

## The GENgiBRe Project

“A relationship with nature and gender equality. A contribution to critical theory based on feminist practices and mobilisation in agroecology in Brazil”

# Methodological guide



August 2025



This Methodological Guide is the result of many theoretical, practical and political discussions among the GENgiBRe Project team during the period from March 2021 to February 2022. It is therefore the result of a work of many contributors! We especially appreciate the contributions of: Alair Ferreira de Freitas, Alessandra Bernardes Faria Campos, Clara Teixeira Ferrari, Elisabeth Maria Cardoso, Glaucia dos Santos Marques, H el ene Gu etat-Bernard, H elo ise Pr evost, Irene Maria Cardoso, Isabelle Gu erin, Isabelle Hillenkamp, Liliam Telles, Luana de P. S. e Figueiredo, Maria Alice F. C. Mendon a, Miriam Nobre, Nat alia Lobo, Roberta Cardoso, Sarah Luiza de Souza Moreira and Sheyla Saori Iyusuka.

Organisation: Isabelle Hillenkamp.

Editing: H elo ise Pr evost.

Translated into English by Glaucia R. R. Fernandes and Martin Clowes

@Copyleft. The use, study, copying and sharing of this Guide with others are unrestricted.

Summary

**Introduction .....3**

**Level 1 – In the living and working spaces of the women farmers.....6**

**Feminist Ethnomapping .....7**

    1 Presentation .....7

    2 Guideline .....9

**Socioeconomic questionnaire with the woman farmer .....19**

    1 Presentation .....19

    2 Guideline .....20

**Socioeconomic Questionnaire with the Man of the House .....25**

    1 Presentation .....25

    2 Guideline .....26

**Semistructured Interview with the Woman Farmer .....31**

    1 Presentation .....31

    2 Guideline .....32

**Semistructured Interview with the Man of the House .....35**

    1 Presentation .....35

    2 Guideline .....36

**Level 2 – In the territories lived by the women farmers.....38**

**River of the Territory’s Life .....39**

    1 Presentation .....39

    2 Guideline .....40

**Socioenvironmental Feminist Cartography .....43**

    1 Presentation .....43

    2 Guideline .....44

**“Body-territory” Map .....47**

    1 Presentation .....47

    2 Guideline .....48

**Level 3 – Spaces for the construction of the territories.....51**

**Observation, interview and document collection .....52**

**1 Presentation .....52**

**2 Guideline .....53**

**3 Additional specification by tool .....54**

**Agroecological and Feminist Caravan .....57**

**1 Presentation .....57**

**2 Guideline .....60**

## Introduction

The GENgiBRe research project “A relationship with nature and gender equality. A contribution to critical theory based on feminist practices and mobilisation in agroecology in Brazil” aims to understand the relationship that agroecological women farmers build with nature and the role that this relationship can play in their engagement in the defence of the territory and against various forms of discrimination. It involves a Franco-Brazilian team that brings together women researchers, women university professors, one man university professor, women technicians and women activists who work in the field of agroecology and feminism from different theoretical and political perspectives and organisations in academia and civil society<sup>1</sup>. The project is conducted with groups and collectives of women organised around agroecology in the municipalities of Barra do Turvo, Itaoca and Peruíbe (Vale do Ribeira, State of São Paulo [SP], Brazil) and Simonésia, Divino and Acaiaca (Zona da Mata, State of Minas Gerais [MG], Brazil)<sup>2</sup>.

The GENgiBRe Project fits into critical theory or emancipatory science: it aims to produce knowledge that contributes to feminist and agroecological movements at the intersection between academia, organised civil society and interested public authorities.

The project is rooted in *a critical* approach to knowledge as an expression of power relationships and in a *pragmatic* concept of knowledge as a result of primarily practical acts, involving communities of researchers, academics and non-academics. It distances itself from the dominant formal concept of knowledge as a supposedly neutral result of abstract acts of reasoning. On the contrary, in critical and pragmatic epistemology, field research and its methodology are at the centre of the process of construction and sharing of knowledge. The definition of the research method, therefore, deserves special care and constitutes an important result of it. It is also an iterative process that starts from existing tools created by other communities of researchers with similar objectives that are adapted for new purposes. As such, in the GENgiBRe Project, we base our research on important tools developed in the fields of feminism and agroecology, such as the Sociobiodiversity Map<sup>3</sup>, the River of Life<sup>4</sup>, and

---

<sup>1</sup> The Institute of Research for Development [*Institut de Recherche pour le Développement- IRD*], the Jean Jaurès University of Toulouse [*Université de Toulouse Jean Jaurès - UTJ*], both of France, and Brazil’s Federal University of Viçosa [*Universidade Federal de Viçosa - UFV*], Centre for Alternative Technologies of the Zona da Mata [*Centro de Tecnologias Alternativas da Zona da Mata - CTA/ZM*], and Sempreviva Feminist Organisation [*Sempreviva Organização Feminista - SOF*].

<sup>2</sup> View the presentation of the project at [www.gengibre.org](http://www.gengibre.org)

<sup>3</sup> <https://ctazm.org.br/bibliotecas/guia-metodologico-da-caderneta-agroecologica-294.pdf>

<sup>4</sup> This methodology was originally trialled in training programs coordinated by the Working Group “Gender and Agroecology of the Southeastern Region” of Brazil from 2001 to 2003, and is presented in “*Técnicas de Educação Popular para Grupos e Comunidades*” [Techniques of Popular Education for Groups and Communities] (Weitzman, Rodica, 2001, p. 42 [unpublished]).

See also its use in: MOREIRA, Sarah Luisa de Souza; FERREIRA, Ana Paula; SILIPRANDI, Emma. Memórias das mulheres na agroecologia do Brasil. In G. ZULUAGA SÁNCHEZ, G. P.; CATACORA-VARGAS, G. et al (Ed.). *Agroecología en femenino. Reflexiones a partir de nuestras experiencias*. La Paz, Bolivia: SOCLA, CLACSO, 2018 (p. 61–74).

feminist Cartography<sup>5</sup>. In this sense, this Guide presents the new tools developed in the GENgiBRe Project for use by the project team and other communities of interested researchers.

“Action–research” is the name we give to the approach that consists of using construction of knowledge (research) for social change (action). This connection is built in many ways, from the constitution of our team, interactions with social actors during the research, and collective activities to the ways of sharing and debating the results. The definition of the tools plays a prominent role in connecting research and action through forms – particularly graphical forms (drawings, maps, schemes) – that are used to build knowledge and that make it possible to disseminate it in society and debate it.

For the definition of these tools, we draw distinctions between three levels of observation: 1) the level of the working and living space of each woman farmer and of the relationships, particularly among family and community, that permeate it; 2) the level of the territories lived by the women farmers organised into collectives (generally from the community to the municipal level, with possible incursions into broader spaces); 3) the broader scales (regional, national, and even international), where the construction of these territories takes place (e.g. through State regulation, the action of companies, the organisation of social movements, etc.). Each level has its own interlocutors and individual or collective research tools.

- For the first level, we used three tools: *Feminist Ethnomapping*, which is developed from a walk through the living and working space of the woman farmer and allows us to see her affective relationship with this space, her agricultural management practices, her knowledge and her production, taking into consideration the sexual division of the space and the economic flows that cross it; *a socioeconomic questionnaire*; and an *interview*. In order to understand the female and male roles and gender relationships within the space, it is important that the questionnaire and interview be applied with the woman farmer and with a “man of the house” (if there is one), generally her companion.
- The second level is also based on three tools which are applied to women of the women farmers’ collectives: *River of the Territory’s Life* (or River of Life for short), which reconstructs the women farmers’ personal and collective trajectories related to the socioenvironmental problems of the territory and their responses to them; *Socioenvironmental Feminist Cartography*, which maps these problems and responses in the territory; and a “*Body-territory*” Map, which shows how these processes are felt by the women farmers based on their own bodies and the relationship between body and territory (effects of the work, environmental impact and damage, affections, and dynamics linked to empowerment).
- The third level addresses the wider spaces of construction of the territory from an *observation* guideline used in meetings or events; a semistructured *interview* script with key interlocutors;

---

<sup>5</sup> EGGER, Daniela; JALIL, Laeticia; CASTRO, Emanuela *et al.* (Ed.). No tempo das mulheres: a experiência da cartografia feminista no contexto da assistência técnica rural. Recife: UFRPE/UAST, 2017.

a guideline for *documentary collection*; and a method for organising the agroecological and feminist Caravans.

The issue of the relationship with nature lies **at the intersection of these three levels**: a relationship built collectively through projects, movements, resistance and other types of responses to the problems and socioenvironmental conflicts of the territory, which are themselves produced on different scales; and also a relationship lived personally by women and men through agricultural work, care, nutrition, cooking and the gestures and tasks of everyday life.

The following presentation of the research tools is organised by level of analysis. For each tool, we answer four basic questions – “what is it?”, “for what purpose?”, “how is it done?”, “how is it recorded?” – and we detail the guideline. The order of presentation corresponds to a possible order of application of the tools within each level. On the other hand, among the three levels, there is no specific order of application of the tools: the levels can be interspersed according to the specific process of research and the relationship with local actors.

Within the first level, it is interesting to start with the *Feminist Ethnomapping*, since it permits immersion into the world of the woman farmer, which often brings up important testimonies, including on sensitive issues, for example, gender violence. As such, during this walk – and particularly in the key space of the *quintal* – the woman farmer often “answers” spontaneously some questions from the interview that have not yet been asked. Then, during the interview, the research team can simply complete the answers. At the second level, the order of application of the tools depends greatly on the degree of organisation of the women farmers and their degree of intimacy with the team. Starting with the River of Life can be an interesting basis for reconstructing and sharing a common history and then applying the other tools. At the third level, the order of application of the tools is flexible, depending on access to documentation, opportunities for observation and interviewing, and the progression of context analysis.

Finally, the systematisation of real-time data from the research is important to refine the questions based on a fine understanding of the context and to avoid repetition of questions that have already been answered. The Culture Circle<sup>6</sup> method, in which each team member shares their impressions of the field, helps to identify the main questions or characteristics and the key questions for the next phase of the research. This sharing can be carried out even inside the car on the way back from the woman farmer’s house or from the activity. Impressions can be recorded in audio to facilitate later systematisation.

Have a good read!

---

<sup>6</sup> A method developed by Paulo Freire, starting from the assumption of knowledge construction through dialogue. A brief presentation is available at <https://eventos.ifpb.edu.br/index.php/v-enex/index/pages/view/c%C3%ADrculos%20de%20cultura>



## Feminist Ethnomapping

### 1 Presentation

#### 1.1 What is it?

A powerful, composite tool that includes the following:

- a cross-sectional walk through the living and working space of the woman farmer;
- a “drawing” of this space from the point of view of the woman farmer;
- the qualification of the times and the affective and spiritual relationships of the woman farmer with nature in this space;
- the qualification of gender relationships at the intra-family level through the sexual division of labour and space;
- a survey of economic (or “ecological-economic”) flows into, within and outwards from the space.

Ethnomapping is an *emic*<sup>7</sup> representation of the women farmers through the names and limits between the environments (subspaces) used by them with their respective sizes, their specific logics or attributions (working, leisure, care, aesthetic, affective, spiritual spaces, etc.), and the diversity of flora and fauna they perceive.

The product can be called a “drawing” (rather than a “map”), as it does not intend to take into account exact scales and proportions. It is the representation of the woman farmer herself and not a standardised representation.

The team can intervene if the woman farmer has difficulties with this type of representation. Sometimes another person in the family also intervenes (whether invited or not!). In this case, the drawing will be a mixture of points of views and it will be necessary to record this.

#### 1.2 For what purpose?

The Feminist Ethnomapping allows a first level of perception of the relationship between the woman farmer and nature, mediated by work, knowledge, techniques and agricultural practices. It gives access to the way in which the woman farmer conceives her own living and working space. It is the basis for understanding what relationship she establishes with her immediate environment.

In addition, intra-family gender relationships are an explanatory factor of the spaces of autonomy versus the women’s limitations, often linked to affective or spiritual relationships associated with specific places.

Internal and external economic flows show the dynamics of the working and living space in its relationship with the immediate surroundings (e.g. reciprocal flows with neighbours, relatives, etc.)

---

<sup>7</sup> *Emic* and *etic* refer to two types of field research and points of view: *emic* concerns research from within the social group (subject’s point of view) and *etic*, from outside (observer’s point of view).

and beyond (e.g. markets, retailers). They help to understand the economic relationships they maintain or, on the contrary, the flows destroy the women farmers' relationship with nature.

Finally, the tool allows the visualisation of socioenvironmental problems that may exist at the local level (e.g. conflicts with neighbours about water or use of agrotoxins). In general, the Feminist Ethnomapping is a research tool that makes visible and promotes reflection on various topics, from the organisation of production, diversification, economic relationships and the sexual division of space to socioenvironmental problems.

### 1.3 How is it done?

- The visit begins with the cross-sectional walk and continues with the drawing of the working and living space. From this point on, the order of the remaining questions (qualification of times and affections/spirituality; gender relationships; economic flows) is flexible.
- In addition to the questions in the guideline (see below), the walk and the production of the drawing are favourable moments for the woman farmer's spontaneous testimony, which is important to record.
- During the walk, photos of the environments (*quintal*, vegetable garden, fields, chicken coop, kitchen) are taken, showing production, techniques and specific practices.
- Team: a duo of agrarian sciences (leading the walk) and social sciences (taking notes and photos).
- Request authorisation to record. The recording is used to relisten to some answers and to retrieve quotes.
- Material: voice recorder, 1 or 2 A0 construction paper sheets, 3 A4 labels made of coloured paper, pencil with eraser, coloured pens, stickers, photo camera.
- Approximate duration: 1½ days (½ day for walking, ½ day for drawing and qualification, ½ day for flows and closure).

### 1.4 How is it recorded?

- Cross-sectional walk: a report answering the guideline questions based on notes, voice recordings and photographic records.  
Data format: .doc, mp3, jpeg.
- Drawing of the working and living space: photographs after each stage (general photo, details, etc.), a report answering the guideline questions and a record of economic flows in Excel tables (see template).  
Data formats: .doc, mp3, jpeg, xls.

Note: There is an option to systematise flows by adapting the LUME<sup>8</sup> method to present in the feedback meeting with the women farmers.

---

<sup>8</sup> DE SOUZA RAMOS, Carlos Henrique (org.) 2019. *Lume: aplicação da metodologia Lume em agroecossistemas familiares assessorados pelo Pró-Semiárido*. Salvador: Vento Leste.

## 2 Guideline

### 2.1 Cross-sectional walk

We take a cross-sectional walk through the living and working space of the woman farmer. As we begin the walk, we explain the environments – including the kitchen and some environments that may be outside the property, e.g. spaces for harvesting wild plants – and the management practices we are interested in getting to know. We then leave the woman farmer free to lead us, interacting based on what she says and on our guideline, and selecting the questions to emphasise according to each environment.

Note: The following guiding questions aim to help deepen each topic, but should not be read. The way of asking questions should always be contextualised. The order may vary. Important themes not foreseen in the guideline may arise, and for this reason, it may be important to allow a few moments of silence.

#### 1. Organisation of crops

How do you cultivate – for example, in lines, scattered, mixed, intercropped, in an agroforest? Why do you organise it this way? How do you choose what you will plant and where you will plant it? Is there anything that you most like to plant and nurture? Why?

#### 2. Soil management practices

How do you know the soil? How do you describe it (e.g., soft, clayey, nice, dry, fat...)? How do you know if the soil is good? How do you prepare the soil? What do you use as fertiliser? Coverage? Do you use soil analysis?

#### 3. Perception and management of trees

What is your knowledge about trees? How do you manage the trees, whether in the orchard, in the agroforest or in the forest? What are the criteria? How do you see the influence of trees/woods/forests/*capoeira* on production and on your working and living space?

#### 4. Irrigation

Do you use any kind of irrigation? How? Where does the water come from? How is the water here (quantity and quality)? How much work is involved in maintaining the quantity and quality of the water needed?

#### 5. Livestock farming

What animals are raised and how many? What is animal feed like? And what is it like caring for them, in particular the control of diseases? Is livestock farming integrated with agriculture and in what way?

#### 6. Production and use of agricultural inputs

What kind of seeds, seedlings, fertilisers or other types of inputs do you use? Who produces and stores them?

#### 7. Control of plant diseases and infestations

Do you have any problems with competing plants, insects (e.g. ants)? How do you deal with this?

## 8. Medicinal plants – harvesting and extraction

Do you cultivate or harvest medicinal plants? Do you harvest or extract any other elements (e.g. seeds, clay, soil for substrate for seedlings, tree bark, wood)? How do you take advantage of these elements (e.g. tincture, tea, syrup, ointment, plaster with medicinal plants or others)?

## 9. Food

What recipes do you make in day-to-day life? What about when you have visitors? Where do you get the ingredients? When there is a lot of produce, how do you keep it from spoiling (sweets, frozen pulp, preserves, flour, dried/canned meat, etc.)?

## 2.2 Drawing of the working and living space

Introduce it, explaining that the important thing is to know the woman farmer's perception of the environments and not the exact scale or location. Ask the woman farmer to draw her living and working space on the construction paper. If it is difficult, the team can start the drawing by representing the house, or the road, or the *quintal*, a river, to break that image of a blank sheet. Tell the woman farmer to:

- Delimit the environments (e.g. house, kitchen, vegetable garden, *quintal*, fields, etc.) of relevance to her, with the names she usually uses.
- Identify the infrastructures (e.g. greenhouse, water tank and “fertility mediators”, such as composting and earthworm farm) that she considers relevant.
- Identify the diversity of flora and fauna relevant to her in each environment.

Note: Part of the information on diversity can be advanced by the team from the annotations during the cross-sectional walk. On the other hand, **there is no need for an exhaustive survey** (only what is relevant to the woman farmer). The categories (e.g. greens, legumes, fruits, spices, animals, medicinal plants, flowers, etc.) and the names indicated by the woman farmer are used.

The team also makes notes of:

- The division of space (environments) used by the woman farmer (if not made explicit in the drawing)
- How the drawing was created: who was present, if there was help or “interference” from the team or another person (daughter, husband, etc.) and how and if the woman farmer thought it was easy/difficult, good or bad, and why.

## 2.3 Times and affections/spirituality

The following questions are asked about the drawing.

1. Which spaces (environments) do you spend the most time in? And which ones do you spend the least time in?

These spaces will be signposted in the drawing by means of a clock symbol.

2. Why are these the spaces you spend the most time in?

3. In which space do you feel closest to “nature”? Why?

Note: This question should be asked in a **contextualised way**. Along the walk, try to understand what nature means to the woman farmer: soil, plants, trees/bushland, animals, water, affection, spirituality, resources, etc.

4. Are there any spaces, any use of plants or other practices that have an affective or spiritual importance to you?

5. Is there a space where you feel more/less comfortable? Why?

## 2.4 Gender relationships (sexual division of labour and space)

For each space (environment) in the drawing, we qualify the following together with the woman farmer:

- The amount of her work and her partner’s work (or of other people in the house) using 0, 1, 2 or 3 hoe stickers of different colours.
- Her and her partner’s (or other person[s] in the house) degree of decision using 1 female and/or male icon sticker.

In addition, we ask:

1. What types of work do you most like to do?
2. What types of work do you dislike doing?
3. [In the spaces where the woman farmer has a leading role in work and/or decision-making] Why are you responsible for the work/decision?
4. [In the spaces where the work role is shared] Do you consider the division of times and functions fair? If not, what would you do differently?

## 2.5 Economic flows

This part aims to specify the economic (or “ecological-economic”) flows into, within and outwards from the living and working space.

Note: Here, the living and working space is considered from the point of view of an agroecosystem.

Internal flows correspond to:

- Own consumption of food by the family (represented with yellow arrows)
- Products from one subsystem that become inputs for another (e.g. corn straw used as soil coverage in the vegetable garden; represented with orange arrows).

External flows correspond to the inputs and outputs of the working and living space. We distinguish these flows by the *type of economic relationship* (or “principle of economic integration” according to Karl Polanyi<sup>9</sup>).

---

<sup>9</sup> POLANYI, Karl. *The Great Transformation: the political and economic origins of our time*. Boston: Beacon Press, 2001 [1944]. See Chapter 4.

- *Market* relationship (“Market” A4 sheet pasted under the drawing to make room for notes; blue arrows)
- *Reciprocity* relationship (a two-way relationship with some degree of verticality) (“Exchange and donation” A4 sheet pasted to the left of the drawing; red arrows)
- *Redistribution* relationship (a centre–periphery relationship with some degree of verticality) (“Distribution” A4 sheet pasted to the right of the drawing; green arrows)

Remarks:

- Economic relationships may involve people or organisations (e.g. State, company, church, etc.)
- Real economic relationships usually correspond to more than one of the typical ideals above. Identify the dominant type on the sheets at the edges of the drawing and include a more accurate qualification in the final record if necessary.
- The self-sufficiency or householding principle (4<sup>th</sup> principle of economic integration according to Polanyi) is visible in the internal flows.
- Temporality of flows (internal and external): at first, current flows, but may include elements of past flows to the extent that they persist to this day (e.g. a public-program cistern that is still being used).
- Level of detail of external flows: it is important to identify which subsystems emerge to be able to analyse, in particular, whether they are “female” or “male”.

## Operational mode

### 1) Internal flows

We ask about the outputs and inputs of each subsystem previously identified (when producing the drawing). A person in the **team** (not the woman farmer herself) draws a single arrow between the two subsystems and another team member qualifies the flow in the notebook, listing the products (possibly using input and output matrices, see format below).

Note: The flows are therefore documented in two places: in the drawing (arrows) and in the notebook (matrix).

### 2) External flows

- The team asks for the names of people or organisations with whom there is an economic relationship (e.g. Market: Food Acquisition Program, sales network, union, supermarket; Exchange and Donation: neighbours and relatives; Distribution: project, municipal government). Write the names on the corresponding sheets at the edge of the drawing, adding organisations where necessary (e.g. food buying market, without distinguishing stores).
- A team member draws the arrows between the subsystems and these organisations or people, and another team member notes the corresponding products in the notebook.

Note: You may need to simplify some data, such as by noting only the main products purchased from the market or by grouping products (e.g., greens from the vegetable garden). The aim is to have very detailed data to understand the degree of economic autonomy and describe the economic relationships of the family, distinguishing between female and male.

Final reflection

1. Quantification (approximation): Which economic relationships do you consider most important? Why?
2. Who is involved in these relationships (you, your partner, etc.)? And who receives or decides on the use of your income (autonomy within the family)?
3. Do you think these economic relationships (the main ones) are fair? E.g. market price, work day exchange, etc.



### Matrix of inputs and outputs of market flows

Write the names of the markets and related subsystems in the 1<sup>st</sup> column and 1<sup>st</sup> row. Qualify the flows (product names, some other information) in the respective boxes.

Outgoing/ Incoming											





**Matrix example (market relationships)**

Outgoing/ Incoming	Corn field	Coffee field	Vegetable garden	Food Acquisition Program	REDE (Network for Exchange of Alternative Technologies)	Fertiliser shop	Intermediary
Corn field				Corn, beans			
Coffee field							Annual sale of x bags, quality and price defined by the intermediary
Vegetable garden					Vegetables delivered weekly		
Food Acquisition Program							
REDE (Network for Exchange of Alternative Technologies)	seeds						
Fertiliser shop		Purchase of fertiliser, annual value x					
Intermediary							

## Socioeconomic questionnaire with the woman farmer

Note: Several categories (response options) in the questionnaire are specific to the Brazilian context. If the questionnaire is used in other contexts, these categories should be adapted accordingly.

### 1 Presentation

#### 1.1 What is it?

A questionnaire to collect basic data about the woman farmer, the working and living space of the family and other people who live in the residence and/or work in the productive unit.

#### 1.2 For what purpose?

It is used to contextualise other observations and therefore helps to apply the other tools.

The last question – on the sources of family funding – is used to assess the degree of indebtedness. This information is important to test the hypothesis that this degree is generally low in agroecology, differently from the rest of the agriculture sector and even the family farming sector, where investments and the purchase of market inputs can generate over-indebtedness. The degree of indebtedness can constitute a watershed between the agroecological model and the conventional agriculture model and a barrier to change models.

#### 1.3 How is it done?

- Find a place and time that allow a personal conversation with the woman farmer. Emphasise that personal data will not be disclosed (it will always be anonymised).
- The questions in the guideline may be read.
- Answers are written on the printed guideline or directly on the computer. The woman farmer may sit next to the person who is writing and may check the answers.
- Request authorisation to record.
- Team: one or two people.
- Material: printed guideline, voice recorder.
- Estimated duration: less than 1 hour.

#### 1.4 How is it recorded?

- How to save data: the written answers are soon typed up. The recording is used if it is necessary to retrieve some information.
- Data format: text (.docx) + audio (.mp3).

## 2 Guideline

### 2.1 Identification of the woman farmer

Pseudonym (chosen by her):

\_\_\_\_\_

#### Sociocultural identity:

- ( ) Indigenous                      ( ) *Quilombola*  
 ( ) Fisherwoman                    ( ) Woman settler  
 ( ) Woman family farmer    ( ) Other. Which? \_\_\_\_\_

Does she work elsewhere? ( ) Yes ( ) No

If "yes", what is the activity? \_\_\_\_\_

- ( ) Full-time                          ( ) Part-time  
 ( ) Permanent work                ( ) Occasional

Age: \_\_\_\_\_

### 2.2 Working and living space

#### 2.2.1 Location

State: \_\_\_\_\_

Territory: \_\_\_\_\_

Municipality: \_\_\_\_\_

Name of the neighbourhood/district/community/settlement/camp: \_\_\_\_\_

\_\_\_\_\_

#### 2.2.2 Condition of possession of the land

- ( ) Owned  
 ( ) Leased  
 ( ) Half-share  
 ( ) Partnership  
 ( ) Assignment

- ( ) Loaned
- ( ) Right of use
- ( ) Communal use
- ( ) In the process of legalisation
- ( ) Traditional land. Which? \_\_\_\_\_
- ( ) Settlement
- ( ) Other. Which? \_\_\_\_\_
- ( ) Does not know

**2.2.3 Additional information about the land**

Note: Each box below refers to a way to access the land. If there is only one way to access the land, fill in the first box and leave the rest blank.

*What kind of land access do the questions below refer to?* \_\_\_\_\_

Does the woman farmer know the size of the land? ( ) Yes ( ) No

If “yes”, what is the size? \_\_\_\_\_

Is the documentation of the land in her name? ( ) Yes ( ) No

If “yes”, how was the land obtained?<sup>10</sup> \_\_\_\_\_

If “no”, whose name is it in? \_\_\_\_\_

What is the family or social relationship? \_\_\_\_\_

*What kind of land access do the questions below refer to?* \_\_\_\_\_

Does the woman farmer know the size of the land? ( ) Yes ( ) No

If “yes”, what is the size? \_\_\_\_\_

Is the documentation of the land in her name? ( ) Yes ( ) No

If “yes”, how was the land obtained? \_\_\_\_\_

If “no”, whose name is it in? \_\_\_\_\_

What is the family or social relationship? \_\_\_\_\_

<sup>10</sup> This question applies to the land held by the woman farmer alone or together with her husband or another person. Answer options: (1) inheritance; (2) private donation; (3) private purchase; (4) purchase via land credit; (5) granting of title via land reform or resettlement program; (6) waiting for granting of title via land reform or resettlement program; (7) usucaption; (8) other form (indicate which); (9) does not know.

Lands in *usucaption* are “obtained after some time of peaceful use and without dispute, according to Law n. 6,969, of 10.12.1981” (definition of IBGE, Agriculture & Livestock Farming Census 2017 [our translation]).

What kind of land access do the questions below refer to? \_\_\_\_\_

Does the woman farmer know the size of the land? ( ) Yes ( ) No

If “yes”, what is the size? \_\_\_\_\_

Is the documentation of the land in her name? ( ) Yes ( ) No

If “yes”, how was the land obtained? \_\_\_\_\_

If “no”, whose name is it in? \_\_\_\_\_

What is the family or social relationship? \_\_\_\_\_

**2.3 People who live and/or work in the family’s living and working space**

Note: These details are also asked about in the man of the house’s questionnaire. If applied before, it will be sufficient here to confirm this data.

**2.3.1 People who live in the family’s living and working space**

Note: They may be family members or not. We do not record surnames (protection of personal data).

First name	Gender (M/F/other)	Family or social relationship with the women farmer	Age	Marital status <sup>11</sup>	Sociocultural identity <sup>12</sup>	Level of education <sup>13</sup>	Residential and working ties with the productive unit <sup>14</sup>	Work or profession outside the productive unit
[Woman farmer]	F							

<sup>11</sup> (1) single, (2) married; (3) stable union; (4) divorced; (5) separated; (6) widow; (7) other (specify).

<sup>12</sup> For example, in the case of Brazil, the categories used by IBGE are: (1) white; (2) mixed; (3) black; (4) indigenous; (5) yellow. These categories must be adapted to each context.

<sup>13</sup> (1) Fundamental I education (grades 1 to 5) completed; (2) incomplete Fundamental I education; (3) Fundamental II education (grades 6 to 9) completed; (4) incomplete Fundamental II education; (5) Middle education (grades 10 to 12) completed; (6) incomplete Middle education; (7) technical education completed; (8) incomplete technical education; (9) higher education completed; (10) incomplete higher education; (11) illiterate. Here, too, categories must be adapted to each context.

<sup>14</sup> (1) resides on the farm and works (full or part time) on the farm; (2) resides on the farm and works elsewhere (full or part time); (3) resides on the farm and does not work.

**2.3.2 People who do not live in the family’s living and work space, but who contribute with work**

Note: consider various forms of contribution: with care, in agricultural work (e.g. daily worker), some occasional work, collective effort, exchange of work days, help in sales, publicity, administrative procedures, etc.

First name	Gender (M/F/other)	Family or social relationship with the women farmer	Age bracket <sup>15</sup>	Sociocultural identity <sup>16</sup> (if relevant/known)	Working ties with the productive unit <sup>17</sup>	Frequency of work

**2.3.3 Domestic and care work**

Who is the main person responsible for domestic work in the residence? \_\_\_\_\_

Is there anyone who needs a lot of care or specific care?

( ) Yes – Who? \_\_\_\_\_ ( ) No

If “yes”, who is responsible for care? \_\_\_\_\_

**2.4 Restrictions on access to natural resources or services**

There is some limitation on access to natural resources or services (e.g. ecosystem services) in the productive unit due to:

- Legal restrictions (e.g. protected areas): yes/no. Type of restriction? \_\_\_\_\_

\_\_\_\_\_

- Pollution: yes/no. What pollution? Caused by what? \_\_\_\_\_

<sup>15</sup> (1) child; (2) young person; (3) adult; (4) elderly.

<sup>16</sup> According to IBGE: (1) white; (2) mixed; (3) black; (4) indigenous; (5) yellow.

<sup>17</sup> (4) does not reside on the farm and works on the farm (full or part time); (5) does not reside on the farm but works on it occasionally; (6) does not reside or work on the farm.

- Destruction: yes/no. What destruction? Caused by what? \_\_\_\_\_

- Conflict: yes/no. What conflict? Caused by what? \_\_\_\_\_

Other: \_\_\_\_\_

**2.5 Sources of family income**

What are the 3 main sources of income of the “family” (people residing in the living and working space)? And who has access to and decides on this income? Yourself (woman farmer) or another person in the family?

No.	Type	Who decides on this income?
1		
2		
3		

**2.6 Sources of family funding**

Does the family use funding from banks or financial institutions? ( ) yes ( ) no

If “yes”, identify the main sources of funding and indicate for each:

- The source (e.g. bank and/or program name, e.g. PRONAF).
- What they are used for (e.g. purchase of inputs, hiring of labour, construction of infrastructure, paying another debt, etc.).
- Whose name the funding is in.
- What the interest rate is (can be approximate data).
- How often funding is used (e.g. every year, once only).
- If you have ever been late with payment.

Temporality: Year before with expansion to previous years if there has been a significant variation. Our aim is to evaluate if the family (1) has easy access to funding and (2) if there is a situation of over-indebtedness.

Note: If the person does not know some answers, enter NK (not known).

Source	Use	In whose name?	Interest rate	Frequency	Ever been late with payment?

## Socioeconomic Questionnaire with the Man of the House

Note: Several categories (response options) in the questionnaire are specific to the Brazilian context. If the questionnaire is used in other contexts, these categories should be adapted accordingly.

### 1 Presentation

#### 1.1 What is it?

A questionnaire similar to that for the woman farmer applied to the man of the house (if any). Ideally, this man is one with activity in agriculture or livestock farming and/or involved in social and environmental conflicts/movements. Otherwise, the interview can be conducted with another man in the house, excluding questions that do not apply.

#### 1.2 For what purpose?

This is basic data that allows (1) contextualisation of other data (semistructured interview with the same man) and (2) comparison of this profile and the man's vision with the woman's. In this sense, it is important to repeat to the man farmer the questions asked to the woman farmer in order to record his perception and his personal data.

#### 1.3 How is it done?

- Find a place and time that allow a personal conversation with the man farmer. Emphasise that personal data will not be disclosed (it will always be anonymised).
- The questions in the guideline may be read.
- Answers are written on the printed guideline or directly on the computer. The man farmer may sit next to the person who is writing and may check the answers.
- Request authorisation to record.
- Team: one or two people.
- Material: printed guideline, voice recorder.
- Estimated duration: less than 1 hour.

#### 1.4 How is it recorded?

- How to save data: the written answers are soon typed up. The recording is used if it is necessary to retrieve some information.
- Data format: text (.docx) + audio (.mp3).

## 2 Guideline

### 2.1 Identification of the man farmer

Pseudonym (chosen by him): \_\_\_\_\_

**Sociocultural identity:**

Indigenous  *Quilombola*

Fisherman  Man settler  Man family farmer  Other. Which? \_\_\_\_\_

**Does he work elsewhere?**  Yes  No

If "yes", what is the activity? \_\_\_\_\_

Full-time  Part-time

Permanent work  Occasional

Age: \_\_\_\_\_

### 2.2 Information about the working and living space

#### 2.2.1 Condition of possession of the land

Owned

Leased

Half-share

Partnership

Assignment

Loaned

Right of use

Communal use

In the process of legalisation

Traditional land. Which? \_\_\_\_\_

Settlement

Other. Which? \_\_\_\_\_

Does not know

#### 2.2.2 Additional information about the land

Note: Each box below refers to a way to access the land. If there is only one way to access the land, fill in the first box and leave the rest blank.

What kind of land access do the questions below refer to? \_\_\_\_\_

Does the man farmer know the size of the land? ( ) Yes ( ) No

If so, what size? \_\_\_\_\_

Is the documentation of the land in his name? ( ) Yes ( ) No

If “yes”, how was the land obtained?<sup>18</sup> \_\_\_\_\_

If “no”, whose name is it in? \_\_\_\_\_

What is the family or social relationship? \_\_\_\_\_

What kind of land access do the questions below refer to? \_\_\_\_\_

Does the man farmer know the size of the land? ( ) Yes ( ) No

If so, what size? \_\_\_\_\_

Is the documentation of the land in his name? ( ) Yes ( ) No

If “yes”, how was the land obtained? \_\_\_\_\_

If “no”, whose name is it in? \_\_\_\_\_

What is the family or social relationship? \_\_\_\_\_

What kind of land access do the questions below refer to? \_\_\_\_\_

Does the man farmer know the size of the land? ( ) Yes ( ) No

If so, what size? \_\_\_\_\_

Is the documentation of the land in his name? ( ) Yes ( ) No

If “yes”, how was the land obtained? \_\_\_\_\_

If “no”, whose name is it in? \_\_\_\_\_

What is the family or social relationship? \_\_\_\_\_

<sup>18</sup> This question applies to the land held by the woman farmer alone or together with her husband or another person. Answer options: (1) inheritance; (2) private donation; (3) private purchase; (4) purchase via land credit; (5) granting of title via land reform or resettlement program; (6) waiting for granting of title via land reform or resettlement program; (7) usucaption; (8) other form (indicate which); (9) does not know.

Lands in *usucaption* are “obtained after some time of peaceful use and without dispute, according to Law n. 6,969, of 10.12.1981” (definition of IBGE, Agriculture & Livestock Farming Census 2017 [our translation]).



First name	Gender (M/F/other)	Family or social relationship with the women farmer	Age bracket <sup>23</sup>	Ethnic identity <sup>24</sup> (if relevant/known)	Working ties with the productive unit <sup>25</sup>	Frequency of work

**2.3.3 Domestic and care work**

Who is the main person responsible for domestic work in the residence? \_\_\_\_\_

Is there anyone who needs a lot of care or specific care?

( ) Yes – Who? \_\_\_\_\_

( ) No

If “yes”, who is responsible for care? \_\_\_\_\_

**2.4 Restrictions on access to natural resources or services**

There is some limitation on access to natural resources or services (e.g. ecosystem services) in the productive unit due to:

- Legal restrictions (e.g. protected areas): Yes/no, type of restriction: \_\_\_\_\_

\_\_\_\_\_

- Pollution: yes/no? What pollution? Caused by what? \_\_\_\_\_

- Conflict: yes/no. What conflict? Caused by what? \_\_\_\_\_

- Other: \_\_\_\_\_

<sup>23</sup> (1) child; (2) young person; (3) adult; (4) elderly.

<sup>24</sup> According to IBGE: (1) white; (2) mixed; (3) black; (4) indigenous; (5) yellow.

<sup>25</sup> (4) does not reside on the farm and works on the farm (full or part time); (5) does not reside on the farm but works on it occasionally; (6) does not reside or work on the farm.

### 2.5 Sources of family income

What are the 3 main sources of income of the “family” (people living in the living and working space)? And who has access to and decides on this income? Yourself (man of the house) or another person in the family?

No.	Type	Who decides on this income?
1		
2		
3		

### 2.6 Sources of family funding

Does the family use funding from banks or financial institutions? ( ) yes ( ) no

If “yes”, identify the main sources of funding and indicate for each:

- The source (e.g. bank and/or program name, e.g. PRONAF).
- What they are used for (e.g. purchase of inputs, hiring of labour, construction of infrastructure, paying another debt, etc.).
- Whose name the funding is in.
- What the interest rate is (can be approximate data).
- How often funding is used (e.g. every year, once only).
- If you have ever been late with payment.

Temporality: year before with expansion to previous years if there has been a significant variation. Our aim is to evaluate if the family (1) has easy access to funding and (2) if there is a situation of over-indebtedness.

Note: If the person does not know some answers, enter NK (not known).

Source	Use	In whose name?	Interest rate	Frequency	Ever been late with payment?

## Semistructured Interview with the Woman Farmer

### 1 Presentation

#### 1.1 What is it?

A semistructured interview on her personal trajectory, the functions taken on, the agrifood knowledge, political participation, relationship with nature and the woman farmer's times.

#### 1.2 For what purpose?

The interview puts the observations made during the Feminist Ethnomapping in perspective and allows us to understand them better, as it contextualises them, particularly based on the woman farmer's personal trajectory. Social functions, spaces for the construction of knowledge and sociopolitical participation are also important social parameters in the construction of the relationship with nature. One specific item (2.5) is dedicated to deepening the woman farmer's narrative about this relationship.

#### 1.3 How is it done?

- Find a place and time that allow a personal conversation without many interruptions.
- The interview can take place after the other level-1 tools in order to take advantage of and complete the information that has been collected.
- The questions in the guideline are asked flexibly, adjusting to the woman farmer's narrative and other information collected. They must not be read.
- It is important that **question 2.5 (relationship with nature) be made explicitly** so as to connect and deepen the dimensions of the answer. If the interview is taking a lot of time, this question can be asked just after the life trajectory to ensure the quality of the answer.
- Other questions should not necessarily be asked explicitly: some answers may be inferred from the person's speech at other times.
- Request authorisation to record. The recording is used to relisten to some answers and to retrieve significant quotes (particularly 2.5).
- One team member takes notes of important points and notes the quotes to be retrieved from the recording.
- Team: duo of agricultural and social sciences.
- Material: printed guideline, pen, voice recorder.
- Duration: 1 hour to 1 ½ hours.

#### 1.4 How is it recorded?

- A report answering the questions of the guideline and with significant quotes + recording.
- Data format: recorded audio (e.g. .mp3) and text of the report (summary of answers and selected quotes; e.g. .docx).

## 2 Guideline

### 2.1 Personal trajectory

The aim is to contribute biographical elements that make it possible to understand the degree of involvement of the woman farmer in agroecology and in socioenvironmental conflicts and movements. Ask about the main stages of life:

- On a personal level (family history, marriage, children, separation, widowhood, etc.)
- On a work/professional level (employment or works [including unpaid domestic work], unemployment, migration periods, in the city, training, etc.)
- On a sociopolitical level (if any: union, cooperative, party, as well as church, pastoral, women's groups, informal spaces, etc.).

Note: elements of the River of Life can be retrieved if applied before.

### 2.2 Functions taken on by the woman farmer that explain her agrifood knowledge and practices

The aim is to identify the main social functions performed by the woman farmer as they explain her knowledge and way of work (techniques) in agriculture and in the kitchen, such as: food preparation and conservation, post-harvest processes, care for people's health, care for natural resources (e.g. water quality), seed guardian, etc. To reach this identification, the discussion can start with the team's observation of the tasks taken on by the woman farmer. It can also be based on her life trajectory (moments when she took on such functions).

### 2.3 Spaces and processes for construction of knowledge and agrifood practices

The aim is to identify the spaces and processes through which the woman farmer acquired her knowledge and her agrifood practices. The conversation can begin by referring to some knowledge or practices that have been observed, asking how they were acquired in her life trajectory. As a complement, the following spaces or processes can be tested (relevant or not): family transmission, in particular the mother; agricultural experimentation; agricultural employment; public policy, such as technical assistance; NGO projects; agroecological networks; training; mobilisation around socio-environmental conflicts.

## 2.4 Spaces and forms of sociopolitical participation

The aim is to confirm and complete the data on sociopolitical participation, with emphasis on spaces related to agroecology, gender/feminism and socioenvironmental issues. It is important to discuss what is “agroecology” for the woman, how and to what extent she knows and adheres to it (or not!). Spaces linked to agroecology and socioenvironmental issues should be understood in a broad sense: unions, parties, cooperatives, and movements, but also churches, popular culture, sometimes sales groups, projects of NGOs or companies, groups or informal meetings that may seem insignificant (made invisible, including by women themselves). Identify these spaces from previous information (life trajectory, in certain cases the River of Life, etc.). Talk about the way the woman farmer participates in each of these spaces (how frequently, in what formal or informal position), agendas that are discussed, types of action, results for her.

## 2.5 Narrative about the relationship with nature

The aim is to explore and record dimensions of the relationship with nature expressed by the woman farmer (narrative), testing whether this relationship has a significant role in her engagement in the defence of the land/territory and/or in socioenvironmental conflicts. Indicative list (but not fixed or exhaustive) of dimensions that can be explored:

- With what words does the woman farmer express this relationship? What feelings (positive or negative; attachment/detachment) does she express? Caused by what? How do they manifest themselves?

Note: be careful not to induce the vocabulary, pay attention to the words used by the woman farmer and use the same words.

- On which scale (property, community, “territory”)?
- Highlight which elements or dimensions (plants, trees, water, animals, soil, clean air, clean or polluted water, etc.)
- According to what logic(s) (productive logic, income generation, food security, care [for what exactly?], aesthetic, religious or spiritual, cultural, etc.)?
- Based on what experiences or practices, either individual or collective (agricultural work, political participation, struggle for territory, socioenvironmental conflict, etc.)?
- However, is there an attachment to the land or territory, a will to defend them? Why and how?
- Is there a gender dimension in the relationship with nature from the point of view of the woman farmer (a way of relating that is determined by the fact of being a woman)?

The questions can be asked in connection with agricultural practices, socioenvironmental conflicts, political participation and in an open way (allowing other answers, including those we cannot imagine!).

## 2.6 Times

The aim is to evaluate whether the life and practices of the woman farmer are organised by the time factor, and whether there is an excessive burden of work and/or the perception of injustice.

The weight of the time factor can be investigated on two main levels:

- Production rhythm (several possible factors, e.g. seasonality of production, rhythm of nature, forms of integration in the agrifood industry, etc.; connect with time information from the ethnomapping).
- The form in which the woman farmer takes on socially assigned functions (such as domestic work, socioenvironmental care, sociopolitical participation. etc.; connect with previous answers, in particular 2.2 Functions). Investigate the organisation (individual, collective, etc.), logics, quality and temporalities of these tasks.

Conclude by asking about the perception of the total workload and distribution within the family: Does the woman farmer have moments of rest, or does she feel overwhelmed? Does she think that the division of labour is fair or not, and why?

## Semistructured Interview with the Man of the House

### 1 Presentation

#### 1.1 What is it?

A semistructured interview similar to that done with the woman farmer applied to the man of the house (if any, see above: Socioeconomic Questionnaire with the Man of the House)

#### 1.2 For what purpose?

To understand gender roles in agricultural practices and socioenvironmental movements from the man's point of view.

#### 1.3 How is it done?

- Find a place and time that allow a personal conversation with the man.
- The interview can be done after the questionnaire.
- The questions in the guideline are asked flexibly, adjusting to the man's narrative and other information collected. They must not be read.
- It is important that **question 2.6 (relationship with nature) be made explicitly** so as to connect and deepen the dimensions of the answer. If the interview is taking a lot of time, this question can be asked just after his life trajectory to ensure the quality of the answer.
- Request authorisation to record. The recording is used to relisten to some answers and to retrieve significant quotes (particularly 2.6).
- One team member takes notes to check that all answers are complete and notes the quotes to be retrieved from the recording.
- Team: duo of agricultural and social sciences.
- Material: printed guideline, pen, voice recorder.
- Duration: 1 hour to 1 ½ hours.

#### 1.4 How is it recorded?

- How to save data: a report with answers sorted by theme and relevant quotes.
- Data format: recorded audio (e.g. .mp3) and text of the report (summary of answers and selected quotes; e.g. .docx).

## 2 Guideline

### 2.1 Personal trajectory

The aim is to contribute biographical elements that allow us to understand the position of the man in agriculture, livestock farming, and/or socioenvironmental movements. Ask about the main stages of life:

- On a personal level (family history, marriage, children, separation, widowhood, etc.)
- On a work/professional level (employment, jobs or works, unemployment, migration periods, in the city, training, etc.)
- On a sociopolitical level (if any: union, cooperative, party, as well as church, informal spaces, etc.).

### 2.2 Type of work and sales in agriculture and/or livestock farming

The aim is to complete the direct observation of agricultural management practices (or to describe them if it was not possible to observe), asking about:

- The type of work in agriculture or livestock farming.
- Whether it is conventional/agroecological/transitional agriculture (or breeding) and what are the logics behind it (ask for reasons or motivations, reasons for the main technical or productive decisions, investigating **male roles**).
- The type of sales (What kind of markets? How are they accessed? What are prices like? What are the difficulties?)

### 2.3 Functions taken on that explain the way of practising agriculture/livestock farming and engaging in socioenvironmental issues

The aim is to identify the main social functions performed by the man that explain his way of practising agriculture/livestock farming and engaging in socioenvironmental issues, such as: sales, income generation, feeding the family, public/political participation, and others. In order to reach this identification, the discussion can begin with the team's observation of the tasks taken on by the man. It can also be based on his life trajectory and the questionnaire.

### 2.4 Spaces and processes for construction of knowledge and practices

The aim is to identify the spaces and processes through which the man constructed the knowledge and ideas that explain his way of practising agriculture/livestock farming. The conversation can start by referring to the answers above. As a complement, the following spaces or processes can be tested: family transmission, in particular the father; agricultural experimentation; agricultural employment; public policies, in particular technical assistance; NGO or company projects; agroecological networks; training; mobilisation around socioenvironmental conflicts.

## 2.5 Spaces and forms of sociopolitical participation

The aim is to identify the spaces of political participation and the issues (in particular socioenvironmental and related to agroecology) addressed in these spaces. Ask since when the man has been participating, what formal or informal role he plays, what modes of action are used in the space, for what goals, and with what results or difficulties. The discussion can begin with the spaces identified in his life trajectory. If the man knows agroecology, it is important to discuss what it is for him, how and to what extent he knows and adheres to it (or not).

## 2.6 Narrative about the relationship with nature

The aim is to explore different dimensions of the relationship with nature expressed by the man (narrative), testing whether this relationship has a significant role in his engagement in the defence of the land/territory and/or in socioenvironmental conflicts.

- With what words does the man farmer express this relationship? What feelings (positive or negative; attachment/detachment) does he express? Caused by what? How do they manifest themselves?
- On which scale (property, community, territory)?
- Highlight which elements or dimensions (plants, trees, water, animals, soil, clean air, clean water, etc.)
- According to what logic(s) (productive logic, income generation, food security, care [for what exactly?], aesthetic, religious or spiritual, cultural, etc.)?
- Based on what experiences or practices, individual or collective (agricultural work, political participation, struggle for territory, socioenvironmental conflict, etc.)?
- Is there an attachment to the land or territory, a will to defend them? Why and how?
- Is there a gender dimension in the relationship with nature from the point of view of the man (a way of relating that is determined by the fact of being a man)?

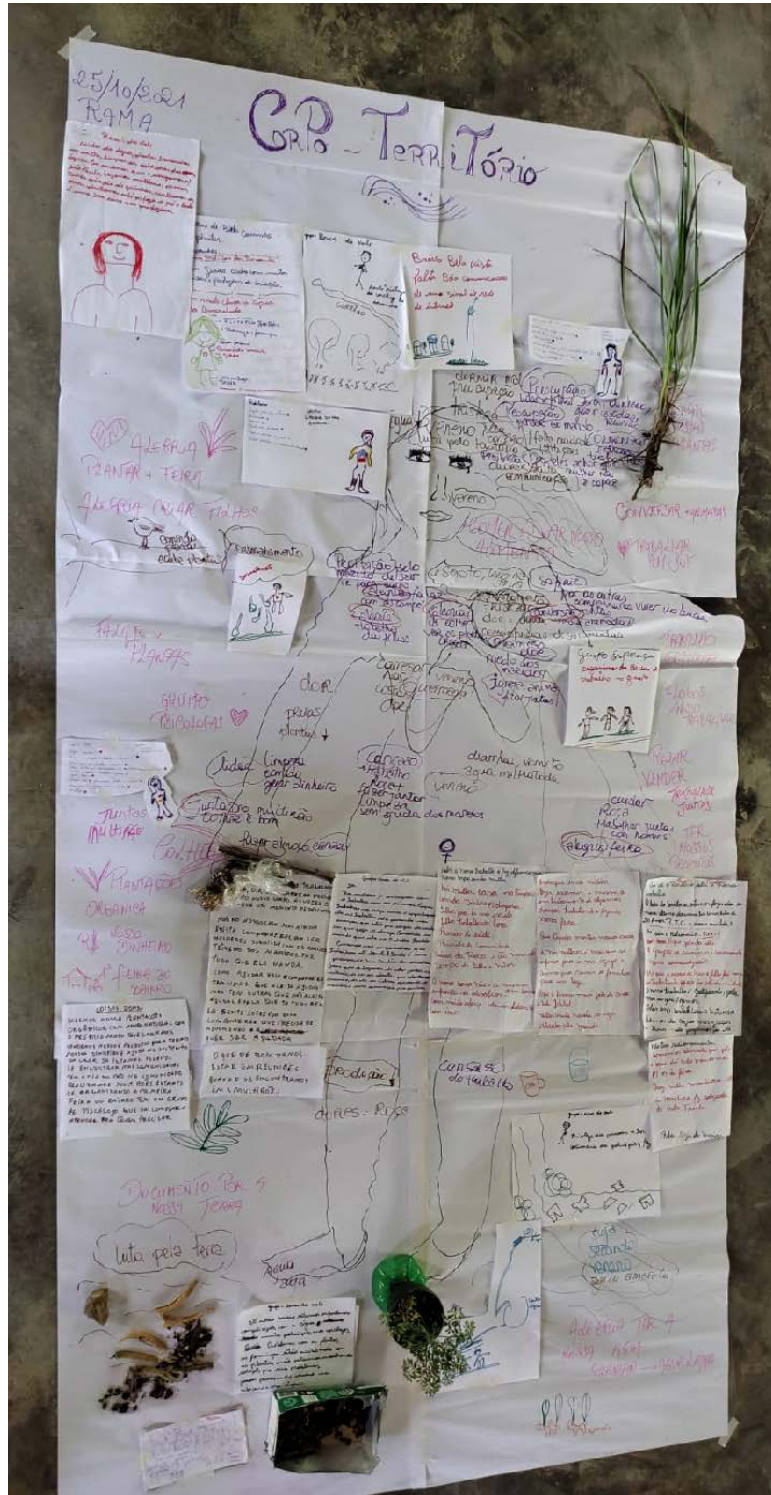
The questions can be asked in connection with agricultural practices, with socioenvironmental conflicts, with political participation and in an open way (allowing other answers, including those we cannot imagine!).

## 2.7 Sexual division of labour

Recreate a simplified schedule of a typical working day and a weekend day.

- Start by asking if there is regularity in the organisation of weekdays and weekend days.
- From that, point out a typical weekday and a weekend day for making the schedule. This can be done graphically or in the form of a list, grouping tasks by major activities.
- End by asking for the perception of the workload and its distribution with other family members. Is it fair?

## Level 2 – In the territories lived by the women farmers



## River of the Territory's Life

### 1 Presentation

#### 1.1 What is it?

A graphical representation of the history of the socioenvironmental “problems” of a territory and the responses to them, in particular based on agroecology, given by the women farmers. The River of the Territory's (River of Life for short) brings together personal stories/histories within a collective history. Attention is paid to the curves, obstacles and possible setbacks to avoid an artificially linear vision.

- The scale of the territory is that of the *territory lived by the women farmers*, based on their daily practices, in agriculture and in community spaces, in the municipality and sometimes wider, where they organise life and create responses to socioenvironmental problems.
- *Socioenvironmental problems* are comprehensively understood, covering not only open (politicised) conflicts, but also the simple complaints and individually perceived “damage”. Likewise, *responses* include movements and struggles, and also announcements and practices that are not necessarily politicised which can happen at the individual level. From a feminist perspective, it is important to pay attention to the less politicised forms that can be developed by women in situations of oppression.
- The participants are *women farmers* who participate in the research, either directly (Level 1) or in collective activities. They may include women farmers who are local leaders that will enrich the perception of socioenvironmental problems and responses, but cannot include women who are not farmers (we are only recording women farmers’ perceptions).

#### 1.2 For what purpose?

It allows us to understand how changes in the context of the territory affect women’s lives based on their lived experiences, responsibilities and work they take on in the course of life and which influence their relationship with the processes experienced, the places they travel through and the types of relationship with the territory and nature they establish.

The River of Life as a research tool “helps women perceive their lives as a ‘lived process’ composed of several phases and a series of events that are shaped by the **social construction of the subjects**, immersed in a web of generally asymmetrical relationships (gender, race, ethnicity and generation)”<sup>26</sup>.

---

<sup>26</sup> Weitzman, R. Popular Education Techniques for Groups and Communities, 2001, p. 42 (unpublished [our translation]).

### 1.3 How is it done?

- Plan the activity with the collective of women farmers. This is the group of women farmers that constitutes the local interlocutor for the research, from spaces such as women's committees of family farming unions, local networks of agroecological women farmers and others. Ideally, at least the women farmers participating in the Level-1 survey would be present (see note about the participants at "What is it?" above).
- Steps and guideline: see below.
- Ask for authorisation to record and take photos.
- Team: two or three people, at least one of them to facilitate the activity, fill out the labels and help position the women farmers' memory elements on the River; and one person to make the annotations in a field notebook and the photographic and audio records (think about identifying citations).
- Material: blue nonwoven fabric; labels, thick-tipped coloured pens, adhesive tape, stapler, music.
- Estimated duration: 1 or 2 periods of 4 hours.

### 1.4 How is it recorded?

- A record of the elaboration process and of the discussions in a field notebook + voice recording of collective discussions + photographic record of the River.
- Data format: .doc/.pdf, .jpg, .mp3.
- Graphical reporting option to systematise the River and return it to the woman farmer.

## 2 Guideline

### 2.1 Mobilisation of memory

The mobilisation of memory begins with eyes closed and ambient music. The facilitator guides the recovery of the experiences lived in relation to nature, having the River as a double metaphor: the river as nature and as time.

Let's think about how this river begins.

This river has a spring, what is this spring like? What surrounds it?

How is each one in this River? As a woman? How old? It can be a child, teenager, adult, etc. Perhaps you are with other companions: men, women, adults, children. What important things are being born in your community, in your municipality, in your region, in relation to agriculture, to nature, to the environment? As a woman, where are you in this? This may have happened a long time ago... Positive things may have arisen or things that marked this moment of the spring that were negative...

The river grows, has more water, maybe you are inside a boat with other people... Who are these people? Are they family? Of the community? Of the municipality? Of some organisation? From the Town Hall? From church? Are there more men or more women? What are you all doing inside this boat? What good things are you all doing in relation to agriculture, to nature? What are you all planning? Do problems happen? As a woman, how do you deal with these problems?

The river gets bigger, with lots of water, it starts to rain, there are some more turbulent moments, there may be some curves, meetings with other rivers, some changes... In some places you see riparian forests, an agroforest with things planted, other plantations, vegetable gardens, orchards.

Suddenly, some problems begin to appear... You find a run-down pasture, a coffee field with intense use of agrottoxins, a hydroelectric plant...

The river starts to dry out, or there are rocks, or the river starts to get polluted, or is no longer accessible. Who is causing this degradation? This pollution? Who is preventing access? Is it someone from elsewhere or from the municipality? Is it someone in your community or family? How does it affect you, your family, your community? Are you able to respond? Is it very difficult to respond? How are you responding? What is your role? Alone or with more people? With whom?

How is the river now? How are you feeling now? Where are you now? With whom? What good things can you see now in the river? Are there still difficulties?

## 2.2 Verbalisation about the methodology

Ask the women what it was like doing the exercise for them. Not necessarily all women need to speak.

## 2.3 Construction of the River

From the memories generated in the mobilisation of memory, the idea is to recover the distinguishing elements of the stages of life of each participant and order them in a time frame (years or decades), merging individual and collective. At each stage, we highlight socioenvironmental problems, responses, actors involved and the women's place in them.

Example of organisation in 3 rounds:

- Presentation of each woman's memories in relation to the spring of the River of Life and to later moments. Transfer of information onto labels of different colours *by the facilitator* who places them on the River (socioenvironmental problems [one colour, e.g. yellow]; responses [one colour, e.g. pink]). Each label contains the respective date or period.
- Team guidance to complete the River with emphasis on collective processes. Preparation of labels *by the women* and presentation while putting them on the River.

- Add-ons induced by the team on the basis of prior information (e.g. from the cartography or from Level 1).

The construction of the River can be done with blue nonwoven fabric, with the representation of curves, stones, more or less water, etc.

## **2.4 Final reflection**

A round of final reflection is held on:

- Individual stories/histories as part of the collective history.
- Women's place (presences and absences) at different times, the types of responses and the motive, according to them.

## Socioenvironmental Feminist Cartography

### 1 Presentation

#### 1.1 What is it?

A map (or “drawing”) created collectively by the women farmers, representing the socioenvironmental problems and the responses created by them and other actors in the territory that they identify as relevant. The map is made at the present time.

Note: The understanding of “territory”, socioenvironmental “problems” and “responses” and of the participants in the cartography is the same as for the River of Life (see presentation above).

Option of a later stage that brings together women farmers from various territories to build a larger map (adding local maps, see 2.7 p. ).

#### 1.2 For what purpose?

The map helps reveal the socioenvironmental problems, the existing answers or responses and the actors’ game. It summarises information that is then immediately shared among the participants. It shows problems or answers that might be otherwise invisible. It helps to think of responses. It produces emancipatory knowledge and complements the River of Life by focusing on the current moment and its representation in space.

Gender analysis, based on the women’s perception, helps specify why some socioenvironmental problems affect them specifically (linked to responsibility for care, forms of violence...?) and how and why their responses may also be specific. It will be important to cross this information with the men’s perception (Level-1 interviews).

#### 1.3 How is it done?

- Plan the activity with the collective of women farmers. Ideally, all women farmers participating in the Level-1 research would be present. There may (should) be more women farmers participating than in the Level-1 research.
- Steps and guideline: see below.
- Ask for authorisation to record and take photos.
- Team: Two or three people, one of them to facilitate the activity, fill out labels and help with the spatial distribution of the elements in the drawing; and one person to make the annotations in a field notebook and the photographic and audio records (think about identifying citations).
- Material: construction paper (A0) and A4 sheets; coloured thick-tipped pens; wax crayon; labels.
- Estimated duration: 1 or 2 periods of 4 hours.

#### 1.4 How is it recorded?

- A record of the creative process, of the discussions and points of reference (localisation) in a field notebook + voice recording of collective discussions + photographic record with the option of scanning the maps.
- Data format: .doc/.pdf, .jpg, .mp3.

## 2 Guideline

### 2.1 Activity preparation (optional)

Days before the application of the methodology, the women should be contacted and asked to think of at least two elements for the day of the activity that represent positive and negative aspects related to the environment of the territory (this may be at the level of property, community, municipality or region).

Negative aspects are related to **socioenvironmental** problems of different types (e.g. pollution, loss of biodiversity, etc.) and degrees of politicisation (conflicts, complaints, “simple” damage, which may be at the individual level). Positive aspects are related to the **responses** (movements, announcements, “simple” practices, which may be at the individual level), in particular those related to **agroecology** .

### 2.2 Participants’ presentations through elements

Arrange the blank paper in the middle of the circle of women.

Perform the **participants’ presentations** of the elements thought of by each woman which represent the positive and negative aspects related to the environment on the territory (on different scales).

Perform a round of **supplementation** with new elements that have not been previously exposed. These elements can be placed on labels.

Example of generating questions:

What kind of difficulties connected to the environment (e.g. pollution by a company, by a neighbour, lack of water, restrictions on the use of certain resources or land by environmental conservation units) do you encounter for developing your agroecological practices? Do you have such difficulties at the level of your family, community, territory? What strategies do you find to face these difficulties? And other important actors in the territory?

Note: It is important that the facilitator helps qualify the people involved in the different responses: collective/individual, specific to women/men, without gender specificity, etc.

### 2.3 Spatial distribution of the elements

Ask the women farmers to **imagine that the paper is a drawing of the territory** (adapt the scale according to the elements brought by them, which may be the drawing of the municipality, the region, etc.).

Ask the women farmers to **indicate the reference points of the territory** (e.g. Town Hall, the communities where they live and work, the organisations/groups in which they participate, mining companies, rivers, protected areas). One of the facilitators will represent the reference points in the drawing.

Ask the women farmers to produce a **spatial arrangement** of elements or labels in the drawing, considering the reference points previously identified. General elements that are not specific to one or other communities can be represented as being in the Town Hall (it is an artificial form of representation, but can resolve this issue).

In general, it is important to specify the location of the elements in the report in order to make it possible to draw up the map with a cartographic base at a later time.

Note: It is possible to start from a cartographic base, especially when the scale of the territory is that of the municipality and the map of the municipality is a shared representation (displayed in many public places). This base can then be completed with specific reference points placed by women farmers.

### 2.4 Identification of the actors

**Identify the main actors involved** in the positive and negative aspects brought up by women farmers. At this moment it will be possible to capture the actions of organisations, communities, church, women's groups, companies, social movements, State, etc.

### 2.5 Final reflection and gender qualification

Hold a process of reflection with the women farmers based on the construction of the drawing:

- What did they realise with this construction?

Gender qualification:

- Do you think there are specific places of presence for women? Or specific places where women are absent?
- Do you perceive that there are specific responses of women to the socioenvironmental problems of the territory? Why?

Symbols on the map (stickers) can represent these places.

Make a photographic record of the drawing.

### 2.6 Option to consolidate the drawing on a map

Work option for the team after the activity of consolidating the drawing in a digital map at scale and with a key (proposed by the team) for feedback.

The creation of the keys requires the categorisation of the elements brought by the women farmers and will be carried out, at first, by the team. This categorisation will be discussed with the women farmers at the time of discussion of the map.

## **2.7 Option for bringing together women farmers and maps in exchanges or Caravans**

The idea is to bring together women farmers from different territories (e.g. municipalities) to discuss the socioenvironmental problems and responses on a broader scale, based on a large map prepared by the team from the consolidation and gathering of the maps of each territory.

The meeting can take place in an exchange or Caravan in each region or territory (see Level 3 below).

## “Body-territory” Map

### 1 Presentation

#### 1.1 What is it?

A map (or poster) created by the women farmers representing the relationship they live with the territory through their bodies. Our focus is twofold:

- To capture the socioenvironmental problems and responses in the territory.
- To capture the gender dynamics through the way these problems and responses unfold in the women’s bodies. This involves, in particular:
  - The continuum of gender violence (from patriarchal violence – family, domestic, etc. – to violence against women as a social group, as an expression of agroextractive capitalist logic)
  - The sexual division of labour as a determinant of gender-related impacts of socioenvironmental problems (specific impacts on women or specific responses of women).

Examples: The pollution of a river impacts the health of the inhabitants of a territory in general and the work of women in particular, because they are responsible for providing water for the house, washing clothes in the river and preparing meals (sexual division of labour).

Thus, this tool captures the entanglement of gender and territory, in particular the way violence against the territory manifests itself in the gender dynamics.

Note:

(1) The understanding of “territory”, socioenvironmental “problems” and “responses” and of the participants in the body-territory is the same as for the River of Life (see presentation above).

(2) See the conceptual framework of the body-territory in: Haesbaert, R. (2020), “Do corpo-território ao território-corpo (da terra): contribuições decoloniais”, *GEOgraphia*, vol. 22, no. 48. See also the feminist approach in: Falquet, J. “‘Corps-territoire et territoire-terre’: le féminisme communautaire au Guatemala. Entretien avec Lorena Cabnal”, *Cahiers du Genre*, vol. 59, no. 2, 2015, pp. 73–89.

(3) See an example of application (focusing on health): “Poster ‘Cuerpo-Territorio’. 10 problemáticas socio ambientales en la Argentina y Sudamérica, y sus graves consecuencias em la salud”, <https://rosalux-ba.org/2021/03/22/lanzamiento-poster-cuerpo-territorio/>

#### 1.2 For what purpose?

It allows us to capture the way in which socioenvironmental conflicts and the responses of women farmers in the territories permeate their bodies and how they represent them, constituting a form of

socioenvironmental entanglement. It incorporates their relationship with the territory: the effects of this relationship on them, through the body, and the mobilisation of the body to create responses.

## 1.3 How is it done?

- Plan the activity with the collective of women farmers. Ideally, all women farmers participating in the Level-1 research would be present. There may (should) be more women farmers participating than in Level-1 research.
- Steps and guideline: see below.
- Ask for authorisation to record and take photos.
- Team: Two or three people, one of them to facilitate the activity, read the text, fill out and organise the labels, and another to make the annotations in a field notebook and the photographic and audio records (think about identifying citations).
- Material: construction paper (A0) and A4 sheets; coloured thick-tipped pens; wax crayon; stickers.
- Estimated duration: ½ day (morning or afternoon).

## 1.4 How is it recorded?

- A record of the creative process, of the discussions in field notebook + voice recording + photographic record.
- Data format: .doc/.pdf, .jpg, .mp3.

## 2 Guideline

### 2.1 Introduction of the activity

- Think of the body as the first level of the territory, the idea of “lived” territory.
- Aim: to build a collective vision of the body-territory from personal experiences.
- Explain the double focus, giving examples of socioenvironmental problems and responses (practices, resistance, movements, etc.) and the differences that may exist between women and men. For example: the experience of Xinca and Mayan Guatemalan women in defence of the body-territory and land territory. They denounced the attacks on the territory by mining companies. But they insisted on the fact that mobilisations in defence of the land cannot close their eyes to violence against women in the same territory: it is an inconsistency. These acts of gender violence must be denounced and women’s bodies must be understood as an object of political power and a struggle for emancipation.

### 2.2 Connection with body and territory

- Drawing of a woman’s body on a blank sheet (outline, colour, age, aesthetics, clothing, etc.)

- Moment of connection with the body, with the socioenvironmental problems and responses of the territory and with their experience as women (closed eyes, text, background music, etc.)
- Reading of the text

With eyes closed, think of the body we drew in the centre of the circle, think that the body is your body.

Sometimes the pace of your life is so fast that you don't have time to feel "you", to feel your body and what it is saying.

It is from our body that we can experience life, feel with affection and attention the body that allows you to be here today, the body that allows you to smile, that allows you to speak and allows you to suffer.

Think of your feet that allow you to get up every day, feet that feel the ground, that are always close to the earth.

Think of your legs that support you, that allow you to walk around, to get to know places and get where you want.

Think of your arms that allow you to hug and work, that you can open wide to feel the wind better.

Think of your chest, your heart – parts that are sometimes jumping with joy, sometimes tight with anguish.

Your stomach, your belly, what can you feel?

Think of your head, where all thoughts pass, the part that allows you to reflect on life.

Think of your hands, hands that allow you to plant, harvest, to care and be cared for.

Each part of you feels – your head, legs, arms, uterus, back, chest, throat, hands, everything feels.

Everything that happens to you, everything that happens around you, your body feels.

With each injustice a part of you hurts, every time they destroy nature you feel it. What hurts in you? Where does it hurt?

With every breath of strength and endurance you also feel. Where do you feel?

What good feelings do you have? What bad feelings do you have?

As a woman, what do you think that you feel differently than a man?

## 2.3 Transfer onto labels

This moment is organised by thematic rounds. For each moment, the maximum number of 3 labels per participant is suggested.

*1<sup>st</sup> moment: socioenvironmental problems (one colour: e.g. yellow) and their effects on the body*

Each participant writes down up to 3 problems she feels in a certain part of the body, sharing, explaining how and why each problem is felt in a certain part of the body. The idea is always to connect with personal experience, avoiding very abstract speech. These effects can be physiological (pain, illness, etc.), emotional (fear, anguish about a threat, e.g. approaching mining), psychological (sadness, etc.), behavioural (avoiding some parts of the territory, changing routes, working habits, etc.). The labels are placed on the map. In each round, each woman presents one label. At first, there would be up to 3 rounds.

*2<sup>nd</sup> moment: gender relationships (one colour: e.g. purple)*

Same methodology. Before beginning to write on the labels, the team can highlight acts of violence against women (felt in the body) and the specific work of women (also felt in the body) that relate to the problems and responses already presented, emphasizing that there can be both positive and negative aspects.

*3<sup>rd</sup> moment: socioenvironmental responses (practices, resistance, movements, etc.) (one colour: e.g. green)*

Same methodology. Before starting to write on the labels, the team can highlight agroecology, not discarding other types of responses.

Note: If some women have brought elements of the territory (e.g. plants, etc.), they can use them during the feedback of this part by placing them on the map on the related part of the body.

## 2.4 Final reflection

Round of talks about:

- How it was to do the exercise.
- Collective characteristics of personal experiences, on the way to politicisation. The team can contribute their perceptions at the end.

Level 3 – Spaces for the construction of the territories



https://www.youtube.com/embed/3COEucT4nFg 90%

**cba** **Audiência Pública** 33:06

Projeto de Produção Sustentável de Bauxita na Zona da Mata  
Processo LAC2 (LP) COPAM Nº 3184/2019/001/2019

**Avaliação Ambiental Integrada AAI**

Diagnóstico de Dados Secundários → Diagnóstico de Dados Primários → Diagnóstico Ambiental Integrado

Sensibilidade dos aspectos físicos  
Sensibilidade dos aspectos bióticos  
Sensibilidade dos aspectos socioeconômicos

**Avaliação de Impactos Ambientais Cumulativos e Sinérgicos**

Indicadores de Impacto dos Aspectos Físicos  
Indicadores de Impacto dos Aspectos Bióticos  
Indicadores de Impacto dos Aspectos Socioeconômicos  
Avaliação de Impactos Cumulativos e Sinérgicos

Modelagem Sensibilidade X Impactos

Fragilidades Socioambientais  
Potencialidades Socioambientais

DEFINIÇÃO DE DIRETRIZES

Companhia Brasileira de Alumínio

## Observation, interview and document collection

### 1 Presentation

#### 1.1 What is it?

Three observation tools of the “spaces for the construction of the territories” that can be used in a complementary way.

The “spaces for the construction of the territories” are the spaces where socioenvironmental issues and gender relationships that permeate the territories inhabited by the women farmers (Levels 1 and 2) are debated or disputed and where feminist projects of social transformation may arise.

Note: Level-3 spaces can be different and broader than Level-2 spaces. Ex.: Conexão Mata Atlântica [Atlantic Forest Connection] project, which reaches several groups or collectives of women farmers in the municipalities of the Vale do Ribeira (State of São Paulo) and of the State of Minas Gerais.

The common aim of these three tools is to identify:

- What socioenvironmental issues are being disputed in the territory, by whom and how (what paradigms, power relationships, etc.).
- How gender relationships are being disputed in the territory, by whom and how, in particular at the intersection with socioenvironmental issues.
- What feminist projects of social transformation are arising (or not) in the territory, who are the actors, and how they relate to the territory.

The three tools used at this level are:

- **Observation** of the spaces for the construction of the territory.
- **Interview** with key interlocutors.
- **Document collection.**

They share the same axes of analysis, summarised in the guideline below.

#### 1.2 For what purpose?

These data are used to contextualise the other observations of the action–research: how the construction of the territory at different levels interacts with the work and life of the agroecological women farmers at the local level, with their processes of organisation and with their relationship with nature.

Note: Level-3 research is thus only “functional” to the understanding of Levels 1 and 2. **The objective is not to map the entire territorial context.**

#### 1.3 How is it done?

- Identify documents, spaces and key interlocutors.

This identification may arise from Level 1 (e.g. from the socioenvironmental impacts observed at the local level) and Level 2 (e.g. important spaces for the construction of the territory or key actors identified by the women farmers).

Think also that there are spaces for the construction of the territory where women **are not invited or are not present**, but that we need to observe. Such spaces may be identified through interviews with public authorities who are in contact with large companies; or with academics who have mapped the spaces and issues in dispute within the territory.

- Define the order of observation (prioritisation, logical order depending on access to documentation/interlocutors/spaces and to the Level-3 research phase: exploration, precision, deepening, etc.).
- Application of the tool. See the guideline and specifications by tool below.
- In some cases (virtual meetings, Skype/Zoom interviews, etc.), it is possible to conduct research online.
- Team: whenever possible, a duo to complete the observations and enrich the analysis.
- Voice recording, photos (e.g. of a meeting or event) whenever possible.

## 1.4 How is it recorded?

- **The report should answer the questions in the guideline.**  
It can also include new paths to follow (a new space to observe, a key interlocutor to interview, a document to read).
- The voice recording is used to complete the annotations and to get quotes.
- Data format: text format (.docx or .odt) + audio format (.mp3 or other, recording), photo format (.jpeg, etc.) and video (.mp4, etc.) if any.

## 2 Guideline

### 2.1 Conceptions and narratives about the territory

- How the territory is presented, what problems and actors are considered relevant (or not: absences).
- Scale on which the territory is approached/disputed.
- Narratives/conceptions about the environment (what words, paradigms/values, proposals/actions, etc.)
- Conceptions/narratives about gender and other power relationships (race, class, etc.) (what words, paradigms/values, proposals/actions, etc.)
- Feminist projects?
- Interplay between environmental issues and social relationships (gender, race, class, etc.)?

## 2.2 Socioenvironmental problems/conflicts

- What problems or conflicts are identified and why; perception of the subject and history of these problems/conflicts (e.g. pollution, destruction, restriction of access to natural resources or land, monoculture, mining, demarcation, etc.)
- Perception of the main actors, organisations, collectives involved (directly or indirectly)

## 2.3 Forms of control and action in the territory

- Projects, organisation, forms of action in the territory
- Oversight, legal rules and their actual application
- Violent, unnegotiated, extrajudicial forms
- Technologies (e.g. georeferencing, drones, etc./alternative technologies) used to control/construct the territory.
- Other forms of action or control

Note: These can be “negative” forms of control of the territory, which aim to exploit it, but also “positive” forms, aimed at its defence based on a vision of socioenvironmental justice.

## 2.4 Participation and power relationships within the spaces for construction of the territory

- Formal and/or informal criteria for participation.
- Actual participation (women/men, what social groups, what organisations, restrictions related to class, race, gender, etc.?)
- Gender roles (such as participation differentiated between women and men)
- Struggles and power relationships in the spaces for construction of the territory and in the territory itself.

Note: These guideline themes should always be adapted to the interlocutor and the situation (order, way of asking, questions that do not apply, additional questions).

## 3 Additional specification by tool

### 3.1 Document research

- It can be applied to web pages of organisations, companies, projects, government programs, press or scientific articles, interviews with social actors, etc.
- It is important to identify the document accurately (bibliographic reference, Internet address, name of the organisation/project/person, function, etc.).
- Records can be structured as follows:

- Identification of the document
- Presentation (summary) of the document
- Cross-sectional analysis (by guideline themes)
- Paths to follow

### 3.2 Observation

- This can be applied to different types of spaces for the construction of the territory, such as meetings, seminars, audiences, discussion groups, gatherings, marches, etc. There may be virtual spaces (webinars, online meetings, etc.).
- Observation may be participative or not.
- It is important to identify accurately the type of space and the participants (see below).
- The record may have the following sections:
  - Context and participation
 

Type of space (e.g. institutional, political, scientific, meeting, colloquium, conference, debate, etc.) and context.

How did we enter the space (whose contact? role in the space? Any difficulty due to our presence?)?

Participants (names, gender, organisations and way of presenting themselves – as an activist, scientist, trade unionist? etc.)
  - Summary (e.g. meeting content)

Note: The following information can be highlighted:

Who does the mediation and/or the introduction and how. What topics and terms are chosen to present.

In general, who speaks and how?

In particular, what is the women's participation like: Do they speak? What do the women say? Is what they say valued?

- Cross-sectional analysis (by guideline themes)
- Paths to follow

### 3.3 Interview with key interlocutor

- This can be applied with different types of interlocutors (social leaders, public officials, company representatives, academics, etc.)
- The interview can happen in three moments:
  - Introduction of the team and the project.

At this time, the issue of protection of personal data can be addressed: the possibility of anonymising the data or not, e.g., if the person considers the interview as a public position.

Ask for authorisation to record (internal use).

- Identification (profile) of the person:
  - Name<sup>27</sup> or pseudonym
  - Sex/gender
  - Sociocultural identity (black/mixed/white/indigenous/yellow or other, e.g. *quilombola*), place of residence (if relevant)
  - Work/profession
  - Organisation/company they work in (if any)
  - Political participation (union, movement, party, etc.) (if any)
  - Any other relevant identification data.
- Guideline themes adapted to the person (order of questions, contextualised way of asking, questions that do not apply, other specific questions, etc.)
- The record may have the following sections:
  - Identification of the person
  - Summary of the interview (in the order that it happened, may include quotes and testimonials outside the guideline)
  - Cross-sectional analysis (by guideline themes)
  - Other relevant aspects, if any
  - Paths to follow

---

<sup>27</sup> If the person agrees to have their name in our database (MEGA) – not necessarily for disclosure.

## Agroecological and Feminist Caravan

### 1 Presentation

#### 1.1 What is it?

- An Agroecological and Feminist Caravan is a journey through a territory carried out by a group of women. The definition of the territory depends on the socioenvironmental conflicts and the responses on which the intention is to reflect and act. It can extend across different communities, municipalities, and even regions. The women who travel the territory are called *caravaneiras*.
- In spite of favouring the participation of the women farmers and women researchers as *caravaneiras*, the Caravan also involves different political subjects of the territory visited, women and men, such as members of unions, cooperatives, social movements, associations, networks of popular collectives, and production groups.
- In the Caravan, visits are carried out that allow direct, reflective, affective, and even spiritual contact with experiences of threats and violence to the territories, but also of forms of resistance and responses produced, enhancing the visibility of those linked to agroecology and led by women.
- Through various mediations, the women subjects' perceptions and knowledge about the places visited and experiences lived are collectively developed and reflected upon. Along this journey, new knowledge and new stances are produced regarding the realities experienced in the Caravan, but also those in which the participants in the activity are inserted on a daily basis.
- By its nature, among the journeys, visits and overnight stays, the Caravan is also a vibrant space for creating bonds of affection and friendship, creating spaces and times for exchanges on different topics involving the lives and activism of women.

#### 1.2 For what purpose?

The Caravan<sup>28</sup> aims to provide collective and reflective access to the diverse realities of socio-environmental conflicts, in their threats and responses, and, through this movement, generate change or affirm the production modes of life and political action in the territories of the participants in the Caravan. By focusing on women's participation, the Feminist Caravan allows these historically silenced subjects to express themselves and build their own knowledge about the territory.

---

<sup>28</sup> See reference in: "O legado das Caravanas Agroecológicas - ENA - Encontro Nacional de Agroecologia", <https://enagroecologia.org.br/2014/03/28/o-legado-das-caravanas-agroecologicas/>

- By allowing other experiences, sometimes in sociohistorical and political realities that are markedly different from those in which the women are inserted, the Caravan provides a series of new elements for understanding the multiplicity of ways in which agribusiness, mining, the State, and other agents operate in the territories.
- In this way, it helps broaden and refine the perceptions of the participants about ongoing processes in their own territories and possible ways of producing self-determined responses, based on the positions occupied by the women in society and in their organisations.
- In this same movement, the experiences in the Caravan allow women to question their own experiences in the territories where the participants live. Thus, critical perspectives are expanded and new knowledge is accessed and produced that can contribute to resistance, such as knowledge about agroecological management practices and about forms of organisation and political impact implemented in other territories, from or with the active participation of women in the agroecological field, as well as other women and men of the people.
- Local partners, such as people who are members of the communities and organisations that receive the Caravan, can invite local actors (e.g. political authorities or public administrators) to participate in the debate. Thus, the Caravan acts as a space of political impact on issues of the territory, using experiences, data, and analyses brought by the women farmers, activists and researchers.

### 1.3 How is it done?

- The first stage of the organisation of the Caravan is to communicate with the partners – organisations and people – to define: the places to be visited and experiences to be lived, the focus that will be given in the visits, the places where the group will stay, the food.
- Generally, the Caravan includes moments in which the whole group is gathered and moments in which participants are divided into two or more groups. It is important to form groups of a size that each community or organisation that will receive the visit can cope with, usually between 20 and 30 people.
- The paths that each group will travel are called “routes”. These routes can be named to help organise groups and foster identity-building. For example, one of the Caravan routes of the GENgiBRe Project in communities threatened by mining in the Vale do Ribeira was named “Route Berta Cáceres”. Berta Cáceres was an indigenous woman leader from Honduras who fought against the construction of a hydroelectric dam by the DESA company in the Gualcarque river.
- The Caravan always has a common starting point and arrival point for the routes in the territories, moments when all participants are together.
- The Caravan visits are started by welcoming the full group of participants, who are then divided among the routes. Each group is directed to the transport (such as a van or bus) that travels their route.

- The methodology of the visits is inspired by agroecological exchanges<sup>29</sup>, moments in which, in a given place, the hosts receive the group, present the experience, and the group talks about it throughout the visit and at the end by means of various methodologies.
- In addition to the visits, discussion circles and conversations with people from the territories that relate to the group's themes of interest (union leaders, social movement leaders, groups) can be held.
- The Caravan ends with the routes reunited, when the experiences are shared, the collective summaries are produced and the next steps are defined.
- The Caravan can last three or more days, depending on its objectives and, above all, respecting the participants' possibilities.

Note: In the Agroecological and Feminist Caravan, food and care are central practices. As such, we advise to give preference to agroecological food and products of the solidarity economy, preferably produced by women, as well as ensuring that the times are feasible and not exhausting for the women, and directing some attention to resting places, particularly the overnight stays of the *caravaneiras*.

#### 1.4 How is it recorded?

- The Participant's Notebook is an important tool for individual recording<sup>30</sup>. In this notebook – in addition to a brief contextualisation of the activities – there is a map of the routes and spaces for records.
- For more general records of activities, two or more people – usually the researchers – are responsible for making notes that will be organised as memories and summaries of visits. In the Caravans of the GENgiBRe Project, the records included 3 sections: 1) detailed chronological report of the activity; 2) identification of the key debates; 3) summary of the points highlighted at the time of sharing. We included photos and the profile of the participants in the attachments.
- Photographic records: In the Caravans of the GENgiBRe Project, photographic records were made by communicators and made available to participants through a virtual folder on Google Drive. A WhatsApp group was also created in which the participants shared their photographs, forming a collective record.

---

<sup>29</sup> AMORIM, Renata Vilete de; RUFINO, Maria Abigail; SOUSA, Wilian Ivan de; AMORIM, Gilvânia Domiciano; CARLESSO, Anacleto. Intercâmbios agroecológicos para a promoção de aprendizados coletivos. **Cadernos de Agroecologia**, vol. 13, no. 1, 2018.

<sup>30</sup> By way of example, the Caravan notebook of the GENgiBRe Project in the Zona da Mata is available in the CTA digital library: <https://ctazm.org.br/biblioteca/categoria-caravanas-agroecologicas-45>

- Video and audio: the Caravan can be recorded in audio and video. In the GENgiBRe Project, communicators produced a video documentary of the Caravan in the Zona da Mata of Minas Gerais and a series of three *podcasts* about the Caravan in the Vale do Ribeira<sup>31</sup>.

## 2 Guideline

The Caravan takes place in three major moments: (1) the opening of paths (planning), (2) the visits and (3) the celebration and evaluation.

### 2.1 Opening of paths

The planning of the Caravan is one of the stages to carry it out. Called the “opening of paths”, this is the moment when – together with the women participants in the research and the communities or partner organisations – the initial design, theme, and objectives of the Caravan are presented and discussed. The routes and experiences are defined.

In connection with its themes and objectives, the Caravan methodologically operates with the categories of denunciations and announcements (Freire, 2016), called “socioenvironmental threats and responses of women and their organisations” in the GENgiBRe Project. Therefore, the definition of visits should follow this guidance.

Partnerships in the territories are essential. In addition to supporting the definition of the visits, often indicating these experiences, they help in making contact with the people and organisations that will participate in the activities and in aspects related to structuring, particularly food and accommodation. Thus, they usually help in the purchase of food, in contact with cooks, and in the definition and mediation of the contacts of the places where the participants will be making overnight stays. As people with knowledge of the place, they can help with the indication of the best routes for the vans or buses and give more accurate advice about the time spent between visits – information of great importance for the smooth progress of the Caravan schedule.

### 2.2 Visits

The first moment of the Caravan brings together the group of participants. The circle can start with a mystique (spiritual experience and connection), prepared by the host organisations, that can be followed by a brief introduction of each person. In the circle, the Caravan, its objectives, and the way it will be organised are presented. People are divided into groups, the number of which corresponds to the number of routes (for example, if there are two routes, two groups are formed).

The next activity is the departure for the visits. In the groups, people go to the vehicles intended for their respective routes and start the journeys to the places to be visited. Each visit has a different nature and requires specific methodologies for the mediation of these spaces, as well as the time spent

---

<sup>31</sup> Material available on the GENgiBRe Project site: <https://gengibre.org/o-cta-zm-publica-um-video-sobre-conflitos-socioambientais-e-resistencias-na-zona-da-mata-e-leste-de-minas/> and <https://gengibre.org/lancamento-do-podcast-conflitos-socioambientais-do-territorio-sao-narrados-por-mulheres-do-vale-do-ribeira-e-da-zona-da-mata/>.

in each of them. As a common feature, the visits are guided by one person or a duo responsible for presenting the experience and reporting points they consider relevant. They can also propose activities, such as walks and collective work actions.

Although questions and reflections are made throughout the visits, it is key that people have a more systematic moment after the visit to share their impressions, perceptions, and learning. The sharing events are moments of individual and collective elaborations. As a space for reflections, the intention is to bring new ideas, generating unrest and repositioning after the realities experienced by the participants.

In these spaces of sharing, mediation has an important role in mobilising people to put forward their opinions, ensuring a balance in speaking times and helping in the construction of collective summaries. One tool that can be used to help participants with possible difficulties with public speaking – common among women, especially farmers – is the choice of an element (plant, object, etc.) during the visit, so that she can start her speech. Culture Circles (see footnote no. 6) are also good options. To sum up, this methodology presents an issue, or generative theme, around which the debate will be made. These moments of collective reflections, accompanying the visits, are fundamental for qualifying the places visited and experiences lived.

As part of the meetings throughout the Caravan, rounds of talks with leaders, visits to street markets, and participation in cultural and religious activities of the municipalities and communities visited can be held, and films can be screened. Ultimately, these are practices that should bring learning and moments of joy, care, and new experiences for the participants who are interacting with the themes and objectives established in the Caravan.

### **2.3 Celebration and evaluation**

At the end of the Caravan, the groups come together and share the experience of the routes. Once again, the sharing can be based on elements collected in the visits or through other methodologies that stimulate the participants to publicly express their experiences and reflections, such as Culture Circles. Smaller discussion groups, based on specific topics, are good options to ensure greater and more effective participation of women. From the sharing events, new knowledge is generated and next steps are defined. At the time of the evaluation, it is important to welcome speeches on various aspects of the Caravan, including aspects related to methodological options, food, and structure.