

From the monolingual to the multilingual State: language rights of the indigenous peoples in Peru



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PERÚ Ministerio de Cultura

LA UNIVERSIDAD DEL NUESTRO

LEY DE LENGUAS
Edición Bilingüe

**ASHANINKA
AWAJUN
AYMARA
QUECHUA CHANKA
SHIPIBO**

Ley N° 29735
Ley que regula el uso, preservación, desarrollo, recuperación, fomento y difusión de las lenguas originarias del Perú

Ley N° 29735 - LEY DE LENGUAS



1. The linguistic reality in Peru
2. The Vice Ministry of Interculturality and the Indigenous Languages Division
3. The context before the implementation of collective rights of indigenous peoples
4. The Act No 29735 and the linguistic rights
5. Training of translators and interpreters
6. The work of translators and interpreters
7. The Prior Consultation process on Language Law Regulations
8. Some participants' quotes



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1

The linguistic reality in Peru



THE LINGUISTIC REALITY OF PERU



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According to data taken from the Ministry of Education's *National Document on Indigenous Languages* (2013), there are **47 indigenous languages** in Peru.

Of these languages:

- ✓ 26 are considered *vital*,
- ✓ 3 are *endangered*, and
- ✓ 18 are *seriously endangered*.

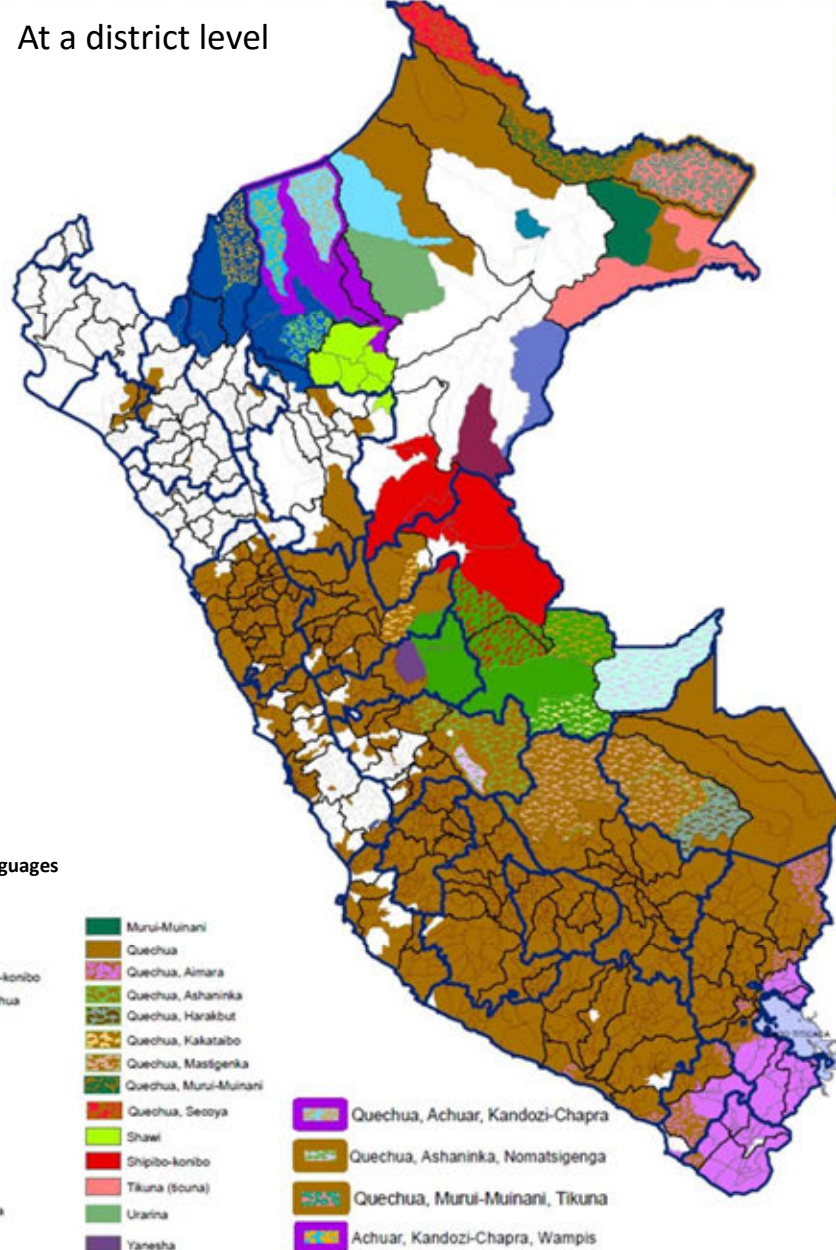
At a district level



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2007 census:
In **60%** of all
districts and provinces
in Peru, at least one
indigenous language
will be
predominant.



Predominant languages

- | | | |
|---------------------------|------------------------|---------------------------------|
| Achuar | Mursi-Muinani | Quechua, Achuar, Kandozi-Chapra |
| Aymara | Quechua | Quechua, Aymara, Nomatsigenga |
| Ashaninka | Quechua, Aymara | Quechua, Mursi-Muinani, Tikuna |
| Ashaninka, Shipibo-konibo | Quechua, Ashaninka | Achuar, Kandozi-Chapra, Wampis |
| Ashaninka, Yaminahua | Quechua, Harakbut | |
| Ashaninka, Yine | Quechua, Kakataibo | |
| Awajún | Quechua, Mastigenka | |
| Awajún, Shawi | Quechua, Mursi-Muinani | |
| Awajún, Wampis | Quechua, Geoya | |
| Bora | Shawi | |
| Capanahua | Shipibo-konibo | |
| Jaqaru | Tikuna (Touna) | |
| Kandozi-Chapra | Uruina | |
| Madija, Sharanahua | Yanetsha | |
| Matsigenka | | |

Final
estimation:
1177 districts
and **196**
provinces with
at least one
predominant
indigenous
language

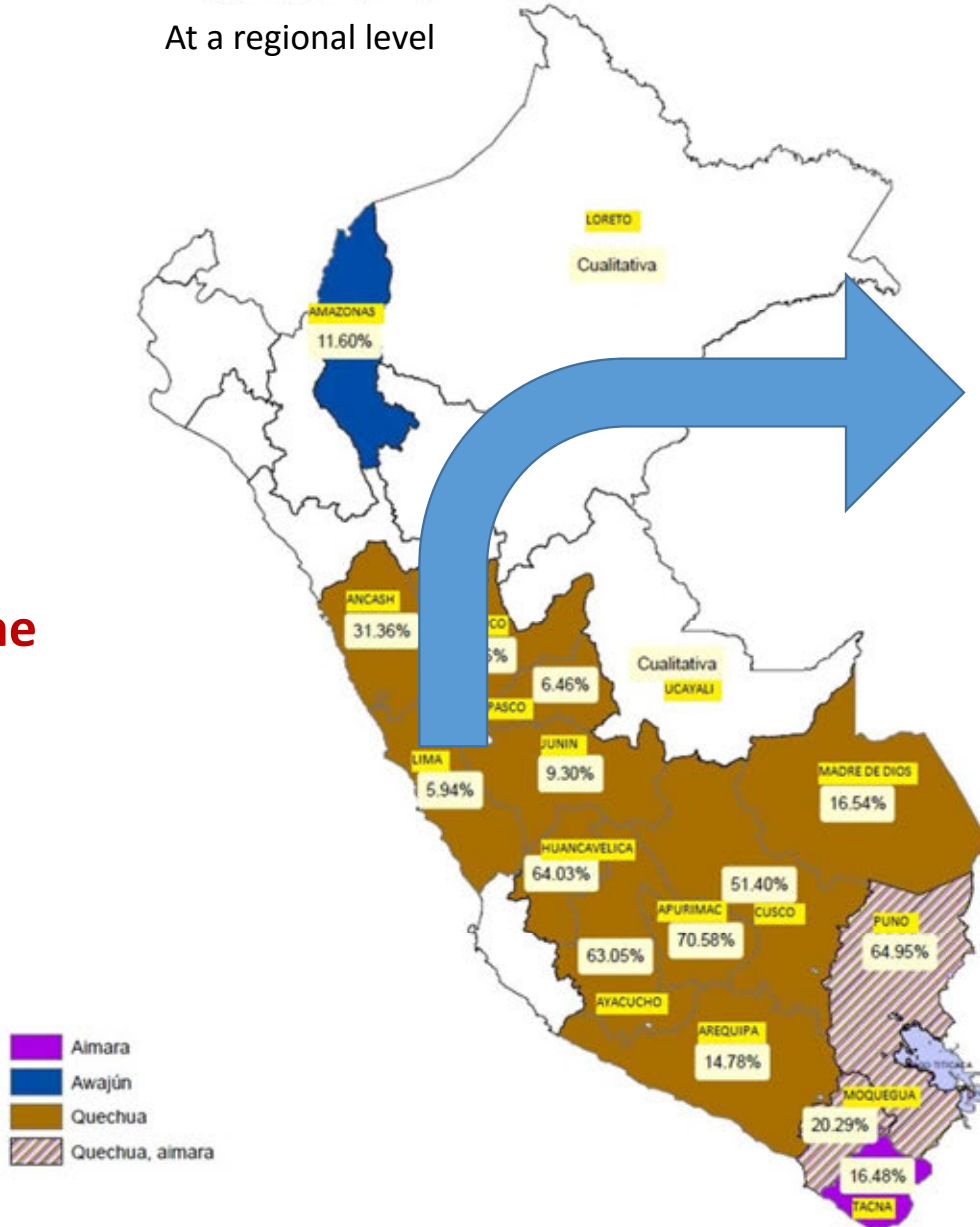
At a regional level



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In **15** Peruvian regions, at least one indigenous language will be predominant.



In **23** out of the **43** districts in **Lima**, **Quechua** is the predominant indigenous language.

Almost 60 percent

Districts ranked by number of quechua-speakers in the country



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REGION	PROVINCIA	DISTRITO	Ranking	POPULATION OVER 3 YEARS OF AGE IN THE DISTRICT	POPULATION SPEAKING AN INDIGENOUS LANGUAGE	Quechua-speaking population	
						N	%
				25,817,516	4,048,716	337,083	13.1%
LIMA	LIMA	SAN JUAN DE LURIGANCHO	1°	849,180	76,786	72,397	8.5%
PUNO	SAN ROMAN	JULIACA	2°	212,562	77,894	58,535	27.5%
LIMA	LIMA	ATE	3°	451,542	37,424	36,165	8.0%
LIMA	LIMA	SAN JUAN DE MIRAFLORES	4°	347,669	38,112	34,349	9.9%
LIMA	LIMA	VILLA MARIA DEL TRIUNFO	5°	357,677	34,229	32,007	8.9%
LIMA	LIMA	VILLA EL SALVADOR	6°	356,915	31,509	29,500	8.3%
LIMA	LIMA	SAN MARTIN DE PORRES	7°	551,523	28,130	26,965	4.9%
LIMA	LIMA	COMAS	8°	462,396	24,938	23,949	5.2%
AYACUCHO	HUAMANGA	AYACUCHO	9°	78,076	23,868	23,751	30.4%
HUANCAVELICA	HUANCAVELICA	ACORIA	10°	29,170	23,190	23,172	79.4%
HUANCAVELICA	HUANCAVELICA	YAULI	11°	25,654	22,693	22,667	88.4%
CUSCO	CANCHIS	SICUANI	12°	52,227	21,612	21,545	41.3%

Fuente: Datos del Censo de Población y Vivienda 2007 - INEI

Elaboración: Dirección de Lenguas Indígenas - Ministerio de Cultura

Al menos 37 lenguas han desaparecido en el Perú



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andoa (shemigae)
andoque
awshira
aguano
panobo
atsahuaca
calva
puquina

bagua
cahuarano
capallén
tallán
yameo
cat*

remo
sensi
huariapano
hibito
patagón
palta

culle o culli
sechura
tabancale
omurano*
uro
quíngnam
cholón

sacata
den*
mayna
otanave
walingos*

chachapoya
chango
chirino
panatahua
motilón

Some examples of lost languages



Puquina

Puquina was an Andean language spoken in the southern mountains of Peru. Today it is claimed that this was the “Incas’ secret language”, meaning the language at the origins of the first Incas. In the 16th century, this language was well spread in southern Peru and maybe even reached Bolivia and the north of Chile; by the 18th century, however, it had disappeared.

Some examples of lost languages



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Mochica

This language was spoken along the north coast of Peru by communities belonging to the Moche culture, of which the Lord of Sipán was part. The last speakers of Mochica known of died in the 1930's.

Some examples of lost languages



Uro

Uro was a language formerly spoken by the Uros, a people conquered by the Incas who used to inhabit the whole Titicaca-Poopó-Coipasa hydrographic basin, in territories belonging today to Peru and Bolivia. Uro ceased to be spoken in Peruvian territory a century ago. A sister language called Chipaya is still spoken in Santa Ana de Chipaya, a village in the highlands of Bolivia, near the Chilean border.

Language decline as the verbal face of a social process / problem



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“The language decline that is at the heart of the issue here is often a *symptom* of contact between groups of unequal power, an effect of a larger cause. It follows that attempts to arrest it are difficult (...)”

(John Edwards. “Jugadores y relaciones de poder en escenarios de grupos minoritarios”. En: Flores, José Antonio (ed.). Antología de textos para la revitalización lingüística. México: INALI. 2011).



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The Vice Ministry of Interculturality and the Indigenous Languages Division



The VMI and the ILD



The general objective of the **Vice Ministry of Interculturality** is to formulate policies, programmes and projects that promote interculturality, as a guiding principle, to foster and guarantee the rights and the integral development of the culturally diverse peoples of the country, and to build a form of citizenship that recognizes, respects and enriches itself from interaction with cultural diversity.

The DIL is the line agency responsible for promoting and implementing actions for the **development and use** of indigenous or tribal languages in the country.



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3

The context before the implementation of collective rights of indigenous peoples





There is no dialogue



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La Curva del Diablo, Bagua, 5th June, 2009





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The Act No 29735 and the linguistic rights



A new outlook for indigenous languages



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2010 – The Ministry of Culture is created under Law N° 29565.

2011 – **Law N° 29735 is enacted: a law that regulates the use, preservation, development, recovery, promotion and dissemination of indigenous or tribal languages.**

2013 – The Directorate for Indigenous Languages is created.

2014 – Courses for Interpreters involved in Prior Consultations turn towards Public Services.

2015 – The National Register of Translators and Interpreters of Indigenous Languages is created.

2016 – Regulations to the Law on Indigenous Languages



What does Law 29735 establish?



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The law grants speakers of indigenous or tribal languages the following *linguistic rights* (article 4):

- ✓ To use their language in the public and private spheres.
- ✓ To be served in their mother tongue at State organisms and entities.
- ✓ To enjoy and dispose of translation means that will guarantee the full exercise of their rights.
- ✓ To be educated in their mother tongue, based on an intercultural approach.
- ✓ To maintain and develop their own culture.



What does Law 29735 establish?

Official use of indigenous or tribal languages

- ✓ Indigenous or tribal languages are official in their respective **areas of predominance**.
- ✓ The State administration progressively incorporates the official indigenous language into its actions, giving it the same legal value as Spanish.
- ✓ All public and private entities that provide public services progressively implement training and hiring policies and programmes that aim to communicate in the official indigenous language both orally and in writing.



Sign at the main office of the National Registry of Identity and Civil Status



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Training of translators and interpreters



Training of translators and interpreters



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Training of translators and interpreters



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- 8 training courses aimed at interpreters and translators of indigenous languages
- 260 interpreters trained
- Interpreters trained in 35 languages
- National Register of Translators and Interpreters of Indigenous or Tribal Languages created under Supreme Decree

Registro Nacional de Intérpretes y Traductores de Lenguas Indígenas



Es la base de datos donde se encuentran registrados los ciudadanos y ciudadanas hablantes de lenguas indígenas, que han adquirido la categoría de intérprete, traductor, o intérprete y traductor mediante los procedimientos establecidos por el Ministerio de Cultura.

1. Traductor.- Es aquella persona capacitada y competente para transmitir de manera escrita en una lengua indígena, un texto originalmente redactado en una lengua distinta o viceversa.

2. Intérprete.- Es aquella persona capacitada y competente para transmitir

<http://traductoresdelenguas.cultura.pe/>



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The work of translators and interpreters



1. Judiciary System
2. Education
3. Social Development and Inclusion
4. Health Sector
5. RENIEC (the Peruvian National Registry of Identity and Civil Status)
6. JNE (the supreme body responsible for electoral processes in Peru)



Indigenous languages in the Judiciary System



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JUDICIARY SYSTEM – National Office of Peace and Justice and Intercultural Justice

- Specialization of translators and interpreters for their work in justice (July 2014)
- Creation of a Register of Experts in Indigenous Languages (belonging to the Judiciary)
- Translation of protocols for actions and coordination between Indigenous Justice and the national justice system (Ordinary Justice)
- Training of Justices of the Peace in Linguistic Rights and Law N.º 29735



Indigenous languages in the Judiciary System



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Participation of interpreters Isaac Paz (Awajún) and Dina Ananco (Wampis) in the trial concerning a conflict event known as the “Baguazo”.



Indigenous languages in Development and Social Inclusion Sector



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- Specific agreement with *Pensión 65* (a government programme that gives a modest pension to individuals 65+ living in extreme poverty) to promote language as fundamental knowledge
- Training for territorial coordinators of social programmes
- Ensuring that field staff is hired using linguistic criteria
- Implementation of the linguistic revitalisation component for two languages through the *Pensión 65* programme
- Publication of bilingual guides and booklets on linguistic rights
- Joint intervention with *CUNA MÁS*
- **Bilingual Jaqaru-Spanish signage**



Indigenous languages in Health Sector



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Doctor's office for inclusion at Arzobispo Loayza Hospital




First class graduated in health specialisation



Indigenous languages in Bilingual Civil Registry




REGISTRO NACIONAL DE IDENTIFICACION Y ESTADO CIVIL
 PIRU MARKAT JAQ ILLTAYNUSHTAK RIJSTRU - ISTATU SIWILI
RENIEC
ACTA DE MATRIMONIO
 KASRAT AKTA

FECHA DE CELEBRACION
 AYKAP'AS KASARKI
 DIA / URLU MES / RIJSHI AÑO / WATA

LUGAR / QAWNA
 UBIG. DEPARTAMENTO / TAWITAMANTU UBIG. PROVINCIA / RIJWASHIYA
 UBIG. DISTRITO / TISTRITU UBIG. CEN. POBLADO / COM. NATIVA O CAMPESINA / NTUN KUMUNIPALU / KAMP'ISEN KUMUNIPALU

CELEBRANTE
 KASRAYKIR JAQI
 DOCUMENTO DE IDENTIDAD: 1. DNI, 2. LM Bol, 3. CE, 4. Otros; 1. DNI, 2. LMBol, 3. May Pajash' Kamis, 4. Yaq'a N°
 Nacionalidad / Shuji: 1. PERUANA / RIJWASHIYA; 2. EXTRANJERA / JAWASHIYATA
 Primer Apellido / Awant'Apilltu; Segundo Apellido / Paj Apilltu
CARGO / KARQ'PA
EXPEDIENTE / EXPEDIENTE

DATOS DE LOS CONYUGES / KASARQIRKUNA
DON / KARMALJA
 Nacionalidad / Shuji: 1. PERUANA / RIJWASHIYA; 2. EXTRANJERA / JAWASHIYATA
 Primer Apellido / Awant'Apilltu; Segundo Apellido / Paj Apilltu
 DOCUMENTO DE IDENTIDAD: 1. DNI, 2. LM Bol, 3. CE, 4. Otros; 1. DNI, 2. LMBol, 3. May Pajash' Kamis, 4. Yaq'a N°
 ESTADO CIVIL / ISTATU SIWILI: 1. PERUANA / RIJWASHIYA; 2. EXTRANJERA / JAWASHIYATA
LUGAR DE NACIMIENTO / QAMINAS YURIWI

REGISTRO NACIONAL DE IDENTIFICACION Y ESTADO CIVIL
 PIRU MARKAT JAQ ILLTAYNUSHTAK RIJSTRU - ISTATU SIWILI
RENIEC
ACTA DE NACIMIENTO
 YURIT QAYLLAT AKTA
 CUI / JIQ N°

FECHA DE NACIMIENTO
 WASHIPI'AS Q'OROS
 LUGAR DE OCURRENCIA
 QAWNA
 DIA / URLU MES / RIJSHI AÑO / WATA HORA / Q'ORRA
 UBIG. DEPARTAMENTO / TAWITAMANTU UBIG. PROVINCIA / RIJWASHIYA
 UBIG. DISTRITO / TISTRITU UBIG. CEN. POBLADO / COM. NATIVA O CAMPESINA / NTUN KUMUNIPALU / KAMP'ISEN KUMUNIPALU

SEXO / QAWNA Q'ILLA
 1. Masculino / Q'AWA; 2. Femenino / Q'AWA

TITULAR / QAWIRI SHIPI
 Nacionalidad / Shuji: 1. PERUANA / RIJWASHIYA; 2. EXTRANJERA / JAWASHIYATA
 Primer Apellido / Awant'Apilltu; Segundo Apellido / Paj Apilltu

PADRE / PAPA
 Nacionalidad / Shuji: 1. PERUANA / RIJWASHIYA; 2. EXTRANJERA / JAWASHIYATA
 Primer Apellido / Awant'Apilltu; Segundo Apellido / Paj Apilltu
 DOCUMENTO DE IDENTIDAD: 1. DNI, 2. LM Bol, 3. CE, 4. Otros; 1. DNI, 2. LMBol, 3. May Pajash' Kamis, 4. Yaq'a N°
 NACIONALIDAD / QAWIRI SHIPI: 1. PERUANA / RIJWASHIYA; 2. EXTRANJERA / JAWASHIYATA

MADRE / MAMA
 Nacionalidad / Shuji: 1. PERUANA / RIJWASHIYA; 2. EXTRANJERA / JAWASHIYATA
 Primer Apellido / Awant'Apilltu; Segundo Apellido / Paj Apilltu
 DOCUMENTO DE IDENTIDAD: 1. DNI, 2. LM Bol, 3. CE, 4. Otros; 1. DNI, 2. LMBol, 3. May Pajash' Kamis, 4. Yaq'a N°
 NACIONALIDAD / QAWIRI SHIPI: 1. PERUANA / RIJWASHIYA; 2. EXTRANJERA / JAWASHIYATA

DIRECCION / QAWNA Q'ILLA
 UBIG. DEPARTAMENTO / TAWITAMANTU UBIG. PROVINCIA / RIJWASHIYA
 UBIG. DISTRITO / TISTRITU UBIG. CEN. POBLADO / COM. NATIVA O CAMPESINA / NTUN KUMUNIPALU / KAMP'ISEN KUMUNIPALU

FECHA DE REGISTRO / AYKAP'AS Q'ILLIPI
 OFICINA REGISTRAL / ISTATU SIWILI
 DIA / URLU MES / RIJSHI AÑO / WATA
 UBIG. DEPARTAMENTO / TAWITAMANTU UBIG. PROVINCIA / RIJWASHIYA
 UBIG. DISTRITO / TISTRITU UBIG. CEN. POBLADO / COM. NATIVA O CAMPESINA / NTUN KUMUNIPALU / KAMP'ISEN KUMUNIPALU

DECLARANTE VINCULO
 DEL Q'AWIRI SHIPI
 DOCUMENTO DE IDENTIDAD: 1. DNI, 2. LM Bol, 3. CE, 4. Otros; 1. DNI, 2. LMBol, 3. May Pajash' Kamis, 4. Yaq'a N°
 NACIONALIDAD / QAWIRI SHIPI: 1. PERUANA / RIJWASHIYA; 2. EXTRANJERA / JAWASHIYATA

1. Awajún-Spanish bilingual civil registry
2. Aimara-Spanish bilingual civil registry



Legal judgments in indigenous languages



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- 13th March, 2015:
Judgment in
Aimara


MINISTERIO DE JUSTICIA
PERÚ
CORTE SUPERIOR DE JUSTICIA DE PERÚ
Primer Juzgado Penal Unipersonal – El Collao – Ilaque

JUZGADO PENAL UNIPERSONAL DE EL COLLAO – ILAVE.

JAKHUWI WAKICHATA : 00134-2011-15-2105-JR-PE-01
JACH'A T'AQIRI : Julio Cesar Chucuya Zaga.
ESPEC. DE JUZGADO : Abg. Jose Luis Ticona Yanqui
JUCHA : Ch'amakama katutata
JUCHHACHATA : Felipe Mamani Canahuiri.
ÑANQHACHATA : Elsa Butrón Chili.

11JAKHUWI JUCHA TUQITA TUKT'AWI AMTA -- 2015

39 JAKHUWI RESULUSIYUNA
Tunka kimsani uru marsu phaxita saraqata paya waranqa tunka phisqani marata, ilave marka.-

AMTAWINAKA UKHAMASA IST'AWINAKA:
Qhana t'aqawina, FELIPE MAMANI CANAHUIRI uka juchachawí arkawi t'aqawinsti. juparusti juchechasirakiwa munkiri jani munkiri katutapata

Legal judgments in indigenous languages



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- 30th March, 2015:
Judgment in
Quechua
- And... 17th August,
2015: Judgment in
Awajún

1^o JUZGADO DE INVESTIGACIÓN PREPARATORIA –Bede Azángaro

Expediente : 136-2014-05-2102-JR-PE-01

ESPECIALISTA : PERCY OCHOA LEON

MINISTERIO PÚBLICO : PRIMERA FISCALÍA PENAL CORPORATIVA

IMPUTADO : CHAMBI CHAUCHA JOSE

DELITO : LESIONES GRAVES

AGRAVADO : MAMANI MOROCCO DE APAZA, CLEMENCIA


CENTRO SUPERIOR DE FISCALÍA PÚBLICA
PERCY OCHOA LEÓN
Fiscalía Judicial de Base

YAMPARISPA TUCUCHISKA CHANINCHAY
KIMSA – ISCAY HUARANCA CHUNCA PISKAYUC HUATAPI

Unanchay: Tawa.-

Azángaro llactapi, kimsa chumca punchay Marzo quillapi
iscay huaranca chunca piskayuc huatapi.-


SERVICIO DE FISCALÍA PENAL CORPORATIVA
KIMSA – ISCAY HUARANCA CHUNCA PISKAYUC HUATAPI
FISCALÍA PÚBLICA

KAHUARISPATAC UYARISPATAC:

Kay t'ipaska hatun quija puriy yamparispa tucuchiy, kay llactamasi JOSE CHAMBI CHAUCHA juchachaskata, jatún q'iriy ruaskanta, suyo masin warmita CLEMENCIA MAMANI MOROCCO DE APAZA niskata; kay hatun wiracocha ticalta uyanspa, kay yachachicuy abogadota uyarispa, kay juchachaska llactamasi

The double role: interpreters as promoters of their own languages



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7

The Prior Consultation process on Language Law Regulations



How is Prior Consultation carried out?



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It is conducted in seven stages:

1. Identification of the measure
2. Identification of the peoples
3. Publicising of the measure
4. Information
5. Internal Evaluation
6. Dialogue
7. Decision

Schedule of the process



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- Preparation Meeting: 16th December, 2015
- Publicising Stage: 17th December, 2015
- Technical Meeting requested by organisations: 28th and 29th January, 2016
- Informative Stage :
 - National Workshop: 11th and 12th February in Lima
 - I. Macro-regional Workshop: 25th and 26th February in Cusco
 - II. Macro-regional Workshop: 1st and 2nd March in Iquitos
- Internal Evaluation Stage: 14th and 15th March in Lima
- Dialogue Stage: 17th and 18th March in Lima
- Decision Stage (ongoing)

Main agreements



- To create a permanent follow-up work group with indigenous organisations
- To create the *Voces Vivas* [Living Voices] programme in order to revitalise these languages
- To have staff that speak and write the predominant indigenous language working in public services
- To ensure permanent training of interpreters and/or translators of indigenous languages
- To implement signage in indigenous languages at public and private entities that provide public services
- To guarantee the participatory design of national and regional policies

- The linguistic rights have finally entered into the agenda of the indigenous organisations.
- The process of implementation of the linguistic rights is stronger now.
- The following stages towards final approval of the regulations will be defended by the indigenous organisations.



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Publicising Stage: 17th December, 2015



Informative Stage: I. Macro-regional
Workshop: 25th and 26th February in Cusco



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Informative Stage: II. Macro-regional
Workshop: 1st and 2nd March in Iquitos



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Informative Stage: II. Macro-regional
Workshop: 1st and 2nd March in Iquitos



Internal Evaluation Stage: 14th and 15th March in Lima



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DERECHOS
PUEBLOS
ÍGENAS



ninchik
takis
masunc
ruvas



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Dialogue Stage: 17th and 18th March in Lima



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8

Some participants' quotes



Some quotes



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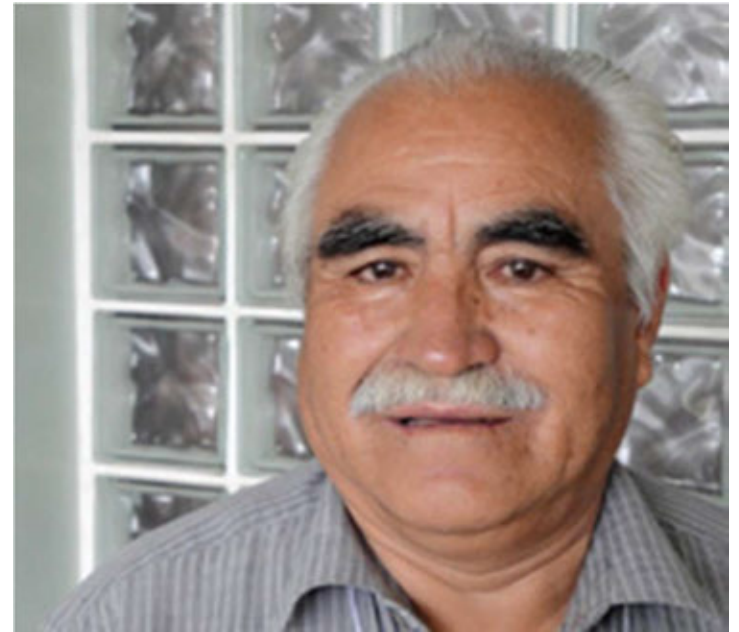
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Marcelino Bustamante

(Confederación de Nacionalidades Agrarias - CNA)

“Me parece que en el Perú ya empezamos. Y gracias a la buena predisposición de nuestros técnicos, de nuestros profesionales. Porque antiguamente el profesional que se sentaba en los ministerios eran déspotas. Si hablábamos en nuestro quechua, si nos venían mal vestidos, nos decían ‘oye, cholito, ven para el otro lado’. (...) con esta recuperación de nuestra lengua, creo que vamos a engrandecer y así va a ser el Perú.”

“I think we’ve made a start in Peru. And it’s thanks to the good predisposition shown by our technicians, our professionals. Because the professionals who used to sit in the ministries were despots back then. If we talked in Quechua, or if they didn’t like our clothes, they would say, ‘hey, “cholito”, go stand on that side.’ (...) So, with the recovery of our language, with the recovery of our tongue, I think we can become great, and that’s how Peru will be.”



Some participants' quotes



Hugo Jilaja

(Unión de Comunidades Aymaras – UNCA)

“Para nosotros el día de hoy es un día de suma trascendencia porque ha marcado historia en el hito de nuestra cultura, de nuestra identidad. (...) A partir de ahora la historia lingüística va a tener que marcar diferencias. Una verdadera revolución lingüística en todo escenario.”

“To us, today is a day of great transcendence because it has marked a milestone in the history of our culture, of our identity. (...) From now on, linguistic history will have to make distinctions. A true linguistic revolution in all contexts.”

Some participants' quotes



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Lourdes Huanca

(Federación Nacional de Mujeres Campesinas, Artesanas, Indígenas, Nativas y Asalariadas del Perú – FENMUCARINAP)

“Nuestros padres sufrieron, nuestros hijos no queremos que sufran la misma discriminación.”

“Hemos aprendido, eso es bueno. Hay que valorar también. Estos espacios nos han enseñado cómo empezar a conocer más allá de los que nosotros estábamos en nuestras organizaciones”

“Our parents suffered – we don’t want our children to suffer the same discrimination.”

“We have learned, and that is good. We also have to value this. These spaces have taught us how to start looking beyond our organisations.”



Some participants' quotes



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Patricia Balbuena

(Vice Minister of Interculturality)



“Cómo hacemos para que realmente logremos tener un Estado que sea un Estado que hable en las lenguas de los pueblos indígenas? Y cuando el Estado empiece a hablar en las lenguas de los pueblos indígenas, empezaremos a sentir que realmente estamos cambiando como país. No solamente porque vamos a poder comunicarnos sino porque vamos a empezar a reconocernos y a respetarnos.”

“What must we do to have a State that speaks the languages of our indigenous peoples? Only when the State starts speaking in the languages of the indigenous peoples shall we begin to feel that we are really changing as a country. Not only because we will be able to communicate but also because we will start to acknowledge and respect each other.”

Some participants' quotes



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Patricia Balbuena

(Vice Minister of Interculturality)



“Es eso lo que buscamos: por fin tener, después de una larga batalla de los pueblos indígenas y una persistencia histórica en estas demandas, es finalmente poder sentir que estamos avanzando, que algo estamos logrando. Seguramente nos queda muchísimo por avanzar, seguramente todavía la agenda de los pueblos indígenas, por la cual se ha ido luchando, peleando, siempre poniéndola en la mesa del debate público, en los esfuerzos que se hicieron en la mesa (de diálogo) (...) después de Bagua, en los múltiples espacios que ha habido a lo largo de estos años...”

“This is what we seek: to have at last, after a long struggle by the indigenous peoples and a historical persistence of these demands, to finally be able to feel we are making progress (...). Surely there is still plenty to be done, surely the indigenous peoples' agenda, for which we have been struggling, fighting, always putting it on the table for public debate, in the efforts made at the [dialogue] table (...) after Bagua, in the multiple spaces that have arisen throughout these years...”

Some participants' quotes



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Ministerio de Cultura

Patricia Balbuena

(Vice Minister of Interculturality)



“Pero esa historia hemos empezado a cambiarla, porque ahora, como también se ha señalado, los acuerdos ya no son acuerdos que el Estado pueda dejar de cumplir, y en segundo lugar, y que crep que es lo más importante, porque los pueblos indígenas no van a permitir que estos acuerdos no se cumplan. Y eso ya marca **una diferencia en esta relación Estado-pueblos indígenas.**”

*“But we have started to change history, for now, as has already been stated, the agreements are no longer agreements the State can fail to keep, and secondly – and I believe most importantly – because the indigenous peoples will not allow these agreements to remain unfulfilled. And this already **makes a difference in the relationship between the State and the indigenous peoples.**”*

Patricia Balbuena

(Vice Minister of Interculturality)



“Creo que ese es el principal logro, que hemos logrado sentir que nos respetamos, nos reconocemos y tenemos algo que antes no teníamos, que era confianza en cada uno de nosotros, confianza en que tenemos un objetivo común.”

“I believe this is the main accomplishment, that we have been able to feel that we respect one another, that we acknowledge each other and that we have something we didn't use to have before, namely trust in each one of us, trust that we have a common goal.”

Some participants' quotes



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“Recuperar el vínculo de confianza entre el Estado y los pueblos indígenas era una deuda pendiente, es volver a reconstruir un vínculo que lamentablemente se fue deteriorando con el tiempo y la falta de cumplimiento de los acuerdos. Entonces creo yo que es tiempo de que nosotros, con esta experiencia, mostremos que sí es posible.”

“Regaining a relationship of trust between the State and the indigenous peoples was an outstanding debt we had, to rebuild a bond that had sadly grown weaker and weaker over time due to a failure to comply with the agreements. I therefore believe that it is now time for us to show, through this experience, that it is possible.”



LA DIVERSIDAD
ES LO NUESTRO

Aroge, pasonki, aichu, maaketai, irake, añay, nadiara,
pagrachu, poyagnu, asabi, jilatxi, see, chibai, gracias, thanks!



PERÚ

Ministerio de Cultura



Promoting linguistic rights in public services

The State implements effective
measures that prevent the
discrimination of people for using
indigenous languages.

(Article 17 of Law N°29735)

