

## **Yes, indigenous peoples in voluntary isolation do exist in Peru. They are Peruvians and they also have rights**

With this statement, organisations that represent indigenous peoples, civil society organisations that work for the defence of the rights of indigenous peoples, academics, investigators and specialists wish to bring to the attention of the state and the public the current situation of Indigenous peoples in isolation or in voluntary isolation and in initial contact in Peru.

We reiterate that Indigenous peoples in voluntary isolation do exist and live in the Peruvian Amazon as do indigenous peoples in initial contact who are those who have chosen to initiate a relationship with national society. The existence of both groups and their differences has been recognised by the Peruvian state in official documents and studies which have led to the assumption of national and international commitments for their protection. At the same time, multiple academic studies and visual material (photographs and videos) document their existence alongside the reports of national authorities such as the national human rights ombudsman and those of the health sector.

Both groups, albeit in different ways, are highly vulnerable due to their low immunity to common diseases in Western society such as a common cold which in the 1980s, due to an inadequate use of their territories, led to the death of many Peruvians in initial contact. Despite this, their territories are still subject to enormous pressure from extractive industries and infrastructure projects such as those that are currently taking place in the Lower Urubamba which, due to its proximity to the VRAEM region (Valley of the rivers Ene, Apurimac and Mantaro), is becoming increasingly militarized.

For this reason:

1. We reject the information disseminated in the *El Comercio*, *Gestión* newspapers and on *Channel N*, that use ill informed and superficial arguments to allege that Indigenous peoples in voluntary isolation do not exist by confusing them with Peoples in initial contact and with indigenous communities who have a sustained relationship with national society . These journalistic efforts attribute responsibility for their current situation to civil society organisations thereby ignoring the fact that it is the state who has been absent and ignored the lives of these peoples since the start of the Republic. It is also false the allegation that it is indigenous organisations and those that defend human rights that are blocking the development of the country. Instead, what we are looking to achieve is a development that is responsible, sustainable and inclusive and that respects the rights of indigenous peoples.
2. We demand that the state prioritise policies across all sectors that are specific to indigenous peoples in voluntary isolation and initial contact thereby guaranteeing the health and lives of these people. These policies must become reality with urgency in the form of concrete mechanisms and instruments and specifically according to whether they are indigenous peoples in voluntary

- isolation or in initial contact considering that these latter groups have now decided to establish relations with national society.
3. We challenge the state to implement strict protocols for the protection for indigenous peoples in voluntary isolation. In this way we also urge that the state implement specific protocols for protection and interaction with indigenous peoples in initial contact based on an analysis of the profound cultural consequences of this process guaranteeing appropriate forms of interaction with national society.
  4. The problem of the indigenous peoples who inhabit the lower Urubamba requires an integrated strategy coordinated with indigenous representatives that tackles measures of inclusion, development, monitoring and mitigation of the impacts for indigenous peoples settled in titled native communities in the area affected by the Camisea project as well as adequate measures to ensure the protection of and interactions with indigenous peoples in initial contact as well as strict measures of protection for those peoples in voluntary isolation.
  5. We reaffirm our commitment to defend life and for the respect of the rights of indigenous peoples and our struggle for the respect and recognition of indigenous peoples' traditional knowledge.
  6. We reiterate the urgent need to strengthen indigenous institutions in Peru guaranteeing the participation of indigenous peoples in all decisions that will result in impacts on their lives and rights as well as the respect for the decisions that they take as part of their self-determination.

Signed By:

Indigenous Organisations: Asociación Interétnica de Desarrollo de la Selva Peruana-**AIDSESP**; Organización Nacional de Mujeres Indígenas Andinas y Amazónicas del Perú-**ONAMIAP**; Confederación Nacional Agraria-**CNA**; Confederación Campesina del Perú-**CCP**; Federación Nacional de Mujeres Campesinas, Artesanas, Indígenas del Perú-**FEMUCARINAP**; Unión Nacional de Comunidades Aymaras-**UNCA**; Central Única Nacional de Rondas Campesinas-**CUNARC**; Organizaciones Indígenas que conforman el **Pacto de Unidad**; Coordinadora de las Organizaciones Indígenas de la Cuenca Amazónica-**COICA**; Coordinadora Andina de Organizaciones Indígenas-**CAOI**.

NGOs and networks: Asociación Peruana para la Conservación de la Naturaleza-**APECO**; Asociación Pro Derechos Humanos-**APRODEH**; Asociación Nacional de Centros-**ANC**; Asociación Servicios Educativos Rurales-**SER**; Asociación Marianista de Acción Social-**AMAS**; Asociación Putumayo; Centro Amazónico de Antropología y Aplicación Práctica-**CAAAP**; Centro de Derechos y Desarrollo-**CEDAL**; Centro de Sostenibilidad Ambiental-**CSA** de la Universidad Peruana Cayetano Heredia; Centro de Estudios y Promoción del Desarrollo-**DESCO**; Coordinadora Nacional de Derechos Humanos-**CNDDHH**; Centro de Estudios Regionales Andinos Bartolomé de las Casas de Cusco-**CBC**; Centro Peruano de Estudios Sociales-**CEPES**; Acción Solidaria para el Desarrollo-**COOPERACCION**; Comisión de Justicia y Paz- Derechos Humanos del Vicariato Apostólico de Iquitos; Centro de Promoción y Defensa de Derechos Humanos-**CEPRODEH** Arequipa; Derecho, Ambiente y Recursos Naturales-**DAR**; Derechos Humanos sin Fronteras Cusco; Estudio para la Defensa de los Derechos de la Mujer-**DEMUS**; Fórum Solidaridad Perú-**FSP**; Fundación Ecuémica para el Desarrollo y la Paz-**FEDEPAZ**; Grupo de Trabajo

Propuesta Ciudadana-**GTPC**; Instituto de Defensa Legal-**IDL**; Instituto Peruano de Educación en Derechos Humanos y la Paz-**IPEDEHP**; Instituto del Bien Común-**IBC**; Instituto de Defensa Legal del Ambiente y el Desarrollo Sostenible-**IDLADS**; Instituto de Ética y Desarrollo de la Universidad Antonio Ruiz de Montoya; Movimiento Ciudadano Frente al Cambio Climático-**MOCICC**; **PAZ y ESPERANZA**; Perú Equidad; Programa Democracia y Transformación Global-**PDTG**; Red Agua, Democracia y Desarrollo-**REDAD**; Red Peruana por una Globalización con Equidad-**RedGE**, Red de Propuesta y Acción-**RED MUQUI**; Servicios en Comunicación Intercultural-**SERVINDI**; Vicaría de la Solidaridad- Oficina de Derechos Humanos; Asociación Civil Alianza Arkana, Asociación **ARARIWA**; Asociación por la Vida y la Dignidad Humana-**APORVIDHA**.

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International organisations: Asociación Ambiente y Sociedad (Colombia); Foro Ciudadano de Participación por la Justicia y los Derechos Humanos-**FOCO**(Argentina); Fundación para el Desarrollo de Políticas Sustentables-**FUNDEPS**; Red Jurídica para la Defensa de la Amazonía-**RAMA**; Plataforma Boliviana frente al Cambio Climático; Amazon Watch; Asociación Pluriculturalidad Jurídica de Guatemala- **PLURIJUR**; SURVIVAL International; Centro de Estudios Aplicados a los Derechos Económicos, Sociales y Culturales-**CEADESC** (Bolivia), Red Latinoamericana de Industrias Extractivas-**RLIE**; Bios Iguana A.C. México; **International Rivers**; Centro de Derechos Económicos y Sociales **CDES**- Observatorio de Derechos Colectivos del Ecuador; **Global Witness**; Rainforest Foundation UK; Forest Peoples Programme-**FPP**; Grupo de Trabajo Socioambiental de la Amazonía Venezolana-**WATANIBA**.