

Shipibo Children Project

History, progress and future prospects of the Shipibo Indigenous People - Konibo



History

The Shipibo Konibo we are geographically located in the basin of the Ucayali River. At present it has an estimated population of 100.000 inhabitants, distributed in 226 communities. Politically, it is found in the Departments of Huànuco, Loreto, Ucayali and Madre de Dios. A part of the population is in urban areas of the major cities of the region. Since the beginning of man's life in the Amazon indigenous peoples were organized in large family clans and by language families; since then our ancestors handled several theories of our origin, the men of mono source we Platinum Fu Ling (very small monkey with a white beard) and the men of fish that are called Koni (eel) species of fish, history tells us that the great family Platinum Fu Ling, after long internal fights for control of territory and obeying the wise counsel of their elders joined the family Koni hence the name of the Shipibo Konibo men, the term "bo" is a shipibo word that determines the set of men in the plural.

We are one of the most ancient peoples of Ucayali in the Peruvian Amazon, before the incursion of western culture in our territory we have kept thousands of years with a system of traditional organization of its own, but with the arrival of the religious missionaries breaks all the traditional autonomy and life. Our indigenous culture was solid in the traditional life, applying the practices, ideological and philosophical principles that was practiced from generation to generation passing under the rules of traditional knowledge and experiences, with a rigid discipline at all levels of family clans.



The traditional education system has been practiced traditionally in oral form and the elders of each family managed a range of traditional knowledge, had not come to make large studies, but they had and kept knowledge and information on astrology, geography, art, architecture, fishery, medical and technical of war. There was no ethnic conflicts to safeguard the natural resources of survival, by domain of territorial spaces that were populated by various indigenous peoples of the Amazon.

With the encroachment of colonialism in our Amazon is changed our way of life and existence, we begin to suffer racial discrimination and exploitation of our natural resources and we were subjected to slavery. Due to the old mechanisms of social organization, reciprocity and distribution of goods and the most important thing "the collective property of the territory", has managed to survive as peoples without desmembrarnos. This is where our ancestors start looking for a space of their own in the process of colonization of our Amazon, until arriving in the process of organization and national development in the republican life, reason by which our resistance continues up to the present with our own form of organization and particularity as indigenous peoples.



From the republican life traditional education has been subordinated by formal education, whose programs do not respond to the socio-cultural characteristics of the Shipibo Konibo, the negative results of this education system are evident and added to this is the economic exploitation and social discrimination that we suffer the indigenous majority societies, where we were considered inferior and at some point we considered as an obstacle to national development, as a result of the action of the dominant ideologies. However, the indigenous peoples we continue to fight for

our
rights
as
peoples
with
their

own culture and history that is part of the multicultural richness of our country. We have been faced with intelligence and creativity adverse situations as a result of the conquest and the expansion of the market economy. Despite all the difficulties we have been registering with a new form of organization, to try to face dramatic situations to which we were subjected, as a new challenge to the current circumstances of the globalized world.

Current Panorama

At present, our culture is suffering the physical disappearance of the elderly, who are spiritual guides of our people, considered as living encyclopedias with a range of traditional cultural knowledge, some of this knowledge is no longer transmitted to young people and the greater part of the wealth of knowledge are not performed or recorded by the new generations. Then we are going to learn about the life that we practice in several components such as:



Organizational political component

There is a weakening of the indigenous movement, because we are living in a new ideological current in the current national and global context, that we need to reinforce a new organizational structure appropriate to the current circumstances, needs and demands, we believe that the plan of action should be primarily directed at strengthening the systems of indigenous self-government and the defense of traditional territories.

During the regime of the Government of Peru, Alberto Fujimori (1986). The indigenous movement has had to contend with the implementation of the so-called "neoliberalism" which changed the Political Constitution of the State in order to promote the market economy and the parcelling of communal lands. In fact this was an attempt to destroy and annihilate the indigenous organizations. The action of the State was characterized as paternalistic, driving the unit, the paternalism and manipulation of the indigenous people. However, the indigenous communities of the Amazon we resist this threat, and we sold our lands.

In the current context, particularly in the political life of the country we are living in a new government of many hopes and expectations, but a few months of his government seeing nothing definite on indigenous policy despite having created the National Commission of Andean and Amazonian Indigenous Affairs, before the Technical Secretariat for Indigenous and African Americans SETAI Matter.

Our concern is that in the history of Peru, no president has complied with the demands of the indigenous peoples. Far from designing a sustainable development policy for our peoples, the governments of shifts have been used systematically through the commercial agreements the delivery of concessions to large transnational companies for the exploitation of natural resources in the Amazon and as a result the social impacts to our communal territories and peoples are serious.

The 30 of December of the year 2001, were published in the newspaper "El Peruano" the ministerial resolutions 1349 -2001 - AG and 1351 - 2001 - AG, of the 27 of December of the same year, with which it was approved the establishment of Permanent Production Forests are based in the forest map of Peru prepared by INRENA (National Institute of Natural Resources) where they point out that there was consultation with the groups involved, these concessions will be for 40 years.

Then we are surprised by the political discourse of President Toledo who pointed out in big events on indigenous peoples that will vindicate the rights in favor of the peoples? However we recognize that we have been and remain still in some cases subjected to manipulation by the big parties and political movements, governments of shifts in accordance with their interests, beyond our reality, perhaps for lack of knowledge and political culture strengthened, but thanks to the same experience of our process of participation we have

gained political spaces as part of the elementary demands of our rights and the strengthening and consolidation of our indigenous principles.



In the Shipibo people Konibo is opening up new spaces of discussion about new models of organization according to the current situations so this constitutes the Central Commission of Political and Economic Autonomy of the Shipibo people Konibo "Nation Cloth", as the biggest

challenge of this generation. In practice, we propose to develop our political struggles at two different levels, but both needed: first fight as indigenous organizations by our full incorporation in the Peruvian national project that seeks to transform and change, and on the other hand, and with the need to address the critical situation facing our communities, engage in a constant struggle to participate in the taking of decisions from the highest levels of the current state. "The regional and municipal governments, the national parliament"

Economic Component

The Indian economy has been operating many times in a subsistence economy as part of the exploitation of the natural resources, without giving greater importance the aggregate values, costs, profits, the appointments, savings and investments. But at present we are already involved in the market economy, which allows us the same system search for new forms and models of indigenous development of the economy, in order to ensure the continuity of our own form of organization and identity as indigenous cultures. So we are forced to prepare human resources in different aspects such as management and business administration, to guide our people and compete with the mainstream society in the face of the great global markets that offers us.

To this famous stream of globalization potential countries unite in economic blocs, in order to take advantage of our resources and taking advantage of the political circumstances of our country called "Crisis of Economy or lack of Employment" Governments shift propose policies of privatization of the Amazon forests, inviting transnational investors to enter large conventions and tender and exploit the past and few resources we have and what legitimate to take advantage of "within the legal framework", without considering that within it we inhabit in fulfilling the appropriate procedures for consultation and consent of indigenous peoples.

What is the gain that distributed to communities? These are the big questions that have never been answered by many times, we see with greater concern to provide an alternative as organized peoples. And we are confident that the results will be increasingly depredation of forests, invasion of territories, displacement of indigenous peoples (men and women) to big cities in search of better opportunities of life, and then immersed into prostitution.

We continue to be regarded simply as the guardians of our resources, we have to take care to survive, and they say it in a very diplomatic, inventing thermal as the "Sustainable Development" and applications of its techniques, as an alternative to the indigenous peoples only to conserve to survive? The themes are increasingly new for us peoples and the experiments of economic development for indigenous peoples have not yet produced positive results to date. We will solve our economic problems? Many times these theories are experiments for the production of the academic degrees in the western world.

Indigenous peoples we want to ensure our communal territories, a bilingual intercultural education, protection of our traditional knowledge related to biodiversity. And a special regime that integrates and consider our relationship of man - nature as a whole. Indigenous peoples we have



great potential of natural resources that we need to take advantage of the business knowledge with greater exploitation through feasibility studies that are economically profitable to allow us to get out of the situation in which we find ourselves, we need to take advantage of the resources in a balanced way ensuring indigenous economy with access to competitive markets with industrialized products and transformed by our own communities.

Educational and cultural component

Education is one of the most important components and that is inserted now in our communities with the start of the implementation of new curricular program diversified into the Intercultural Bilingual Education EBI, exactly as an alternative for us Peoples with ongoing



training for bilingual teaching, ensuring a good formation of our children from the indigenous culture to the diversity of cultures that we are surrounded and also the technology that provides the modern culture.

Interculturality for us in a new topic, but we are convinced that it is an alternative process for an intercultural society, tolerance and respect for cultural diversity. At present there is too much acculturation, mainly in the majority of young people, by lack of orientation, but also very few young people are fully identified with the cause and the affirmation of cultural identity. (The result of a formal education for all)

Territorial Component

There is currently very limited space and has been working with great efforts from Indigenous Association for the Development of the Peruvian Jungle - AIDSESP management for the expansions in the indigenous territory, hence our risk in the future if we do not guarantee to recognize our ancestral territories, to date not recognized by the State, currently we have space of land titled and with recognition of some areas of reservations with many management problems without the criteria to ensure the future as peoples, we need to take a claim to guarantee the "indigenous territoriality" as indigenous peoples and not as communities and from this point of view to establish a self-government of the indigenous peoples, which does not imply separated from the Peruvian state, but to ensure the existence of our peoples with their own culture.

In this way, we want to ensure the collective knowledge about the use of biodiversity and the protection of the collective knowledge (shamans, medicinal plants etc.) to future generations. The protection of traditional knowledge has as its primary objectives the conservation of the diversity of genetic and biological resources and the sustainable use of its components and the fair and equitable sharing of the benefits arising from their utilization. The topics covered represents the new challenges that we have to deal with indigenous leaders of the new generations and this would not be possible without the generosity and contributions from friends and institutions identified with our cause.

Budget:

Workshop on rehabilitation of children 05 Workshops 3000:	15.000
1. Power supply and transport (4.000)	
2. Educational materials (3.000)	
3. Attention of medicines and doctors (5.000)	
4. Payment of specialists and physicians (3.000)	
Rehabilitation of agriculture and schools	<u>10.000</u>
1. Purchases of agricultural seeds, 500 kilos (3000)	
2. Buy local materials (2500)	
3. River transport for emergencies, 02 engine (4500)	
Total:	25.000