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- Translated from Spanish -

Letter for **The Quechua people - the Runas**

From: Commission ARI, Alphabet Runasimi Inka
Matter: Self-determination of Quechua People and a Universal Writing for their language.

South America - April 2003

All plans are always full of hope!

*It should be easy ask the Quechuas if they want a united writing - or
they want to go on with their many local writings.*

But that task is not easy.

The reality is that the Quechua people is characterized for their lack of organization and for missing cooperation between the nations where the Quechuas live.

There are no up to date demographic reports on volume of population, organization - and less on who are their natural authorities. For example, we have information on where the dialects live and from where they traditionally come - but they are old data.

Systems of bilingual and intercultural education exist - but organized on national level and in no way related nor harmonized to the neighbour country handling an other part of the same Quechua people . We are conscious of political differences and organization in each country - and in consequence of that we understand a need for each country to organize under own conditions.

From this starting point we could unite us in order to create a forum with the objective to discuss and make decision of the proposal of a united writing - but ALL the dialects of ALL the countries - please.

Loyalty and submission

Obviously if somebody pay a person to assist or compensate his expenses in order to participate in a event, we are in front of a simple employment where the one that receive have to work and demonstrate his loyalty to the person who is going to pay.

That is like a common agreement between a boss and his employee - and so it has always been.

ARI is paying much attention to this point: Who is paying who - and for what are they paying.

For this reason it would be a very awkward matter if the Quechuas needs to receive a payment in order to maintain their own matters. They could very easy loose their credibility.

This case the native people have learned bitterly - during centuries.

Legitimacy and Auto-decision.

The commission ARI doesn't dispose of funds.

All that we have done of work and travels etc. until now is paid from our own resources.

Therefore, we are not going to pay tickets, stay neither compensation to the commissioners.

However, we understand that it would be very difficult for our leaders to travel and participate in meetings in any place of the Andes. It is very expensive in relation to the available resources in the Q. people.

*It is only the same Quechua People who should pay their leaders in order to
participate as their representatives! There is not another way!*

MINKA - work and reciprocity

Our intention is to organize the "Hatun Rimanakuy" (congress) in one of the 6 countries in the same way as a host take responsibility for a party - the invited (the delegates) need to arrive for their own account. The host is neither going to pay their transport nor their used time.

He invites to a party and the party is free for everyone invited.

If the Quechuas care for their language and their culture they need to work and contribute themselves.

The same Quechuas have to work hard - but too work intelligent - please.

Naturally ARI will look for eventual funds for the construction of a united alphabet - but, if we achieve these funds, they would be reserved for a work of the professionals like 'chaskis' (messengers),

Kamachiq (commissioner), experts and employees who help in the process but don't have permission to take decision on behalf of their people .

I repeat: *"That is the same Quechuas who have to maintain their leaders."*

Visions for the future

To ensure the survive and use of Quechua language uniting the 15-20 local writings in one and maintaining the dialectal diversity will have a very important impact on the culture.

This lack of a united writing for example prevent us to write this message in RUNASIMI in order to be read and understood by ALL the Quechua-people of the world.

The truth is: *Unfortunately exists more books in different languages about the Quechua language than books written in the same Q-language.*

There don't exist any significant production of literature in Quechua because of lacking united writing.

The purpose of an universal writing is *more cultural than educational.*

But mentioning the creation of libraries of literature we don't forget school books and systems.

Systems of bilingual education exist in different conditions in Bolivia, Ecuador and Peru.

A united writing will permit the Quechuas to educate to their own youngs in order to take responsibility of their culture and serve their Q-society as bilingual teachers, nurses, doctors, policemen, administrative personnel etc, etc. communicating in Quechua with the Quechuas and serving like a link of connection to their government.

Advances of the process

Internal ARI is taking contact with many 'Ayllus' (clans), cultural and political Quechua groups - connecting them in a net of communication.

External the Commission ARI with the plan in hand has searched for solidarity and support in order to carry out the process of consultation. We have turned us to the involved governments: Argentina, Bolivia, Ecuador and Peru in order to present this desire from the Quechuas. We have visited and corresponded with foreign representations of nations like the Danish government, Swedish, Finnish, Norwegian, Dutch, Icelandic, Japanese who all are very well-known for their high level of democracy. We have also consulted international organizations like UNDP (PNUD), World Bank, IADB (Banco BID), UNESCO, UNICEF, Andean Community, European Union and the Permanent Forum of United Nations.

Our results unfortunately are not very inspiring. (Details in the appendixes)

A steep Road

The convention of the ILO (OIT) 169, recognize and guarantee the right of native peoples to assume a self-decision in certain cultural and social matters.

Attention: They need to *assume* their rights. Nobody will be given nothing - the world is the other way around. A right we have to conquer.

The Spanish invasion was possible as consequence of a fight between Huáscar and Atahualpa. Remembering this, we needed to say with firmness: The mandate of Commission ARI is to unite - NOT to separate.

We put emphasis on the basic task of unite. For this reason we don't enter in national politics, we don't judge neither consider in disagreements, quarrels, scuffle, brawl, fights, conflicts nor intrigues and disputes between the Quechuas - we pass above.

We are interested in *the jointed benefit* for the Quechuas.

Attitude of ARI

We recognize that the "language" always has been a "political tool" of the dominant groups.

For this reason I can declare as responsible commissioner of ARI that we are willing listen to experience of leaders from other cultures - but *the decision is and will remain the Quechuas.*

Klaus L

commissioner of ARI

Alphabet Runasimi Inka

with mandate from the Q congress in Argentina

Appendix I Extract of the History

A little repetition of the history

The idea of uniting the writings is not new, but until now, it have been managed by academic and idealistic linguists - never by the owners and users of the language nor the leaders of the 'ayllus' (clans).

Unite their writings could give opportunity to create literature in own language and cross borders. A library allows to keep the culture written in order to hand it over to the following generations, like all living languages in the World.

Let it stay as it is - result in the risk that the language will die out by not be given to the following generations - and the Quechua people will changes to Spanish or English in order to obtain their opportunities in a developed world.

The present leaders in this Q-congress year 2000 understood that in order to make a decision of this type they need a form of auto-decision by the Quechuas with representatives from ALL the dialects in ALL the countries. Ask them as owners and users to discuss and take decision on the topic: one and only one alphabet.

In order to prepare an encounter between representatives they issued the mandate to find a way in order to accomplish - Commission ARI was created and I received the responsibility to search for external support.

A logical Plan

From beginning we have formulated a plan for the course of the journey - the procedures and the organization necessary in order to achieve.

In this plan we consider 3 to 4 phases:

- 1) Identification and convocation to ALL the Quechua dialectal groups and their civil, political and religious authorities as lord mayors, congressmen, delegates, Andean priests, 'varayoqs' etc.
- 2) A 'Hatun Rimanakuy' (congress) between leaders from ALL the countries and ALL the dialects where their leaders can debate, discuss and take decision of unite or not unite their writings
- 3) If the decision is "YES" will start academic-technical work, with all the Quechua specialists, linguists, doctors, jurists, engineers, etc - with the purpose to formulate one only dictionary and present it to be approved by the Quechuas leaders.
- 4) From there, with an only dictionary in hand - the process will continue with creation of literature, libraries and a dialogue with the governments in order to use this unified writing in their educational systems.

Mission of ARI

Our mission is very clear to break the evil circle

*Being able to unite Quechua leaders and give them the power to
take the necessary decisions in order to fulfill the mandate.*

The first grain was planted on the Q-Congress in Argentina, consolidated with ARI, the Academy of the Quechua Language of the Cuzco, The National University of San Antonio Abad from Cuzco and NGO Pusaq. Reinforced by 'Rimanakuy' of Quechua People (CBBA-Bolivia) with election of the 'Kamachiqs' (representatives) from Argentina, Bolivia and Peru.

With our plan we have sowed a seed, that in favourable conditions will germinate, grow and flourish for benefit of the Quechua people - or it could die because of lacking care.

The part of ARI is to act like middleman uniting the 'Ayllus' (clans).

The decision will be taken by the Quechua leaders.

Historical experience

However - it is necessary remember that from the times of conquest the Quechuas has been divided by diverse Latin and post-Europeans political interests - and we don't know any Quechua-movement rise up with dignity after 1780 where the rebellious Tupac Amaru II was defeated and dragged with 4 horses. The use of name as rebellious, terrorist, patriot or liberator - depend mainly of who is going to win the conflict in order to write the official history.

For own experience we have learned that in each country exist many Creole traders as "experts in indigenous issues" who want to dominate their 'market' and take decision on behalf of the natives - without consulting them -

Appendix II Needed support to the Quechuas

There are matters where the Quechuas require a referees and technical help in their process! The Quechua people in general is very weak and without tradition to be organized. They don't maintain economy to develop nothing, they neither employ nor hire experts for that - and they don't manage high technology.

Necessary tools

There exist concrete necessities which are very difficult to complete without external help:

- 1) Budgets that will allow to travel, find, organize and interconnect the 'ayllus' and dialects.
- 2) Funds in order to pay the direct and indirect costs of the implementation of 'Hatun Rimanakuy' (the congress) with materials, teams, site and housing for the assembly etc.
- 3) Learn about experience of languages that have united their dialects passing national borders.
- 4) Establishment of a database for linguistic terms useful to work out the jointed dictionary.
- 5) Elaborate a management model that could permit 6 nations to maintain a form of democracy during their assemblies - a management council.
- 6) Support by experts to maintain a productive peace - foresee, avoid and resolve conflicts between the dominant Q-dialects from ancestral times.

4) technical Support in order to establish a 'linguistic database'

A coordinated work between participants living in places from Argentina and Chile in south until Colombia in north and including countries like Bolivia, Ecuador and Peru is not possible with traditional mail neither with telefax. We foresee as the only practicable way an intense use of the internet and e-mail services connected to an useful database for linguistic terms of the Quechua language.

We need a database system suitable to manage linguistic terms of the Quechua language.

This technology exists in the foreign countries. In Scandinavia for example there is Danterm-centret - but other solutions exist in other countries.

We require support for this technology and our desire is to request it, but until now we have not arrived to a technical level in our dialogue with any counterpart in order to touch this topic.

5) Elaborate a model in order to share management

Our dream is to find a model that permits the 6 nationalities and the many 'ayllus' to share the position and achieve agreements together.

Maintain a democratic system between particular groups in 6 independent countries it is only possible by a system where we distribute and share the management without political domination from anybody.

Maybe the model of European Union where the countries in shift take charge of chairmanship one half year - maybe another model.

6) Referee or mediators in order to maintain peace and resolution of conflicts

It is our impression that in the Nordic countries are a better feeling and deeper traditions of justice and democracy - and in the last century also of peace.

For this reason we had the desire to request help from these countries in order to handle conflicts and controversies that have flourished between the 'ayllus' from the time of arrival of the first Europeans.

But with their active participation in the recent wars Norway and Denmark have disqualified themselves in a natural way as instructors in "Peace and resolution of conflicts."

With these words we don't express anything around the difference between defence and attacks, fair play or bloody butchershop - neither anything concerning the business of war nor of petrol.

Wars always been since time of Cain and Abel.

There is still Finland, Sweden and Iceland to trust and we look forward for an open door in order to dialogue with them.

Appendix III International organizations.

From the beginning ARI, as spokesman for the Quechuas, have taken contact with International Organizations in order to ask for support or at least acceptance for this international matter. In no case the Quechuas have obtained support. In these International Organizations we have not met aboriginals neither natives as leaders - maximum some mestizos and 'pretended indigenous'.

In short

All international organizations exist and live very well administrating problems like this - but they are using and directing their forces toward other matters.

The size of their results seems in contrast with the size of their organization

It is clear that they are organisms born to serve the nations represented by their governments nothing else. Therefor - with all their rules and agreements around native people nothing will happen if no government express their accept.

That is the reason why no native people has rights in front of the international if not backed-up officially by their government.

Our impression is that the problem of 10-15 million Quechua-speaking living in 6 independent countries has so big a size, that it gives fear.

No employee of these organizations demonstrate interest in taking initiative or assume risk in nothing that could pass the limit of their area of responsibility neither the borders between their members.

ILO (OIT) has formulated the most important international agreement but doesn't assume their responsibility with this matter but dedicate themself to labour matters and exploitation of natives and children.

UNESCO seems very fitted to manage educational and cultural matters embracing more countries. The task manager Patricia Uribe in Lima needed to consult her main office in Paris. After one year and half of administrations, she had asked us for a Governmental request from the Ministry of Education from Peru - or another country.

UNICEF started the educational reformation in Bolivia. We have dialogued with Gerardo Roloff in La Paz, Alan Court in Copenhagen and Per Engebak in Panama. There is much Silence!

UNDP (PNUD) works with development tasks - and mr. Fernando Hesse listened to us and turned to the main headquarters in New York. Months later he moved to another office and the successor Antonio Brack Egg prefers to work with Amazonia and bio-diversity and don't touch this topic.

CAN Andean Community. It was a great surprise in their headquarter of Lima to find a director Thomas Uribe speaking Quechua. With the exit of Colombia of the community he gave this task over to Francisco Pareja and Luis Tello. We expect an extensive collaboration in the future.

EUROPEAN UNION We were received by their ambassador Mendel Goldstein who invited us to formulate a project and send our application. We have stopped up for lack of resources in order to complete and formulate the formalities and procedures. Better prepared we will apply.

WORLD BANK has funds for indigenous and we have dialogued several times with Dra. Elizabeth Dasso and Dra. Livia Benavides. Their problem is always the same: their responsibility doesn't cover all the 6 countries and therefor they can not enter without a request from one of the governments. We have much faith in their future collaboration.

IADB (Banco BID) also manages funds exactly for a purpose like this. The director Dra. Susan Kolodin as anthropologist demonstrated much interests in the matter, but also there is a demand of conformity and order from a government.

THE PERMANENT FORUM OF INDIGENOUS ISSUES OF THE UNITED NATIONS are a new organization. For strange reason the Quechua Dr. Fortunato Turpo, is one of the native representatives of America Latin. We obtained a meeting and his official back-up to the Quechua people in this matter of only writing. From then there is much silence and passivity from his part. (Fortunato Turpo is director of the INC, Institute of culture in Arequipa and in this way an employee of the Peruvian Government)

We have also dialogued with another member of Permanent Forum. Ida Nicolaisen is Danish and representative of the Governmental side. She don't show interest - she want to dedicate to her speciality - some Asian Cultures.

In order to complete we have written the president Ole Henrik Magga of the "Permanent Forum." Ole Henrik Magga is native Laplander from Norway (the Lapps are interesting, because they live in more countries like Norway, Sweden, Finland and Russia).

He have never responded us.

Appendix IV Relation to Foreign Governments

Many foreign governments have themes in their budgets and national programs of development as democracy, support to the native people and especially to women and children
In all our communications and meetings we have requested practical and/or economic support for the Quechua people.
Until now we have got much congratulation and many kind words - but still nothing else.

Denmark. John Nielsen of the Danish Embassy in La Paz was our first consultant after the congress in Argentina. His recommendation was to hand over the mandate to a NGO or 'legal person' in order to give stability and because the foreign prefer to collaborate with a NGO - later on formulate a project and calculate the costs in order to present it to possible donors. Afterwards in Denmark we took direct contact, with the Ministry of Foreign Affairs and there we dialogued with several leaders. As consequence of general elections came a political change and the new government changed their politics of expansion to contraction in their support to foreign cultures.

We have achieved a direct correspondence with ministers of Danida like Ana Bay Bundegaard, Per Stig Møller and Jan Trøjborg. All have avoided promising. The last confused the Quechua matter in 6 countries with his negative attitude to Peru. Lamentable. Very stimulating in this ministry was to find a person that has learned Quechua for her own personal interest.

Sweden. From the beginning we have communicated with Annika Anchorena of the Swedish ex-Embassy in Lima and with Rebeca Borda in La Paz - Bolivia. We have the faith that one day a support will arrive to our aboriginal people. A visits in Stockholm and dialogues with their manager Helena Reuterswärd of SIDA/ASDI the governmental organization of development, demonstrated very little interest from the Swedes in South American matters.

The stimulus in our relationship with Sweden is the communication between our 'Kamachiq' in Bolivia, Dr. Donato Gómez and Rebeca Borda of the Swedish Embassy around a support to the Q-people in Bolivia.

Finland. From our first visit to embassy of Finland in Lima we have felt an understanding to the topic of the many Quechua writings. The ambassador Mikko Pyhälä and his managers Kari Poti and Gustavo Benza have invited us to formulate a project that is now given over to the central administration in Helsinki waiting for their decision. Along the way we have taken very interesting dialogues with the expert in 'Tawantinsuyan' (Inka) organization Dr. Martti Pärssinen of the University of Helsinki. There is much hope connected to the Finnish.

Norway. There is not much commercial, cultural neither political exchange between Norway and the countries in South America, however Norway is sporadically active in development of our countries. In spite of all our effort to communicate with the government and with some NGOs by e-mail, we have not gained any reactions. Too we have directed a letter to the Norwegian president of Permanent Forum of United Nations - without answer. In December 2002 we have sent a recommended letter to the Minister of Development, Hilde Frafjord Johnson and three months later received a very short and laconic rejection (we will show it our web-site: www.runasimi.net). The contrast between their sporadic activity for the development and this rejection of the dialogue we simply don't understand.

Holland. A meeting with Ronald Siebes in La Paz in beginning of 2002. "I don't want to accept this project" was his comment "because we have spent so much money in the Educational Reformation in Bolivia and this we don't want to lose by changing direction by your project". His conclusion seems in conflict with the universal theory where historical costs don't make sense if the feasibility studies are positives - but this will change nothing in his rigid attitude against the Quechua people .

Japan: The Japanese member of our NGO Pusaq turned to the Japanese government and was able to present the project to a commission who rejected with the argument that their idiomatic interest was limited to the Guaraní and some languages of Afganistán. Maybe it was not the correct door to touch.

Iceland. We have too turned us to Iceland because it is one of the 5 Nordic countries well-known for their efforts in maintaining their Icelandic language clean of imported words. With date 4 of January was sent a letter to Minister of Foreign Affairs of the Iceland republic, Halldor Asgrimsson - a recommended letter. We are still waited for their answer.

Appendix V

Relation to national governments

Indigenous matters have their space in all the Andean countries - but organized in different levels. In countries as Ecuador and Bolivia the matter belongs direct to a specialized Ministry - in other countries as Peru and Argentina it is assumed by institutes or commissions - eventually extra-ministerial - or they are not managed politically.

The Commission ARI has turned to the national governments in order to obtain support and back-up for something that should be of their own interest. But to our surprise it not always is so. There exist a great political interest in the Quechuas as electoral mass and an employment for administrations. For this reason *self-decision* is not a matter easy to discuss.

Peru In year 2001 the Ministra of Promudeh (Promotion of the Women and human rights) Doris Sanchez received us and we obtained her immediately back-up - but only in form of telefax. Then she was dethroned and the Indigenous matters entrusted to 'the first lady' under the SETAI, an organization under the National Commission of Andean, Amazons and Afro-perúanos - CONAPA. There we had to dialogue two month with the manager Cesar Alvarez Falcon to obtain a confirmation of the ministerial telefax with the back-up to the Quechuas. We got his signature only by intervention of the Higher Academy of the Quechua Language of Cusco - and of course without economical compromise. Our impression is that in Peru there is a feudal and sad attitude against the Quechuas. We have not been able to call the attention of the first lady for more then 2 seconds on the topic Quechua where she demonstrated her displeasure. Why? For knowledge of the internationals we will mention that the first lady of Peru is not elected by the natives - she is appoint by the President - her husband. In a meeting with the Minister of Education, Dr. Nicolas Lynch, we were listened to but got no reaction. Peru is the less organized on the level of Quechua people.

Ecuador. In 2002 we were travelling to Ecuador and have taken contact with the government, we were received in Ministry 'Bienestar Social' by Mario Curicama and in Bilingual Education by Juan Aucancella who have given a Back-up to Commission ARI. From Quito Curicama has programmed us a trip to Riobamba and Cañar until to Saraguro in order to dialogue with Quechua leaders. By return to Quito we have dialogued with Quishpe Saviour, president of CONAIE, Confederation of Indigenous People from Ecuador. Ecuador has indigenous leaders very well prepared and administrating their country politically.

Bolivia seems to go on in the same process. On a visit to La Paz ARI asked for an appointment with MACPIO, the Ministry of Rural Matters, Indigenous People and Natives in order to dialogue with the minister Tomasa Yarhui (also Quechua) after the dialogue the minister immediately formulated a back-up. This back-up have served to start a dialogue with the 'kamachiq' Donato Gomez and Rebeca Borda of the Swedish Embassy - and at the moment there is a possibility of obtaining support to map out and take contact with the Quechuas from Bolivia. Of course we don't know anything about an influence of the attitude of the central government in Stockholm. In La Paz our intent of a meeting with the Quechua Esther Balboa exactly in the month she was vice-minister of Primary Education failed, because she didn't want to receive us. Bolivia has a very organized indigenous movement and hold a very important parliamentary quote.

Argentina is being organized well. The 'Kamachiq Huaskar' (Dr. Aldo Teves) with own resources is traveling and organizing Argentina area for area, connecting them in a net of communication. He has also obtained back-up from the governmental organization: National Institute of Indigenous Matters.

Chile. We have not yet taken any contact with Chilean Government - for lacking resources in Commission ARI. Neither we have found way of connecting us with the Quechuas from Chile.

Colombia. Newly we have started a dialog with a person in contact with the Quechuas from Colombia, Mr. Gustavo López. He calculate near 30,000 Q-speaking. We hope to visit them tto convocate for the process. All will depend on our ability to pay our trip.

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