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**Indigenous Peoples and Cooperation for  
Development**

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## **PRESENTATION**

The University Institute for Development and Cooperation (IUDC-UCM) recovers an activity that it launched a few years ago. This is the publication of Working Documents, which completes the Publications area, which includes the Spanish Journal of Development and Cooperation and the books of the "Development and Cooperation" Series, co-published together with the publishing house Books of the Waterfall.

The publication of the Documents has a specific objective: to disseminate the best research of the students who carry out the IUDC course and, especially, those who are studying the Master in International Cooperation, since their task is to prepare a project research.

The series will also be open to the publication of monographs that deal with some of the aspects related to cooperation and development.

The Documents will be published on the IUDC website and copies will be edited for distribution among research centers, university institutes and those other entities interested in this activity.

All documents are registered with the Spanish ISBN Agency, for the purpose of their official recognition in the curriculum.

As on other occasions, we trust that these works will be of interest to those who are concerned about these issues, and that they will motivate debate and dialogue on their most important aspects. From now on we are waiting for the suggestions, comments and criticisms that you can send us.

*Enara Echart Muñoz*

*Joseph Angel Sotillo Lorenzo*

*IUDC Publications*

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## INTRODUCTION

Cooperation with indigenous peoples in Latin America has been consolidated as a specific area of intervention in recent decades as a result of the confluence of three contemporary and overlapping processes.

- On the one hand, since the 1970s there has been a growing politicization of indigenous identity in the region, which has progressively articulated a differentiated political movement that claims political, cultural and economic rights for indigenous peoples.
- Secondly, there has been an international recognition of these claims, which has generated international awareness in defense of the rights of indigenous peoples, which culminated in 2007 with the approval, after 20 years of work, of the [declaration of the Rights of indigenous peoples](#)
- Thirdly, in almost all the countries of the region, the historical abandonment of the indigenous populations has been recognized and for this reason the institutions that try to promote specific attention to the processes of social development of the indigenous populations and a recognition program of their rights.

In this context, international cooperation donors have developed strategies, programs and actions that seek to improve and strengthen the social development processes of indigenous peoples, understanding development as a complex process of economic, social, cultural and political empowerment.

However, it is important to remember that there have been many problems and political negotiations at the national and international levels in relation to the recognition of differentiated political, economic and social rights for indigenous peoples. In the first place, the formal recognition of the existence of nationalities, indigenous populations, and even nations have been much discussed, putting in check the nineteenth-century constructions of national identity. In the same way, the recognition of indigenous peoples as collective legal subjects, capable of exercising political rights, such as territorial or cultural autonomy, has been and continues to be a topic of discussion in many countries of the region, among the claims of indigenous peoples and the liberal principles of the existing Constitutions.

On the other hand, the indigenist spirit, which had generalized specific educational and health policies for the indigenous population, since the 1970s was criticized for having integration as its primary objective, and in some cases, for transmitting Western values and attitudes. For this reason, the inclusion of intercultural interventions or even the rejection of public policies in certain areas is increasingly demanded, calling for development policies with identity inspired by the principles of ethno-development.<sup>2</sup>, endogenous, autonomous and respectful of the rhythms of change

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<sup>2</sup>Agurto brilliantly summarizes the most recent presuppositions of ethno-development: “the real possibility that there is development with identity, and that development programs do not directly or indirectly contain acculturating elements, is that (1) the very definition of the development strategy is carried out by the social group; (2) that there is cultural control by the group of the various resources that will be put into play to achieve that goal.

social and political of indigenous communities and peoples. In this sense, an International Cooperation with indigenous peoples, the development approach based on rights is increasingly being incorporated to promote the recognition of rights and demands of indigenous peoples, as a basis to guarantee ethno-development processes.

In this context, this course aims to offer theoretical and analytical tools that facilitate the understanding of the sociopolitical transformation of indigenous peoples in the last decade, their persistent situation of social disadvantage, in which areas development cooperation has focused, and why Finally, discuss how cooperation is clearly involved, both in a complex process of political negotiation between the State and indigenous peoples, but also in conflicts and dilemmas within communities and indigenous peoples.

For this reason, we present the contents based on a scheme of ideas that aims to guide the student in an autonomous and reflective learning process, according to the criteria agreed by UNESCO.<sup>3</sup> In line with this objective, it is proposed to carry out self-training activities to develop skills and abilities that can later be used in the activity that requires it in the field of international cooperation with indigenous peoples. Finally, a classification of the most relevant bibliographic resources on this issue is also presented, as well as an agenda of links of interest that can be completed, increased and reviewed by all those who are interested.

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social purpose; and (3) that such resources incorporate cultural, symbolic and material contents that are part of the group, in its process of historical construction as a differentiated society. To the extent that these three requirements are fulfilled, it can be said that this or that development program is part of the ethno-development proposal, or that it is inspired by "development with identity". (Agurto 2004: 34). Undoubtedly, as we will see later, this and other approaches start from a conception of a homogeneous and cooperative social group, and therefore, it is assumed that the hierarchies of power and the conflicts within the social group, for example, discrimination by religious, gender, or political issues,

<sup>3</sup> According to UNESCO, Quality Education is one that among other aspects: \* Supports a rights-based approach to all educational efforts. \* It is based on the four pillars of education for all – learning to know, learning to do, learning to live together and learning to be (Delors et al., 1996); \* Takes into consideration the social, economic, and environmental context of a specific place and shapes the curriculum or program to reflect those specific conditions. Quality education is locally important and culturally appropriate; \* Builds knowledge, life skills, perspectives, attitudes, and values; \* Provides instruments to transform current societies into more sustainable societies. ([UNESCO](#))

## **1.- The appearance of a new social and political subject**

### **1.1 The theoretical debate**

Most of the cultural groups have the discursive tendency to identify themselves in opposition to the Other, hence many cultures revolve around the belief in their condition as true men, true cultures compared to the Others and value the foreign culture based on their own cultural parameters. This feature is called cultural ethnocentrism and the political relevance around it lies in the use of ethnocentric discourses to justify and legitimize the establishment of certain power structures based on difference.

In this sense, for some authors of the recent postcolonial debate, the socio-political structure in Latin America rests on the material and discursive consensus since the fifteenth century around the cultural and moral superiority of the matrix of European thought over the heterogeneous Amerindian cultures. Other authors consider that this political-cultural superiority begins at the crucial moment of the encounter, not only due to the imposition of the conqueror, but also, as Todorov has shown, due to the inability of the populations that inhabited the continent to understand the functionality and the sense of conquest and colonization, due to its specific characteristics incomparable to other historical moments of conquest and struggle between lordships and empires.

In any case, there is a broad consensus in the theoretical field, which has been widely disseminated in public opinion, which would hold that the hegemony of the European cultural matrix, and later Creole, imposed a model of cultural homogenization characterized by exclusion or subordination cultural and political worldviews, languages and customs of groups characterized as the "Others", fundamentally the indigenous, Afro-descendant, and even mestizo population, which has prevented a true intercultural dialogue from the colonial period to the present day. In this sense, today, it is important to know if the conditions exist to establish a true intercultural dialogue, for example, the Cuban philosopher Fernet-Betancourt considers that:

“In general, since the asymmetry power is so great, they don't have any real opportunity to speak. Moreover, with the amount of prejudice we have, even if we invite them to speak, they are not listened to or given a place in the future. That's the problem! The challenge of intercultural dialogue lies precisely in the fact that the recognition of diversity and indigenous traditions does not simply become a matter of the past, but that they have the possibility and the right of self-determination in the future. Which means political participation at all levels of organization in the world today.

Source: FORNET-BETANCOURT 2004: 47

### **But when and why does this challenge arise as a political concern?**

The year of the celebration of the Fifth Centenary of the "Encounter of two Worlds", 1992, was the turning point from which the mobilization of the indigenous and black population in Latin America began to be politically visible. This mobilization fundamentally raised a discourse of symbolic protest,



that in a decade it has been consolidated as a political discourse with differentiated political proposals and a discursive legitimacy, which in several countries can determine the course of the elections and the stability of the presidential regimes, although not without contradictions and important heterogeneities between the discourse and moments of institutionalized political practice.

In this sense, if the official slogan of 1992: "Encounter of two Worlds", intended to strengthen historical ties by opening the way to intercontinental cooperation through the consolidation of the Ibero-American Community, the non-institutional socio-political mobilization orchestrated a first "another" campaign, the "Campaign Five Hundred Years of Indigenous, Black and Popular Resistance", which highlighted the socio-political gestation of the actors who in the following decade are now questioning some principles that seemed immovable from the Constitutions in the region. In fact, the indigenous leaders consider their political capacity fundamental, as social and political actors, who are based on a cultural identity differentiated from the rest of the population, and who find the anchor of their political demands in the historical socio-political marginalization, the resistance to land dispossession, their ancestral forms of organization, and the conviction in the need to defend their economic, cultural, political and civic rights as politically differentiated groups, that is, as indigenous peoples.

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To the question of what is indigenous identity, we, beyond the legal definitions, internationally and nationally recognized<sup>4</sup>, we will say that it is a socio-political category that begins to be constructed as a politically differentiated identity from the seventies, through a positive revaluation of the cultural, social and political characteristics of different population groups characterized as indigenous population speakers. .

“The main characteristic of the indigenous emergence is the existence of a new identity discourse, that is, a “reinvented indigenous culture”. It is an “urban reading” of the indigenous tradition, carried out by the indigenous people themselves, based on indigenous interests and objectives. That is why it is a speech

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<sup>4</sup>The most commonly accepted legal definitions are the “[Definition of Cobo](#)”, as well as that of ILO Convention 169, which introduce essentialist or primordialist interpretations of indigenous peoples: by pointing out that they are those that have historical continuity with pre-colonial societies, strong roots in the territories, social, economic or political systems different, language, culture and different beliefs, however, more recently the criterion of self-identification is being recognized as the main defining element.

deeply rooted in tradition, but with the ability to get out of it and dialogue with modernity.”

Source: BENGUA, Jose 2000: 128-129, cited in BARIE 2004: 27

However, this identity discourse is under continuous construction based on the political participation of multiple actors, individual and collective, who interact both globally and locally. Therefore, although the discourse aims to be politically homogeneous and naturalize "indigenous identity", we cannot forget that it is a discursive construction that cannot encompass the heterogeneity of material and discursive practices of the different political subjects, who ascribe themselves to the category of indigenous, and therefore, it is necessary to know the different strategies, proposals and demands throughout this process of politicization of cultural identity.

**1.2 A brief outline of the conditions of possibility of the appearance and consolidation of the indigenous social and political subject**

If we consider the heterogeneity of situations in each of the countries, regions and municipalities in which indigenous mobilization occurs, it is difficult to extract generic elements or conditions of possibility for all cases, but perhaps the following table is an attempt to understand the context of indigenous mobilization in Latin America, being aware that it can be very interesting to contrast this scheme case by case. In this sense, since the 1980s, there have been processes of social and political change (in the table with a red background) that have involved indigenous peoples, creating the conditions for the appearance of this new political subject. .

<b>Worsening of living conditions and reduction of expectations of socio-economic improvement</b>	Legislative reforms aimed at reducing the collective or social properties of indigenous lands. End of distribution and agrarian reform.
	Imposition by the State of neoliberal policies that meant the rupture of corporatist and patronage networks by breaking up peasant programs, and the subsidies linked to the policies of Import Substitution Industrialization.
<p>During the 1980s, the distorted national-developmental State that had generated a collapse in most Latin American countries in macroeconomic figures was dismantled: inflation, public deficit, stagnation of productivity, etc. However, the withdrawal of the "welfare" or "corporate" state implies a perception of loss of protection in general for workers, and in particular for peasants.</p> <p>Small agricultural production is unable to compete in the agricultural world market without protection for production or marketing. And "agrarian reconversion" is not considered as a "State" policy in almost none of the Latin American countries.</p>	
<b>Democratization and revitalization of citizenship in Latin America</b>	The fall of the authoritarian regimes and the democratic opening opens in the ninety's, channels of citizen participation and civic audit to the local and national governments.

	Changes in the international environment introduced new actors in the struggles between the State and indigenous people, such as official international organizations and non-governmental organizations that train in the defense of human rights and generate a legal body that is used to question state governments.
	The influence of international meetings and conferences allow the creation of networks for the exchange of organization and training experiences.
The transitions to democracy and the processes of consolidation of democracy imply in the region a context of openness and freedom of expression that had been prohibited in previous decades. In this context, organizations independent of official lines begin to emerge and begin to use new forms of communication, organization and fundraising in the face of the progressive disappearance of the State, which is going to act in specific cases of extreme poverty. In countries such as Bolivia, it will be non-governmental organizations (national and international) who, while satisfying educational, health and local development needs, will begin to articulate social mobilization and association between women, peasants, and above all "indigenous against neoliberal policies.	
Previous experiences of social and political organization	The indigenist policies and the expansion of educational coverage during the previous decades facilitated the emergence of a layer of indigenous intellectuals who reinterpreted the discourse of Indianism and is advised in most cases by the anthropologists of the ethno-populist current.
	In those countries in which the agrarian reform had been carried out, the concentration of the indigenous population had been favored, contributing to the cessation of patron-client relationships and the emergence of areas inhabited by relatively homogeneous indigenous populations that favored an environment in which new forms of organization
	The demonstration effect of the achievement of indigenous demands, as in the case of the Kuna Indians in Panama, or the Miskitos in Nicaragua, or the Inuit in Canada, favored the extension of the international indigenous and native movement, articulating in regional, national and transnational networks. .

Source: self made

Briefly, a separate mention deserves the impetus of the international network of support for indigenous demands and rights, which has culminated in the approval, not without controversy, of the [UN Declaration on the Rights of Indigenous Peoples](#), which is an exhaustive international standard of Human Rights, which sets out the minimum standards for the survival, dignity and well-being of peoples, in 2007.

The most important institutions that have been consolidated in the international arena over the last two decades are the [Permanent Forum of the United Nations for Indigenous Issues](#), which is a subsidiary body of the Economic and Social Council (ECOSOC). Its mandate is to analyze indigenous issues in relation to the following topics: economic and social development, culture,

environment, education, health and human rights. The Permanent Forum is made up of 16 independent experts, 8 of them are nominated by the Governments and the other 8 are indigenous experts chosen by the president of the ECOOC. The Permanent Forum meets every year in a regular two-week session that takes place in New York during the month of May. More than 1,000 delegates from States, UN agencies, indigenous organizations, NGOs and academic institutions participate in the sessions (Mundo Indígena 2007).

The [UN Working Group on Indigenous Populations](#) (GTPI) was created in 1982 as a subsidiary body of the United Nations Sub-Commission on the Protection and Promotion of Human Rights. Since then it has met annually in Geneva, usually in the last week of July. The Working Group has a dual mandate. The first is to consider the developments that have taken place during the year in relation to indigenous issues and human rights. Second, the group's mandate is to develop international standards for the protection of indigenous rights. The WGIP has a certain number of permanent items on its agenda and chooses a main theme each year. Due to the establishment of the UN Human Rights Council and the ongoing reform of the Human Rights System, the Working Group is under review and is not likely to continue its work. Whether or not the Working Group will be replaced by another body will depend on the decision made by the Human Rights Council (Indigenous World 2007).

Furthermore, Professor Rodolfo Stavenhagen, is the [first Special Rapporteur of the United Nations](#) on the situation of human rights and fundamental freedoms of indigenous peoples. He was appointed by the UN Human Rights Commission in 2001 whose mandate ended in 2007<sup>5</sup>. Undoubtedly, the mandate of the Special Rapporteur has been a crucial instrument to make the situation of indigenous peoples more visible in the work of human rights organizations and international agencies, and has opened spaces for dialogue between indigenous peoples, states and international organizations (Indigenous World 2007).

### **1.3 Multiculturalism and decoloniality of power: unfinished designs in the region**

As a result of the incipient internal mobilization, but also as a consequence of international pressure, from the beginning of the 1990s to the present, most of the Latin American countries with heterogeneous percentages of indigenous population ratified the [ILO Convention 169](#)<sup>6</sup>(10 countries), an international document that for the first time defended the existence of indigenous peoples, proposing that States recognize their rights. In this context, when the States ratified it, in most cases, they undertook reforms and policies to recognize multiculturalism. For example; Colombia in 1991 recognized the agreement and introduced modifications in article 7 of the Constitution recognizing that "the state recognizes and protects the ethnic and cultural diversity of the Colombian nation", Bolivia also recognized in 1994, after having ratified the

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<sup>5</sup> Currently holds the position James Anaya

<sup>6</sup> Spain has recognized it in February 2007: <http://gpmnoticias.blogspot.com/2007/02/convenio-sobre-pueblos-indigenas-y.htm#e>

agreement in 1991, that the nation was "free, independent, sovereign, multiethnic and multicultural..." (Art. 1); Argentina, in 1994, recognized the "cultural and ethnic pre-existence of Argentine indigenous peoples" in its article 75; and later, Ecuador, in 1998 ratified the agreement and established in the preamble of its Constitution: "The people of Ecuador (...) proclaim their will to consolidate the unity of the Ecuadorian nation in recognition of the diversity of its regions, peoples, ethnic groups and cultures".

However, in these countries, although the reforms were applauded at first, progressively the indigenous organizations and movements were demanding greater levels of political participation in decision-making around their community. So, the policies were denounced as merely "granted" in order to satisfy international commitments. In this sense, for many authors, multicultural recognition is a new indigenous strategy. Indigenist, since the forties for these authors, pursued identity homogenization in a first attempt to assimilate and later integrate the indigenous population into the national project, far from favoring multiculturalism, hence they consider the practices of political liberalism as ethnocidal and ethnophagous<sup>7</sup> from the positions of cultural relativism (Díaz-Polanco 1996 [1991] and Patzi 2004). For the Bolivian case, through the same terms that Díaz-Polanco uses for the Mexican case, Patzi points out that "in Bolivia three great moments of indigenist politics can be classified: the stage of genocide, of ethnocide, and currently of the ethnophagy. Then this last stage is the one that interests to characterize it, since from the decade of the 90s of the last century the indigenist policy begins aimed at incorporating the national culture through the promotion of multicultural policies" (Patzi 2004: 75)

However, an exception must be made because in certain countries there have been more profound changes than those described above, since the end of the 1980s. The reasons were complex; either because of the existence of an indigenous population in peripheral places of the state and not very strategic -such as the Kuna in Panama-, or because of the need to guarantee governability in the country in contexts of fragility after internal wars -as in the case of Nicaragua, or a combination of both factors -as in the case of Colombia, but the solutions in all cases were those of the recognition of specific rights and the recognition of territorial autonomy, and therefore; the delimitation of autonomous regions -in Panama and Nicaragua- and indigenous territorial entities -in Colombia.

"Indigenous Peoples and Constitutional Rights in Latin America: An Overview" by Cletus Gregor Barie, edited in 2003 and available on the Internet at the Inter-American Indian Institute website: <http://www.indigenista.org/web/cletus/>

In this context, although the indigenous peoples claim a differentiated identity resulting from the belief that their ethnic origin is the product of their presence in the

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<sup>7</sup>See the chapter "Integrationist indigenism: from ethnocide to ethnophagy", in Díaz-Polanco 1996 [1991]: 91-104)

territories prior to the arrival of the Spanish and Portuguese, which leads, for example, to Ecuador speaking in terms of the existence of "indigenous nationalities", in most cases, it is not demanded to become a Nation-State, but participate as a differentiated collective in a new pact with the nation-state that guarantees "the ability to maintain certain forms of life and traditional beliefs while participating on their own terms in the modern world. In addition to autonomy [...] they require expressions of respect and recognition to begin to make amends for the indignities suffered for decades or centuries as second-class citizens (Kymlicka and Wayne 2000:20)

The demand for foundational pacts to reformulate the nation-state in which the indigenous peoples can begin their participation as collective subjects is common, as the EZLN proposed, among others:

"The indigenous question will not have a solution if there is not a radical transformation of the national pact. The only way to incorporate, with justice and dignity, the indigenous people into the Nation, is by recognizing their own characteristics in their social, cultural and political organization. Autonomies are not separation, they are integration of the most humiliated and forgotten minorities in contemporary Mexico. This is how the EZLN has understood it since its formation, and this is how the indigenous bases that make up the leadership of our organization have ordered it." (Third Declaration of the Lacandona Jungle)

And, in the case of Bolivia:

"The refoundation of a new country through the National Constituent Assembly must be based on the unavoidable multiethnic and multicultural participation to guarantee the sustainability of the new social pact. This position reflects the decision of the Machineri, Yaminahua, Guarani, Chiquitano, Ayoreo, Guarayo, Baure, Canichana, Cayubaba, Itonama, Movima, Mojeño, Siriono, Tsimane, Moré, Yuracaré, Chacobo, Pacahuara, Cabineño, Tacana, Araona peoples. Esse Ejja, Mosekene, Yuqui, Tapiete, Weenhayek and Leco, who live in the departments of Pando, Beni, Santa Cruz, Chuquisaca, Tarija, Cochabamba and La Paz". (Communication from the National Directorate of CIDOB, October 18, 2003)

To achieve this, different strategies have been used that are not mutually exclusive and that have often had a certain governmental recognition. On the one hand, in almost all countries the indigenous movement has aligned itself with other groups that demand respect for the environment and therefore environmental policies that stop erosion and safeguard the territory, in this sense, the indigenous peoples use a sacralized discourse of the relationship of indigenous peoples with their lands justified by the existence of the largest reserves of biodiversity in the territories where the indigenous population lives. This discourse favors the claim of sovereignty over the natural resources in which they live, which in most cases belongs solely to the Nation.

On other occasions, the indigenous movement has actively participated in the development of national politics and acts as a social agent capable of mobilizing large masses of the population, either in the face of specific public policies or in the face of a government policy whose radical rejection can even lead to demanding the resignation of senior government officials, as in the case of Ecuador and Bolivia. Also, recently in a more generalized way, indigenous organizations and their groups at the

National level had the capacity to reach the government, either in support of certain presidential candidacies, as in the case of Lucio Gutiérrez and Pachakutik in Ecuador, or as high-ranking independent positions, such as the environment minister in Brazil, or as positions that they seek to guarantee the quota of representation as the Minister of Indigenous Affairs in Mexico. The rise of Evo Morales to the presidency of Bolivia has been interpreted by many as the possibility of creating a new nation-state pact with the indigenous peoples, however, other political identities (workers, miners, departments that aspire to departmental autonomy, etc.) are also highly politicized and the main problem is to generate broad consensus to carry out deep constitutional transformations,

In other cases, as a compensation mechanism for the socio-political marginalization to which indigenous peoples have been subjected, they have demanded transformations in electoral laws, demanding everything from the creation of special electoral districts to district reorganization to guarantee equal representation. fairest of the votes of the indigenous population. These positive discrimination policies -as they have been called by multicultural theorists- have been recognized in some cases, such as the Ecuadorian and Guatemalan cases, trying to guarantee a fair distribution of the vote based on linguistic criteria -either based on belonging to that social group (Guatemala); well as a specific quota, as in the Ecuadorian one that, together with other modifications, recognizes among other electoral rights,

Thus, it seems clear that certain solutions that are being implemented in most Latin American countries - and also in other contexts in which difference has been politicized - policies aimed at guaranteeing the inclusion of national minorities - such as the recognition of their languages and the possibility of receiving an education in their mother tongue, their normative systems, their self-government, etc., generate a competition with common citizens. And this competition can generate two processes: on the one hand, a progressive delegitimization of these policies, as a consequence of the perception as a comparative offense that violates the principles of equality on which western democracies and the concept of citizenship are based, and on the other side; the progressive strengthening of the specific identity -in this ethnic case- depending on the benefits, -discursive or material obtained with its politicization to the detriment of identification with the general identity, whether considered national or civic.

In general, therefore, the transformations in Latin America around the formal recognition of multiethnicity and multiculturalism in the Constitutions of the Latin American states mark a break with the past characterized by the subordinate segregation of the colonial era, the forced integration of nineteenth century liberalism and the subsequent policies of assimilation of indigenism (Assies 1999: 22). However, for many authors, leaders and political movements, this recognition of multiculturalism and in some cases of collective, cultural and/or territorial indigenous rights, through

so-called identity politics, or positive discrimination, are nothing more than a formal recognition, insufficient to transform the asymmetric power relations structured according to what is called the coloniality of power and knowledge<sup>8</sup>, which are expressed in the history of marginalization of indigenous peoples and black communities in Latin America.

Therefore, especially in the case of Bolivia, the [constituent Assembly](#) has wanted to inaugurate a postcolonial moment, with the approval of the new Bolivian Constitution, which, although it seems not to have achieved the necessary national consensus for its development, marks the beginning of the creation of postcolonial legal-constitutional frameworks, which we may be able to observe soon, also, in the Ecuadorian case.

## **2.- Social inequality and indigenous peoples**

### **2.1.- A brief note on the indigenous population**

The appearance of the indigenous issue in recent decades has also led to the reappearance of social scientists' interest in indigenous peoples, as differentiated social groups and, therefore, capable of being measured and quantified. In this sense, efforts have been multiplied from the Academy and indigenist institutions and other public instances (international and national) to classify and delimit ethnic groups, native peoples, nationalities, etc. Undoubtedly, the revitalization of ethnicity as a collective reference framework for political mobilization has also aroused considerable interest in quantifying indigenous populations, to show their own demographic dynamics, and put them in relation to their needs and specificities.

As early as the 1920s, population statistics began to include criteria for identifying the indigenous population, especially by measuring whether or not they spoke an indigenous language. However, today this indicator is called into question by some researchers who point out the existence of significant percentages of the population that are not included in this category due to negative stereotypes associated with being a speaker of an indigenous language, and/or not speaking Spanish above all. when the indigenous population is in urbanized areas or outside their communities of origin, as well as because it is considered that not all indigenous peoples maintain their ancestral languages, or because their use is limited to domestic spaces. On the contrary, In relation to this issue, the National Population Council of Mexico explains that despite its possible deficiencies:

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<sup>8</sup> Concept developed by Anibal Quijano, which is being disseminated in the region by various authors, among others [Catherine Walsh](#), specially in [Ecuador](#) and Bolivia, and other members of the group of thinkers, such as Sergio Castro, in Colombia, and Walter Mignolo, in the United States. Members of the [Latin American Studies Group subordinates](#)



“In Mexican censuses, a practical approach has been systematically used to quantify the number of indigenous people residing in the country. This approach is the linguistic criterion, based on the assumption that the preservation of the indigenous language constitutes the objective feature of greater representation among the long series of customs, values and daily practices that can define ethnic groups. Thus, by asking all the inhabitants of the country (five years of age and older) if they speak an indigenous language, it has been possible to establish an approximation of the magnitude of the Mexican indigenous population, which has served as a point of reference for very different analysis and diagnostics, since 1930, it is a reliable measurement (of speakers of some dialect) and comparable over time (due to the high and growing coverage of Mexican censuses), both in relation to the concepts used, and with respect to data collection procedures .” (...)However, it is recognized that the use of the linguistic criterion is insufficient to account for the indigenous population of the country, since it underestimates it and in doing so tends to distort the profile of this group of people for any variable, due to the selectivity that indigenous people may have included or excluded according to the language they speak. The underestimation of the indigenous population, when its amount is based on the condition of speaking an indigenous language, is due to several reasons, among which the following stand out: \* The systematic advance of the linguistic domain of Spanish, especially in recent decades due to the expansion of formal education and the increasingly widespread coverage of the mass media. \* □The possibility of hiding or denying knowledge of the native language in the face of existing prejudices in adverse environments, such as work environments in large cities. \* □Only partial knowledge of the indigenous language. \* □Forgetting of the indigenous language over time due to the need to communicate exclusively in Spanish. \* □The operational questions related to the collection of information, such as the exclusion of children up to four years of age because the question only applies to those who are supposed to already know how to speak or communicate with other people.

Font: [The indigenous population in Mexico in the new century](#)

However, it is also important to point out that the difficulty of quantifying and classifying the indigenous population is related to the impossibility of reducing attitudes, self-ascriptions and belonging to social groups, with objective categories, in contexts of very significant social and special changes. In this sense, on the one hand, the historical patterns of rural-rural and rural-urban migration of the population, and on the other, the recent politicization of ethnicity as a common frame of reference, would be posing a dilemma about what or who are indigenous population today, or even more difficult, who are members of an indigenous people, and therefore subject to specific rights and duties based on this condition.

In this sense, ECLAC points out in a report on the indigenous and Afro-Ecuadorian population in Ecuador:

“From this point of view, the most striking aspect in censuses and surveys is the existence of various situations: mestizos who declare themselves white; indigenous people who manifest themselves as mestizos and even white, Caucasian, with blue eyes, who self-identify as indigenous due to the fact that they are close to the causes of

Ecuadorian indigenous movement. The mestizo population, a potential ally of the emancipatory causes of the Indian organizations, is also included in this last situation.” (...) ”In other words, it is very likely that as a result of the indigenous emergency, some sectors of the population in transition to mestizaje, re-assumed an ethnic identity, or else remained militantly close to indigenous claims but without declaring themselves indigenous. From the foregoing it follows that there are “inner circles” of indigenous peoples that would be made up of populations located in communities, rural parishes, cantons and provinces where indigenous populations have traditionally settled; but, to these nuclei it would be necessary to add the populations located in the concentric rings; that is, in the “outer circles”. This last would be composed of those social sectors that have been questioned by ethnic discourse and that constitute a potential force of the indigenous movement.

Source: Guerrero, F. and Ospina, P., 2003, taken from CELADE 2005: 13

In this context, according to Del Popolo and Oyarce, the self-identification criterion has increasingly gained ground in the preferences of Latin American countries, to the point that it is the only criterion present in all the censuses of the 2000 round (in those of some countries also included questions about the language). Although beyond the elaboration of categories and demographic censuses, in general, it seems that there is a certain consensus, in identifying indigenous peoples, with that population specifically linked to territories inhabited mainly by indigenous population, which preserve some ancestral customs and forms of differentiated political organization. Hence, demands for territorial autonomy are established in these areas,

In any case, for the entire region, according to censuses that mostly use linguistic criteria as a classificatory feature, the indigenous population would range between 33 and 38 million people, 8% of the total Latin American population. While, according to other estimates, there are some 400 indigenous groups in Latin America, representing between 40 and 50 million people (Stavenhagen, 1996; UNDP, 2004 taken from Del Popolo and Oyarce 2006: 35).

The geographical distribution by country is heterogeneous, in relation to the weight of the indigenous population in the regional total, but also in relation to the percentage of indigenous population with respect to the total in each country. In the following table, which handles data from 2000, the percentage of indigenous population in Bolivia clearly stands out with respect to the total population in the country, 66.2%, although it does not reach more than 8 million, and also Brazil, for inverse reasons, high number of total indigenous population in relation to the region, almost 170 million people, although it represents only 0.4% of the total population of the country.

**AMÉRICA LATINA (10 PAÍSES): POBLACIÓN TOTAL Y POBLACIÓN INDÍGENA, CENSOS DEL 2000**

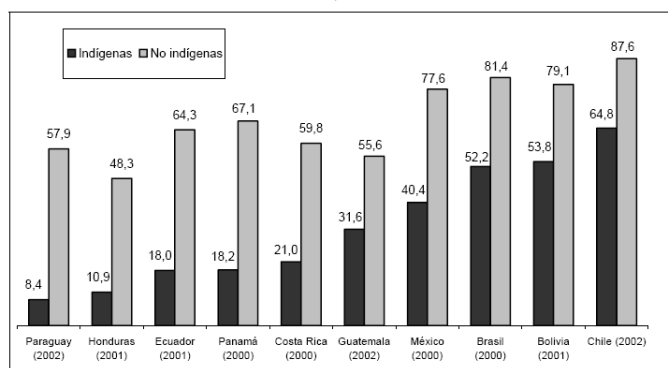
Países y fecha censal	Resultados censales		
	Población total	Población indígena	% de población indígena
Bolivia (2001)	8 090 732	5 358 107	66,2
Brasil (2000)	169 872 856	734 127	0,4
Costa Rica (2000)	3 810 179	65 548	1,7
Chile (2002)	15 116 435	692 192	4,6
Ecuador (2001)	12 156 608	830 418	6,8
Guatemala (2002)	11 237 196	4 433 218	39,5
Honduras (2001)	6 076 885	440 313	7,2
México (2000)	97 014 867	7 618 990	7,9
Panamá (2000)	2 839 177	285 231	10,0
Paraguay (2002)	5 183 074	87 568	1,7

Fuente: Comisión Económica para América Latina y el Caribe (CEPAL), sobre la base de procesamientos especiales de los microdatos censales.

Source: Del Popolo and Oyarce 2006: 41

In relation to their distribution in urban areas, we also find strong disparities, while in Paraguay, very high percentages of the indigenous population are located in rural areas, in Chile, Bolivia and Brazil, more than 50% of the indigenous population are located in urban areas. This disparity and heterogeneity of the population's areas of residence poses challenges to the recognition of differentiated indigenous rights based on their location.

**AMÉRICA LATINA (10 PAÍSES): POBLACIÓN URBANA, SEGÚN CONDICIÓN ÉTNICA, CENSOS DEL 2000, EN PORCENTAJES**



Fuente: Comisión Económica para América Latina y el Caribe (CEPAL), sobre la base de procesamientos especiales de los microdatos censales.

Source: Del Popolo and Oyarce 2006: 42

As we will see below, another of the most significant elements in relation to inequity and indigenous peoples is the concentration of vulnerabilities in the areas where they mostly reside, for example, in the case of Mexico, the following maps illustrate the social inequity and the high concentration of socio-economic marginalization in the country (dark brown), in five states in the south of the country, with the

**Comentado [U1]:** TRANSLATOR NOTE (from left to right)

AMERICA LATINA (10 PAISES): POBLACION TOTAL Y POBLACION INDIGENA, CENSOS DEL 2000-LATIN AMERICA (10 COUNTRIES): TOTAL POPULATION AND INDIGENOUS POPULATION, 2000 CENSUS

PAISES Y FECHA CENSAL-COUNTRIES AND CENSUS DATE

RESULTADOS CENSALES-CENSUS RESULTS

Poblacion total-Total population

Poblacion indigena-Indigenous population

% de poblacion indigena-% of indigenous population

Fuente: Comission Economica para America Latina y el Caribe (CEPAL), sobre la base del procesamientos especiales de los microdatos censales.-Source: Economic Commission for Latin America and the Caribbean (ECLAC), on the basis of special processing of census microdata.

**Comentado [U2]:** TRANSLATOR NOTE (from left to right)

AMERICA LATINA (10 PAISES): POBLACION URBANA, SEGUN CONDICION ETNICA, CENSOS DEL 2000, EN PORCENTAJES-LATIN AMERICA (10 COUNTRIES): URBAN POPULATION, ACCORDING TO ETHNIC STATUS, 2000 CENSUS, IN PERCENTAGES

Indigenas-Indigenous

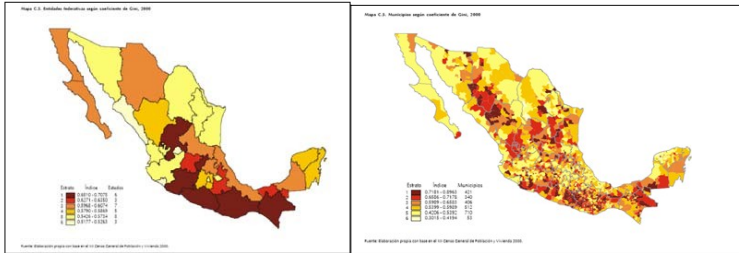
No indigenas-Not indigenous

Fuente: Comission Economica para America Latina y el Caribe (CEPAL), sobre la base del procesamientos especiales de los microdatos censales.-Source: Economic Commission for Latin America and the Caribbean (ECLAC), on the basis of special processing of census microdata.

*Indigenous Peoples and Cooperation for Development*

State of Chiapas, the most unequal State, and the State of Oaxaca the poorest. At the municipal level, the concentration of the highest degrees of marginalization coincides with the municipalities with majority percentages of indigenous population.

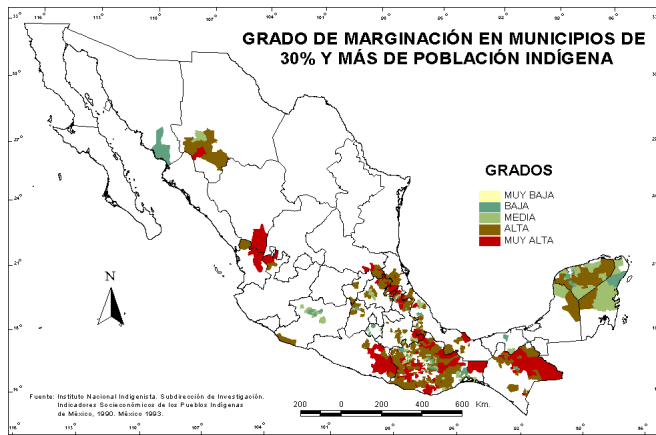
**Comentado [U3]:**



Source: INEGI, Mexico

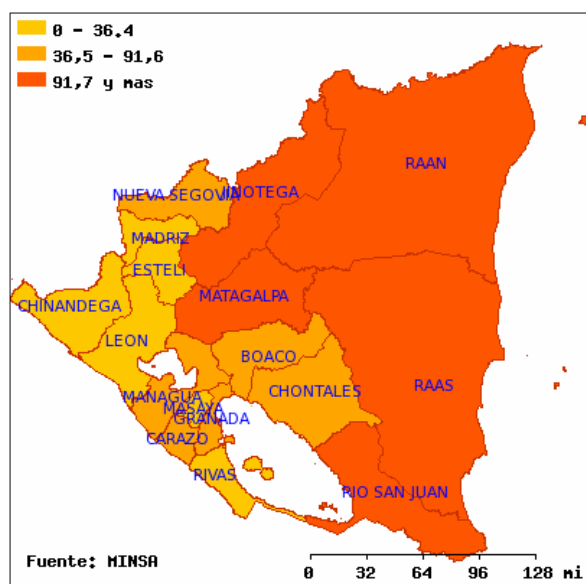
The following map shows the degree of marginalization in municipalities with more than 30% indigenous population, mostly high or very high.

**Comentado [U4]:** TRANSLATOR NOTE (FROM TOP TO BOTTOM)  
 GRADO DE MARGINACIÓN EN MUNICIPIOS DE 30% Y MAS DE POBLACION INDIGENA-DEGREE OF MARGINATION IN MUNICIPALITIES WITH 30% AND MORE INDIGENOUS POPULATION  
 GRADOS-DEGREES  
 MUY BAJA-VERY LOW  
 BAJA-LOW  
 MEDIA ALTA-MID RANGE  
 MUY ALTA-VERY HIGH



Source: INEGI, Mexico

In relation specifically to infant mortality, we can also see how there is a clear pattern of unequal behavior of the demographic dynamics of the indigenous population in the Autonomous Regions of Nicaragua, in the following map:



Source: National Indigenous Institute. Socio-economic indicators of the indigenous peoples of Mexico, 1990. 1993

#### VOLUNTARY SELF-TRAINING ACTIVITY

Beyond these comparative patterns of the Latin American indigenous population, it is important to know where they are located and what specific demographic patterns they present in each of the heterogeneous situations by country. Therefore, we propose a demographic analysis exercise, in two phases:

- a) Choose a country, and find the data on its indigenous population, paying attention to its location, its greater or lesser concentration in some areas, and the most significant demographic patterns.
- b) Then, share the information and analysis carried out with your colleagues, so that, based on collaborative work, you can find common and dissimilar patterns.

Common source of information: CELADE /CEPAL Indigenous Peoples and Afro-descendants in Latin America. Available in: [http://www.eclac.cl/cgi-bin/getProd.asp?xml=/celade/groupers\\_xml/aes414.xml&xsl=/groupers\\_xml/agrupa\\_listado.xsl&base=/celade/tpl/top-bottom\\_ind.xsl](http://www.eclac.cl/cgi-bin/getProd.asp?xml=/celade/groupers_xml/aes414.xml&xsl=/groupers_xml/agrupa_listado.xsl&base=/celade/tpl/top-bottom_ind.xsl)

## **2.2.- Inequity and inequality in opportunities**

Gender and ethnicity are two social constructions, historically formulated based on criteria of social inequality. Without going into detail about the origin and development of these value systems and conceptions, we cannot fail to show the expressions of inequality that the construction of social hierarchies based on gender and ethnicity have produced and currently reproduce with special relevance in the region. In this sense, as Valenzuela and Rangel show us, "Latin America is a region that is characterized not only by its ethnic-racial diversity, but also by an unequal distribution of wealth according to these parameters" (2005:3), which are clearly manifested when analyzing poverty, educational levels and the labor market, among other variables.

Although there is little statistical information that can be used in comparative analyzes for the region, with the information available by country, the high percentages of the indigenous and Afro-descendant population that occupy lower socio-economic strata are noteworthy, have the highest levels of infant mortality and lower levels of education, while registering high levels of concentration in precarious and informal jobs. On the other hand, when we analyze the indicators of social development from a perspective that seeks to analyze gender inequalities in the region, we find that women in general have the highest levels of poverty -when analyzing their role as heads of household-,

Based on these two diagnoses, there is a growing trend in various authors who show the need to jointly analyze gender, race-ethnicity and social class, considering them interconnected systems of relationships and meanings, hence it is important to ask how the various forms of inequalities operate together, since these are more than the sum of the categories, and investigate, for example, if women belonging to indigenous and Afro-descendant groups are even more marginalized from the control of resources, property and negotiation ( Brewer et al., 2002, taken from Valenzuela and Rangel 2005:4)

“Mapuche women in Chile, Shipiba and other ethnic groups from the Peruvian jungle, Quichua in Ecuador, Mayan in Guatemala, are the candidates by excellence to provide labor for domestic service in their respective countries. Channeling into domestic work as an occupation is one of the clearest examples of the intersection of the gender system with systems of ethnic and racial differentiation. Even different branches of domestic service are identified in stereotypes with different groups: the cook and wet nurse must be black, the laundress and the one who does the cleaning must be Andean “cholas”.

In this case, the strength of the gender system overrides the other systems of differentiation. In this way, Central American teachers and engineers, members of “unmarked” groups in their countries of origin, arrive in the United States as immigrants and refugees to become domestic workers.”

Source: Hondagneu-Sotelo, 2001, in Valenzuela and Rangel 2005: 105.

In this sense, it is important to highlight the efforts that have been made in Latin America and the Caribbean in the last decade, first to accurately diagnose that there is social inequality as a consequence of the gender and ethnicity system, which poses multiple difficulties in relation to the choice of indicators, capable of rigorously reflecting this problem. And, secondly, policies called identity policies are being generalized, which aim to reduce the impact that social constructions based on gender and ethnicity have generated. Let us now briefly analyze some expressions of social inequality in relation especially to indigenous peoples, vulnerable groups in the region.

### **23. An expression of ethnic inequality in Latin America: indigenous peoples**

On December 10, 1994, the United Nations proclaimed the beginning of the International Decade of the Indigenous Peoples of the World and in Latin America, which implied a significant increase in attention and design of identity policies in the region, not only by the public institutions but also and in a very special way by non-governmental organizations.

However, this formal recognition, which has modified the monocultural conception that was linked to the construction of nation-states and the concern to attend to the specific needs of the indigenous population, has not managed to significantly transform, at least in the short term, the high degrees of social marginalization that the indigenous population endures in the region. In this sense, if we stop to analyze this evolution, the report prepared by Hall and Patrinos, entitled *Indigenous Peoples, Poverty and Human Development in Latin America*, is especially relevant, which is obtained from the analysis of the social change of indigenous peoples in the five countries with higher percentages of indigenous population, Guatemala, Bolivia, Ecuador, Mexico and Peru. Thus, clearly the challenge of [Second International Decade of Indigenous Peoples](#) which began in 2005, has as its main objective to improve the following problems detected by the authors (Hall and Patrinos 2005:10), among others:

#### **a) Progress in reducing income poverty during the decade of indigenous peoples (1994-2004) was limited**

Especially significant are the Mexican and Bolivian cases, where although there were decreasing trends in poverty reduction for the non-indigenous population as a whole, the indigenous peoples did not benefit from this reduction. On the contrary, in the Peruvian case, although the country's absolute poverty increased, it did not have a special emphasis on reducing the poverty of the indigenous population. In this sense, except in Guatemala, where there was a decreasing trend of poverty in the indigenous and non-indigenous population, it seems that the reduction of poverty has an unequal behavior when disaggregating the data of the indigenous and non-indigenous population.

#### **b) Being indigenous increases an individual's chances of being poor, a roughly identical relationship at the beginning and at the end of the decade.**

According to the authors of the report, this probability increases when the other variables that can influence the social construction of poverty (age, region of the country where one lives, education and employment) are kept constant (Hall and Patrinos 2005: 4 ). And its explanation would be related to income inequality between the indigenous and non-indigenous population, which would have increased in the last decade in countries like Ecuador and Peru, and would have decreased in Mexico, Guatemala and Bolivia.

**c) The labor earnings that the indigenous population obtains from each year of schooling are lower and this gap widens at higher levels of education.**

If, on the one hand, the lowest educational return rate occurs among the poor population in the region, this gap widens for the indigenous population. The main interpretations of the phenomenon show its relationship with the precariousness of teaching in schools with high percentages of indigenous population and school absenteeism due to the increase in the percentage of indigenous students who combine, in a greater proportion in rural areas, learning and work.

In general, according to the evaluation of the UNESCO Education for All Program (2007: 32), “children from indigenous populations and ethnic minorities are less likely to enter primary school and more likely to repeat the grade when they are in school. The data collected in 10 Latin American countries show that, in terms of the level of education attained, the disparities between indigenous and non-indigenous populations were more pronounced than the disparities due to gender or place of residence”.

However, it is noteworthy that according to the same report, in two countries the school results of children belonging to indigenous communities have improved, as a consequence of the intensification of special educational programs that include: “the creation of care and education services for the early childhood; improving the infrastructure of primary schools; provision of learning material; training of education personnel; and the establishment of financial incentives for teachers, in order to reduce turnover and absenteeism rates. All these measures have succeeded in reducing grade repetition rates and the inequalities in learning outcomes that were observed between children from indigenous populations and others, in proportions that have reached 30%. (UNESCO 2007: 33) “

Undoubtedly, the dissemination of bilingual intercultural education programs is an objective of international organizations, indigenous forums and indigenous movements in all the countries of the region.

**d) Indigenous peoples, particularly women and children, continue to have less access to basic health services; therefore, there are still important differences between the health indicators of the indigenous and non-indigenous population.**

The precarious health coverage in the regions where the highest percentages of the indigenous population are located, together with the rejection of western medicine in important percentages of the population, could be the causes that explain that the population



Indigenous people have the worst results in all basic health indicators, with extremely high rates of malnutrition. Also, in this sense, the unequal behavior of infant mortality among the indigenous population is very revealing. In general, the double condition of belonging to the indigenous population and living in rural areas implies a very negative demographic dynamic, highlighting the cases of Bolivia, Paraguay, Ecuador and Mexico, as we can see in the following table:

Países y fecha censal	Tasa de mortalidad infantil (por 1 000 nacidos vivos)					
	Total país		Zonas urbanas		Zonas rurales	
	Indígenas	No indígenas	Indígenas	No indígenas	Indígenas	No indígenas
Bolivia 2001	75,9	51,9	60,5	47,4	93,2	65,6
Brasil 2000	37,1	25,0	34,8	23,3	39,0	32,7
Chile 2002	22,6	20,0	20,9	19,9	25,7	20,8
Costa Rica 2000	29,0	16,5	25,8	15,5	29,9	17,6
Ecuador 2001	59,3	25,8	34,3	21,3	64,8	32,9
Guatemala 2002	50,3	40,3	46,9	34,6	51,7	45,8
Honduras 2001	36,9	29,3	22,6	21,6	38,2	35,5
México 2000	54,6	33,2	45,1	30,0	60,2	42,5
Panamá 2000	54,1	16,2	29,4	14,6	58,5	18,9
Paraguay 2002	82,2	39,1	62,5	38,7	83,5	39,5

Fuente: Comisión Económica para América Latina y el Caribe (CEPAL), sobre la base de procesamientos especiales de los microdatos censales.

Given the high disparity in this area, the Latin American and Caribbean Regional Action Plan on Population and Development, 1995, established criteria to analyze the behavior of this unequal pattern since the 1990s, providing information on the achievement of the reduction of a third of infant mortality, (although high rates still persist (Ecuador, Guatemala, Mexico), the deepening of the difference between the indigenous and non-indigenous population (Guatemala or Mexico) or the decline of this disparity (Ecuador, Honduras) The countries with the worst indigenous infant mortality rates, Paraguay, Guatemala, and Bolivia, coincide with those with the largest indigenous population residing in rural areas, the latter being where infant mortality in rural areas is highest, 93.2 per thousand, although the difference between the behavior of the variable according to the ethnic condition has stagnated.

AMÉRICA LATINA (10 PAÍSES): AVANCE APROXIMADO EN LA META SOBRE MORTALIDAD INFANTIL DEL PLAN DE ACCIÓN REGIONAL LATINOAMERICANO Y DEL CARIBE SOBRE POBLACIÓN Y DESARROLLO, POR CONDICIÓN ÉTNICA			
Países y año del censo	Reducción de un tercio (con respecto a los valores de 1990)	Diferencias relativas según condición étnica (censos del 2000)	Variación de las diferencias relativas, periodo aproximado de 10 años (estimaciones indirectas sobre la base de los censos del 2000)
Ecuador 2001	Alcanzaron la meta nacional	2,3	Retroceso
Costa Rica 2000		1,8	Retroceso
México 2000		1,6	Avance
Brasil 2000		1,5	Estancamiento
Honduras 2001		1,3	Retroceso
Guatemala 2002	No alcanzaron la meta nacional	1,2	Avance
Chile 2002		1,1	Estancamiento
Panamá 2000		3,4	Retroceso
Paraguay 2002		2,1	Retroceso
Bolivia 2001		1,5	Estancamiento

Fuente: Comisión Económica para América Latina y el Caribe (CEPAL), estimaciones indirectas sobre la base de procesamientos especiales de los microdatos censales.

Source: Del Popolo and Oyarce 2006: 51

**Comentado [U5]: TRANSLATOR NOTE**

Países y fecha censal-Countries and census date

Tasa de mortalidad infantil (por 1000 nacidos vivos)-Infant mortality rate (per 1,000 live births)

Total país-Total country  
Indígenas-Indigenous  
No indígenas-Not indigenous

Zonas urbanas-Urban areas  
Indígenas-Indigenous  
No indígenas-Not indigenous

Zonas rurales-Rural areas  
Indígenas-Indigenous  
No indígenas-Not indigenous

Fuente: Comisión Económica para América Latina y el Caribe (CEPAL), sobre la base de procesamientos especiales de los microdatos censales.-Source: Economic Commission for Latin America and the Caribbean (ECLAC), on the basis of special processing of census microdata.

**Comentado [U6]: TRANSLATORS NOTE**

AMÉRICA LATINA (10 PAÍSES): AVANCE APROXIMADO EN LA META SOBRE MORTALIDAD INFANTIL DEL PLAN DE ACCIÓN REGIONAL LATINOAMERICANO Y DEL CARIBE SOBRE POBLACION Y DESARROLLO, POR CONDICION ÉTNICA-LATIN AMERICA (10 COUNTRIES): APPROXIMATE PROGRESS ON THE INFANT MORTALITY GOAL OF THE LATIN AMERICAN AND CARIBBEAN REGIONAL ACTION PLAN ON POPULATION AND DEVELOPMENT, BY ETHNIC CONDITION

Países y año del censo-Countries and census year

Reducción de un tercio (con respecto a los valores de 1990)-Reduction of one third (with respect to 1990 values)

Diferencias relativas según condición étnica (censos del 2000)-Relative differences according to ethnic condition (2000 census)

Variación de las diferencias relativas, periodo aproximado de 10 años (estimaciones indirectas sobre la base de los censos del 2000)-Variation of relative differences, approximate 10-year period (indirect estimates based on 2000 censuses)

Alcanzaron la meta nacional-Reached the national goal

No alcanzaron la meta nacional-Did not reach the national goal

Retroceso-Recoil  
Avance-Advance  
Estancamiento-Stagnation

Fuente: Comisión Económica para América Latina y el Caribe (CEPAL), sobre la base de procesamientos especiales de los microdatos censales.-Source: Economic Commission for Latin America and the Caribbean (ECLAC), on the basis of special processing of census microdata.

In summary, in the following table, we have a systematic analysis of the problems of indigenous peoples, in relation to development objectives.

development goal	Connection with the rights of indigenous peoples
Poverty reduction	<ul style="list-style-type: none"><li>• Indigenous peoples are below the poverty levels of the general population.</li><li>• Poor health, illiteracy, degraded natural resource base, lack of access to basic services, migration and social disintegration, etc.</li><li>• Diversification of the concept of poverty and poverty reduction strategies in accordance with the differentiated perceptions and aspirations of indigenous peoples.</li></ul>
Democratization	<ul style="list-style-type: none"><li>• Exclusion from political participation and decision-making.</li><li>• Poor access to information and education.</li><li>• Lack of recognition of indigenous governance institutions and decision-making structures.</li></ul>
Human rights	<ul style="list-style-type: none"><li>• Serious violations of the cultural, economic, social and political rights of indigenous peoples.</li><li>• Lack of awareness and attention to human rights abuses of indigenous peoples.</li></ul>
Conflict prevention and resolution	<ul style="list-style-type: none"><li>• Indigenous peoples are disproportionately represented among the refugees and the population displaced by violence.</li><li>• The denial of indigenous rights causes conflict and national instability.</li></ul>
Gender equality	<ul style="list-style-type: none"><li>• Indigenous women are in many cases marginalized in access to education, health services, political participation, etc.</li><li>• Discriminatory cultural practices in some indigenous societies, eg regarding inheritance rights and participation in government structures.</li><li>• The lack of rights and opportunities affects men and women differently and requires differentiated responses that ensure the voices and participation of both men and women.</li></ul>
Sustainable development	<ul style="list-style-type: none"><li>• Violation of rights to land and resources</li><li>• Close relationship of cultural and biological diversity, special role of indigenous peoples in the conservation and management of biodiversity.</li></ul>

Source: DANIDA, 2004.

In addition, in Annex 1 (at the end of the document) you can consult some comparative tables between Bolivia, Ecuador and Guatemala in relation to the indigenous population, inequality in consumption, income, education and child labor, which clearly show inequality based on ethnicity, although with different patterns.

And in these links we can find more information about the socio-demographic patterns of the indigenous population:

[REPORT ON HUMAN DEVELOPMENT OF INDIGENOUS PEOPLES OF MEXICO 2006](#)

[Indigenous peoples, information systems and millennium goals](#) (on the human development index of indigenous peoples)

[HUMAN DEVELOPMENT REPORT 2005 THE AUTONOMOUS REGIONS OF THE CARIBBEAN COAST](#)

#### **2.4 The Millennium Goals and the indigenous population in the region**

In the Objectives<sup>9</sup> of the Millennium, signed in New York in the year 2000, there is no special reference to development goals for indigenous or Afro-descendant peoples, although the commitment to respect human rights, the rights of minorities and the promotion of equality of rights is assumed. However, as we have analyzed above, the negative behavior of the indicators that relate the indigenous population to the criteria of poverty, education, health and vulnerability in general, forces us to pay attention to the fact of the concentration of vulnerabilities in the indigenous population could be distancing the achievement of the millennium goals in this group.

For this reason, the United Nations Permanent Forum on Indigenous Issues, created in 2000, strategically decided to choose the issue of indigenous peoples and the Millennium Development Goals as a special theme for its fourth session in May 2005. To this end, it launched a joint campaign with the Millennium Campaign so that indigenous peoples actively participate in the Millennium Campaign.

However, two issues have been especially critical in relation to the Millennium goals, on one hand, the difficulty of establishing a follow-up of the goals for the indigenous population, and on the other, the discussion about the legitimacy of these goals given that the indigenous peoples have not been present in the instances that have decided and assumed the commitments to fulfill in 2015, which would be in some way against the approach of development consented to and planned by the indigenous peoples, ethno-development and also of a rights-based development model.

In relation to the first question, there is no disaggregated data in the evaluation and follow-up reports of the Millennium Goals, at the national and international levels, so that it is not possible to distinguish the progress made for the population as a whole, from those of the indigenous peoples.

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<sup>9</sup>Let us remember that the eight main Goals are 1. Eradicate extreme poverty and hunger. 2. Achieve universal primary education. 3. Promote equality between the sexes and the autonomy of women. 4. Reduce the mortality of children under 5 years of age. 5. Improve maternal health. 6. Fight HIV/AIDS, malaria and other diseases. 7. Guarantee the sustainability of the environment. 8. Foster a global partnership for development.

The Chair of the Permanent Forum has put it this way: “As the situation of indigenous and tribal peoples is often not reflected in statistics or hidden by national averages, there is concern that efforts to achieve the MDGs could have, in some cases, a negative impact on indigenous and tribal peoples, while national indicators appear to be improving”. And she continued: “(...) Efforts to meet the targets set by the scope of the MDGs could in fact have detrimental effects on indigenous and tribal peoples, such as accelerating the loss of land and natural resources of those who have traditionally depended on the livelihoods of indigenous peoples or the displacement of indigenous peoples from those lands”. Therefore, it considers “Although the MDGs have the potential to assess the important problems faced by indigenous peoples, the MDGs and the indicators for their achievement do not necessarily capture the specificities of indigenous and tribal peoples and their visions. Efforts must be made at the national, regional and international levels to achieve the MDGs with the full participation of indigenous communities –men and women- and without interfering with their development paths and holistic understanding of their needs. Such efforts must consider the multiple levels and sources of discrimination and exclusion faced by indigenous peoples.” the MDGs and the indicators for their achievement do not necessarily capture the specificities of indigenous and tribal peoples and their visions. Efforts must be made at the national, regional and international levels to achieve the MDGs with the full participation of indigenous communities –men

For this reason, the UN Permanent Forum on Indigenous Issues has recently begun work on the production of disaggregated data on indigenous peoples, through the creation of a [Working Group on Collection of Disaggregated data for indigenous peoples](#). This group has made [sessions of worked](#) in which it has been shown what are the [trouble spots](#) around this question, which we can summarize in:

- Difficulties with definition or terminology
- Changes of course and mobility in ethnic identity
- Migration patterns, conflicts and wars
- Lack of legal provisions or political acceptance of disaggregation
- Little understanding of the importance of reliable disaggregated data as a requirement for the development of appropriate development responses and impact monitoring.
- Weak national capacity for data collection, analysis and disaggregation.

There would be two main issues that must be kept in balance in the definition of the indicators: on the one hand they must be relevant to the notions of development and poverty of indigenous peoples, and on the other they must allow them to be compared with other population groups. In this line, the consultant, Isabell Kemp has proposed that aggregated key indicators be presented in a pyramid of information that at lower levels provides disaggregated indicators and describes the relationships with their underlying problems (Kemp 1998) taken from Danida (2004), from so for example:

If the Millennium Goal is: To ensure that by the year 2015 children around the world have completed primary education. The specific indigenous aspiration would be: [The access bilingual intercultural education.](#)

In relation to the second issue, the lack of participation of indigenous peoples in decision-making and the possible violation of indigenous rights by reaching the MDGs at the national level, including in the fourth and fifth sessions of the Permanent Forum on indigenous issues, voices critical of the MDGs appeared in relation to the particular interests of indigenous peoples. Without a doubt, the [group report Interagency Support for indigenous peoples](#) (2004) analyzed and clearly exposed this situation, as did other members of organizations that attended the fifth session of the Forum. In this context, we propose a self-training activity whose main objective is to analyze the main criticisms of some advisors and members of the Permanent Forum, in relation to this issue.

**Voluntary Self-Training Activity. Discussion on MDGs and indigenous peoples.**

It is suggested to analyze and extract the main criticisms and the arguments used by the authors.

Basic texts for analysis: Dahl, J (2006) [Editorial](#) in Indigenous Affairs 1/ 6. , [How can the Millennium Development Goals help indigenous peoples?](#), [Redefining the Millennium Goals](#).

### **3.- Development cooperation and indigenous peoples**

#### **3.1 The international cooperation system and indigenous peoples**

An exhaustive analysis of the international development cooperation framework requires an important systematization effort. For this reason, we will now take a tour through the international system of development cooperation with indigenous peoples, paying attention not only to **whom** (which coordinated institution or institutions), but also to **how**, that is, through which framework agreements, mechanisms, guidelines and policies is carried out, **to answer** a main question in this section, to what extent has the policy of cooperation with indigenous peoples been transformed, including the demands of indigenous peoples in the international context, that is, **to what extent measure is cooperating with indigenous peoples based on a framework of commitment to ethno-development based on rights**.

##### **3.1.1. International financial institutions and cooperation with indigenous peoples**

In this section we have a content outline, prepared to facilitate navigation through the "places" that we have selected, and verify the transformation processes of financial institutions and the ethno-development approach based on law, from their own pages. To facilitate their understanding, we also present a brief introduction to each of them.

The **World Bank** (WB) has been an institution that, despite the constant criticism it continues to receive from indigenous organizations, has been introducing

progressively focus on rights by redefining its operational policy 4.10, and introducing the approval and consultation of indigenous populations that may be affected by a development project. Also, through the inspection panel, indigenous organizations have submitted requests for review of the execution of projects for not complying with or violating the norms established in their operational policy.

The **Inter-American Development Bank (IDB)**, created in the early 1990s, the Indigenous Peoples and Community Development Unit, which, influenced by socio-cultural and anthropological approaches, has been especially concerned with safeguarding the rights of indigenous peoples, as established in its recent Operational Policy and Strategy with Indigenous Peoples (2006) in which special emphasis is placed on the need to consult the indigenous peoples involved, but also with the support or no objection with the governments of the countries. “The Bank will carry out participatory diagnostic studies and will promote the inclusion of the conclusions and recommendations corresponding to the design of projects, programs and technical cooperation. To be considered by the Bank, these operations specifically aimed at indigenous beneficiaries must have the support or no objection of the respective member country and socio-culturally appropriate consultation processes with the indigenous peoples involved. The consultations must be carried out in a manner appropriate to the circumstances, with the purpose of reaching an agreement or obtaining consent. In this case, the need to coordinate the interests of governments and indigenous peoples is evident in the procedures for defining projects. It is very interesting to observe how these principles are specified in the Operational Guides, as well as to see some consultations carried out, which have been considered as good practices in participation and consultation of indigenous peoples.

Lastly, we have chosen the **Indigenous Fund**, as it is the only multilateral financial institution specifically oriented towards channeling Ibero-American cooperation with indigenous peoples, assuming the commitment of the ethno-development approach, based on rights. To this end, ten years after its creation, the fund has been restructured, and the Technical Secretariat has been strengthened in order to improve the execution of projects. To solve the problem of agreement between countries and indigenous peoples in relation to the development model with identity, the IV General Assembly of the Indigenous Fund has resolved the creation of joint consultative spaces called "[National Advisory Body](#)" (ICN) and "[Regional Advisory Body](#)" (ICR).

The Fund has Regional Emblematic Programs, areas of work that are: information on the rights and responsibilities of indigenous peoples, agreement, which seeks to work together with governments and indigenous organizations, bilingual intercultural training and education, monitoring of rights and institutional strengthening of the organizations. Some of the summaries of their projects can be consulted online. It would be interesting to be able to have external evaluations of the fund's operations available to the public, which are not currently available.

### **3.1.2. The United Nations and development cooperation with indigenous peoples**

As we have already pointed out on several occasions, the United Nations is the fundamental setting for the international recognition of the rights of indigenous peoples, through its [multiple institutions, and areas of work](#). In this sense, in addition to hosting the Working Group, the Permanent Forum and the Special Rapporteur, its different organizations have worked to introduce indigenous demands and rights across the board. Let us briefly analyze some of the lines of work of some United Nations agencies that, in this framework, have specified objectives for cooperation with the indigenous peoples of the region.

#### **UNITED NATIONS DEVELOPMENT PROGRAM (UNDP)**

The UNDP carried out a series of consultations with indigenous peoples and organizations, to outline the main issues that required the support of the institution: a) participation at all levels of decision-making processes, 2) self-determination, without this means that actions can be encouraged that undermine the territorial integrity or political unity of States, 3) the prevention of conflicts and the strengthening of peace, 4) care for the environment and sustainable development based on their own worldview and 5) globalization and its effects on indigenous peoples. (Olive 2005: 296). Since then, the institution published in 2001 the Document UNDP and indigenous peoples: a policy of commitment. And, already in 2002,

It established that “UNDP’s commitment to indigenous populations at the country level is broad. Since the International Year of the World’s Indigenous People was launched in 1993, many of UNDP’s small grants programs and regional and national implementation programs have focused on indigenous communities. These initiatives have focused on poverty eradication, environmental conservation, conflict prevention and resolution, and cultural revival. In addition, UNDP has supported projects under the Indigenous Knowledge Program,

This commitment based on the lessons of a previous decade of cooperation is based on the international human rights framework, the policy recognizes the rights of indigenous people, their essential role and their great contribution to development. Building on the goals articulated at the Millennium Summit, “the policy is intended to guide UNDP in its work to build sustainable partnerships with indigenous peoples and their organizations to reduce poverty and achieve peace. More specifically, these partnerships are aimed at facilitating an enabling environment that promotes the participation of indigenous people at all levels of decision-making, ensures the coexistence of their economic, cultural and socio-political systems with other systems, and enhances the ability of the governments

to develop more inclusive policies and programs. The policy also addresses the debilitating effects of human poverty in most indigenous communities, as visible evidence of discrimination (unequal access to productive resources and basic social services), or even exclusion. Issues related to ownership and use of land and natural resources, education and health, protection of cultural and intellectual property, and participation will be addressed in the context of poverty reduction strategies that will need to consider fully into account the rights of indigenous populations.” (E/CN.19/2002/2/Add.4: 6)

In this sense, once this commitment has been incorporated, despite recognizing that indigenous peoples were not directly involved in the definition of the MDGs, the proclamation of the Second International Decade of the World's Indigenous Populations (2005-2014) with its main theme of “alliance for action and dignity”, as well as the adoption of the United Nations Declaration on the Rights of Indigenous Populations, adopted by the Human Rights Council in June 2006, constitute a solid basis for the action by the actors of ethnodevelopment, as [Kemal Dervis](#) recently noted on the International Day of Indigenous Peoples.

#### **UNITED NATIONS ENVIRONMENT PROGRAM(UNEP)**

The Center for Indigenous and Tribal Peoples recognized on its website that at the Earth Summit, held in Rio de Janeiro in 1992, world leaders had recognized the capacity and wisdom that indigenous peoples possess to manage the natural resources and fragile environments. However, in this meeting, indigenous peoples did not participate in the discussion of the key documents and are barely mentioned outside of Chapter 26 of Agenda 21, which is dedicated to them. However, in a parallel forum they agreed on the [PEOPLES LAND DECLARATION](#), which associates sustainable development with a spiritual relationship with the land, and which has as a precondition the recognition of self-determination rights over land and resources, as opposed to the Rio idea that resources belong to the States. In this context, UNEP has a relevant role in the Working Group dealing with Article 8.j of the Biodiversity Agreement, a forum for positive collaboration between the Parties and the Indigenous Peoples and Local Communities, where it is discussed [the recognition of the peoples](#) and their right to participate in sharing the benefits of biodiversity.

Through the Forum for the Global Environment, UNEP “has financed various environmental protection programs in indigenous areas, with the participation of beneficiary communities” (Oliva 2005: 294).

In general, relevant information on the relationship between the organization and indigenous peoples can be found in the document published by the organization natural [allies . UNEP and civil society.](#)



### WORLD INTELLECTUAL PROPERTY ORGANIZATION (WIPO)

Along these same lines, this organization has made great progress in defending the rights of indigenous peoples to the intellectual property of traditional knowledge, of the genetic resources of their habitats, as well as of their cultural expressions. To this end, after consultation with stakeholders, including indigenous peoples' organizations, an Intergovernmental Committee on [Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore](#) (the IGC), which is currently holding a [round table](#) on how to strengthen the capacities of local communities to protect their rights.

An interesting resource for the elaboration of contracts in which the rights of the indigenous population over generic resources are safeguarded is the database of the contracts that are being carried out, regarding research on biodiversity. It can be consulted in Spanish on this page: <http://www.wipo.int/tk/en/databases/contracts/summaries/larikew.html>

### WORLD HEALTH ORGANIZATION (WHO)

The World Health Organization has a [clear commitment to the health of Indigenous villages](#), firstly because of the existence of a differentiated vulnerable pattern for this population, and secondly, because it recognizes that traditional systems play a particularly vital role in the healing strategies of indigenous peoples.

In this context, the Health Program for the Indigenous Peoples of the Americas is currently being carried out, through its 2005-2007 [Action plan](#), which seeks to incorporate the indigenous perspective to the MDGs in health matters, as well as promoting interculturality in health care. In fact, as stated in the Plan, the goal is "to contribute to the achievement of equity in the Americas in a context of recognition and respect for the cultural diversity of the peoples and as a purpose the strengthening of local, national, sub-regional capacity, and regional to promote the improvement of the health of the indigenous peoples of the Region in a comprehensive and coordinated manner within the framework of interculturality and human development" (WHO 2005: 3).

In relation to disaggregated statistical work on health issues, the following work stands out: [The Health of the Indigenous Population of the Americas](#)

### UNITED NATIONS CHILDREN'S FUND (UNICEF)

Since the 1980s, UNICEF had developed programs in the indigenous areas of Bolivia, Colombia, Ecuador, Guatemala, Mexico, Peru and Venezuela, paying special attention to educational coverage. Already in 1994, the geographical scope of action will be expanded to serve the Amazonian populations of Bolivia, Brazil, Ecuador, Guyana, Suriname, Peru and Venezuela; and also, to the indigenous peoples of Nicaragua, Panama, and Paraguay. Already in 1989, thanks to the explicit recognition that the adopted Convention on the Rights of the Child (CRC) establishes on the

importance that the traditions and cultural values of each people have for the education of children, work begins for the progressive introduction also in this body of the rights-based approach, so that it will begin to promote "local programs and national public policies focused on in the cultural adaptation of services with the indigenous population, the dissemination of information and the design of strategies with the direct participation of indigenous organizations and peoples, strengthening local social management processes." (Lopez 2004: 5) of equal opportunities based on the recognition of the diversity that marks the starting points and the historical exclusion that has marked the relationship between indigenous and non-indigenous people in Latin America" (López 2004: 72). Therefore, they are proposed from the institution changes in the way of designing and carrying out projects and public policies, first centering the scope of action on the peoples, and not on political divisions or constituencies, conceiving comprehensive projects that are consistent with the holistic vision of indigenous peoples, although it is necessary to coordinate actions of various institutions. It is also advisable to pay attention to the two dimensions of an indigenous community, one facing the interior of the community and the other facing the external world, aware of the duality of backgrounds that interact in everyday life: traditional and western medicine, oral and written education, etc. In this line, UNICEF carries out educational projects, such as the one carried out in Peru, paying attention to linguistic diversity, although as we can see, it continues to carry out its task within the geographical framework of nation-states.

#### **ORGANIZATION OF THE UNITED NATIONS FOR EDUCATION, SCIENCE AND CULTURE (UNESCO)**

The organization recognizes the cultural richness of indigenous peoples, and the necessary interrelation with them to define new policies and disseminate their rights, as indicated by themselves, in the virtual space of their [Action in favor of the peoples natives](#): "UNESCO is willing to take into consideration the proposals of indigenous populations in order to develop specific action programs that reconcile the enhancement of their cultural identity and the enjoyment of full citizenship within the Member States. In this regard, the creation within the United Nations system of the Permanent Forum devoted to indigenous populations constitutes essential progress that will allow them to give a greater echo to their voice and promote their interests."

In this context, a recent publication stands out, [UNESCO and the indigenous peoples: an alliance to promote cultural diversity](#) in which an

evaluation of its activity with indigenous peoples, during the First International Decade of Indigenous Peoples, recognizing the challenges ahead. In this sense, the ethno-development approach based on rights has recently been incorporated into its action plan (2006-2007), to the extent that new actions are introduced that aim to -Reach mutual consent with the indigenous peoples around policies and measures related to their development, - Intersectoral action to implement the United Nations Decade of Education for Sustainable Development. (UNESCO 2006: 73)

### **3.2. The European Union and cooperation with indigenous peoples**

The interest in establishing a policy of cooperation with indigenous peoples began to spread in various General Directorates of the European Commission in the early 1990s, especially in the context of the United Nations Summit on Environment and Development (UNCED) and the proclamation by the United Nations General Assembly of the International Year of the World's Indigenous Populations in 1993.

Today, more than a decade later, the policy of cooperation with indigenous peoples is a sectoral development policy of the European Union, framed in the area of Governance, Human Rights, Rule of Law and Democracy. A first evaluation of the route until its consolidation as a specific policy was carried out when a report was drawn up by the European Commission in 2002, at the request of the Development Council. Therefore, below we will analyze some of its main conclusions.

Since 1997, the Development Council of the European Union, and the Commission<sup>10</sup> They have made important efforts to introduce the indigenous issue in their cooperation policy, paying attention to two issues mainly:

- a) The necessary consultation and participation of indigenous peoples in relation to any action, program or project that is related to their social development process.
- b) The importance of a transversal approach to the indigenous issue at all levels of international cooperation.

In relation to the first necessity a), during the period 1998-2000, the Commission classifies its actions in the following categories:

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<sup>10</sup>In June 1997, the Development Council required the Commission to submit a document on the policy of cooperation with indigenous peoples and assistance to them. In May 1998, the Commission presented a working document (hereinafter the "Working Document") laying down general guidelines for assistance to indigenous peoples in the framework of development cooperation between the Community and the Member states. The EU's commitment to such assistance was reaffirmed in a Development Council Resolution of November 1998 (hereinafter the "Resolution") inviting the Commission, together with the Member States and in cooperation with the indigenous peoples, to establish modalities for the application of the policy presented in broad strokes in the working document." (COM/2002/0291:

- Establish methods and procedures that guarantee the participation of indigenous peoples in the development process.
- Define the priorities of indigenous peoples.
- Act so that indigenous peoples can evaluate the specific activities of the Union and express themselves in this regard with knowledge of the facts.

To this end, consultation mechanisms and contact points were first created<sup>11</sup> with the Commission, which were complemented by informal networks of contacts (intermediated by three organisations: the [International Alliance of Indigenous Tribals Peoples of the Tropical Forests](#), the [Sami Council](#) and the [International Working Group for Indigenous Affairs](#) (IWGIA)). After carrying out a first round of consultations, two specific problems were agreed upon as priorities for cooperation with indigenous peoples: environment and racism, and two additional difficulties. On the one hand, the problems for indigenous peoples to participate in the design of development processes and, on the other, the difficulty in accessing financial cooperation mechanisms. Throughout this process, the existence of other priorities was also verified, such as the need to integrate indigenous peoples as partners in the development process, the need to develop the capacities of indigenous population organizations, as well as the desirability of associating with other civil society organizations (COM/2002/0291: 15).

In this first moment of promoting cooperation with indigenous peoples, “between 1998 and 2000, 21.9 million euros were allocated to projects that directly benefited indigenous peoples, from the following budget items: B7-6000 (Community participation in actions implemented by NGOs), B7-6200, B7-6201 and B7-8110 (Environment and tropical forests), B7-7 (EIDHR-Democracy and human rights) and budget line B7-210 of the ECHO budget. Although the measures financed by the EIDHR are not part of traditional development cooperation, they are complementary to those programs and make a significant contribution to the promotion and defense of the rights of indigenous peoples.” (COM/2002/0291: 5)

For example, specifically, regional cooperation in Latin America was articulated from the year 2000, through the IWGIA, which received 1.1 million euros to coordinate micro-projects carried out by grassroots indigenous organizations. The main objectives were to strengthen the capacities of small NGOs to be able to influence their own development processes, which is why national and international seminars, training in aspects related to human rights, and participation were held. Also, in 2000, the Latin American Association for Human Rights (ALDHU) received a grant worth 603,397 euros for the implementation of a radio network that would strengthen communication between the peoples of the Amazon and preserve their way of life and the Amazonian ecosystem.

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<sup>11</sup>There are contact points of this type in the General Directorates of Foreign Relations (Human Rights and Democratization Unit), Development (Civil Society), Environment (CBD and Office of Indigenous Populations) and in the Europe Aid Cooperation Office (Unit democracy and human rights). The contact points work closely with the geographical departments of the services, the Commission delegations and the representations of the Member States”. (COM/2002/0291: 13)

Brazil, Colombia, Ecuador, Peru and Venezuela. (COM/2002/0291: 17)

In relation to the second question b), it was decided to integrate the indigenous question

- **In procedures, regulations, etc.**

To carry out this novel transformation in the European cooperation agenda, a Staff Training Plan was created and a Working Group was established whose main mission was to ensure the coordination and coherence of actions. In this line of work, measures in favor of the peoples were incorporated, especially in three regulations: The Environmental Integration Manual, the Regulation on the co-financing of NGOs and the Regulations on human rights.

In relation to biodiversity and the environmental issue, the Commission assumed the commitment to include the claims and rights of indigenous peoples in the design phase of projects for protected geographical areas and vulnerable landscapes, thus recognizing the importance that biological biodiversity represents for the life of indigenous peoples, and the need to evaluate the impacts that cooperation projects could have on the development of indigenous peoples but also on their worldviews, daily practices and community values (COM/2002/0291: 6)

- **In strategic talks with beneficiary developing countries**

**In multilateral meetings,** For example, the EU-Latin America Summit in 1999, the parties agreed to implement common programs and adopt national measures aimed at: promoting and defending the rights of indigenous populations, including the right to participate on equal terms and take advantage of opportunities and benefits of political, economic and social development, with full respect for their identities, cultures and traditions. Likewise, the parties undertook to promote cooperation aimed at increasing the possibilities for indigenous populations to participate in the planning and execution of social and economic development programs. In fact, the Cooperation Framework Agreement between the European Economic Community and the Cartagena Agreement and its signatory countries, namely, the Republic of Bolivia, the Republic of Colombia, the Republic of Ecuador, the Republic of Peru and the Republic of Venezuela also stress the importance of promoting and defending the rights of indigenous peoples. (COM/2002/0291: 8)

**In the regional context,** a cooperation framework agreement with the Republics of Costa Rica, El Salvador, Guatemala, Honduras, Nicaragua and Panama commits the Parties to create cooperation aimed at preserving biological diversity, based, among other criteria, on the interests of indigenous peoples.

**In agreements and framework programs for bilateral cooperation,** Also, for example, in the strategic document and the national indicative program of Brazil, the problem of indigenous peoples is recognized as a horizontal theme of the program to combat poverty in the North and Northeast regions. Similarly, the strategic document and the national indicative program of Paraguay highlight the violations of the rights of indigenous peoples, who: "...are the most vulnerable and whose situation is unequal in terms of health, education, employment, land ownership and social integration". Cooperation on social issues and the fight against poverty in favor of indigenous peoples is also part of the cooperation agreement with Mexico.

However, for example, in the [strategic document for cooperation with Honduras](#) (2002-2006), although there is explicit attention to bilingual intercultural education, in cooperation in the educational sector, there is no explicit reference to the problems of Honduran indigenous peoples, neither in the past, nor in the priority issues until 2013. Although, without a doubt, an interesting job would be to evaluate and monitor these cooperation experiences in intercultural education.

**In International Forums,** As the Commission on Human Rights and the UN General Assembly and also in the framework of the Convention on Biological Diversity, the EU has been one of the most active promoters of the development of the draft Bonn guidelines for access to genetic resources and the equitable distribution of the benefits derived from its use. Its purpose is to ensure due respect for the principles of "prior informed consent" and "mutually agreed terms" when it comes to access to genetic resources or the traditional wisdom of indigenous peoples or local communities.

### **3.3 Bilateral cooperation with indigenous peoples**

Since the 1990s, some European cooperation agencies began to develop cooperation strategies and programs with indigenous peoples, especially Norway, the Netherlands, Spain and Denmark. Undoubtedly, of all of them, today the cooperation agency that has carried out the most experience and self-assessment on its intervention in the development of indigenous peoples in Latin America, is the Danish cooperation, (DANIDA), but we cannot forget the German cooperation, especially in Peru, Bolivia, Ecuador, Paraguay, Brazil, Venezuela and Mesoamerica (Oliva 2005: 335). Also, outside the European context, but with special attention to the region, Canadian cooperation and its [Cooperation Program between Native Peoples](#). Let's briefly analyze some of the main characteristics and then understand the comparative table that we attach.

In general, the bilateral cooperation strategies of Western countries have incorporated in recent years the development cooperation approach based on the rights of indigenous peoples. Most of the countries have abandoned earlier, more paternalistic guidelines that had served as a reference in earlier times.

In this sense, although since the 1990s, countries such as Germany, Spain, Denmark had begun their cooperation with indigenous peoples, it was not until the evaluations subsequent to the First International Decade of Indigenous Peoples, when a turn began to take place. to cooperation, to accepting the approach of rights and development with identity.

Therefore; The recognition of the new indigenous subject as a collective actor responsible for its own development has involved two priorities:

- a) Respect the principle of prior, free and informed consent of indigenous peoples and their organizations in the planning and execution of projects that affect their interests. and,
- b) Adjust the cooperation strategies not only to the negotiation with the governments of the countries, but also and as far as possible in the first place, with the interests and priorities raised by the indigenous organizations in the International Forums, or in the consultations *ad hoc* raised to redefine the development cooperation policies of indigenous peoples.

In particular, countries that are aware of the problems and demands of indigenous peoples to have indigenous peoples within their borders, such as Canada and Norway, intend to create international cooperation networks between indigenous peoples that promote the exchange of strategies and actions to foster respect for cultural and territorial rights. In this sense, the Sami Parliament, with extensive experience as a consulting body and promoter of international organizations, has advised the Norwegian government on its new cooperation strategy, since the Sami circles in Norway have a vast network of international contacts. In these lines of work, the need to strengthen international **cooperation strategies between indigenous peoples and indigenous peoples** in both countries has also been raised. In fact, Similar experiences have been financed in Norway since 2001, with the support of the Norwegian Cooperation Agency (NORAD). The possible strengthening of people-to-people strategies and networks, which can cooperate with each other, can be generalized in the future, but they are already included in the strategies of Norway, Denmark and Canada.

Undoubtedly, the Danish experience of cooperation with indigenous peoples stands out from the rest of the policies, both because of the rigorous nature of the constant evaluation of its actions, and because of the clear conviction of conceiving cooperation with indigenous peoples related to supporting the struggle for the self-determination of indigenous peoples and therefore their defense in international forums, and bilateral negotiations with countries that may be reluctant to recognize or advance the rights of indigenous peoples. Also, without a doubt, it is worth mentioning that the transversality of the cooperation approach with indigenous peoples that many other countries reflect in their documents in forms of cooperation abroad, in this case, is also linked to local economic and commercial issues.

On the other hand, the Spanish strategy for cooperation with indigenous peoples (ECEPI) was approved in 2006, and has incorporated the demands that indigenous peoples have raised in the last 25 years. Therefore, this strategy is based on the human rights approach, with the main objective that indigenous peoples be

the main actors and beneficiaries of their own development. With this intention, the document establishes some priority lines of action to be considered not only in direct cooperation programs and projects with indigenous peoples, but also in all lines of development cooperation, which may affect them directly or indirectly. These principles are:

- 1.- Self-identification is the main criterion for the identification of indigenous peoples.
2. There is a close link between the identity, culture and worldview of indigenous peoples and the effective control of their lands and territories, which constitute the material and symbolic basis of their continued existence as social, political and culturally differentiated entities.
3. Indigenous peoples have the right to self-development, understood as the elaboration, application and projection of their own models and conceptions of development, defined from their respective differentiated identities, in order to adequately satisfy their individual and collective needs. Consequently, the actions of the Spanish Cooperation will respect and support the development strategies emanating from the indigenous peoples themselves. Likewise, it will support indigenous participation in national development processes and in the definition of policies that affect them (especially those related to human rights, political and territorial organization, the environment, culture, health, education, gender, and judiciary, among others),
4. Likewise, indigenous peoples have the right to free, prior and informed consent, including the right to reject proposals for development cooperation projects and activities, or of any other nature, particularly when they affect their lands and territories. In this sense, the Spanish Cooperation will respect this right in any of its actions that directly or indirectly affect indigenous peoples.
5. The Spanish Cooperation will apply an approach based on processes and on the recognition of rights, according to which projects or specific actions are parts and/or tools of such processes. Only with this approach can interventions be carried out that can have a positive impact on self-development, as well as on the recognition and effective exercise of the individual and collective human rights of indigenous peoples. (ECEPI 2006)

This general framework is closely related to what is considered the priority of ECEPI, the elimination of poverty, with special attention to the phenomenon of feminization of poverty suffered by indigenous peoples in their places of origin or when they migrate to urban areas. Poverty and well-being must be considered from the perception that indigenous peoples have of them, in order to avoid actions contrary to their cultural guidelines and ways of life (inhabitability, clothing, food, etc.). The actions of the Spanish cooperation aimed at indigenous peoples who live in rural areas must respect and, where appropriate, strengthen their capacities for the effective control and management of their lands, territories and resources,



as well as their models of self-development and their capacity for self-subsistence. (ECEPI 2006: 19)

It is still too early to be able to assess how these principles are being implemented in cooperation projects and actions. But it is interesting to review the incorporation of the rights-based cooperation approach, as well as being able to access each of the main strategies.

### **The coordination of the Spanish ECEPI with the Country Strategy Documents, and the Special Action Plans (PAE)**

In the Master Plan for Spanish Cooperation (2005-2008), the commitment to geographical strategic planning is adopted as one of the fundamental axes for improving the quality and effectiveness of aid, and establishes that for each of the priority countries of Spanish Cooperation will prepare a Country Strategy Document (DEP), and for preferential and special attention countries, a Special Action Plan (PAE). The Mixed Commissions between Spain and the partner countries, as well as the operational programming, which allocates the technical and financial resources of the Spanish Cooperation, should tend to coincide with their four-year period of validity and be consistent with their definition of action priorities, responding to a medium-term strategic orientation,

If we observe the special cooperation plans with Latin American countries in relation to the opportunities that cooperation poses to disseminate and negotiate the indigenous rights approach, we can observe several trends; On the one hand, in those countries where there is a high percentage of indigenous population and a growing process of recognition of indigenous rights, as in the case of Bolivia, the rights-based approach is clearly introduced. On the other hand, in Colombia, where there is also a high recognition of territorial indigenous rights, in the PAE, the focus on rights is a little less, because it can still be seen that there is even a certain reluctance to speak of a differentiated political subject, and in general they are attributed rights as a particularly vulnerable population.

In the case of Mexico, for example, where the Zapatista uprising and the subsequent discussion of indigenous rights in the peace process, failed to introduce broad differentiated indigenous territorial rights, as occurred in Panama or Colombia, when observing the references to indigenous peoples find this process more complicated. In this sense, in the [Minutes of the Joint XII Subcommittee Spain - Mexico](#), in December 2002, there was barely a reference to the indigenous issue, when the Mexican Commission informed of the progress made in the transformation of the old indigenous Institute, heir to the inspiration of the integrating indigenous policies, in the current National Commission for the Development of native peoples. While the Spanish delegation affirmed the need to restructure

the Indigenous Fund, while reporting on its Indigenous Cooperation Program. In the [Special Action Plan 2006-2008 of the Spanish Cooperation in Mexico](#), appears as a **Horizontal Objective** the fight against poverty and gender equity, especially focused on supporting the insertion of the poorest people and groups, among which indigenous youth and women stand out, in the economic circuit to face the restrictions to the most disadvantaged population. With reference to the **Area of Action**, preference is once again given to the entire area, with particular emphasis on Puebla and Oaxaca. The first reference we find in relation to indigenous peoples is linked to the strategic objective of **Increasing freedom and cultural capacities**, framed within the priority sector Culture and development. In this objective, there are four strategic lines, of which the first is Cooperation with Indigenous Peoples, support for self-development processes and respect for the rights of indigenous peoples. Also, the strategic objective of increasing human capacities, the reference to indigenous peoples appears, when speaking of young people.

Also, at the most recent meeting of the [Mixed Commission](#), held in Madrid in October 2007, the Act clearly includes the need to focus on the vulnerable population, "mostly rural, indigenous, boys and girls, young people and women", around three axes: institutional strengthening, social cohesion, and economic development. In this case, there is also no clear reference to the rights-based approach to cooperation with indigenous peoples, except for the recognition of their cultural rights. The clearest references to the lines of cooperation with indigenous peoples are made in the section, Culture and development, with delegations considering the possibility of cooperating in: Full and effective participation of indigenous peoples in negotiation processes at all levels, empowerment and support for organizations and institutions, support for organizations and groups, in particular of women, institutions and traditional authorities of indigenous peoples and communities in the economic, cultural, social and environmental fields, with the full and effective participation of indigenous women and men, and also support to promote a culture of respect for cultural diversity through the recognition and validity of indigenous rights. The need to be linked to the action of the National Development Plan elaborated in Mexico, clearly marks the agreements on the cooperation objectives, and although they are primarily located in the Southern States, where high percentages of the indigenous population are concentrated in high conditions of marginality,

In the case of **Colombia**, we can specifically observe that although there is recognition of indigenous rights in the Constitution of 1991, the State still appears as the first actor, and also respect for cultural diversity and not the rights of indigenous peoples in foreground. [The Special Action Plan 2006-2008 of the Spanish Cooperation](#), we find that one of the Horizontal Objectives of Spanish Cooperation is the Promotion of representative and participatory democracy and political pluralism. In this sense, together with respect for human rights and gender equity, **respect for cultural diversity is pointed out, aimed at guaranteeing the participation and representation of indigenous and Afro-Colombian peoples, their own rights that are recognized in the 1991 Constitution.** Also, within the framework of conflict prevention and

peace building, specifically in attention to the direct effects of violence, socioeconomic stabilization of populations affected by violence, especially women, indigenous peoples and Afro-Colombian communities. In the construction of peace, the defense, visibility and respect of the rights and cultural systems of indigenous peoples and Afro-Colombian communities are pointed out. Another of the Horizontal Objectives of the Strategy is the Strengthening of the Rule of Law, which seeks, among other things, to strengthen the cultural authorities recognized by the 1991 Constitution, such as the indigenous councils and the black community councils, to also contribute to making effective exercise of their rights. Also, in relation to the strategic objective of increasing human capacities, it is pointed out that the specific objective for Colombia is the reduction of poverty and inequity in depressed areas and/or vulnerable to conflict, and especially in women and indigenous and Afro-descendant peoples. In relation to the strategic objective of **increasing capacities for environmental sustainability, it is pointed out that indigenous and Afro-descendant peoples are the groups that mostly live in the areas to be intervened**, so it is essential to consider **respect for cultural diversity** in all actions.

In the case of **Bolivia**, we see how the cooperation approach based on indigenous rights has been introduced even more for cooperation with the country. And so, it is pointed out: The Spanish Cooperation in Bolivia is governed by many **criteria for intervention, among which is j) Incorporation of the process-based approach and the recognition of rights in all cooperation actions with the peoples indigenous people**, ensuring their participation in all phases of the project cycle using relevant indicators. From the signing of the IX Hispano-Bolivian Mixed Commission, on August 2, 2006, two strategic objectives of intervention proposed by the Government of Bolivia for the Spanish Cooperation in Bolivia are established:

**1- Improvement of living conditions through the expansion of the coverage of basic social needs and the generation of sustainable and equitable processes of economic growth. Considering the inequality that exists between women and men, the empowerment of women will be enhanced by promoting their participation, especially of indigenous women. Likewise, the needs defined by the indigenous peoples, and their different conceptions of poverty, will be respected in any case.**

**2- The consolidation and deepening of democracy fighting against exclusion from the process of social participation and decision-making in which a large percentage of the Bolivian population finds itself. Special attention will be paid to gender inequalities derived from the social differences that exist between women and men, and related to their ethnicity, different capacities, sexual orientation and age.**

In addition, in the case of the Spanish intervention in Bolivia, among others, the following axis of horizontal action has been defined, respect for cultural diversity, directing all interventions towards the reduction of the levels of exclusion and the development with identity of the indigenous, native, peasant and Afro-descendant peoples of Bolivia, ensuring that the actions are defined by the beneficiary groups themselves, favoring endogenous and local development processes, promoting a true self-development that ensures its efficiency and sustainability.

**Examples of Bilateral and Multilateral Projects, in which the ethno-development approach based on indigenous rights is reflected**

**a) BOLIVIAN PEASANT ORIGINARY INDIGENOUS ORGANIZATIONS DIRECT THE POLICY STRENGTHENING PROJECT - COINCABOL-AECI-INDIGINEOUS FUND**

Within the framework of the bilateral mixed agreement of the IX Hispanic-Bolivian Mixed Commission (2006 - 2011), the Country Strategy (2005-2008) and the Spanish Cooperation Master Plan (2005-2008 signed by representatives of both governments, the August 2006, where cooperation with indigenous peoples is established.

That is why in April of this year, the project "Strengthening Inclusive and Intercultural Public Policies" was launched, directed by the Native Indigenous Peasant Organizations of Bolivia, through the Indigenous Fund. The main participants in the projects are the members of the Coordinator of Indigenous and Peasant Organizations of Bolivia (COINCABOL), made up of the Single Trade Union Confederation of Peasant Workers of Bolivia (CSUTCB), the Indigenous Confederation of Bolivia (CIDOB), the National Federation of Native Indigenous Peasant Women of Bolivia "Bartolina Sisa" (FNMCIOB"BS"), the National Council of Ayllus and Markas of Qullasuyu (CONAMAQ) and the Trade Union Confederation of Colonizers of Bolivia (CSCB).

The Project, with national coverage, has among its main actions the coordination, through the search for consensus, for the work of a joint agenda, incidence in public policies, strengthening of organizational capacities, construction of strategic plans for the purposes of each organization, and active participation in the processes of struggle in the full exercise of their collective rights and strengthening of their political mechanism (Unity Pact) in the process of the National Constituent Assembly.

Currently, the Project has a progress of 45 percent of the scheduled activities, among which we can highlight:

\* Strategic plans of the five social organizations that are members of COINCABOL are in validation processes.

\* Permanent participation in the process of the Constituent Assembly, incorporating their own proposals in the commissions of the National Constituent Assembly that contribute to the construction of the new Unitary Plurinational Community State.

COINCABOL, on July 18, managed to present [the main lines of action of its Strategic Plan for "Living Well"](#), before 25 representatives of international cooperation with the purpose of informing future projections proposing their economic-productive, social, political programs; [a communication strategy](#), education and training of native indigenous peasant leaders and the strengthening of their coordination mechanisms.

Likewise, the CSTCB, CIDOB, CSCB, CONAMAQ, FNMCIOB"BS" and the PIA, received office equipment such as computers, photocopiers, printers,

scanner, camera, video recorders and accessories, facilitating the technical and managerial work of supporting the project as well as its organizations. COINCABOL highlights the constant support that the Fund for the Development of Indigenous Peoples of Latin America and the Caribbean (Indigenous Fund), the Spanish Agency for International Cooperation-AECI and the Embassy of Spain in Bolivia, provides to the Project.

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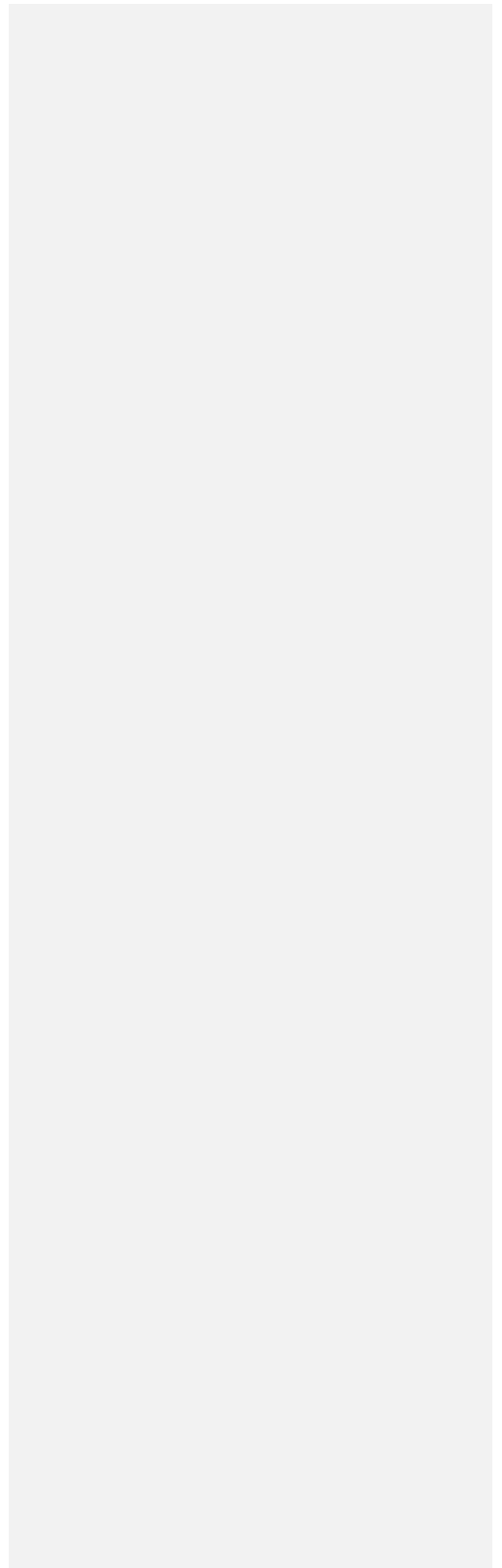
**b) DANIDA -The PAST program in Nicaragua** has addressed the needs of indigenous peoples for better access through the construction of community roads, piers, canals and others. The key elements in the implementation of the strategy are: dual participation of communities and municipalities, strengthening of existing community authorities and structures, defense of rights to land and resources, and focus on maintaining the transportation structure. From the beginning, PAST has employed consultants with specific experience in working with indigenous peoples who have closely monitored the social and environmental impacts of the program. PAST works continuously with the systematization of experiences and is in the process of preparing guidelines for its work with indigenous peoples. Some of the best practices are:

Practice	Effect
Establishment of Execution and Maintenance Committees in the communities.	The planning, management, coordination and maintenance of the projects is established in the communities, directly linked to the community authorities. This builds capacity and legitimacy and strengthens existing community structures.
Use of labor (men and women alike) from the communities.	Generation of jobs and income. Skilled labor. Generation of capacity for subsequent maintenance. Sense of appropriation.
Training of community members and exchange visits, project staff live in the communities.	Strengthening of the technical, organizational, administrative and management capacities of the communities. Sustainability and opening of new opportunities and initiatives.
Purchase of materials in the area.	Employment and local income
Community contribution of 5% of construction costs.	Ensures that the project is given high priority. Sense of appropriation.
Payment of the 5% contribution in cash or natural (materials, labor, food).	Flexibility ensures the participation of the poorest communities and those that are least integrated into the cash economy.

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Signing of maintenance agreement before the beginning of a project.	Project sustainability.
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Follow-up of maintenance 3 years after the end of the project.	Stability in the maintenance system. Continuous learning process and adjustment of the social and technical methodology in the program.
Shared maintenance responsibilities, community-municipality.	Strengthening of community-municipality ties. Strengthening of municipal planning.
Opening of a community bank account for maintenance.	Strengthening of the administrative and financial capacity of the community.

#### 4. Lessons learned from the experience of cooperation with indigenous peoples

##### 4.1 The limits of cooperation through Sector Program Support (DANIDA)

To comment on this point, we will follow the evaluation carried out by the Danish Cooperation Agency, which indicates that most of the specific policies to support indigenous peoples are carried out through projects and programs (Sector Programmatic Support), thus, donor agencies focus on some specific sectors and adapt to existing policies and sectors in the countries in which they cooperate. The main characteristic of sector program support (SPS) is that long-term strategies and objectives are defined in close collaboration with the country of cooperation and that development assistance will be included in national sector policies, strategies and programs. The ultimate goal is that development assistance can be given as general budget support,

The first problem that is observed is: the absence of indigenous peoples in the processes of elaboration of Documents for the Fight against Poverty (PRSP) that are the framework in the countries to receive loans, reduce debt and establish the cooperation agenda for the developing. According to Danida 2005: "If indigenous peoples are not included in the main dialogues and consultations, and if their rights and priorities are not reflected in PRSPs, they are left out of all-important development efforts. In addition, there is a risk that poverty reduction efforts may have a negative impact on indigenous peoples." Nor, in the same context, the indigenous population will not be able to evaluate and monitor the progress of the cooperation programs, nor be previously consulted, as they claim.

For example:

The Nicaraguan PRSP does not specifically target indigenous peoples but mentions the Atlantic coast (where most indigenous peoples live) as a priority area due to its deep poverty. However, among the priorities for the region is the demarcation of indigenous territories.

The full participation of indigenous peoples in the formulation, implementation and monitoring of the PRSP is crucial to achieving poverty reduction goals. The degree and quality of indigenous participation in the formulation, implementation and monitoring processes, as well as the reflection of indigenous priorities in priority actions, are evaluation criteria for the PRSP.

The allocation of resources for awareness raising and capacity building of indigenous organizations for adequate participation in discussions on PRSPs is a necessary precondition for participation in most countries.

In this sense, Danida (2005) considers that international cooperation through Sector Program Support can generate not only risks, but also opportunities, because due to the close and strategic cooperation between governments, the PSA has the potential to promote structural reforms through favor of indigenous peoples and allows donors to initiate a dialogue and address sensitive issues at the government level. Although it requires in-depth work and awareness of the peculiarities of each place, being aware that the context can also favor opportunities to generate change.

In fact for the Danish Cooperation, experience shows that the opportunities are influenced by the following factors:

- The reflection of indigenous rights in national legislation and the sectoral framework
- The level of influence and organizational strength of indigenous peoples
- The existence of common international instruments to be able to link
- The level of awareness of indigenous issues in relevant governments and donor agency staff
- The existence of communication and consultation mechanisms between the government, donors and indigenous peoples
- The scope and opportunities to address indigenous rights depend on a variety of factors, thus it is contextual and requires dialogue.

However, the challenges to be solved in relation to sectoral cooperation would be, also according to the evaluation carried out by Danida, the following:

\* That the fundamental causes of the situation of indigenous peoples are not addressed because the key determinants of certain problems are outside the influence of any specific sector.

\* That donor support to a few national priority sectors does not coincide with the priorities of indigenous peoples, thus leaving them out or promoting a supply-driven approach to development.

\* The inherent contradiction between the holistic vision of development of indigenous peoples and the thematic and compartmentalized approach of the sector approach  
Therefore, they recommend



- It is necessary to carry out a thorough analysis of the root causes of the problem of indigenous peoples and define a strategy that explicitly identifies the opportunities and limitations of addressing these issues through PSA.
- Intersectoral coordination is vital to achieving positive PSA outcomes for indigenous peoples.
- The needs and priorities of indigenous peoples cannot be adequately addressed through PSA alone. It is crucial to complement PSA with a more traditional project-based approach. Specific budget lines earmarked for indigenous peoples can complement the PSA in a fruitful way.
- Donors should explore possibilities to support awareness-raising and trust-building processes that raise the visibility and legitimacy of indigenous peoples' cultures, histories and demands, for example through media and educational efforts.

Most donors formulate national strategies to define the general framework for assistance to a given country. National strategies present an analysis of the national context and sectoral framework and define the priority sectors to be supported. Recent evaluations (eg Danida, 2002) have shown that the inclusion of indigenous peoples in national strategies is crucial to overcoming a number of general problems:

- In some cases there are inherent contradictions in the national legislative and institutional framework that lead to a lack of coherence in the approach to indigenous rights.
- If indigenous peoples are left out of national strategies, they may not be considered in PSA either.
- In all countries with indigenous populations, an analysis of their situation should be included in national strategies. In addition, strategies should include a specific analysis of how indigenous peoples' issues and concerns are included in PSA and other development interventions.
- National strategies are operational interpretations of general donor policy on indigenous peoples, thus linking the policy and implementation levels and serving as practical guidance in a specific national context.
- The inclusion of indigenous peoples' analysis in national strategies requires proactive information gathering and consultation with indigenous men and women, and is a precondition for future reflection of indigenous peoples' needs and priorities in sector programs.
- National strategies provide a platform for dialogue, coordination and division of labor that considers the creation of synergies between different sectors and the establishment of coherent operational practices.

#### **4.2 The evaluation of the Interagency Group in support of indigenous peoples**

One of the institutions that tries to evaluate the experience of at least a decade of international cooperation with indigenous peoples is the [Interagency Group of support for indigenous peoples](#). In the meeting that was held in 2002, delegates from different cooperation agencies expressed their balances, let's see some of the points made.

In this context, Georg Grünberg prepared a report entitled "The experiences of the Austrian Cooperation for Development with the Indigenous Peoples of Latin America: lessons learned and the challenge of the future". The analysis carried out in this report is interesting, based on more than 60 different projects with indigenous peoples in Latin America, especially in Central America and the Amazon, where the main issues of cooperation have been the regularization of lands and territories, organizational strengthening and intercultural training. The author's first conclusion is that although there has been greater visibility and recognition of indigenous rights, extreme poverty continues to affect the majority. In fact, for the author paradoxical situations would be taking place, because although on the one hand:

- There has been a "considerable increase in the quantity and surface area of the lands and territories legalized in favor of communities and/or indigenous peoples, with a great variety of legal entities that range from "indigenous reserves" owned by the State (for example, in Brazil and Belize ) to territorial units with real autonomy (Panama) or registered in a formal autonomous regime but not yet implemented in the regularization of indigenous lands (Nicaragua)"; however, the struggle for land and other natural resources continues as the main claim of indigenous peoples in Central American and Amazonian countries, mainly in agricultural and livestock frontier areas; In addition, the environmental deterioration caused by natural disasters has aroused the interest of ancestral knowledge about natural resources,

For this reason, it proposes the challenge of rethinking ethnic and environmental diversity in Latin American countries as an exercise of shared sovereignty between the national State and the different peoples that coexist in its area, trying to establish autonomies that allow socio-environmental and human development appropriate to the different regions and historical experiences, reducing the level of social conflict and environmental destruction and increasing well-informed citizen participation.

#### **4.3 The challenge of plurality within indigenous peoples and communities: how to combine the rights-based approach and pluralism?**

Based on my fieldwork in the Highlands of Chiapas, and my doctoral research, I dare to point out that it is not possible to carry out an evaluation of development cooperation with indigenous peoples without reflecting on the effects that the diffusion of a homogeneous indigenous identity that has been produced in recent decades as a political strategy. This "indigenous" or ethnic identity has been reconstructed around the belief in the vital univocal relationship of a cultural group (community and indigenous peoples) with a material base (land-territories-habitats), which would explain its reproduction. A common remote past, a collective cultural tradition, and a great capacity to safeguard biodiversity are qualities attributable to all indigenous peoples, but also to the entire population that ascribes itself to this category. In fact, the socio-economic and socio-political marginalization of indigenous peoples is explained by the violation of political-territorial rights, and cultural rights to a lesser extent, and also by the subordination of these groups to the needs of the non-indigenous population. However, indigenous communities and peoples are not –or at least- were not homogeneous, peaceful and objectifiable structures, but are changing political and cultural identities. In fact, it is common to find: peaceful and objective, but are changing political and cultural identities. In fact, it is common to find: peaceful and objective, but are changing political and cultural identities. In fact, it is common to find:

- religious pluralism, let us remember the high percentages of the indigenous population that today profess evangelical religions and have abandoned traditional religion, and therefore would not be in favor of ancient traditions
- constant political struggles to occupy the power structures (council of elders, young bilingual teachers, young Marxists, ideologues of Indianism)
- and, the subordination and material inequality in the socialization of women (prohibitions to inherit the land, for example)

These are everyday situations in which indigenous peoples, like other social groups, live. However, in the international sphere and in development cooperation, special emphasis has been placed on the recognition of the rights of the indigenous "identity", as if it were a single, identifiable and comparable entity, without paying attention to what should be common principles, for cooperation, respect for diversity and the need to establish daily intercultural dialogues. In fact, indigenous organizations are aware of this, and are constantly seeking a balance between tradition and modernity, rights and duties, and channeling religious pluralism to avoid expulsions and human rights violations within their communities.

Thus, for example, in the face of indifference to the recognition of differences "...indigenous women claim their right to cultural difference and at the same time demand the right to change those traditions that oppress or exclude them. Before the State, indigenous women have questioned the hegemonic discourses that continue to posit the existence of a monocultural national identity, but at the same time, in front of their own communities and organizations, they have broadened the concept of culture by questioning static visions of tradition and working in the reinvention of it", also "are setting the standard for how to rethink multiculturalism and autonomy from a dynamic perspective of culture, which while claiming the right to self-determination, It does so from a conception of identity as a historical construction that is being formed and reformulated on a daily basis". (Hernandez, 2001) ([IDC 2006](#): fifteen)

Also, indigenous migrants to urban areas, as well as to other countries, are raising demands and would be interesting objects of cooperation, in relation to their rights as indigenous peoples. But without a doubt, how to articulate it is a challenge for everyone.

#### **4.4 Some voices critical of international cooperation with indigenous peoples**

Once at the end of our theme, we propose a very interesting activity assuming the approach of the participation of indigenous peoples, listening to what is proposed in relation to cooperation by some actors and academics with experience in the matter to identify the main arguments and reflections criticism of cooperation.

[Indigenous peoples and multilateral cooperation organizations. Nicia Maldonado.](#) (CONIVE- Venezuela) Criticism of international cooperation for allying itself with the framework of the “neoliberal” ideological orientation

[Proposals of the indigenous peoples to the cooperators](#) of the COICA Organization.

Breton Solo de Zaldívar, V. (2002) [Development cooperation, social capital and neo-indigenism in the Ecuadorian Andes](#) in European Journal of Latin American and Caribbean Studies 73.

## CONCLUSIONS

The international progress in the recognition of indigenous rights, and the approaches of indigenous organizations in world forums around their cultural and territorial claims, have influenced in recent decades the generalized acceptance -at least formally- of the need to respect the choice of the development model with identity that the political and social subjects themselves, the indigenous peoples, choose and accept.

In the multilateral sphere, the organizations linked to the United Nations are the ones that are making the most efforts so that rights-based ethno-development is disseminated and accepted. And although, in the definition of the MDGs, the indigenous voices were not present, the Permanent Forum on Indigenous Issues, and the Working Group that has achieved the approval of the International Declaration of the Rights of Indigenous Peoples, are the main banners of this change in focus.

Also, as a result of a political struggle for at least three decades, the recognition of indigenous peoples and their right to be informed and to agree with international cooperation actions are being introduced into the cooperation strategies of donor agencies with indigenous peoples, of course with greater force in the case of Danish cooperation, than in other cases. However, there are still problems for these sectoral strategies to influence the rest of the cooperation instruments, especially as we have seen in the Country Strategy Documents, or Special Plans. One of the reasons is the need to adapt country strategies to national development plans, as well as to the priorities set by the countries receiving aid, to the extent that they want to limit the execution of donor cooperation agencies. For this reason, in countries in which indigenous peoples have more recognized rights and their political participation is greater, they could participate in the elaboration of development strategies and the fight against poverty in which the specific needs of the populations are considered, as has happened in the case of Bolivia.

On the other hand, there are voices critical of international cooperation, which from the academic sphere, or from indigenous organizations, continue to pose challenges that must be heard in order to improve cooperation with indigenous peoples.

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#### LINKS OF INTEREST

Throughout the text many links of interest are underlined, we also add the following classification although we cannot ensure that all of them will work in the future, given the constant change of virtual locations that occur.

#### BILATERAL COOPERATION POLICIES WITH INDIGENOUS PEOPLES

- [German Strategy for Cooperation with Indigenous Peoples](#)
- [Spanish Strategy for Cooperation with Indigenous Peoples](#)
- [Canadian Cooperation with Indigenous Peoples](#)
- [Norwegian Strategy for Cooperation with Indigenous Peoples](#)
- [Danish strategy for cooperation with indigenous peoples](#)

UN



- United Nations Permanent Forum on Indigenous Issues: <http://www.un.org/esa/socdev/unpfi/es/index.html>
- United Nations High Commissioner for Human Rights
- <http://www.un.org/spanish/hr/>
- United Nations Declaration on the Rights of Indigenous Peoples
- [http://www.unic.org.ar/1-news/Declaration of Rights of Indigenous Peoples.pdf](http://www.unic.org.ar/1-news/Declaration_of_Rights_of_Indigenous_Peoples.pdf)
- documents on towns natives: <http://www.un.org/issues/docs/d-indig.html>
- [Report of the Inter-Agency Support Group on Indigenous Issues on its 2004 session](#)
- [Various reports on ethnicity and inequality](#)
- WHO Indigenous Health Action Plan

#### **EUROPEAN UNION**

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- [http://europa.eu.int/comm/external\\_relations/human\\_rights/ip/](http://europa.eu.int/comm/external_relations/human_rights/ip/)
- [Page of the DG of External Relations on the Rights of the PPII](#)

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- Indigenous indicators with a gender perspective [http://www.cdi.gob.mx/indica\\_genero/indicadores\\_perspectiva\\_genero\\_2006.pdf](http://www.cdi.gob.mx/indica_genero/indicadores_perspectiva_genero_2006.pdf)

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#### **NGOs**

(taken from

[www.canalsolidario.org](http://www.canalsolidario.org)) Survival

##### International

Survival International is a worldwide organization that works on the defense of the indigenous populations of the five continents, especially in the defense of their territory and their economic, social and cultural rights.

##### Cultural Survival, Inc.

One of the organizations with the most complete work on support, accompaniment and dissemination of the situation of the indigenous peoples of the five continents.

##### Minority Rights Group

Minority Rights Group is an international NGO that works for the rights of ethnic, religious and linguistic minorities, as well as to promote cooperation and understanding between communities.

##### The Advocacy Project

Organization specialized in supporting communities and grassroots groups in advocacy and pressure campaigns on peace, human rights and minority rights. They have active campaigns in Ecuador, Guatemala, Palestine, Nigeria, etc.

##### Foundation Netherlands Center for Indigenous Peoples

The Netherlands Center for Indigenous Peoples (NCIV) is an organization that works in support of the individual and collective rights of indigenous peoples. The website offers up-to-date information on the work of indigenous organizations and the participation of indigenous leaders in international forums.

##### Human Rights Legal Action Center

Center for Legal Action on Human Rights that works for fundamental, civil and political rights. In the area of indigenous peoples, they work on training and information for leaders and base communities.

##### Center for Informative Reports on Guatemala

The Center for Informative Reports on Guatemala, CERIGUA, offers alternative information with the aim of breaking the informative fence placed on the Guatemalan reality. Information on the situation of indigenous peoples in Guatemala.

##### Citizen Defense Committee (CODECI)

Website with information on the land conflicts and the struggle to defend the rights of the indigenous peoples, the Chinantec and Mazatec ethnic groups of Oaxaca,

*IUDC-UCM*

Mexico, who were affected by the construction of the Cerro de Oro and

Temascal in more than 70 thousand hectares of its territory.

Development Network of Indigenous Voluntary Associations

Network of grassroots organizations of different indigenous peoples in Uganda. Specialized in networking with other indigenous organizations in the country and the continent in the training of organizations and political advocacy.

Aliran Kesedaran Negara

Malaysian organization that promotes democratic reforms and the enforceability of human rights. They have a working area specialized in the collective rights of the indigenous peoples of Malaysia.

Amazonian Andean Center for Indigenous Development

NGO of Aymara and Quechua Indians that work in the structural (structural?) fight against poverty for sustainable development, biodiversity and human rights in the Altiplano and Inter-Andean Valleys of the North of La Paz, Bolivia.

Amauta Indigenous Foundation

Private foundation for indigenous rural development, founded in 1988 by professionals and indigenous communities in Bolivia. Its lines of work are local training and agricultural and environmental improvement.

Center for Environmental and Social Legal Action of Guatemala

Diverse non-profit organization that works for environmental human rights through education, research and monitoring.

Pedro Arrupe Human Rights Institute

Organism of the University of Deusto whose priority areas of work are: crisis and humanitarian action, migrations and rights of indigenous peoples.

Latin American Information Agency

Communication organization that devotes particular attention to indigenous peoples and ethnic minorities. One of the best alternative information websites on Latin America.

sodepaz

Non-governmental organization dedicated to development cooperation and international solidarity, with a working group specialized in indigenous peoples.

Consum Solidari Xarxa

The Xarxa brings together more than 100 solidarity groups and associations that work for fair trade and socially responsible consumption. They work with peasant and indigenous organizations in Latin America on productive and awareness-raising projects.

*Environment and indigenous peoples*

Amazon Watch

It works directly with grassroots indigenous organizations in the Amazon in defense of the environment and the fight against natural resource extraction companies,

such as oil companies, lumber companies, etc.

Rainforest Action Network

It works for the protection of tropical forests around the planet, giving direct support to the communities that inhabit them through small donations to strengthen grassroots organizations and campaigns to denounce and boycott companies that extract national resources.

Project Underground

It supports indigenous and peasant communities affected by multinational oil, mining and gas extraction companies through corporate campaigns and awareness raising.

Rainforest Foundation

It supports indigenous populations living in tropical forests around the world in their efforts to protect their environment and defend their rights. Political influence in the European Union, in national governments and in multilateral organizations.

CIEMEN

Catalan organization that works on the problems of ethnic minorities and the non-acceptance of their rights based on research and the dissemination of knowledge.

**ANOTHER RESOURCES**

Virtual library of studies on indigenous peoples

The best information portal on indigenous populations. With links to multilateral organizations, study and research centers, indigenous organizations, etc.

Native Web

It leads to the websites of the most active indigenous organizations around the world. It is the best virtual path to learn about and directly access the work of indigenous organizations in their struggle to defend their rights.

International Working Group for Indigenous Peoples

Independent international organization that offers information and specialized documentation with definitions and explanations about indigenous peoples and their social, economic and cultural particularities.

Towards the recognition of the identity and rights of indigenous peoples in Latin America

Very interesting article that reviews the entire process of enforceability and legal regulation of the collective rights of indigenous peoples.

Amazon Alliance

Initiative born from the alliance between indigenous peoples and NGOs. They work with more than 50 indigenous organizations from the nine countries of the Amazon Basin.

Center for Indigenous Studies

*Indigenous Peoples and Cooperation for Development*

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Independent organization for research and education dedicated to promoting an approach to the knowledge of indigenous peoples, as well as their economic, social and political reality.

Andean Commission of Jurists

Peruvian organization that brings together lawyers and experts in legislation on indigenous peoples, with detailed and synthetic information on the main internationally regulated indigenous rights, as well as conventions and legal provisions.



**ANNEXES**

## **BOLIVIA**

**Indigenous population** The indigenous population represents the majority of the population of Bolivia, reaching 62% (about 3.9 million people). In rural areas, 72% of the population speak indigenous languages, compared to 36% in urban areas. While in the plains 17% of the population is indigenous and 83% is non-indigenous, in the mountains and in the valleys indigenous people represent 67% and 60%, respectively.

### **Inequality**

The richest 10% of Bolivians consume 22 times more than the poorest 10%. Nearly two-thirds of the indigenous population are among the poorest 50% of the population.

### **Income and employment**

The labor participation rate is 81% for the indigenous population and 64% for the non-indigenous population. Nearly a third of employed indigenous people are not paid for their work, compared to 13% of non-indigenous people. Most of the unpaid work is done by women. In 2002, about 84% of the indigenous population and 67% of the non-indigenous population worked in the informal sector.

### **Education**

The indigenous population has 3.7 fewer years of schooling (5.9 years) than the non-indigenous population (9.6 years). Illiteracy is particularly concentrated among the female indigenous population. In 2001, almost 2,400 schools (mainly in rural areas) provided bilingual education – more than double the number in 1997. Despite the progress made in the last decade, school dropout rates are high, especially among rural indigenous children.

### **child labor**

The incidence of child labor is four times higher among indigenous children than among non-indigenous children. Indigenous adolescents between the ages of 12 and 18, enter the labor force in greater proportion and exceed the entry rates of the non-indigenous population several times.

## **ECUADOR**

**Indigenous population** It is estimated that in 2001, 9.2% of the population belonged to a household in which at least one member of the family self-identified as indigenous or speaks an indigenous language. The average indigenous family has 4.8 members compared to 4.2 in non-indigenous households. The average age of the indigenous population is 25.5 years, while that of the non-indigenous population is 27.6 years.

### **Poverty**

In Ecuador, poverty affects mostly rural areas and indigenous households. In 1998, the indigenous population was among the poorest groups in Ecuadorian society with a poverty rate of 87% for the entire ethnic group and 96% for those in the rural highlands, compared to 61% for the non-indigenous population. Extreme poverty is in the range of 56% for indigenous people and 71% for indigenous people in the rural highlands, which compares with 25% of the non-indigenous population

### **Education**

The indigenous population between 30 and 34 years old has, on average, only 6.9 years of formal education, while the non-indigenous population has 9.6 years. About 24% of the indigenous population does not even report formal education, compared to 5% of the non-indigenous population. Other data suggest that there may be important differences in the quality of education between the establishments that indigenous and non-indigenous children attend. It may also suggest differences in results related to other factors such as the language used in teaching the courses.

### **child labor**

In 2001, only 57% of indigenous children between the ages of 5 and 18 attended school and did not work, compared to 73% of non-indigenous children. The childhood job disproportionately affects the indigenous population, reducing the formation of human capital and contributing to the intergenerational transmission of poverty.

## **GUATEMALA**

**Indigenous population.** About 39% of Guatemalans identify as indigenous. Between 1989 and 2000, the indigenous population of Guatemala grew older and also increased their probability of living in urban areas.

**Income and employment.** The indigenous population is 18% more likely than ladinos to work in the informal sector, but this gap decreased from 27% in 1989 to 18% in 2000. The indigenous population – both in rural and urban areas – is much more likely to work in the agricultural, fishing and ranching sectors, even though between 1989 and 2000 the indigenous working population in the agricultural sector fell faster than the ladino population.

### **Education**

Indigenous Guatemalans between the ages of 15 and 31 have an average of 3.5 years of schooling, while Ladinos have 6.3 years. In 2000, only 53% of the indigenous population between the ages of 15 and 64 could read and write in Spanish compared to 82% of Ladinos. The demand and quality of school education seem to be significant reasons why indigenous Guatemalans have fewer years of schooling. Although research has shown that bilingual education is cost-effective for teaching indigenous students, less than a third of indigenous Guatemalans are enrolled in bilingual classes. Child laborers are predominantly male, rural, uneducated, and indigenous, who work in the informal sector and are usually unpaid for their work. Between 1989 and 2000, the proportion of working children without education fell by 48% to 23%, while for ladinos it fell by 38% to 10%. Indigenous children are less likely to attend school, but of those who do, a large proportion also work. Extracts taken from: [Hall, Gillette and Patrinos, Harry \(2004\) Indigenous peoples, poverty and human development in Latin America: 1994-2004. World Bank.](#)

strategy cooperation	Objectives P. Priority	Cooperation stages	Rights-based approach	Preferred areas	mechanisms
<a href="#">CANADA</a>	<p>Contribute to the sustainable development of indigenous peoples and the alleviation of poverty in their communities in Latin America and the Caribbean.</p> <p>In the case of Mexico, only regional projects in which other eligible Latin American and Caribbean countries participate will be accepted.</p>	<p>(2002) consultations with aboriginal and indigenous representatives from Canada, Latin America and the Caribbean.</p> <p>(2003) Program of Cooperation between Indigenous Peoples (PCPI).</p> <p>(2005) Reopened after adjustments in objectives</p>	<p>* Strengthen the capacity of indigenous peoples in Latin America and the Caribbean by ensuring that they take ownership of local projects and leadership of the development process</p> <p>* Facilitate the establishment of mutually beneficial cooperation alliances between Canadian aboriginal organizations and indigenous organizations and communities in Latin America and the Caribbean</p>	<p>* Sustainable development is the main objective of the PCPI</p> <p>* to maximize the creation of new knowledge, as well as the adaptation and exchange of knowledge between the aboriginal organizations and communities of Canada and the indigenous organizations and communities of Latin America and the Caribbean.</p> <p>* Gender equality</p> <p>*International Policy</p> <p>*Youth</p>	<p>Eligible development partners submit spontaneous proposals in a wide range of sectors that meet the relevant requirements.</p> <p>The projects that best meet the established criteria will be approved.</p> <p>Guide:<a href="#">integrating Indigenous Knowledge in Project Planning and Implementation</a></p>
<a href="#">GERMANY</a>	<p>An indispensable requirement for the development of peaceful, democratic, multicultural and multiethnic societies and the exercise of human rights is the active participation of all sectors of the population, including indigenous people.</p> <p>Cooperation between the State and civil society, as well as the intensification of a multicultural dialogue, are increasingly important for the prevention of growing conflicts or their peaceful transformation.</p>	<p>Since the mid-1990s, there have been bilateral projects planned and executed directly with national and regional indigenous organizations.</p> <p>In 1996, "Concept related to development cooperation with indigenous populations in Latin America"</p> <p>Evaluation in 2001, and subsequent and current German Strategy for cooperation with indigenous peoples (2006)</p>	<p>* Support to indigenous peoples will be intensified in relation to the articulation, safeguarding and realization of their rights to development with identity to the extent that this affects the lands they occupy or use in some way. Respect the principle of prior, free and informed consent of indigenous peoples and their organizations in the planning and execution of projects that affect their interests.</p>	<p>*Democracy, civil society and public administration</p> <p>*Management of natural resources and sustainable rural development</p> <p>*Peace development and conflict prevention</p> <p>*Social development</p> <p>Cases of German cooperation with indigenous peoples by country can be downloaded from the following link.</p> <p><a href="http://www2.gtz.de/indigenas/espanol/cd-german/">http://www2.gtz.de/indigenas/espanol/cd-german/</a></p>	<p>Technical Cooperation</p> <p>Financial Cooperation</p> <p>Cooperation with NGOs</p>

cooperation strategy	Objectives P. Priority	Cooperation stages	Rights-based approach	Preferred areas	mechanisms
<b>DENMARK</b> <b>(Danida)</b>	The aim of Danish support for indigenous peoples is to strengthen the right of indigenous peoples to control their own paths to development and to determine matters related to their own economic, social, political and cultural situation.	<p>The first “Strategy for Danish Support to Indigenous Peoples” was formulated in 1994. In 2001-2002, that strategy was reviewed by a team of experts on indigenous affairs.</p> <p>This strategy is based on the findings of that review, as well as a consultation process with Danish and international representatives of indigenous peoples, and organizations working with and for indigenous peoples.</p>	<p>Denmark’s strategy is based on a rights approach, arguing that support for the right to self-determination is the cardinal principle for defining indigenous rights in both the national and international context. This collective right constitutes a necessary framework to also protect the individual human rights of indigenous people, including the specific rights of women and children.</p> <p>To be consistent with the superior right to self-determination, international cooperation must respect the following principles:</p> <ul style="list-style-type: none"> <li>* The right to full and free participation.</li> <li>* The right to free and informed prior consent.</li> </ul>	<p>Strengthening the rights of indigenous peoples through international processes.</p> <p>Inclusion of the concerns of indigenous peoples in multilateral cooperation.</p> <p>Inclusion of the concerns of indigenous peoples in bilateral cooperation.</p> <p>Collaboration with indigenous peoples organizations (IPOs) and NGOs</p> <p>Consideration of indigenous peoples in economic and trade-related issues.</p> <p>Danish bilateral development aid is concentrated in 15 program cooperation countries, two of which Danida will withdraw from during the 2004-2009 period.</p>	<p>Denmark will continue to: (among others):</p> <p>Supporting the participation and training of indigenous peoples in all relevant international forums.</p> <p>Working with the European Commission to improve the implementation of EU policies in support of indigenous peoples, and will advocate for more inclusion of indigenous peoples in general EU policies on human rights and development cooperation.</p> <p>Working with the governments of partner countries, with indigenous peoples and other actors with a view to identifying proactive measures that improve the situation of indigenous peoples.</p>

cooperation strategy	Objectives P. Priority	Cooperation stages	Rights-based approach	Preferred areas	mechanisms
<a href="#"><u>NORWAY</u></a>	<p>Norway will strengthen work with indigenous peoples in development cooperation in</p> <p>Two levels:</p> <ul style="list-style-type: none"> <li>• At a supreme level, the consideration of indigenous peoples in relevant strategic processes, at national and international levels, as well as in dialogue with the authorities and in the sector work. A more systematic dialogue with Parliament is also envisaged Sami.</li> <li>• At the operational level, Norway will guide the work by specifically contributing to indigenous peoples and supporting areas of cooperation that are particularly relevant. from the perspective of rights. Norway will also ensure that due consideration is given to indigenous peoples in the other areas of cooperation,</li> </ul>	<p>For a long time, the Norwegian work for the indigenous peoples in the field of development cooperation was based on different international human rights conventions that implicitly encompassed such peoples.</p> <p>After Norway became the first country to ratify ILO Convention No. 169 in 1990, the work for indigenous peoples has relied primarily on this convention.</p> <p>Cooperation has been largely concentrated in low- and low-intermediate income countries, focused in many cases on peoples' own organizational capacity</p>	<p>The program proposes an even greater strengthening of the perspective of rights in Norway's work on behalf of indigenous peoples.</p> <p>rights-based support will have as a guiding principle the ILO Convention No. 169. In other words, Norwegian work will contribute to the recognition of the fundamental rights of peoples indigenous peoples, as well as the strengthening of their possibilities and capacity to argue for their own interests and manage them.</p> <p><b>Major projects of specific support for indigenous peoples, must:</b></p> <ul style="list-style-type: none"> <li>• have, in the design of the project, clear and identifiable objectives on the improvement of the situation of the target group in defined areas and,</li> <li>• involve the indigenous group or groups in the elaboration of the objectives and methods of the activity.</li> </ul>	<p>Norwegian development cooperation for Guatemala is oriented towards three central commitments adopted in the framework of the 1996 peace accords: strengthening the rule of law, supporting the democratization process and promoting the rights of indigenous peoples. Support for indigenous peoples is explicitly highlighted as a priority area for Norway's work in that country. With regard to the Mayan indigenous people of Guatemala, Norwegian activities cover both the contribution as a component of national programs promoted by the authorities, as well as direct support to indigenous organizations.</p> <p>See description of the program in the <a href="#"><u>Embassy of Norway in Guatemala</u></a></p>	<p>Channeled directly or indirectly through the organizations and channels that are most appropriate and effective in each case. Norwegian NGOs are included, (until 2003, 50%) Norwegian indigenous organizations, international organizations, Norwegian embassies, bodies of the United Nations system and multilateral organizations. Part is also channeled directly to the indigenous organizations of Latin America.</p>

cooperation strategy	Objectives P. Priority	Cooperation stages	Rights-based approach	Preferred areas	mechanisms
<p><a href="#">SPAIN</a></p>	<p>The ECEPI is a novel cooperation strategy designed through a participatory process, inspired by a mixed development model (human development and empowerment), in the international debate for the international recognition of the rights of indigenous peoples and in the political demands of the main indigenous organizations. For this reason, the ECEPI establishes as main lines for Spanish cooperation actions aimed at two generic objectives: the political empowerment of indigenous peoples and their self-development, within the framework of the horizontal and sectoral priorities of the Master Plan (2005-2008).</p> <p>Priority areas:</p> <p>Latin America</p> <p>Africa</p> <p>Asia</p>	<p>Spain has been playing an increasingly active role in the international sphere with regard to issues relating to the recognition and application of the rights of indigenous peoples. Since the beginning of its activity in this area, it has supported the participation of representatives of indigenous peoples in multilateral forums such as one of its priority lines of work, which has sometimes materialized through direct support but, above all, through NGOs specialized in the accompaniment to such processes, among which stand out for their relevance those that take place within the UN, mainly within the scope of the CHR (CONDH) and the CBD, in relation to Art. 8j; and in the EU. With regard to Latin America, it is worth noting particularly the role of Spain in the creation and development of the Indigenous Fund.</p> <p>(2006) Strategy of Spanish cooperation with the Indigenous villages.</p>	<p>This strategy recognizes and promotes, among many others, the right of indigenous peoples to define their own development processes; the right to free, prior and informed consent; the right to participate in all phases of the projects that affect them, either directly or indirectly; the need to carry out previous environmental, social, gender and cultural impact studies; and the right to freely decide their present and their future.</p> <p>Therefore, the preferred area will be support for the full and effective participation of indigenous peoples in relevant local, national, regional and international decision-making processes and institutions for the consolidation of the legal recognition of their rights, and for the effective exercise of these.</p>	<p>The empowerment and support for the development of capacities of indigenous men and women and their movements, organizations and institutions, and including support for educational and training proposals, according to the models developed by them and by themselves and through methodologies participatory initiatives that incorporate the gender approach in development. Support for the organizations, institutions and traditional authorities of indigenous peoples, in the internal processes of defining their own strategies and development models, with the full and effective participation of both men and women. Supporting indigenous peoples and their organizations in protecting their territories, environment, cultural systems and cultural heritage, through actions that affect its defense.</p>	<p>Bilateral cooperation actions with indigenous peoples must be complemented by active multilateral cooperation.</p> <p>Programs, projects, technical assistance and new instruments</p> <p>Humanitarian Food aid action</p> <p>New framework for collaboration, dialogue and public financing of NGOs</p> <p>Support instruments for micro and small businesses. microcredits</p> <p>Education for development, training and social awareness</p> <p>If you are preparing a <a href="#">Guide of Intercultural Work with native populance</a></p>



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