

Advocacy Coalitions to Build Participatory Processes in the Peruvian Altiplano: Increasing Human Capacities to Adapt to Changes

Cecilia Turin

Abstract

After more than thirty years of development interventions in the Peruvian Altiplano, Aymara communities have not changed their natural resources degradation and poverty situation. Lack of participation and top down approaches were the cause of low impact. An analysis based on the Community Capital Framework - CCF shows that interventions were more focused on natural, financial and physical capital rather than cultural, human, social and political capital, which are main strengths of those ancient communities. Advocacy coalitions, a new approach used by a Sustainable Agriculture and Natural Resources Management – SANREM project, based on community strengths and past experiences (successes and failures) is building participatory processes in the Peruvian Altiplano, with the purpose of increasing the agency capacity of Aymara people to face climate and market changes, stresses that are driving natural resources degradation, reducing opportunities to overcome poverty. Through sharing information and working side by side, advocacy coalition empowers farmers to actively participate and lead their own decision making process regarding their natural resources, inside and out of the community. This new approach may provide new insights into how to improve the impact of development interventions in the region. This document describes in detail how this process has been initiated, lessons learned to date, where we are now and what is next.

Peruvian Altiplano, Aymara people and a history of failed interventions

The Peruvian Altiplano is a high plateau landscape in the south of Peru's Andes, between 3,800 and 4,500 meters of altitude. This is one of the most important regions in the country due to its cultural background, but is also one of the poorest facing degradation of its natural resources. During the last 30 years, R&D organizations have made efforts to improve the socioeconomic and environmental conditions. However, very little progress has been achieved. Low impact of interventions is attributed to the approaches used by these organizations, not based on participation, centred on transfer of technologies, focused on providing training in new technology as well as agricultural inputs and donations that were not consistent with the socioeconomic and cultural context.

The major ethnic group in the region is Aymara; their main activities are agriculture based on potato, quinoa and fava bean (haba) production, and open range livestock production, with differing combinations of cattle, sheep and South American camelids according to altitude and access to resources. Aymara agricultural systems are highly dependent on natural resources and climate events. As an ancient ethnic group, Aymaras have traditional knowledge and cultural practices to manage their natural resources and predict climate events. However many socioeconomic and political factors have affected their capacity to make decisions that contribute to sustainability of their natural resources. Failed interventions have not contributed to improve the situation; on the contrary, those interventions have had negative impact on social, cultural and political aspects on Aymara communities.

SANREM project and the advocacy coalition approach

The Sustainable Agriculture and Natural Resources Management -SANREM collaborative research support program (CRSP) funded by US universities and the United States Agency for International Development (USAID) is collaborating with regional and national institutions in the Andes in a project entitled: "Adapting to Change in the Andes: Practices and Strategies to Address Climate and Market

Risks in Vulnerable Agro-Ecosystems”, since June 2006, both in Bolivia and Peru (Valdivia et al, 2006). This is a shared effort of four US (University of Missouri Columbia MU, Iowa State University ISU, Kansas State University KSU, and University of Connecticut UConn) and local universities (Universidad Mayor de San Andrés UMSA and Universidad Cordillera UC, Bolivia, and Universidad Nacional Agraria La Molina Instituto de la Pequeña Producción Sustentable UNALM-IPPS, Peru) and national and international research and development institutions (Fundación PROINPA in Bolivia, and the International Potato Center CIP) with eleven rural communities in the region. The purpose of this study is to develop human capacities and capabilities in Aymara communities in order to strengthen development agency and ability to act, in order to adapt to climate and market changes. The aim is to contribute through the reduction of vulnerability, food security and natural resources conservation, through participatory research and advocacy coalitions approaches. In order to achieve this, five specific objectives were identified: 1) develop a shared understanding of the Altiplano ecosystem, 2) understand how livelihood strategies are developed in response to farmer perceptions, 3) link local and new knowledge for natural resources management, 4) increase human capacities across people (farmers, researchers, development agents), communities (rural, universities, NGOs), disciplines (bio-physical, social sciences) and countries (Peru, Bolivia, US); and 5) communities develop strategies with local institutions that contribute to resilience.

To achieve those objectives, a research methodology was developed based on the Community Capital Framework (CCF) and Advocacy Coalitions Framework (ACF); approaches different from those that have been already tried in the Altiplano. This methodology emphasizes on the cultural, human, social and political capital as key subjects to be considered, recognizing the importance to be in a particular socio-cultural and environmental context. CCF considers seven forms of capitals: natural, cultural, human, social, political, financial and physical. The natural capital captures all the natural resources in the environment accessed and controlled, including soils, water, plants, animals, the landscape and biodiversity. Cultural capital is the way people know the world, how they act, considering symbols, language and local definitions. Human capital captures the skills and abilities of each individual within a community. Social capital includes networks, forms of local associations, reciprocity and trust that exist among and within groups and communities. Political capital is the ability of a group to influence the distribution of resources within a social unit. Financial capital consists of money or goods that are used for investment. And, physical capital is referred to the infrastructure like schools, roads, housing and machinery (Flora, 2004, NCRCD, 2006). All capitals are interconnected among them; if one is affected positively, it leads other to grow; on the contrary, if one capital is affected negatively, it leads the other to the detriment (Emery et al., 2005). Besides being complements there may also be competition among capitals leading to uncertain outcomes (Valdivia and Gilles, 2001). Thus, balance among those capitals must be in a community in order to have a healthy ecosystem, a vital economy and social well-being. Each community has its own balance, but when balance is lost, it becomes a process of capitals loss that drives to poverty and environmental degradation (Flora et al, 2004). A capital assessment is necessary to identify the capitals that need to be strengthened in the community to lead to the growth of others.

The Advocacy Coalition Framework (ACF) is an approach to study and to understand the relationships among actors and different levels and sectors around natural resources management issues (Fernandez-Baca, 2004). The approach was proposed by Jenkins-Smith and Sabatier in 1993, based on stakeholder analysis, to understand positions of different social actors over time around a specific issue in common. ACF consists in the formation of “advocacy coalitions” among key actors and among institutions with the same aim, to face together for the achievement of goals in common. During this process external and internal linkages are strengthened, increasing in this way the social capital inside and outside the community, bonding and bridging. At the same time this process increases communication between key actors, establishing a two-way dialogue that allows participants of advocacy coalition to access diverse resources, mainly information and knowledge. This access to more information and knowledge empowers key actors, fostering active participation in the decision-making and policymaking process of issues related to the community, and through this the political capital increases. The redistribution of power among actors reinforces advocacy coalition and changes occur due to favouring one belief system over another (Fernandez Baca, 2004, Flora et al 2006). ACF has been especially useful in natural resource management policies in many countries. In Ecuador, ACF was used to help rural communities to negotiate with the government (ministry of environment) and mining enterprises to have more participation in the governance of a bio-reserve (Flora et al 2006). The ACF in the Altiplano region could provide new insights to improve impact of R&D interventions for adaptation to change, reducing vulnerability and increasing environmental

conservation, through a process by which livelihood strategies are developed through increased community agency.

Building participatory process in the Altiplano

Basis of participatory process

- Identification of local collaborators.
In a region where R&D institutions have been working using ToT approaches, the identification of local collaborators to build participatory processes demanded more time than the programmed; skepticism over participatory approaches proposed was the general reaction. After visiting and sharing the project with several NGOs, we decided to build human capacities capable of accompanying the participatory process we were initiating. We found The National Institute of Sciences and Ethics (INACET), a civil association of faculty in the State University of Altiplano (UNA), with little experience in participatory research but interested to support the project. We also contacted CIRNMA, a local NGO that facilitated the process of contact with communities.
- Investing in human capital.
After identifying our local coordinator, a professor member of INACET, a local team was formed by 5 people, between undergraduate and graduate students of agriculture and social science from UNA. Command of the Aymara language, experience working with rural communities, respect of Aymara culture and good disposition to work in field were criteria considered in the selection of local team members. They received training in participatory methodologies, use of participatory tools for data collection, nature of the project and the process to be initiated.
- Exploring Altiplano region, contacting and visiting Aymara communities.
We explored the zone to contact and identify potential communities interested in participating in the project. We held meetings with 6 Aymara communities: Rinconada, Santa Maria, Huariconse, Ccota, Yanapata y Hualisipi. We evaluated the level of organization, intervention, accessibility, interest to participate in the project; finally Santa Maria and Huariconse were selected.

Building trust

- Knowing each other.
One of the most important issues that we considered to initiate the participatory process was building trust among farmers, the local team and researchers. Since the Altiplano is a region with a background of traditional top-down interventions, distrust is generalized. Building trust is a long process of knowing each other. We explained in detail who we are, what we do, where we come from, and why we are now in their place. We were honest and were careful not to provide false expectations.
- Presenting the project.
Providing clear and detailed project information to the whole community is very important to build trust, but also to develop the ownership feeling of farmers and local researchers. In a region of traditional interventions, farmers hardly had access to project information. We provided detailed information of the project, the goal, objectives and activities through workshops, with the participation of the whole community. Since this is a participatory project, a workshop was also conducted with the purpose of sharing project information with the local NGOs and governmental agencies, in order to make alliances but also to receive comments about the process we were initiating. Observations were later incorporated in the project.

Understanding each other

- Evaluating and validating participatory tools with farmers and local team.
In order to develop a feeling of ownership of the project by the local team, it was important to involve field workers in the process of evaluating and adjusting participatory tools. The project has used a combination of participatory tools: exploratory workshops with farmers, attendance to communal meetings, PRA, community mapping, discussion groups, training sessions, field days, tour visits, while also using questionnaires, meetings and workshop with stakeholders. The incorporation of farmers and local team comments about the tools increased their ownership feelings of the project. The validation of participatory tools, such as questionnaires, workshops, and meetings with farmers, helped to create a closer relationship between farmers and researchers. The local team assumed responsibilities from the beginning to lead the participatory process, which also contributed to increase the ownership feeling of the project.
- Huariconse resigns.

In spite of all factors considered, the community of Huariconse decided not to continue with the project. The community argued that they were invited to work with another project that was going to provide agricultural inputs, and they preferred that to only have access to knowledge and meetings. We respected their decision since we believe participation is a voluntary, and not compulsory. Things like this can happen any time when building participatory processes. Researchers cannot impose participation, even though time, budget, and efforts were already invested. These unexpected reactions may happen at any moment during the project life. Donors should consider in the budget and timeline those risks. Later we identified a second community, taking into account suggestions of the stakeholders. The second community Apopata, is in a different agroecological environment than Santa María; it is situated in the upper zone of the Altiplano region where camelids production and sheep are viable production activities, while Santa María is situated near Lake Titicaca, where crop and livestock activities are characteristic of the production system.

- Returning information to farmers and the local team to strengthen trust and participatory process. Participatory process involves an inherently continuous exchange of information in different directions. One typical characteristic of traditional interventions is they hardly return the information to the people. Farmers and field workers feel deceived by researchers when they do not receive any reward for the time and effort invested in providing the information solicited, generating distrust within Aymara communities and local researchers. Facing this negative attitude towards researchers was not easy. Another thing to consider is the how this information is returned. Farmers hardly ever have time to read books with small letters. We have tried to return information generated during the project in appropriate visual media material to be shared with the whole community, and through written reports shared with local researchers. Thus, farmers can visualize the process they are participating in and local researchers can feel confident their credits are recognized.
- Training program based on farmer training demands. Based on the information obtained in participatory workshops, a training program was defined with the farmers on specific technical aspects. Since participatory research is a long term process, a training program was proposed as a strategy to address community short term demands. Santa María identified training focused on pastures management, soil organic fertilizers, and livestock management. Apopata training demands focused on livestock management, rangeland management and soil conservation. Training sessions were carried out through field days, workshops and courses.
- Participation. Different participatory activities were conducted in the first year and a half of the project in Santa María and Apopata. Participation of Santa María women in workshops, field days, training sessions is always greater than men. However, women hardly ever voice or express their opinions. On the other hand, men always participate, speaking in the name of the community. When women were asked why they do not speak up like men in plenary sessions, women said that men laugh at them because they cannot express themselves well in Spanish. In Apopata women participation is smaller than men but similar in that men voice their opinion and women not. Results of questionnaire point out that, in Santa María and Apopata, men have a better command of Spanish than women. Women mostly speak only Aymara, and very little of Spanish. However they do understand Spanish. This is a factor that must be considered in workshops addressing community problems. In Santa María, during a workshop, women were asked if they agreed with the solution proposed by the community, to address grassland degradation by improving cultivated pastures. Women said that this was the men's opinion; they indicated that men do not have the authority to provide an opinion because grassland management and animal feeding are tasks of women rather than men. The same happened in Apopata, in one opportunity asking for reactions about results of a workshop that pointed out soil as the resource they were more interested to improve. A woman said that she was more interested in rangeland conservation rather than soil improvement because their animals depend more on this resource, since this is a livestock-based community. It is important to pay attention to whose voices are being considered when we work with participation in mixed groups. Men and women have specific roles in the agro system based community. It is therefore crucial to identify the roles of men and women in managing specific natural resources, in order to avoid errors (Fernandez, 1992; Valdivia and Gilles, 2001; Valdivia 2001). Another factor that affects participation in a community is the change of authorities. It happened that the first year of project, participatory events conducted in the community of Santa María counted with the active participation of a specific group of *comuneros*. The participation of these people changed when authorities changed. Some people continued participating in workshops and training sessions but active participation in the initial group were not noticed any more. Other

members of the community started participating actively. Authorities in Aymara communities change every two years. Process initiated to increase human capacities with the first group was interrupted due to political changes. When the former group was encouraged to continue participating actively like before, they said they preferred to avoid problems with new authorities. A similar case occurred in the moment to decide on participants for a field trip organized by project with the purpose to increased human capacity. Local leaders were identified to exchange experiences with farmers from different regions of the Altiplano. There was a woman leader who actively participated in project activities, since the first moment it was notorious. The project in a demonstration of respect for new authorities left them to decide the participants. However, the project suggested authorities to consider this young woman leader as one of the potential candidates to participate in the field trip due to her leadership skills but also in recognition of her continuous participation. The community authorities chose another woman who had never participated in any project activity, but she was a new member of the community council. The participant selected by the authorities did not have idea of the process that we had initiated of increasing human capabilities. Authorities were asked to reconsider the decision because the existing woman leader was going to be of benefit to the community. Authorities refused the petition based on the fact they already had made a decision in a communal assembly, but they also argued that the woman leader had access to different training opportunities during the former authorities' period, and now it is time for another person. Involving everybody but also each one is a challenge for building participatory processes.

Develop a shared understanding of ecosystem

A community capital assessment has allowed obtaining an inventory of capitals of Santa Maria and Apopata communities. The mapping of capitals of Santa Maria and Apopata communities has helped to identify interconnections among capitals but also to evaluate which are strengthened and which need to be increased. This information was obtained through questionnaires, participatory workshops, visits and meetings sustained with farmers, developed in a way that facilitated the collection of this information. The inventory of capitals of each community allows having a shared understanding of ecosystem and the drivers of poverty and natural resources degradation. Farmers and researchers have a common understanding of natural, human, social, and cultural capital. In Santa Maria, social, cultural and physical capital have been identified to be strong but other capitals like human, political and natural need to be increased. In Apopata, social and human capitals need to be strengthened. A summary of capital inventory is presented in the table 1.

Table 1. Inventory of capitals of Santa Maria and Apopata

Capital	Santa Maria	Apopata
Natural	<ul style="list-style-type: none"> - Water: llave river, few springs - Pastures (alfalfa) - Soils (low fertility) - Animals (cattle, sheep) - Mix systems: Cropping for consumption (potato, quinoa, hava), and livestock market oriented - 3800 – 4000 m, intermediate zone - 340 hectares 	<ul style="list-style-type: none"> - Water: few springs - Rangelands (degraded bofedales, tolares) - Soils (degraded) - Animals (camelids, sheep) - Livestock systems - 4000 - 5000 m, high zone - 12,963 hectares
Cultural	<ul style="list-style-type: none"> - Aymara language - Local food - Aynokas to manage land - Minka and ayni (ancestral labour source) - Use of local bioindicators to predict climate - Catholic religion 	<ul style="list-style-type: none"> - Aymara language - Catholic and evangelic religion
Human	<ul style="list-style-type: none"> - Local knowledge (chuño elaboration) - New knowledge acquired by training - Expert on alfalfa management - 60 households - Family labour 	<ul style="list-style-type: none"> - Local knowledge (camelids management) - New knowledge acquired by training - Expert on bofedales expansion - 80 households - Family labour
Social	<ul style="list-style-type: none"> - Strong organization (5 local associations) - Networks with NGOs and IFAD project - Food security depends on farm production 	<ul style="list-style-type: none"> - Weak organization (0 local associations) - Food security depends on market
Political	<ul style="list-style-type: none"> - Medium participation in municipality making decisions 	<ul style="list-style-type: none"> - Little participation in municipality making decisions
Financial	<ul style="list-style-type: none"> - Animals trade (cattle, sheep) - Off farm incomes 	<ul style="list-style-type: none"> - Livestock products trade (wool, fiber, meat, skins) - Off farm incomes
Physical	<ul style="list-style-type: none"> - Close to main Aymara market in llave city - Close to important commercial cities like Puno and Juliaca - Communal building - Small elementary school - Storage building for potato seeds - Machinery (mincer) 	<ul style="list-style-type: none"> - Access to small local market, Mazocruz - Remote area - Communal building

Understanding how strategies are develop according farmer perceptions

Participatory workshops, field days, training session and farmer’s visits allowed collecting farmer perceptions and attitudes respect to natural capital and how they are connected with cultural, human and social capital. This information complemented the information obtained through questionnaires and farmers meetings. According to farmer perception the risk order faced by natural resources is: 1) water, 2) pastures, 3) soils and 4) animals. Intensive use of natural resources (soil and pastures) has taken place in Santa Mara as well as Apopata, limiting agroecosystem productivity. Farmer strategies related to water, pastures, soil, and livestock have been identified and analyzed.

In Santa Maria, soils are used to produce potato, quinoa, and fava beans, mainly for consumption, but also for forage production to feed livestock. Each family has access to around 2 parcels of land for crop production, and another 2 for grazing. Since the number of families has been increasing with years, access to land has decreased, increasing intensity in the use of soils. Knowledge and experience about the importance of fallow period is known, as well as techniques for soil conservation provided by training, but this information is hardly put in practice given these social conditions. Moreover since incomes generated by farming activities are not enough, migration to closer cities provides opportunities to increase incomes, decreasing labour available for farming affecting traditional practices that tend to be more labour intensive. However traditional social strategies to optimize the use of labour (minka and ayni) and land (aynokas) are still present in the community.

In Apopata, the situation is similar with the grasslands. The number of families has increased, and access to grazing has decreased. Fallow practices after grazing are not respected, with the intensive grazing leading to grasslands degradation and soil erosion. Low prices for livestock products in the small local market force migration to cities nearby, and increases the number of animals sold in the market. Traditional social networks are rarely present in this case due to the remoteness and dispersion of households in the extensive geographic location, so opportunities to confront this situation as a community are fewer.

According to farmers perceptions climate is changing; frosts are more frequent and stronger, extreme temperatures have increased, rainy season has shortened and rainfall has decreased and is less than ten years ago. As a consequence, water resources have decreased dramatically in number but also in volume; springs have dried or the volume has decreased. Grasslands have less time to recover from existing overgrazing, and farmers are forced to reduce fallow period every time. Soils have a more intensive use because the cropping period has been reduced to a few months, also decreasing the number of crops, affecting biodiversity of products, and food security. The fallow period has decreased negatively affecting soil fertility for next season. Overuse of chemical fertilizers seems to provide a favourable condition for pests and diseases to increase, increasing the vulnerability of the agro-ecosystems. Local animal production systems are the most resistant to climate shocks, even when animal diseases have varied affecting productivity. In communities highly dependent on climate like Santa Maria and Apopata, change generates stresses exacerbating the current difficulties with natural resource management, leading to more intensive use of the natural resources.

Market conditions generate stresses that depend on the level of dependence of the community. In communities like Santa Maria, with a mix farming systems, crop production is mostly for household consumption while livestock production is mostly for the market. So changes in markets may affect product diversification, but not necessarily food security. In case of Apopata on the other hand, where livestock production is market oriented, and there is no crop production for food, participation in local markets with only few livestock products (wool, fiber, meat, skins), market dependency is high, and therefore its behaviour and variability will affect the household, and its ability to purchase food While the changes can hardly affect animal production in the short term, they do affect tremendously financial capital and food security.

Linking local and new knowledge

To create a bridge between local and new knowledge in Santa Maria and Apopata we have been working with training programs, increasing networks opportunities, returning information generated in project, and conducted farms visits. A training program based on community demands has been implemented in Santa Maria and Apopata with the purpose to exchange information about soils, pastures and animal management, but also to increase farmer knowledge. Training courses and field days about organic fertilizer elaboration, pastures management, animal feeding and techniques of forage conservation and storage, have been conducted in Santa Maria and Apopata. Connecting farmer leaders with local NGOs like CARE, Caritas, DESCO, and universities like Universidad Nacional del Altiplano and Universidad Nacional Agraria La Molina through tour visits, increase networks opportunities and at the same time to develop a linkage between farmers and centres of new knowledge. Every time that information generated in the project is returned to the community the link between local and new knowledge gets closer, and the same happens when local teams visit farms to interview and describe the farming systems.

Increasing human capacities

Human capacities have been increased during the project at different levels, disciplines, communities and countries. The training program conducted in each Aymara community not only increases technical knowledge but also human capacities. Local researchers not only have access to increase human capacities through non degree training on specific issues; they also have access to degree training. Three local team members have initiated their master studies in Agricultural Innovation for Rural Development at UNALM, and one local researcher has initiated her PhD studies in Rural Sociology at University of Missouri. Academic support from US to local universities contributed increasing human capacities. Professors Cornelia Flora and Jan Flora from Iowa State University (ISU) have been supporting the graduate program of UNALM through lecturers. These professors with professor Jere Gilles from University of Missouri have been contributing to the local university UNA in Puno, Peru with seminars. The local teams of researchers have increased their human capacities through the continued training program on participatory methodology and building coalitions.

Participatory processes do not occurred magically. Local initiatives can be possible only when they are supported by the right human team. Behind participatory processes are many valuable people from everywhere that believe in people can lead their own development processes. People sharing values and beliefs, knowledge and experiences with the only interest than support people transformation. Working side by side with this human team, is another way to increase human capacities. .

Building advocacy coalitions

In a parallel process to increasing human capacities to link local and new knowledge but also to support participatory activities, an Advocacy Coalitions process was initiated in both communities. The Advocacy Coalitions Framework (ACF) is a new approach for the Peru SANREM team. The difference from other approaches, this developed research methodology emphasizes on the cultural, human, social and political capital. Thus methodology is centred on knowledge, attitudes, skills, aspirations and practices. To initiate the ACF process in Santa María and Apopata, the research team was trained by Dr. Jan Flora with capacity building workshops about ACF and how it is used as a participatory action research approach that can lead to build community's social and political capitals to influence decision making processes affecting the community and its resources. Based on what was learned, the Peru SANREM team started by elaborating their work plan and formed a local technical team in Puno to lead the ACF efforts. Two team members were chosen based on their experience using participatory methodologies in communities and their background in social sciences. So far, the ACF process is further ahead in Santa María, where two workshops have already taken place. During the first workshop, the following activities took place:

1. Reprioritization and analysis of problems that were already ranked as important by the community in a previous participatory workshop.
2. Election of local research coalitions' team formed by 8 community members (male and female) including the community's President and the Lieutenant Governor. This team works in coordination with the local coalitions' technical team and will report results to the rest of the community.
3. Analysis of historical trends in the use of land and water resources and identification of key actors that play a role in the decision making process of how community resources are managed.

As a result of this last point, we learned that the majority of institutions that have worked in Santa María have been NGOs. Only one government institution was identified as present in the community: PRONAMACHS (a watershed management national programme). These external actors become the first set of institutions with which the community could possible form coalitions to deal with problems the community has identified. Our initial results show us that this first layer of actors belong mostly to civil society (NGOs). There seems to be a greater level of trust between community and NGOs, given that they probably have a longer history of positive relationship than with government institutions. The objective of the second workshop in Santa María was to initiate the coalition building research process. Coalition teams (technical and community) defined the topics to be approached through ACF, and were trained in all the steps that need to be followed as part of this research process. The community of Apopata has gone through the first workshop to reprioritize the problems they have identified. The community has also formed a local coalitions' research team with the same number and characteristics of the members, similar to Santa María. Additionally the community has carried out an analysis of historical trends of water and land use in the community and identified key external actors around the management of these resources. In Apopata we find that there has been less external intervention than in Santa María. Only two institutions were identified: PISA and PROMAMACHS. The former conducted research on soils and the latter worked mostly on soils and water management and conservation. Therefore, both communities have initiated the process of building collations in the Altiplano region. At the moment there are interviewing potential local institutes that could support them to achieve their common goals. The following steps will be documented in the process the communities undertake accompanied by the local team

Develop / adjusting new strategies

The advocacy coalitions process has just been initiated in two Aymara rural communities of the Peruvian Altiplano, Santa María and Apopata. This is a very long process that will involve efforts of all. Successes and failures will occur during the processes, but the support of local team and researchers will can make learn form all the experiences, because the idea is always to gain. It is expected that according to how the coalition process develops, Santa María and Apopata will start to develop new strategies or adjust existing ones related to natural resources management. At this point, each advocacy coalitions team is making their own agenda for the next year to program the visits and interviews with institutions they already have selected to be interested to continue working with. Local team will continue facilitating and accompanying the process to provide confidence to the advocacy coalitions. Evaluating, monitoring and documenting the process is task of researchers in order to contribute with the Altiplano region providing new insights about participatory process to improve development impact.

Acknowledgements

Funding for this research was provided by the SANREM CRSP, Supported by the United States Agency for International Development Cooperative Agreement No. EPP-A-00-04-00013-00.

Comunidad Campesina Santa María, and Comunidad Campesina Apopata. Corinne Valdivia, PhD (MU). Jere Gilles, PhD (MU), Cornelia Flora, PhD (ISU), Jan Flora, PhD (ISU), Silvana Vargas, PhD (IPPS-UNALM), Edith Fernandez-Baca, PhD (IPPS-UNALM), Lic. Enrique Rivera (INACET-UNA), Clovis Bailon (UNA). Bach. Jenny Choque (UNA), Bach. Alex Fernandez (UNA). Bach. Rita Quispe (UNA).

References

- Fernandez, M. (1992). 'The social organization of the production in a community-based agropastoralism in the Andes', in C. McCorcle (ed), *Plants, Animals & People. Agropastoralism research*. pp 99-109. Westview Special Studies in Social, Political and Economic Development. U.S.
- Fernández-Baca, E.C. (2004). Building social capital through advocacy coalitions in natural resource management in the rural Andes: Who forms alliances? (Master dissertation, Iowa State University, 2001).
- Flora, C.B. (2004). "Social Aspects of Small Water Systems." *Journal of Contemporary Water Research and Education* 128: 6-12.
<http://www.ncrcrd.iastate.edu/pubs/flora/watersystems.htm>
- Flora, J.; Flora, C.; Campana, F.; Garcia Bravo, M.; and Fernandez-Baca, E. (2006). Social capital and advocacy coalitions: Examples of environmental issues from Ecuador. In: Rhodes, R. (Ed.), *Development with identity. Community, culture and sustainability in the Andes*. Cambridge, MA: CABI Publishing.
- Emery, M. and C.B. Flora. (2006). "Spiraling-Up: Mapping Community Transformation with Community Capitals Framework." *Community Development: Journal of the Community Development Society* 37: 19-35. <http://www.ncrcrd.iastate.edu/pubs/flora/spiralingup.htm>.
- North Central Regional Center for Rural Development. (2007) *Community Capitals*. Iowa State University. <http://www.ncrcrd.iastate.edu/projects/commcap/7capitals.htm>
- Valdivia, C. and J. L. Gilles. (2001). Gender and resource management: Households and groups, strategies and transitions. *Agriculture and Human Values*. 18 (2001 1): 5-9.
- Valdivia, C. 2004. Andean Livelihoods and the Livestock Portfolio. *Culture and Agriculture*. 26 (Spring &2): 19-29.
- Valdivia, C., J.L. Gilles, P. Motavalli, A. Seth, K. Garrett, L. Marks, S. Vargas, C. Turin, J. Cusicanqui, M. Garcia, E. Jimenez, J. Aguilera. (2005) Adapting to Change in Vulnerable Andean Ecosystems: Practices and Strategies to Address Market and Climate Change. Long Term Research Project No4. Sustainable Agriculture and Natural Resource Management Collaborative Research Support Program (SANREM CRSP). USAID Title II. University of Missouri Columbia USA.