
- o This experience generated many important reflections from mentors.
- o The learnings and challenges of the visit are seen as an opportunity for the Colombian Hub.

## Next steps

Each mentor presented their field study plans and reported progress thus far. Each mentor was given extensive, one-on-one feedback by Budd, Irma and Rajesh, the three facilitators of this residency.

*Knowledge for what?   Knowledge for change...*
*Research for what?  Research for change....*

## Acknowledgment