

Declaration of Lima
Quality of Education and Worldview of Indigenous and Native Peoples

REGIONAL CONGRESS

Quality of Education and Worldview of Indigenous and Native Peoples

(Bolivia, Ecuador, Perú, Guatemala, Honduras and Paraguay)

October 16 and 17, 2008

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In the city of Lima, Peru, we, the representatives of the ministries of education of the governments of Guatemala, Bolivia, Ecuador, Peru and Paraguay; teachers; indigenous associations; the delegates of the Maya (q'anjob'al, k'iché, mam, kaqchikel), Aymara, Quechua, Kichwa, Tacana, Guarani, Ashaninka, Shipibo, Awajun and Garifuna peoples; the education specialists of the regional program EIBAMAZ-UNICEF of Ecuador, Bolivia and Peru, and the PROEIMCA-UNDP of Guatemala and Honduras; gathered at the Regional Congress on Quality of Education and Worldview of Indigenous and Native Peoples, before all national and international entities:

Affirm that the worldview of the indigenous peoples is integral and millenary and that it is founded on the balance of the energies of the universe and the elements of nature.

Affirm that building a full democracy entails mutual recognition and respect among diverse individuals, populations and cultures, based upon a legitimate equity relationship in which the epistemological, economic, political and cultural power is shared.

Declare that the quality of education from the indigenous people's view implies the achievement of "good living", which comprises, among others, the development of their own epistemology, the approach to knowledge and skills, the usefulness of their own medicine, the application of the ancestral wisdom and ethics, the respect for cultural, linguistic and environmental diversity, equal opportunities, the respect for the collective rights to the territory, the mother nature, the language, the culture, the values, the art, the science and the technology, all of which become an own value and a contribution for the integral development of humanity.

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Demand the strengthening of an own education with an intercultural, intracultural, bilingual and multilingual approach that will ensure the transformation of the ethnocentrist, colonialist and monocultural paradigm and will incorporate the respectful cohabitation of diverse peoples and cultures as well as an harmonic relation with the mother nature.

Reaffirm our commitment to the human rights of children, adolescents, young people and adults, without regard to language, culture, gender, origin or social condition.

We Recommend

At a General Level

1. Reconceptualize the quality of education and the measurement systems with the integral paradigm of life and world, establishing diversity, community, family and human being as their principles, promoting development with identity and interdependency with nature.
2. Transform the policies, strategies and administration of the educational systems so that they are no longer a culturally ethnocentrist, memoristic and autocratic instrument of domination which is unconnected with the economic, social, cultural and political reality of indigenous people.
3. Redefine the role of educational centers, subjects, elements, design, educational processes and results for a pedagogical model which provides ideas and tools to solve problems and adequately cope with the current and future challenges of the planet.

At a Specific Level

The ministries of education and governments

1. Strengthen applied research, *with* and *from* the indigenous peoples, in order to recover and document the knowledge, oral tradition, literature, techniques, technologies, medicines and mathematics typical of the peoples, as a contribution to humanity.
2. Make known the results of the researches in languages which are accessible to the public so as to adopt an appropriate approach and use them in the educational center, the family and the community.
3. Pass from political declarations in favor of indigenous peoples to concrete actions such as the increase of financial investment, the hiring of indigenous teachers, and the geographical location of teachers, according to the indigenous peoples' needs for an intercultural, bilingual and multilingual education.
4. Consider the effective participation and leadership of the organizations of indigenous peoples, the community and the families in the management and design of the type of education that they need for their children, according to the socio-cultural, linguistic, geographical, psychological and epistemological realities of the peoples, as well as in the formulation of criteria and the valuation of education quality.

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5. Change the policies and contents of educational material having stereotypes or descriptions inconsistent with the images and contents about indigenous peoples;
6. Facilitate the formation of indigenous teams for the production of educational material at all levels, by people and language.
7. Guarantee the design and elaboration of teaching materials by the indigenous peoples, using quality criteria based on their vision, which offer an equal, fair and instructive exposure of the indigenous peoples' history, culture, art, science and technology, built upon the knowledge and skills of the indigenous communities, dignitaries, wise men and women.
8. Guide the formation of the indigenous human resource in the teaching, technical, political, administrative and other pertinent areas, based on the paradigm of the nature-human being relation as interdependent parties.
9. Provide infrastructure and capacities for the use of technology at the service of the peoples and cultures.
10. Build infrastructure with cultural adaptation and supply educational resources with socio-environmental criteria for the teaching and learning process of indigenous children and young people, thus contributing to eliminate hostile environments for the exercise of the rights.
11. Obtain the prior free informed consent of indigenous people, through their own representative institutions, whenever educational policies affecting the life plans, vision and territory where they exercise their autonomy are designed.
12. Boost educational programs fostering self-esteem and identity on indigenous teachers and children.
13. Support normal institutes, advanced teaching institutes and universities dedicated to forming human resources for teaching and research, which include the worldview and epistemology of indigenous people in their curricula.

To the indigenous organizations and families:

1. Implement intraculturality strategies based on the indigenous worldview and addressed to the members of the populations.
2. Revalue the experience of culture, the use of language, the oral tradition, the love and kindness for the environment, its territory, and use the written and technological media for the reproduction and recreation of their knowledge and skills.
3. Establish communication and coordination between the academic and political leadership, and the dignitaries of the community, respecting the knowledge and decision spaces as sources of knowledge.
4. Document their millenary knowledge and skills in their own languages and cultures.
5. Make a contribution to the generation of quality criteria which may concretize the "good living"
6. Permanently control and monitor the educational achievements based on their expectations, aspirations, needs and interests.

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To the national and international cooperation:

1. Continue providing technical and financial support for the government initiatives and programs aimed at transforming the education models in favor of indigenous children and young people from a worldview perspective.
2. Advocate the participation, consultation and the free, prior and informed consent of indigenous people, at all decision-making levels, during the process of planning, executing and assessing the educational programs and projects financed through the agreements with the States.
3. Support the participation of indigenous peoples in the processes for documenting their own knowledge, recognizing them as protagonists and authors of their own development.
4. Favor the exchange of positive experiences regarding the education quality of different indigenous and afrodescendant peoples in Central America, South America and the world.

The participants to this Congress “Quality of Education and Worldview of Indigenous and Native Peoples” undertake to make every effort to make a technical, political and strategic follow-up on it so that all the important group recommendations and conclusions made in this Congress are complied with.

Lima, October 17, 2008.

**This Congress was organized by the Regional Project on Intercultural Bilingual Education in
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